

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 1

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No. 2

Revive Thy Work

Revive Thy work, O Lord, Thy mighty arm
make bare;

Speak with a voice that wakes the dead,
and make Thy people hear.

Revive Thy work, O Lord, disturb this
sleep of death;

Quicken the smould'ring embers now by
Thine almighty breath.

Revive Thy work, O Lord, exalt Thy
precious name;

And by the Holy Ghost our love for Thee
and Thine inflame.

—Albert Medlowe.

Helping to Finish the Work

THE time has come when God's people should set themselves to the task of finishing the work. The teachings of the Word of God, the signs of the times, our own world-wide message, all point out that the hour has come when God's people should arise and finish the work.

How can this be done? If left entirely to our ministry, there is no possibility of 1,326 men giving this message to all the world in this generation; for that would mean for each worker to warn 1,190,000 souls. Should each worker warn one hundred persons every day, for three hundred and sixty-five days in the year, it would take nearly thirty-three years to warn the world. But then a new generation would have come on the stage of action, and the work would still be unfinished.

The church is ready for work, but it needs direction, leadership. It is the duty of the local elder to take upon himself the organizing of his church members into working bands, some to distribute literature, some to hold cottage meetings, some to do medical missionary work, and still others to conduct Bible studies, the whole membership of the church taking some active part. Even the sick can write letters, and do something in warning the world.

Every member should be assigned some work for others. Each week

the reports should be received, those desiring help should be supplied, and those wishing for prayer should be remembered at the prayer service.

The activity of the church depends upon leadership. The elder is the leader. He is God's agent, called to lead the forces at His command in a wide-awake campaign for souls. Now is the time when every possible God-given agency should be used to finish the work. The church elder must lead the church in this great work. It is God's time now. Let every church elder respond and do his duty.

I. H. EVANS.

Church Missionary Programmes

First Week

Missionary Correspondence

Opening Exercises.
Reports of Labour.
Bible Study: "Letters in the Bible."
"Missionary Letter Writing."
"Missionary Correspondence."
"How and Where to Secure Desirable Names."
"The Secret of Successful Work."
Plans for Work. (Taking names of those who will engage in missionary correspondence.)

LEADER'S NOTE.—After the second reading, a call should be made for those who will take up the work of missionary correspondence to hold up their hands, while the church missionary secretary takes down their names. After the meeting, arrangements can be made with these members for supplying them with the papers and addresses they will need for their work. The leader of the meeting should always endeavour to secure results from the programmes, and these are best obtained when the matter is fresh in the minds of the people.

Letters in the Bible

1. What king wrote letters to advance the Lord's work? Neh. 2:7, 8.
2. What letters were written by Hezekiah concerning the Lord's work? 2 Chron. 30:1, 6.
3. What letters spread a knowledge of the true God through 127 provinces? Esther 3:14, 15; 8:9, 10.

4. With what were some letters sent? Esther 9:30. (The papers and tracts that we send with missionary letters contain words of "peace and truth.")

5. For what purpose did Paul write to the Corinthians? 2 Cor. 7:8-12.

The Lord has used letters to accomplish His purpose in the past, and He is still blessing them to the salvation of souls.

Missionary Letter Writing

THE fact that so small a portion of our members are engaged to any extent in sending our literature through the mails, and calling the attention of others to the glorious truths for this age, is often mentioned with regret by our earnest workers who see the great need of labourers at the present time.

I believe you all want to help in this work, but probably it is not possible for you to leave home to give Bible readings, or to sell books, or even to distribute tracts. There is one thing, however, that you can do if you will. Our papers are very inexpensive, and you can send these out with a good letter to some poor soul who will be glad to read them.

While going about your regular work, consider what you will write to these persons; think what kind of letter you would like to receive in similar circumstances, all the while seeking wisdom from the unfailing Source. Never write a letter without asking God to direct you to say just what He would have said to the particular individual to whom you are writing. Do not try to copy any human being but be natural, first, last, always. Write naturally, not in a studied style, but begin as you will be able to continue. Imagine that you have the individual before you, and write as you would talk, while you thus avoid all the embarrassment of a personal interview. Be courteous, but be earnest, and be brief.

Do not become discouraged though your work appears to be of no avail, but "try again." There were ten lepers cleansed, "But where are the nine?" is a question yet unan-

swered. Do your duty by all, and leave the "nine" or the "ninety and nine" with Him who judges righteously. "One soul is of infinite value." If you should be the instrument in God's hands of saving one, though having warned a thousand, you would be amply repaid for all your effort.

Again: do not think that you are accomplishing nothing because you see no results. It is sometimes a year and a half, and occasionally two years, before we hear from persons to whom we have written, and yet they seem to be much interested when at length they decide to express themselves upon the subject.

John the Baptist, a greater prophet than whom the world had never known, died in a gloomy dungeon, where at one time he evidently doubted his own message; and yet the Saviour, whom he heralded, was at that very time drawing the whole world after Him by the wonderful miracles which He wrought. So we shall never know the result of our work; but we can safely trust it all with Him who has told us to "preach the gospel to every creature," and has promised, "Lo, I am with you always, even unto the end of the world." JENNIE THAYER.

Missionary Correspondence

IN 1871 a few earnest sisters at South Lancaster, Massachusetts, adopted the plan of posting our denominational papers and tracts to persons not of our faith, and sending with them missionary letters. In this correspondence they explained their object in sending the literature, and called attention to different articles and studies.

This resulted in the acceptance of the truth by several persons, and led to the formation of tract societies. In 1892 it was said in reference to the work of the tract societies: "Almost as many persons have been brought to the truth by the efforts of such workers as through the personal efforts of the ministry. Through this agency the message is being published to all nations and tongues of the earth."—*Rise and Progress*, page 291.

Through missionary correspondence, districts beyond the limit of personal visits may be reached. Persons may be reached with whom personal visits cannot be obtained.

It makes a personal appeal in permanent form, furnishing an address that can be written to at any time. The receiver cannot enter into controversy with the letters and literature, and hence in many cases will receive more benefit. The worker has opportunity to present truth more carefully, and where questions are raised or objections offered, time is given to consult with others before replying.

Method of Labour

Send a copy of the *Signs of the Times*, or other missionary periodical, four weeks in succession. With the first number send a letter, with the third a small tract on the second advent, or on some other interesting subject, and another letter. After a number of papers have been sent, if no answer is received, drop the name.

It is very important that the letter to accompany the first number of the *Signs of the Times* sent to a stranger, should be the best that it can be, for it will impress him either favourably or unfavourably. If the impression is favourable, he will be sure to examine the paper; if it is not, he will be quite likely to pass it over unnoticed; and, as far as he is concerned, the labour and expense of sending it will usually be lost. Attention to the following points, with a little experience and the blessing of God, will enable almost any one to write a good introductory letter to send with the *Signs of the Times*:

What the Letter should Contain

1. In a general way, the letter should express a kind, benevolent, Christian spirit.

2. It should give the reasons for sending the paper in language that will show the sender has no pecuniary object in view.

3. It should state in some agreeable way that the paper will be sent for a short time without cost to the receiver.

4. It should give the name and address of the sender, so expressed that there can be no doubt as to sex, and if a lady, whether married or single. Young ladies would do well to avoid sending papers and writing to gentlemen of whom they know nothing.

What Should Be Avoided

1. Expressions that would not be understood by persons unacquainted with our views: such as, "the third angel's message," "present truth."

2. Expressions that would imply that the writer considered himself wiser than the person addressed, or in any way superior to him, or that would lead him to feel that he was regarded as a subject for missionary labour.

3. Do not recommend the paper too highly. It is better to let it speak for itself.

4. If the sentiments of the person addressed are not known, avoid expressing opinions that would be likely to offend any one, whatever his belief.

5. Avoid familiarity. Write in an earnest, friendly, but respectful manner.

6. Write briefly, omitting everything you will wish to bring into the second letter. It is better not to ask for an answer in the first letter.

7. Avoid blots and misspelled words. Do the work as correctly as possible.

When replies are received, they will guide in determining what future letters should contain. Arguments should be avoided as far as possible. It is better to send a tract, or an article marked, to meet the case in question. In referring to differences of opinion, let the writer always seek to draw the correspondent toward him, and thus confidence may be secured, and truths, which at one time would have been obnoxious, will gradually become interesting, and the law of love will help wonderfully to point souls to Christ.

The literature should be sent in a neat and attractive form. Packages neatly wrapped, addressed, stamped, and pasted, have an influence, and speak silently of the character of the one who sends them.

When an interest has been secured, questions begin to come in, and literature is eagerly sought after. How easy then to direct the mind to the Bible, sending at the same time some tract, pamphlet, or book that will make the subject clear. As we engage in this labour for others, prayer should be the essential element. We must keep this thought uppermost: that without Christ we can do nothing, but connected with Him we can do all things.

How and Where to Secure Desirable Names and Addresses

1. Very desirable for missionary purposes are the names and addresses

secured from our regular book colporteurs. For these, write to the conference tract society secretary. If possible, with each person's name obtain the titles of the publications sold him by the colporteur, and the name of the denomination of which he is a member. This information will prove of great value in missionary correspondence.

2. The public school teachers offer a fruitful field to the missionary worker. Probably no other class of persons exert so great an influence upon the rising generation. In reaching them we also reach their pupils. Lists of these names and addresses can be obtained from the tract society.

3. For names of inmates of sailors' homes, asylums for the deaf and dumb, and other institutions, address the chaplain, matron, or superintendent.

4. Personal friends not in the truth should not be forgotten, especially those living at a distance.

The Secret of Successful Work

A brother writes: "I became somewhat acquainted with a man last summer who was working on the highway near my home. He seemed to know a good deal about our ideas of Bible truth. In a short time I called on the family and had a pleasant visit. I carried them some reading matter, sang some gospel hymns with them, had a season of prayer, and left much pleased with their response to my call. After a time I called again, taking the book "Great Controversy," which he bought. At his request I went twice again to see them. Their reception seemed rather cold, so I thought seriously of troubling them no more; but after praying for the family, I concluded to go once again, and did so a short time ago, receiving a very cordial reception. They invited me to the best seat in the best room in the house. At the man's request I explained some points of present truth. The family parted from me with tears in their eyes. I now consider them good subjects for future effort."

This brother has found the secret of successful work. It is prayer and persistence. We are too easily discouraged by cold looks, cold words, and prejudice. Prayer and persistent, kindly attention will unlock many hearts.

Second Week

Health and Temperance

Opening Exercises.

Reports of Labour.

"The Gospel of Health—No. 2."

Poem: "The Doctor's Story."

"As an Entering Wedge."

"Was It Worth While?"

LEADER'S NOTE.—Spirited missionary hymns should be chosen, and such as are in keeping with the subject matter of the programme. Instead of one prayer, it is well sometimes to have a number of very short prayers. If various objects for special prayer are mentioned beforehand, it will give point and definiteness to the prayers. If you have any one in your church who is or has been engaged in selling *Life and Health*, perhaps it could be arranged in this meeting for him to give a practical demonstration of how it is done, by canvassing one of the members. This should be rehearsed beforehand.

The Gospel of Health—No. 2

Light and Air

THE first work which God performed on the first day of creation, was to create light. Upon the action of light depends all life on this planet. The beneficent beams of sunlight which diffuse their health-giving properties throughout the ocean of atmosphere which envelopes the earth, are indispensable to the perfect development of all living things in both the animal and the vegetable world.

Herbert W. Morris, D.D., writing of the wonderful properties of light says:

"Light is the very lifeblood of nature; without it every material organ would fade and perish. Where the influence of life is not, there death and silence hold supreme dominion. Light is indispensable to all life; the world was a dead chaos before its creation; and mute disorder would again be the consequence of its annihilation. Every beauty which adorns, every charm which spreads itself over this rolling globe, are directly dependent upon its radiations and its luminous powers. It is the fountain of all our knowledge of the external universe, and through it we receive all the indefinable pleasures arising from the features of beauty, the grandeur of the landscape, and the glory of the heavens. . . .

"The due and constant influences of light are found very favourable to the regular conformation of the human body, and to the vigorous development of the mental faculties.

"Deformity and idiocy are most fre-

quently found, and frightful diseases commit their most terrible scourges in the ill-lighted habitations of narrow streets, where the salutary beams of light seldom, or in but scanty measures, shed their beneficial influence.

"Reliable statistics prove that, in general, the chances of recovery in the well-lighted wards of hospitals are four to one as compared to the chances in dark or ill-lighted wards."

Dr. Child says: "Light is one of the best and cheapest of nature's tonics; and unless it be habitually absorbed, neither animal nor vegetable can permanently prosper. Hence this needful medicament, by divine arrangement, is poured out in daily streams upon the face of the whole earth."

The prevention of disease is much more important than its cure. Possibly this statement may seem startling to those who are sick and who think the chief thing in life is to rid themselves of their maladies. Yet, notwithstanding the immense importance which is attached to the treatment of disease, we believe that the old saying is still true, "Prevention is better than cure."

One of the most important things to remember in connection with our daily habits, is the imperative necessity of breathing pure air both night and day. Too much cannot be said of the dangers which lurk in impure air. It is impossible for us to be well if we live in ill-ventilated rooms. We may eat the best of food, read the best books, follow the best form of religion we know, but if we sleep in badly-ventilated rooms, our good eating and our good reading and our good religion will not save us from the evil results which must naturally follow our disobedience to one of the first laws of nature.

Much good advice is given in that excellent book, "Ministry of Healing," upon the question of ventilation and sunlight. Without a plentiful supply of these two health promoters, we must become physical weaklings and will thus fail to render that capable service to God which He expects of us.

In the building of houses, it is especially important to secure thorough ventilation and plenty of sunlight. Let there be a current of air and an abundance of light in every room in the house.

Sleeping-rooms should be so arranged as to have a free circulation of air day and night. No room is fit to

be occupied as a sleeping-room unless it can be thrown open daily to the air and sunshine. . . .

"Whoever sleeps in a sunless room, or occupies a bed that has not been thoroughly dried and aired, does so at the risk of health, and often of life.

"In building, many make careful provision for their plants and flowers. The greenhouse or window devoted to their use is warm and sunny; for without warmth, air, and sunshine, plants would not live and flourish. If these conditions are necessary to the life of plants, how much more necessary are they for our own health and that of our families and guests!

"If we would have our homes the abiding-place of health and happiness, we must place them above the miasma and fog of the lowlands, and give free entrance to heaven's life-giving agencies. Dispense with heavy curtains, open the windows and the blinds, allow no vines, however beautiful, to shade the windows, and permit no trees to stand so near the house as to shut out the sunshine. The sunlight may fade the drapery and the carpets, and tarnish the picture frames; but it will bring a healthy glow to the cheeks of the children.

"Those who have the aged to provide for should remember that these especially need warm, comfortable rooms. Vigour declines as years advance, leaving less vitality with which to resist unhealthful influences; hence the greater necessity for the aged to have plenty of sunlight, and fresh, pure air."—*Ministry of Healing*, pages 274, 275.

Questions

1. What element did God create first?
2. What relationship does light sustain to life?
3. What effect has light upon the development of the human body? And upon the mental faculties?
4. Where are deformity and idiocy most frequently found?
5. What effect has light upon the sick?
6. What are we exhorted to remember in connection with our daily habits?
7. What results must follow if we live in ill-ventilated rooms?
8. What is essential in order to make a sleeping-room healthful?
9. What risk do we take in sleeping in sunless rooms?

10. What kind of rooms should be provided for the aged?

The Doctor's Story

"Deacon Rogers, he came to me,
"Wife is a-goin' to die," said he.
"Doctors great, and doctors small,
Haven't improved her any at all.
Physics and blisters, powder and pills,
And nothing sure but the doctors' bills!
Twenty women, with remedies new,
Bother my wife the whole day through."

I opened the blinds; the day was bright,
And God gave Mrs. Rogers some light.
I opened the window; the day was fair,
And God gave Mrs. Rogers some air.
Drugs and medicines, high and low,
I threw them as far as I could throw.
"What are you doing?" my patient cried;
"Frightening death," I coolly replied.

Deacon Rogers, he came to me;
"Wife is a-gettin' her health," said he,
"I really think she will worry through;
She scolds me just as she used to do.
All the people have poohed an' sturred—
All the neighbours have had their word;
'Twere better to perish,' some of 'em say,
'Than be cured in such an irregular way."

"Your wife," said I, "had God's good care,
And His remedies, light, and water, and air.

All of the doctors, beyond a doubt,
Couldn't have cured Mrs. Rogers with-
out."

The deacon smiled and bowed his head;
"Then your bill is nothing," he calmly
said.

"God's be the glory, as you say!
God bless you, doctor! good-day! good-
day! —Will Carleton.

"As an Entering Wedge"

THAT is the exact expression used by the Spirit of God in telling us what the health reform principles would be. Here is the complete quotation: "We begin to comprehend better the light given years ago,—that health reform principles would be as an entering wedge, to be followed by a religious influence."

One of the most pleasant recollections of my childhood is the time spent in the woods of Indiana, watching my father split rails. An old-fashioned, zigzag rail fence surrounded the farm, and each year a small supply of new rails was needed. The cutting of trees was a work of thrilling interest, the climax being reached when the huge trunk began to sway unsteadily, ending in the crash and heavy thud accompanying its fall. Next, the tree was sawed into proper lengths for rails; then it was a tree no longer—only "logs."

But the cutting of the tree and the sawing of the logs were never so

wonderful to me as the splitting of the rails. The logs were sometimes two feet and more in diameter. Several wedges were used—a small iron one, and a number of wooden ones of varying sizes called "gluts." Which one do you think was used first in making an opening into the log? Yes, the small iron one every time. The larger wooden ones would never have answered the purpose, although they were just as necessary when the time came to use them. It was my delightful task to hold the pointed end of the iron wedge on the log, very near the end, while my father gave it a few taps to "set" it. Then strong and steady would the blows fall for a few minutes, and the fibres of wood would first crack and then break. When the opening was large enough, one of the gluts would be placed in the crevice; and when that was driven in, it was succeeded by a larger one; and so on until the log was split. To me it seemed the accomplishment of the almost impossible.

And health reform principles are to be "as an entering wedge to be followed by a religious influence." They have been just that in numberless instances. Many people have been led to the light of present truth who never would have accepted it had not this entering wedge been properly used.

The health reform practised by Daniel and his companions was the entering wedge in proclaiming the truth of God to the Babylonians. It was that which first set them apart as a peculiar people in the eyes of the officers of Nebuchadnezzar's court. Let us each purpose in our hearts, as did Daniel, that we will so live that the health reform principles, as taught by us, both in precept and by example, may prove to be an entering wedge into the hearts of others, to be followed by a religious influence.

MRS. L. FLORA PLUMMER.

Was It Worth While?

"ONLY a magazine held out by a friendly hand to an utter stranger,—that was all,—a copy of *Life and Health*, which a busy woman took out to sell in a spare hour, just to be doing something for the cause of truth. . . . Finally both the recipient and her daughter united with the church. A copy of *Life and Health* did the work. Was it worth while?"

Third Week

Silent Messengers

Opening Exercises.

Reports of Labour.

"The Signs of the Times." (A tract study.)

"Home Missionary Experiences."

LEADER'S NOTE.—The tract study can be made very interesting by calling out the main points from those who have studied the tract beforehand, and then showing on the board the outline given in this programme, which should be copied by all present in a book kept for the purpose. It is very convenient for those using tracts to be able to tell at a glance the ground covered by them.

"The Signs of the Times"

(Outline of the Tract)

Matt. 16:2, 3

- 3. Signs of First Advent and Fulfilment of Prophecy and Reason for it.
 - (1) Lines of Prophecy in Daniel 2, 7, 8, 11.
 - (2) Signs in Natural World.
 - a. Dark Day.
 - b. Falling Stars.
 - (3) Signs in Social World.
 - a. Declension in Morality.
 - b. Amassing of Wealth.

USE. For general distribution among all classes.

Home Missionary Experiences

Results of Half an Hour Each Week Devoted to Service

SOMETIME ago a sister in one of our small churches felt that she would like to do something to advance the cause of God. She was a busy woman, with the care of her husband and three children. However, after careful thought and much prayer, she felt that she could spend at least half an hour each week in doing something for the Master.

Remembering that three families had recently moved into the neighbourhood, she decided to pay them a friendly call, and to improve the opportunity by leaving a tract with each one. The sister was cordially received. Who does not appreciate a kind word of welcome when moving into a new neighbourhood?

She was invited to come again, and she did so, calling week after week with other tracts. She also gave the people an opportunity to ask questions, which were generally answered by giving a tract on the subject under consideration.

In one of these homes lived a young man with his widowed mother. They belonged to the Roman Catholic Church, and for years this young man had been an altar boy in the

church. In less than four months that sister had the satisfaction of seeing both this young man and his mother members of the Seventh-day Adventist Church. This sister may have thought half an hour a week too little to be worth giving, but was it? It will give eternal life to that young man and his mother, if they are faithful.

Visited Five Families Each Week

A report comes from another sister that she, too, has had the satisfaction of seeing a young man and his family accept the truth as a result of systematically giving away tracts each week. Her plan was to visit five families each week.

What an impetus it would give to this message if the majority of our Sabbath-keepers would visit five families each week!

Selling Tracts

A brother writes: "We are doing a good work here. This is a young church, with only seventeen enrolled members. They are organized, as far as possible, after the instruction and plans of the Home Missionary Department, with bands formed and at work.

"The literature band is doing a good work with the sale of tracts and small books. We cannot supply the members with the tracts fast enough. We send cash orders to our tract society, and in a day or so the tracts are all sold. We have now decided to send for them by the boxful instead of in packages.

"The Lord is indeed blessing the work here and our people are having a splendid experience. Several persons are interested, and are keeping the Sabbath already. This shows what can be accomplished when there is organization. . . . I am sure much more might be done if we could get all our members to work. There is something that all can find to do."

Could Not Burn the Message

A family whom we recently met, enthusiastic in work with literature, are in the truth to-day because an uncle, years ago, sent them tracts. The packages kept coming through the mail until the mother of the home accepted the truth. The father opposed it. One Sabbath day, however, after he had thrown a package of tracts into the stove, he returned and raised the lid, there to be met with the message, "Remember the Sabbath day, to keep

it holy. Six days shalt thou labour, and do all thy work," etc. The printed lines stood out in white upon the charred page which had burned to ash. It was too much for him. From that day that family kept the Sabbath, and the children—now with families of their own—are living witnesses to the influence of that faithful work with tracts.

Recently the wife of a banker in a Western city gave one of our agents an order for "Bible Readings" when she learned it was an Adventist work. She said, "I have been secretly reading some tracts given me by an Adventist woman a year ago, and I have about concluded they are right." She talked freely about the Sabbath and other points of truth.

"In February, 1911, I came into the truth by reading matter, which was left in a tram. This has been the means of my giving out about fifteen hundred tracts and papers. Don't neglect to give out papers, even one. I keep the Sabbath, and also my job." This experience was handed in at the close of a talk on home missionary work. The writer was a tram conductor. He kept the Sabbath and continued his work for some time, but is now in one of our schools, preparing for the work.

Fourth Week

Religious Liberty

Opening Exercises.

Reports of Labour.

"Religious Liberty Study—No. 2."

"For Conscience' Sake."

Religious Liberty Study—No. 2.

Compulsion on the Increase

GRADUALLY, but surely, the people are being taught to submit to compulsion in matters which, until recent times, in British communities at least, were subjects in which the individual was allowed more or less discretion. The steps which have been taken in order to impress the people with the paramount importance of submitting to the state laws and regulations, have been such as to disarm all suspicion of the real trend of events. On the surface this movement has the appearance of innocence, but underneath it all there lies the influence, if not the active agency, of the arch deceiver.

In all his work for the overthrow

of God's kingdom, Satan has usually insinuated himself into the good graces of his captives by representing himself in the light of a benefactor. To our first parents he represented himself as bringing to them valuable knowledge which God had withheld from them. By wicked misrepresentation, he promised them that if they ignored God's prohibition, their eyes would be opened, so that they would be as God. While making this promise to them, his plan and purpose was not to benefit man, but to accomplish the complete overthrow of God's dominion on the earth, and bring the Creator's masterpiece into captivity to himself. The Scriptures and all human experiences teach us that Satan is a liar from the beginning, and it behoves us therefore to be exceedingly careful lest we be deceived by his wicked machinations.

Satan's master-stroke was made when he succeeded in uniting church and state in the fourth century, and placing his representative at the head of the church in place of Jesus Christ, the true Head of the church. This linking up of the civil and spiritual powers in one great organization in the name of Christianity, for the sole, though secret purpose of exterminating Christianity, was an unexampled piece of strategy, and was the direct cause of untold misery and bloodshed for hundreds of years. Europe, the centre of art and civilization, the birthplace of the world's intellectual giants, the home of the dominant nations of earth, was enshrouded in the grossest darkness and superstition. Men were forbidden to think; hence progress was impossible. New scientific ideas were banned by the ecclesiastical rulers of the middle ages, and any effort to improve the conditions of life or to investigate questions forbidden by the church was a dire offence, for which drastic penalties were provided. Of all periods of history, that was unquestionably the darkest when the civil power was dominated by the ecclesiastical. The shocking events which stain the pages of European history during the middle ages were but the natural results of this unholy alliance; and the results were so dreadful that it would seem that men would never require to repeat the lesson.

Yet, notwithstanding the awful examples which history furnishes to warn men against the creation of

similar conditions, humanity still goes blundering along heedless of the possible results of its own blindness. If men will consent to render to Cæsar the things which belong to God, dire consequences must follow, and the world must suffer for its ignorance and folly. To-day there is more likelihood that men will fail to render to God the things which are God's than to render to Cæsar the things that are Cæsar's. Everyday experience teaches us that it is more probable that men will readily give to Cæsar even that which belongs to God. This is the danger against which we must guard to-day. Men are putting the state in the place of God; in fact, they are leaving God out of their reckoning altogether, and are even seeking to compel their fellow-men to do likewise.

As an illustration of this we need only refer to the Defence Act and its administration. Compulsory military training has been enforced upon every youth in Australasia. Large numbers of these lads are sons of parents who have conscientious convictions against militarism. But no recognition is given to their conscientious convictions; and when the plea of conscience is made by them in the police courts, they are coolly told to "put their consciences in their pockets." If this idea is permitted to grow without strong protest, the people of God will carry a grave responsibility. It is our duty to educate the public upon the tremendous consequences which must result if the civil power is permitted to invade the realm of conscience. Men must be taught at any cost their duty to respect individual conscience. To subordinate conscience to state law is just as evil as to subordinate conscience to ecclesiastical law, and to do either is but to jeopardize all that is best in civilized communities. This great fact has never been learned, although God has been trying by all manner of means to inculcate this sublime idea into the minds of men for six millenniums. A. W. ANDERSON.

Questions

1. Who influenced the state to take its present attitude in the matter of religious legislation?

2. In what light does Satan always try to appear before his captives?

3. What was Satan's master-stroke?

4. What was his object in this?

5. In spite of these examples from history, do men realize what the union of church and state means?

6. What great danger must we guard against to-day?

7. What illustration have we of the ignoring of conscience by the state?

For Conscience' Sake

NOT one of our brethren who were compelled to enlist during the Balkan war, was hurt in this campaign, either by illness or by bullets, each one being able to return home well. Those who remained true to the Sabbath had to suffer blows and prison confinement. Many were cruelly treated.

In South America it appears that poor, defenceless women and girls, as well as men and boys, have suffered constant and bitter persecution because they refused to worship according to the dictates of the Catholic Church. But the Lord's hand has been over our workers and believers at the mission. One old brother, it is true, was so cruelly beaten with cudgels that he is crippled for the rest of his days; but he remains true to the Saviour, and rejoices in His precious gospel. Surely there is need for missionary work there; and the rapidly growing membership of our church bears witness to the ready response of these poor people to the gospel, and the blessed hope it brings to the oppressed.

Official figures, dealing with prosecutions in Australia under the Defence Act, give a total of "21,300 such prosecutions up to date, with a total of 3,400 sent to military detention fortresses." "A summary supplied by the Defence Department ending February 4, 1914, shows that the prosecutions under the Defence Act for the month ending December 31, 1913, for non-registration, failure to attend drill, evasion of personal service, absence from compulsory drills, disciplinary and other offences, numbered 934, of which 864 were convictions. One magistrate told the boys that if they did not attend drills they would be treated like any other criminal, and contemptuously referred to them as 'talking nonsense about conscientious scruples.'"

Missionary Volunteer Programmes

First Week

"Christian Help Work"

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Bible Study on the Poor.
"Little Toilers."
"Two Slum Children."
"Stretch It a Little."
"In His Name." (See *Record*, June 1.)

LEADER'S NOTE.—Are there any who need our help in our home church or neighbourhood? If so, cannot a committee, or Christian Help Band, be appointed to look into the matter and see what relief can be rendered? Perhaps there are sick to be visited and ministered to in different ways. Impress upon the members that there is nothing so sure to bring happiness into the heart as doing something for others, especially for those who are ill or in need. This was Jesus' work; and when we are doing His work, we are given a taste of His joy. The more we become like Him, the more closely we follow Him, the more truly happy we shall be. And when hearts are made tender by our ministry to physical necessities, we should never forget to direct the recipients, with the gentleness and tact born of heaven, to Him who alone can satisfy all their needs. As we think of what we can do for the children of the poor, let us not forget the boys and girls around us who are not Christians. After the reading, call for all volunteers to stand who consecrate themselves to the work of winning souls. Every volunteer should do this kind of work, and do it as earnestly as the boy in the story. How many volunteers in your society will endeavour earnestly to win at least one person during 1914?

The greater part of the matter contained in the programmes for this month will be of equal interest to the children, hence we have provided no other for them in this paper.

The Poor, and Our Duty toward Them

1. How long will the church have poor people in its midst? Matt. 26:11.
2. What promises are made to those who consider the poor? Ps. 41:1-3.
3. When one gives to the poor, how does the Lord consider the act? Prov. 19:17.
4. If one turns a deaf ear to the pressing cry of those in need, how will the Lord regard him? Prov. 21:13.
5. Who are specially mentioned as

those who should be cared for? Isa. 1:17.

6. What will the Saviour say to those whom He calls to inherit the kingdom of glory? Matt. 25:35, 36.

7. When the righteous ask in surprise regarding the time of these good deeds, how will the Saviour reply? Matt. 25:40.

8. Is it true, then, that if we neglect a poor saint in any degree, we thus neglect the Saviour? Matt. 25:45.

Little Toilers

SOMETIMES boys and girls long for a vacation, and think, "What splendidly good times we shall have when school is out!" But have you ever stopped to think how very unfortunate it would be not to be able to go to school? Thousands of boys and girls grow up with little or no education. Some of them learn to read a little, some can write their names, others get farther along in school, but many of them know nothing but work, work, work, from morning till night. They have no time for school and no time for play; for work faces them in the morning, and frowns upon them when they drop to sleep at night.

Jacob Riis loves boys and girls. He has visited many of the large factories and tenements in New York City to see what he could do for the children there. When I read his book "The Children of the Poor," I almost felt I had visited with him the terrible slums of that great city. There are thousands and thousands of boys and girls at work, but we can notice only a few to-day.

He pointed out a little girl in a shirt factory. She was not twelve years old, but she was hard at work at a sewing machine. In a house we noticed two little girls pulling tacking threads. They were both Italians, and said they were nine years old. In the room in which one of them works, thirteen men and two women were sewing. The child could speak English, and she said, "I earn a dollar (four shillings) a week, and work every day from seven in the morning till eight at night." In another factory where many small boys and girls were busy at work was one little boy not more than nine. Mr. Riis talked to the employer about this little fellow, but he said, "That boy

only has to make sleeves and go for beer."

Next we came to one of the many, many tenement homes. The father is too sick with consumption to work; the mother "washes and goes out by the day, when she can get such work to do. The three children, aged eleven, seven, and five years,—not counting the baby, for a wonder,—work at home, covering wooden buttons with silk at four cents (twopence) a gross. The oldest goes to school, but works with the rest, evenings and on Saturday and Sunday, when mother does the 'finishing.'" Altogether, they earn from three dollars (twelve shillings) to six dollars (twenty-four shillings) a week, and pay eight dollars (thirty-two shillings) a month rent.

As we moved on, Mr. Riis told us of another home. He said: "I came across a little girl in an East Side factory who pleaded so pitifully that she had to work, and looked so poor and wan, that I went to her home to see what it was like. It was on the top floor of a towering tenement. The mother, a decent German woman, was sewing at a window, doing her share, while at the table her husband, a big, lazy fellow who weighed fifteen stones, if he weighed one, lolled over a game of checkers with another man like himself. A half-empty beer growler stood between them. The contrast between that pitiful child hard at work in the shop, and the big loafer taking his ease, was enough to make anybody lose patience, and I gave him the piece of mind he so richly deserved. But it rolled off him as water rolls off a duck. He merely ducked his head, shifted his bare feet under the table, and told his partner to go on with the play."

Finally we visited little Susie in her home and workshop. She was pasting linen on tin covers for pocket flasks. Like many other little tenement workers, her hands moved so fast we could hardly follow them. "Every morning she drags down to her Cherry Street court heavy bundles of the little tin boxes, much too heavy for her twelve years, and when she has finished running errands and earning a few pennies that way, takes her place at the bench and pastes 200 before it is time for evening school. Then she has earned sixty cents (two shillings and sixpence).—'More than Mother,' she says with a smile. 'Mother' has been finishing

'knee pants' for a sweater, at a cent and a quarter (less than three farthings) a pair for turning up and hemming the bottom, and sewing on buttons; but she cannot make more than two and a half dozen a day, with the baby to look after besides."

Susie works hard, but she is very pleasant, and she makes sunshine for everybody and everything, even in that dark alley. Somehow when she is around, every one seems a little more kind, a little more gentle. Susie has hundreds of little companions in the alley,—you could hardly call them playmates, for they have almost no time for play. Some of the girls make artificial flowers or paper boxes, while the boys earn money by shining shoes and selling papers.

Next we hastened to an evening school. There we found nineteen boys and nine girls, all tired from a hard day's work, but trying to learn something from books. We asked, "What do these boys and girls do during the day?" Twelve of the boys said they shined shoes, five sold papers, one worked in a printing shop, and another in a wood yard. Of the girls, "one was thirteen and worked in a paper box factory; two, twelve years of age, made paper lanterns; one twelve-year-old girl sewed coats in a sweat-shop, and one of the same age minded a pushcart every day. The four smallest girls were ten years old, and of them one worked in a factory and 'finished twenty-five coats yesterday,' she said, with pride. She looked quite able to do a woman's work. The three others minded the baby at home; one of them found time to help her mother sew coats when the baby slept."

But now our day's visiting is done. We have seen so much and yet so little of the pitiful life of boys and girls who work in the slums. Let us pray more earnestly for their salvation, and let us pray that Jesus may come very soon to wipe away all sin and suffering.

MATILDA ERICKSON.

Two Slum Children

LITTLE Carmen died in the hospital, where she had lain five long months under the special care of the Society for the Prevention of Cruelty to Children. One of the summer corps doctors found her in a tenement

within a stone's throw of the Health Department office, suffering from a wasting disease.

She lay in a little back room up two flights of stairs, and the only light was from the narrow yard, where it was always twilight. The room was filthy and close, and entirely devoid of furniture, with the exception of a rickety stool and a rusty old stove, one end of which was propped up with bricks. Carmen's bed was a board laid across the top of a barrel and a trunk set on end. I could not, if I would, describe the condition of the child when she was raised from the mess of straw and rags in which she lay. The sight unnerved even the nurse, who had seen little else than such scenes all summer.

Loathsome bedsores had attacked the wasted little body, and in truth Carmen was more dead than alive. But when, shocked and disgusted, we made preparations for her removal with all speed to the hospital, the parents objected, and refused to let us take her away. They had to be taken into court and forced to surrender the child under warrant of law, though it was clearly the little sufferer's only chance for life, and only the slenderest of chances at that.

It was the death of little Clifford that brought me to his home, a dismal den in a rear tenement down a dark and forbidding alley. I have seldom seen a worse place. There was no trace there of a striving for better things,—the tenement had stamped that out,—nothing but darkness and filth and misery. From this hole Clifford had come a mass of rags, but with that jovial gleam in his brown eyes that made him an instant favourite with the teachers as well as with the boys. One of them especially, little Mike, became attached to him. Clifford had not been long at the school when he was sent to another tenement for a little absentee. He brought her, shivering in even worse rags than his own; it was a cold winter day.

"The girl is very poor," he said, presenting her with a pitying look to the teacher. It was only then that Clifford learned that she had no mother. His own had often stood between the harsh father and him when he came home with unsold evening papers. Clifford fished his

only penny out of his pocket,—his capital for the afternoon's trade. "I would like to give her that," he said. After that he brought her pennies regularly from his day's sale, and took many a thrashing for it. He undertook the general supervision of the child's education, and saw to it that she came to school every day. Clifford was twelve years old.

There came an evening when business had been very bad, so bad that he thought a bed in the street better for him than the home in Crosby Street alley. With three other lads in similar straits, he crawled into the iron chute that ventilated the basement of the post office on the mail street side, and snuggled down on the grating. They were all asleep when fire broke out in the cellar. The three climbed out, but Clifford, whose feet were wrapped in a mail bag, was too late. He was burned to death.—Adapted from "The Children of the Poor," by Jacob A. Riis.

"Stretch It a Little"

Trudging along the slippery street,
Two childish figures, with aching feet,
And hands numbed by the biting cold,
Were rudely jostled by young and old
Hurrying homeward at close of day
Over the city's broad highway.

Nobody noticed or seemed to care
For the little, ragged, shivering pair;
Nobody saw how close they crept
Into the warmth of each gas jet,
Which flung abroad its mellow light
From gay show windows of the night.

"Come under my coat," said little Nell,
As tears ran down her cheeks, and fell
On her worn, thin fingers, still with cold.
"Taint very big, but I guess 'twill hold
Both you and me, if I only try
To stretch it a little. So now don't cry."

The garment was small, and tattered,
and thin,
But Joe saw lovingly folded in
Close to the heart of Nell, who knew
That stretching the coat for the needs
of two
Would double the warmth, and halve
the pain
Of the cutting wind, and the icy rain.

"Stretch it a little," O girls and boys
In homes o'erflowing with comforts and
joys!
See how far you can make them reach—
Your helpful deeds and your loving
speech,
Your gifts of service, and gifts of gold;
Let them stretch to households manifold.

—Selected.

Second Week

Rarotonga, Cook Islands

Hymn.

Sentence Prayers.

Secretary's Report.

Scripture Drill.

Reports of Labour.

"A Visit to Rarotonga."

"John Williams."

"A Talking Chip."

Poem: "What if the Light Goes Out."

LEADER'S NOTE.—Before reading "A Visit to Rarotonga," have a member trace our voyage from the last island visited (Pitcairn). The biography of John Williams could be given in a reading or a talk. Locate Erromanga, if possible.

A Visit to Rarotonga

Do you like travelling? If so, come with me this morning and together we shall visit another of the beautiful spots in this old world, which, though cursed by sin, still speaks to us of the wonderful love of Jesus. We must make haste. It is time we were on the vessel. In a few moments we shall be carried by one of the large steamers out to the great ocean. How the wind blows! Take care of your hat. The water is rough, and the steamer, though large, is tossed like a cork on the waves. We are glad to retire and remain quiet for a while. Our hearts know no fear, for has not our Heavenly Father told us that He has "measured the waters in the hollow of His hand"? Isa. 40: 12.

It is Thursday morning. We are up and dressed before daylight. Now we are standing on the deck; it is yet quite dark. Before us lies the island of Rarotonga. The bold outline of its sharp, pinnacle-shaped peaks piercing the overhanging clouds, can be clearly seen. As the light grows brighter, the beauty of the island, encircled with its rampart of white foam formed by the breakers as they dash against the reef, delights our eyes. The green grass and verdant foliage of the trees which clothe the hills from top to bottom, together with the waving cocoanut palm, and the many flowering creepers for which this island is noted, make us desire to see it at closer quarters. The neat, red-roofed cottages here and there among the waving palm trees make the picture prettier still.

Our attention is next turned to a small boat, manned by native oars-

men, and flying the health officer's flag, which is bravely making for the ship through the ocean rollers. The boat is steered alongside the steamer, and the government officers ascend to the vessel's deck by the gangway which has been lowered for the purpose.

Here is yet another interesting sight,—an oil launch tugging two boats, called lighters, one of which is filled with scores of natives dressed in all manner of colours. How amusing it is to watch these natives trying to reach the deck of the steamer! One moment the lighter is several feet below, the next a wave lifts it several feet above the foot of the gangway; now it is hurled out of reach of the vessel altogether, making it necessary for the boatmen to haul themselves alongside again. Notwithstanding these difficulties, the natives are taking it all in good part, and every now and then their hearty laugh rings out as they go about the work of unloading the ships. We are taught a lesson in good temper from these dark-skinned brothers.

Our desire to get ashore is increasing, and finally we make our way down the slippery gangway, watching a favourable opportunity to jump into the lighter as it rises and falls on the restless sea. Now is the time. Jump! A strong hand is stretched out to assist us. We are safe on our seats. We are off. This ride on the waves—shall we ever forget it? We have reached the jetty and quickly step ashore. Our time is short; we want to see all we can. We take a walk up a path that leads through the woods, and we are struck with the wealth of vegetation. Oranges, cocoanuts, and bananas, together with fragrant flowering creepers and shrubs, greet our eyes on every side. On the porches of the houses sit the Rarotongans, so happy, peaceful, and jolly,—little children laughing, boys playing, girls singing. What a contrast to the scene that greeted the missionary John Williams when he first put his foot on this very island. Our minds become thoughtful. Do these people realize, we wonder, how much they owe to the work of this man who was used by God as the instrument to bring to these at-one-time war-loving people the gospel of peace?

What is this?—A loud siren blast

from the steamer demanding us at once to embark on the lighter to be conveyed to the ship before she sails. We are back on deck, straining our eyes for our last, long look at this beautiful island. It gradually disappears.

How glad we are to know that between forty and fifty of these people have embraced the third angel's message and learned to love it. While we are young, shall we not determine to do what we can to help send this precious message to these interesting dark-skinned people? THYRA E. SANDBERG.

John Williams

ONE Sunday evening, just a century ago, a young man about eighteen years of age stood loitering at a street corner in the great city of London. He was waiting for some friends with whom he had agreed to spend a few hours "on pleasure bent." As he waited alone in the twilight, his memory went back over the hills to a little home in Tottenham, where he had spent his first fourteen happy years. He remembered how his godly parents had taught him to love and serve Jesus, and realized how sorry they would be should they know of his plans for that very evening. As he stood soberly thinking, a lady passed by on her way to evening service. She was the wife of an ironmonger to whom he had been apprenticed when he first left home. Recognizing the young man, she stopped and asked him to go with her to church. At first he refused, but finally went. This experience proved the turning point in his life, for that evening, in Whitefield Tabernacle, John Williams found his Saviour, and accepted Jesus Christ as his personal friend. Immediately he turned from his worldly companions and sinful ways. He became a teacher in Sunday-school, and tried very hard to fit himself for Christian service.

When this young man was in his twentieth year, the London Missionary Society asked for volunteers to carry the good news of the Saviour to the cannibals of the South Sea Islands. He gladly offered his services, and was accepted for the work to which he gave his life. Mr. and Mrs. Williams sailed from England on November 17, 1816, and it took them just one year to reach Eimeo,

one of the Society Islands, where they began their work. In ten months the new missionary could speak the difficult language very well, and was able to preach to the natives. From a child he had enjoyed "making things," and, seeing the need of a boat, set about building one with such material as he happened to have. It was a good boat, too; for this young man did not do things by halves. Later he built four other boats; but soon after the first one was finished, he was called to the island of Raiatea.

Tamatao, the king, had been shipwrecked upon Tahiti, where he learned of Christ and saw what belief in the new religion had done for the people there. He begged that a teacher be sent to his own people and the new missionary went. Mr. Williams had wonderful power over the natives, and worked a great reformation on the island. They soon left their rude, dirty huts for neat houses which *Viriamu*, as they called him, taught them to build. Under his direction they built a sugar mill and manufactured sugar for exportation. Later, a church was built and dedicated. This church had in it a court-room, and the day after its dedication two thousand four hundred of the natives met there and adopted a code of laws which the teacher had prepared for them. Mr. Williams reduced the native language to writing, and schools were started into which hundreds of children were gathered and taught. He also translated parts of the Bible into the native language, and gave special attention to the training of native teachers and preachers. These were often sent out on pioneer missions by themselves, and so opened the way for him to follow and preach the gospel on other islands.

After spending some years on Tahiti, this earnest worker went to live on the island of Rarotonga. There he did a similar work for his beloved people. During the building operations it was very necessary that he should have a blacksmith's bellows. Of what should he make them? There were only four goats on the island; three of these were killed to furnish the leather. But during the night the rats of Rarotonga, which were like one of the plagues of Egypt, visited the workshop and left nothing of the much-needed bellows except the board

frame. In spite of all his many difficulties, Williams pressed on with his work. One of his boats he named, the *Messenger of Peace*, and the natives called it the *Ship of God*. In this he sailed from island to island throughout the South Seas telling the heathen people of the love of Jesus who died on the cross to save them. He longed to plant a mission station on Erromanga, in the New Hebrides group of islands, and accordingly set out toward that place.

Having reached the harbour, Mr. Williams and a small party went ashore. The natives were shy and sullen, but the missionary frankly met them and offered them presents. These they accepted, but while he was speaking with some children, the cry of danger was raised from the boat. He turned to run, but was struck down, together with a companion, Mr. Harris, and his body pierced with many arrows, after which it was drawn away into the bush, and probably eaten by the cannibals.

Although this noble man was only forty-three years of age when he lost his life, he is known as the "Hero of the South Seas," and it is said of the islands where he laboured, "When he came, there were no Christians; when he left, there were no heathen." The first stone of the monument erected to his memory was laid by the son of the man who slew him. LORA CLEMENT.

A Talking Chip

(From "Missionary Enterprises in the South Sea Islands," by John Williams.)

IN the erection of a chapel on Rarotonga a circumstance occurred which gives a striking idea of the feelings of an untaught people when observing for the first time the effects of written communications.

As I had come to work one morning without my square, I took up a chip and with a piece of charcoal wrote upon it a request that Mrs. Williams would send me that article. Calling a chief who was superintending one portion of the work, I said to him:

"Friend, take this, go to our house and give it to Mrs. Williams."

He was a singular-looking man, remarkably quick in his movements, and had been a great warrior, but in

one of the numerous battles he had fought, he had lost an eye. Giving me an inexpressible look with the other, he said:

"Take that? She will call me a fool and scold me if I carry a chip to her."

"No," I replied, "She will not. Take it and go immediately: I am in haste."

Perceiving me to be in earnest, he took it and asked, "What must I say?"

"You have nothing to say," I replied, "the chip will say all that I wish."

With a look of astonishment and contempt, he held up the piece of wood and said, "How can this speak? Has it a mouth?"

"Take it immediately," I replied, "and do not spend so much time in talking about it."

On arriving at the house he gave the chip to Mrs. Williams, who read it, threw it away, and went to the tool-chest, whither the chief, resolved to see the result of this mysterious proceeding, followed her closely. On receiving the square from her, he said:

"Stay, daughter; how do you know that this is what Mr. Williams wants?"

"Why," she replied, "did you not bring me a chip just now?"

"Yes," said the astonished warrior, "but I did not hear it say anything."

"If you did not, I did," was the reply, "for it made known to me what he wanted, and all you have to do is to return with it as quickly as possible."

With this the chief leaped out of the house, and catching up the mysterious piece of wood, he ran through the settlement with the chip in one hand and the square in the other, holding them as high as his arms would reach, and shouting as he went:

"See the wisdom of these English people! They can make chips talk! They can make chips talk!"

On giving me the square, he wished to know how it was possible thus to converse with persons at a distance. I gave him all the explanation in my power, but it was a circumstance involved in so much mystery that he actually tied a string to the chip, hung it around his neck, and wore it for some time.

During several following days we frequently saw him surrounded by a crowd, who were listening with intense interest while he narrated the wonders this chip had performed.

Third Week

Home Missions

Hymn.
Several Short Prayers.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
Dialogue: "Too Young."
"How the Truth Came to Me."
"Silent Preaching."
"Religion and Business."
"Ever Ready."

Dialogue: "Too Young"

Violet. O Daisy, you are the very one I have been wanting to see!

Daisy. Yes, Violet, I am glad you are wanting to see me, but what is the matter?

Violet. It is about this junior work. Our leader has been talking to me about doing something in one line or another, and I told him I would think about it.

Daisy. Well, I suppose you are going to do something, but you do not know for which branch of work you are best suited.

Violet. No, that is not the reason I have come to talk to you; but I feel that it is no use for me to attempt to do anything, for I am too young. Now do you not think I am?

Daisy. No, I do not think so, Violet, for I am sure that there are many doing successful work who are younger than you are.

Violet. I know there are many at work, but do you think their work is really successful? I am not old enough to talk to the people, and I do not believe they read the papers when they do get them.

Daisy. I think it would be nice if you could talk to the people, too, but why not let the papers do the talking for you? It is true some people may not read the papers, but many do; and you know the Lord has said, "My word . . . shall not return unto Me void, but it shall accomplish that . . . whereto I sent it," and our papers are full of God's Word.

Violet. Yes, but if they do not read the papers, of what use is it?

Daisy. Let me tell you one incident. A gentleman, travelling on a steamer, picked up a leaf of our London paper, *Present Truth*. Some one had thrown it away. It caught his eye, and he was deeply interested in an article, which led him to inquire for more truth; and to-day he is one of our missionaries in the East Indies.

Violet. Is that really a true story?

Daisy. Yes, and I could tell you others just as encouraging.

Violet. Still, Daisy, I think I am too young to start yet. I shall wait till I am a year older, and then perhaps I shall have more courage.

Daisy. I am sure that would be a dreadful mistake, Violet. It would be a whole year lost, and who knows what might be done during that time? Let me tell you another story. There was once a minister who at the close of his sermon noticed a man in the congregation who looked troubled, and the minister was impressed to speak to him about Jesus; but he let the opportunity pass, thinking he would have a chance to do so later. But before the next service an accident happened, and that man was killed, and the opportunity of leading him to the Saviour had forever gone. That minister can never forgive himself for delaying; and, Violet, who knows how many souls whom you might reach just now are waiting for the very help our papers would give?

Violet. O Daisy, I never thought of that! It would be dreadful if they should never hear the truth because of my delaying. I am glad you told me that. I shall tell our leader that I am ready to start now. I am so glad I had this talk with you about it.

How the Truth Came to Me

WHEN the work started in England, Pastor S. N. Haskell invited the brethren in America to subscribe enough money to send over there fifty copies of the dear old *Signs*, for free distribution. My mother accepted the message these papers brought, and later my sister and I joined her in the observance of the Sabbath. Others of our family have taken their

stand for the truth, and the children and grandchildren are giving their lives to the proclamation of the message.

Soon the working and waiting will be over, and we shall clasp hands in the kingdom of God.

CAROLINE RANDOLPH.

Silent Preaching

THE work must be done in faith. The untiring tract distributor and anti-infidel writer, Dr. H. L. Hastings, truthfully said of such service: "It will not show off like a new church spire, sound like a bell, nor stare at you like a town clock; it will simply pass out of sight, like rice cast on the water, or wheat buried in the soil, which after many days will come back thirty, sixty, and a hundredfold. The seed may be sown with tears, but O, how glorious will the harvest be!"

We shall never know all the good that is growing out of this kind of silent preaching, and some one has well said, "But we know enough to make it almost criminal for us to neglect it!" Become enthusiastic as a tract distributor and you will find it difficult to abandon the habit. Let us engage more and more in the ministry of tracts.

Religion and Business

THE other day I read about a bitter infidel who was converted by a tract wrapped around a bar of soap he had bought from a poor woman. She had mixed her religion with her business. So we ought to make the most of our opportunities in the shops, on the trams and trains, everywhere. What a mighty impetus would be given to this movement if every Adventist home and place of business became a publishing centre! The passing of a tract has resulted in the conversion of those who might never have been reached in any other manner. You who would be soul-winners, try every method! Use all means. "Be instant in season, out of season." Don't hesitate. Do something—now.

"THIS home missionary work, this homefield, has been shamefully neglected; and it is time that divine resources and remedies were presented that this state of evil may be healed."

Ever Ready

"WE have turned our tool-chest into a tract-chest," said an earnest brother in one of our missionary meetings. When the tool-chest goes out on a job, a supply of tracts goes along, and these are passed out to working men by this missionary carpenter. Instead of wishing that we had a bit of reading matter to give when a nice opportunity comes along, we can, like the ready carpenter, be prepared by getting into the splendid habit of carrying a few pages with us. It is this habitual practice that makes the witnessing easy.

Fourth Week

What Shall We Read?

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Report of Labour.
Questions on "Pilgrim's Progress."
"Reading."
"The Influence of Good Reading."
"In Praise of Books." (Class.)
Poem: "The Book of Books."

LEADER'S NOTE.—The selections "In Praise of Books" should be given out to different members to recite or read.

Reading

THINK for a moment of the different persons of your acquaintance. Did you ever wonder what influences have shaped their lives? The study is an interesting one. Many a life has been wrecked by novel reading, and the only sure preventive is to get the desire for good reading started first, and just how to do this is a question that has been much thought of by parents and teachers. Where this work is begun in the home, it is more easily accomplished. It should be begun as soon as the child is old enough to talk, by interesting him in Bible stories, which are the very best foundation. Even the so-called dry and prosy reading can be made attractive to the child by reading it with him and talking it over together. Evil reading will find its way into the child's hands and cling to him through life if he is not well guarded, for the bad seed is self-sown, while the good must be planted with care.

The Bible says, "As he thinketh in his heart, so is he." Prov. 23:7. Also, "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. If the thoughts make the character, then how important it is that the reading during youth shall be of the best, for reading moulds the thoughts, and youth is the period when character is being formed! Reading is said to be food for the mind, and it is true that cultivation will give the mind a taste for good, solid reading, just as we gain an appetite for simple, natural food by control and cultivation of the appetite. How could a young person expect to grow and develop physically by eating only cake and pastry? How can any one who reads only stories expect to grow spiritually and intellectually? Books which exalt the Bible and help to a better understanding of it, are, next to the Bible itself, the best books. Such are the works of Mrs. E. G. White, as "Patriarchs and Prophets," "Christ our Saviour," etc. I wish all our young people would read "Christian Education." The lives of great and good men are interesting and instructive, also biographies of missionaries, which are true. Fiction is not at all necessary and is detrimental, and our young people have no time to waste upon it, if they are to be prepared to give the last message to the world. In the words of Paul, "Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.—*Selected.*

The Influence of Good Reading

YOU will doubtless remember John Elliot, the Puritan pilgrim who became an apostle to the Indians, and worked among them for fifty long years, translating the Bible into their language, teaching them to read it, and building up a dozen or more religious communities. Their language was very hard, and required forty-two letters when reduced to writing. He preached in his own church in Roxbury on Sunday, and during the week walked many miles on foot, doing missionary work

among the Indians. He said, "I was not dry day nor night from the third day to the sixth, and travelled in this way. At night I pulled off my boots, wrung my stockings, and put them on again, and so I continued; yet God helped me. I considered the words of Paul, 'Endure hardness as a good soldier of Jesus Christ.'"

One hundred years after the death of this man, some one wrote the story of his life and put it in book form. A pious young man in Connecticut read that book, felt its influence, and promised God to go to Yale, obtain an education, and become a missionary to the Indians. That young man was David Brainerd. He went and preached as no other man has ever preached on the American continent to the red men. Then he contracted that dread disease, tuberculosis, and near the close of his life found himself at the house of Jonathan Edwards. Mr. Edwards was writing his great classic on "The Will." But he laid his manuscript aside, listened to the words of the young man, and after his death published them in a book.

Henry Martyn read that book and said, "If it please God, when I have finished my studies I will go forth to preach to the heathen as David Brainerd preached to the Indians." He found his way to India, and gave the people the Bible in their own tongue. When he had completed this task, he died as David Brainerd died, and many said he had thrown his life away.

A few years ago a young man in one of the universities read the story of Henry Martyn, and his heart burned within him as he thought of that fine scholar giving his life to the work of teaching the people of India. His name was Horace Tracy Pitkin. He asked the mission board if he might go to China, and his request was granted. He toiled four and one-half years, until the Boxer uprising, when he was killed with a sword at the hands of the enraged mob. Just as he was dying, he hurriedly wrote a few lines to his wife, who was in this country with his infant son, and said, "Tell my boy, Horace, that when he grows up and receives the proper training, it is the request of his dying father that he come out here and take up the work which I must lay down."

Think of this influence,—the life of John Elliot inspiring David Brainerd; the life of David Brainerd inspiring Henry Martyn; the life of Henry Martyn inspiring Horace Pitkin. And who knows what the reading of the life of Pitkin will yet do? —*Selected.*

"In Praise of Books"

(Class)

BOOKS are a finer world within a world.—*Alexander Smith.*

Books make up no small part of human happiness.—*Frederick the Great.*

"He who would become great must read great books. He who would become good must read good books."

Sir John Herschel called books "the best society in every period of history."

Books summon us away from our narrow life to their greatness; from our ignorance to their wisdom.—*Munger.*

All that mankind has done, thought, gained, or been, is lying as in magic preservation in the pages of books. They are the chosen possession of men.—*Carlyle.*

As friends and companions, as teachers and consolers, as recreators and amusers, books are always with us, and always ready to respond to our wants. We can take them with us in our wanderings, or gather them around us at our fireside.—*Langford.*

"There is power in good reading to keep the mind from evil thoughts and to mould an upright character, while poor reading sows the seeds of evil in the fertile mind; and can it help but grow? Poor literature portrays false ideas of life and creates wrong ambitions. "Light reading utterly destroys love for the good and true." This is one of the chief reasons of there being so many people at the present who have not the power of concentration of thought on one subject."

The Book of Books

"We search the world for truth; we call
The good, the pure, the beautiful,
From graven stones and written scroll;
From all old flower-fields of the soul;
And, weary seekers of the best,
We come back laden from our quest,
To find that all the sages said
Is in the Book our mothers read."

**Sabbath-School
Missionary Exercises**

(July 4)

**The Darling Range School,
West Australia—No. 1**

SITUATED in one of the fertile, but small valleys of the Darling Range Mountains, twelve or fifteen miles east of Perth, as the crow flies, but reached by twenty-five miles of railway travel, is found the Darling Range School.

The history of its beginning is the story of a missionary spirit manifested by an isolated brother who lived by a little brook a few miles distant. Little did he realize, that, as a result of that morning's missionary work, a school would come into existence, which would be the means of training young men and women for the Lord's work.

This brother, as he went from home to home, came to an orchard, the owner of which he visited. He gave him some tracts and sold him a copy of "Christ's Object Lessons," then being sold to aid the Australasian Missionary College in New South Wales. This visit led to future ones, through which the orchardist and others in the neighbourhood became interested in the third angel's message. A conference labourer was invited to the district. He pitched his dwelling tent on the orchardist's farm, and as a result of his work, a little company of Sabbath-keepers was gathered out and a church organized. This was in the year 1905.

The following year, the orchardist, now elder of the little church, was impressed to offer his orchard and six-roomed house for the small sum of £100 to the local conference for a school. It was worth several hundred pounds. That summer, from a patch of strawberries alone, the owner had picked and sold £250 worth of fruit. The conference gladly accepted this rare opportunity, and the brother rented for his own use another orchard a few miles away.

Thus the Lord led in the beginning of the educational work in the West. Now, after eight years of work, this institution appeals for help to our brethren and sisters throughout the Australasian Union Conference. Never in its history has it received financial aid from any source outside of West Australia. But now that

so many are to have an opportunity of giving of their means to add much needed facilities to the school, may the Lord bless you all with a liberal spirit, remembering that if you "give, . . . it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. For with the same measure that ye mete withal it shall be measured to you again."

A. H. PIPER.

(July 11)

**The Darling Range School,
West Australia—No. 2**

THE Darling Range School began its work in January, 1907. A few weeks previous to this, Brother H. R. Martin was placed in charge. He was given one pound and a shovel with which to begin his work. He borrowed a horse and a plough, and began to look after the orchard. Brethren in the district gave money and time in preparing the place for the students. One poor brother brought as a gift two hens and one rooster, and the same day a more distant friend sent one hen and twelve white leghorn chickens. Some one in Perth sent up six black minorcas. Thus a poultry run was begun. The brother with the missionary spirit of whom we heard last week, gave sundry pieces of harness. It was in this way that the work began. It indeed was a humble beginning, but the Lord has signally blessed the work, for never yet in its history has it run behind financially.

One or two young men students had worked on the place previous to the opening of the school, but on the first day of school there were but two present. It is a coincidence that at the opening of the Avondale School ten years previous, there were but two students present on the first day. The first young lady student is now out in the mission field teaching school. Who can tell how far reaching is, and will be, the influence of this school.

To the original building of six rooms, there were added that first year, a chapel, a kitchen, a dining-room, and three bedrooms. The next year the school could not accommodate all who wanted to attend. One young man was so determined to attend, that, as there was no room in the building for him, he slept underneath

it. These conditions led the school board to think about enlarging the school. After counselling with Pastor O. A. Olsen and others who were in West Australia during the latter part of 1908, it was decided to erect a new building. The brethren in the West Australian Conference loyally responded to the call for money, and in one meeting alone over nine hundred pounds were raised in gifts, and in loans without interest. A portion of the new building was occupied by students during the school year of 1909, but it was in a very unfinished state. Only the outer walls, roof, and some of the partitions were complete, and it has remained in this unlined condition. Hence part of the money that we are giving this quarter in the Sabbath-school, will be used to pay for the completion of this building. Let us heed the following admonition of God's Spirit: "Co-workers with Christ men who feel the need of extended effort, are wanted. . . . Schools should be established in different places to educate our youth preparatory to their labouring to advance the truth." Let us then give liberally to thoroughly establish the Darling Range School.

A. H. PIPER.

(July 18)

The Darling Range School, West Australia—No. 3

WHEN the West Australian Conference took over the farm that had been offered to them for school purposes, about four acres were under cultivation. During the past six years this area has increased until at the present time there are seventeen acres set out in fruit trees. In all there are 1,520 trees in the orchard, and of these, 758 are orange, 256 plum, 226 peach, and the rest are mixed varieties. The sale of fruit yields every year a goodly return to the school, and what has been done towards supplying necessary requisites for the school use has been paid for largely by the fruit returns.

A chapel, a kitchen, a dining-room, and class rooms, have been added to the newer building, which consists of sixteen bedrooms and other rooms. This building is occupied by the young women, while the young men have the old building. It is to pay for the ceiling, lining, and completion of this newer building that the Sabbath-school offerings will be devoted. And

truly it is a necessary thing to do, for few of us would want to live in such a doorless, liningless building, with all its cracks and openings exposing its inmates to the cold winds of winter, in which condition it has been for four or five winters. Your offerings will make the students comfortable, protect them from the cold, and hence greatly help them in their work of preparation for the Master's service.

Nor have the horses and cattle on the school farm been any better off during the past than have the students. They, too, are needy creatures, and a shed and barn are very pressing needs with the school to-day. It is planned to pay for such a building from your offerings. The erection of this place will provide storage bins for chaff, etc., and a shelter for tools and machinery.

We are counselled that "All should feel that they are not proprietors, but stewards, and that the time is coming when they must give an account of the use they have made of their Lord's money. Means will be needed in the cause of God. With David they should say, 'All things come of Thee, and of Thine own have we given Thee.'

"Schools are to be established in various places, . . . and labourers are to be sent forth, not only into the cities, but into the highways and hedges. And now, my brethren who believe the truth, is your opportunity."

A. H. PIPER.

(July 25)

The Darling Range School, West Australia—No. 4

THE point in the Darling Range where the school is situated, is almost one thousand feet above sea level. This is an excellent altitude in such a place as West Australia. The locality is looked upon as one of the health resorts of the state. For this reason, if for no other, the visitors to the school are not a few, and of necessity their visits bring them in contact with the message. One of the sights on the farm is the dam of fresh water. Its capacity is about eighty thousand gallons and it could be increased with further excavation. The whole property, as seen from the train (the railway line being above the school and forming its western boundary), is indeed a pretty sight when the fruit trees are in bloom, or laden with their fruit, or

even at any time of the year. The view is enhanced in that it has for a background a high range of hills on the eastern boundary.

At the school itself is the government post office for the district, connected with which is a telephone bureau. This is a great convenience to the school and is in charge of one of the young men.

Since its inception, the enrolment has been a growing one. In 1907 it was fourteen, and with the exception of one year, has increased every year, standing last year at fifty-one. At the beginning of the school year 1910, Brother R. W. Brown succeeded Brother Martin as principal. For two years Brother Brown laboured enthusiastically, as did Brother Martin, in the upbuilding of the school. Then Pastor W. J. Smith took charge, Brother Brown having left for the United States.

Could our Sabbath-school members visit the Darling Range School to-day, they would find still in use some of the primitive facilities of its early days. For instance the bells, so necessary in a school, are missing. In their place in both dormitories is found a portion of a steel rail, begged, doubtless, that first year from the men working on the railway line. One feels sorry for the student whose lot it is to strike this rail with a bar of iron in order to call the students together, for the sound of the concussion is not musical to the ear.

It is said that "Man's extremity is God's opportunity," and as God works through His people, we all have the opportunity of helping the work at the Darling Range School. "Freely ye have received, freely give."

A. H. PIPER.

Fourth Sabbath Reading

(July 25, 1914)

Bible Study

"Have Faith in God"

God's strength can never fail. Isa. 26 : 4.
His wisdom also is unfalling. Rom. 11 : 33.

Hence there is nothing too hard for Him to perform. Jer. 32 : 17, 18.

God points to the stars of heaven as evidence of His power. Gen. 15 : 1, 5, 6; Isa. 40 : 25-28.

This power God has vested in Christ. Heb. 1:1-3; Col. 1:15-17.

Christ is the same yesterday, to-day, and forever. Heb. 13:8.

He has foretold the completion of the gospel work. Matt. 24:14.

He imparts to His own workers His own power. Matt. 28:18-20.

He bids us have faith and ask great things for the advancement of His work. Mark. 11:22-24.

Progress of the Message in South America

SOME of the most stirring calls we have ever had from South America have recently come to the Mission Board office from the new North-west Mission Field.

The north-west countries of South America—Ecuador, Peru and Bolivia, were grouped together as a union mission field under the South American Union Conference at the time of the late General Conference. Pastor E. L. Maxwell, president of the Tennessee River Conference, was asked to take the superintendency of the new mission field.

Reaching that region by way of Panama, Pastor Maxwell very quickly sent back word that he had found a needy field, and an open field. The head-quarters of the mission are in Lima, Peru, and even while the organization of this new mission field was in contemplation, the Peruvian legislature was engaged in passing a bill abolishing the old clause of their constitution, which has for centuries prohibited all public Protestant worship or teaching. Now with the doors swinging open, our brethren feel that they must have help to press the message onward. Here is the way the field impresses a man newly arrived. Pastor Maxwell writes:

"Pastor Pohle and Brother Stauffer went on a trip into the interior where one of our native colporteurs had worked earlier in the year. This brother was named Salazar, and he succeeded in placing a great many books in the hands of the mountain villagers of the district. At one place he was attacked by the priest, and as a crowd gathered round them, and some of the people began to encourage him to answer the priest, he did so, thus soon putting the priest on the defensive in answer to questions as to the Bible authority for the mass and other things taught by the Catholic Church. This disputation, lasting for four or five hours, was held

in the public plaza, and was heard by hundreds of the people. The priest was thoroughly worsted, and retired. When Brethren Pohle and Stauffer reached this place, they found the people hungry for the message, and some of them were already keeping the Sabbath as best they could. As there was no place large enough to hold the crowd of people that desired to hear the Word preached, the city authorities proposed to use the Catholic church, which they said they had built and therefore owned. So a curtain was placed before the altar, and meetings were held there every night for nearly a week. As a result of the work done, a Sabbath-school was organized, with the leading officials of the town as officers, and with a membership of eighteen men besides women and children. Three public school teachers are keeping the Sabbath, and the only saloon keeper in the town agreed to close his business and give up the sale of liquor. A unanimous vote of the people approved this action of his.

"With the removal of the restrictions on the liberty of preaching that we are now assured of, we will see the message go like a forest fire in this country. It must go thus if we are to see the coming of our King. Oh, brother, can you not send us more men to go to the thousands of these countries with the words of life?"

Indians in Prison for Jesus' Sake

AT various times snatches have been given of the arrest and imprisonment of our Indian brethren at Plataria, Peru, our Lake Titicaca Mission, but the whole connected story has not been told until just recently. We know all our brethren and sisters will be interested in Brother F. A. Stahl's description of these recent experiences. He writes:

"Well, things did look rather blue at our Lake Titicaca Mission about the time I sent you that cable asking the brethren to pray for us. The bishop had gone out to our mission with some two hundred men, and a man who knew our baptized brethren also went along to make trouble for them. This man would point out where one of our brethren lived, and then the bishop with some of his men would dash up to the hut and take the brother prisoner. And so they went on until they had six brethren and one sister as prisoners. The bishop

went up to one of our brethren who was lame and asked roughly, 'Why do you not take off your hat and bow to me?' The lame brother answered, 'I have bowed enough to you in time past.' Then they went to the old man who sold us the mission property and tried to frighten him. But he was not frightened. He told them if they would furnish him a good mount that he would go to jail willingly, as he had done no wrong. The property that he sold was his, and he sold it to a good cause.

"Our brethren were driven hatless to the jail, walking the twenty-one miles to Puno. All the while this was going on, I was at Puno and did not know about it until people told me that our Indian brethren were in jail.

"The charge against them was a grave one. It was charged that our brethren had assaulted the bishop with clubs, and had called him vile names. Mrs. Stahl and I asked to see our brethren, and we were let into the jail. The officers looked very much surprised when we shook hands with them. They asked us, 'Are these your Indians?' We answered, 'No, these Indians belong to the Lord just as we hope you belong to Him.' 'How is that?' they asked. Well, we told them how the Lord Jesus died for these poor people, etc. As we talked, they all became interested, and we had a splendid opportunity of telling them of the goodness of God and how Jesus is soon coming to this earth again. After that the brethren were treated with kindness.

"We visited the best people of Puno in behalf of our brethren. We also called upon the judge. I said to him as he asked what we wanted, 'Judge, we have called to talk with you about our brethren that are in jail here,' and we then explained that our brethren had left off the evil life and that now they are living good, clean lives. I then said to him, 'May you judge these poor Indians in such a manner that you can meet all you do in the day of judgment without fear, for God will take cognizance of the judgment you render.' 'Ah, well,' he said, 'I will do justice.' We thanked him. As our brethren were called up before him the next day, one by one, they made their statements of the affair, which were all taken down by what they called an *escribano*. After all our brethren had given their statements, these were read and it was an astonishment to all present

to hear how nearly alike they were. You see our brethren were telling the truth, and the Spirit of the Lord taught them what to say.

"They were discharged, and honorably at that, to the great chagrin of the bishop and his friends, as he had hired some fifty witnesses, all to no avail. How this did cheer our dear Indian brethren, to experience the rescuing power of God! Yes, we are serving a great God, one that has never known defeat. After this, we returned to our mission rejoicing. Some of the head men of Puno told us to push the case against the bishop, as we could put him in prison now that we had won. But we told them that we had nothing to do with revenge. We were happy, as the work could now go on and our brethren were safe, and God, who had helped us so far, would take care of all the rest.

"A few days after reaching the mission I became ill, and for four weeks I lay helpless with inflammatory rheumatism and malarial fever. Indian brethren stayed with me day and night, and they did all they could for me. Mrs. Stahl told them that I must have milk. Well, the next day and after that, we had milk enough on hand to bathe in, if we had wanted to do so.

"The enemies rejoiced, as they said this was the judgment of God upon me. After the fourth week I began to get better, and we felt that it would be wise for us to go to our sanitarium in Argentine. But before we could leave we must baptize forty-eight people who were ready, and begged to be admitted to the church. I was so weak that I could not stand, and I asked the Indian brethren to remember me in prayer. One of them said, 'I have called my family together and have prayed, and do pray for you morning, noon, evening, and at midnight.' It touched me to think of this dear brother praying for me in the middle of the night. Well, Sabbath came, and after examining the candidates, I was helped into the water, and while a powerful Indian brother stood behind me holding my hands, I baptized these forty-eight faithful people.

"The following Monday, the Indian brethren carried me twenty-one miles upon a cot they had made, to Puno, where I was to take a boat. There were forty of our brethren, and as the roads were so full of mud and water

they had to change often, about eight at a time.

"They stopped not, but ran the whole distance wherever it was possible. As we went on, some of the younger brethren would laugh at others who would stumble and fall in the mud and water, and one of the older brethren (the same one that had helped me baptize) told them that they ought not to laugh and talk out aloud, as the missionary was very sick. I understood their language, and I told this brother I thanked him for his kind consideration, but I was glad that our brethren were happy and wished them to continue so. As we went on, I noticed that they carried me sidewise, and as the road was steep and narrow at times, this was very difficult to do, so I asked why they did so. 'Well,' they said, 'we carry the dead, feet or head first, and we do not want to carry our brother in that way.' 'But, brethren,' I said, 'it makes no difference to me, I will not die a moment sooner if you carry me the easier way.' But no, they would carry me no other way.

"Brethren can you wonder we love these Indians? After we had gone to Argentine, the enemies started to work again. They mistreated some of our brethren, and by force closed up the school. Then our Indian brethren made up a purse and sent Brother Camacho to Lima to see the president of Peru.

"The Lord blessed Brother Camacho and our brethren at Lima, and as a result of the work done there at that time, our brethren, by the blessing of the Lord, secured religious liberty for Peru. The president also sent a high official to Puno with Brother Camacho to investigate our work at the Lake Titicaca Indian Mission. I was privileged to meet this man while he was at Puno, and I found him a man chosen of God. He asked about our work in detail, and put all down in writing. Since that time we have had no trouble, and the work is prospering. Last week Pastors Maxwell and Pohle made us a visit, and they baptized seventy-one more good, faithful Indian brethren.

"At the examination of the candidates, we asked them many questions of the faith, of Jesus, about their daily life, and we also asked them if they were ready to suffer for the name of Jesus, even unto death. All answered without hesitation that they were ready. And why should they

hesitate? They knew what this meant long before they had given in their names for baptism.

"Pastors Maxwell and Pohle expressed themselves as fully satisfied and pleased to baptize such faithful people. We have now, by the blessing of God, one hundred and eighty-one members,—a most wonderful thing in the sight of missionaries of other denominations. They ask us what we teach. They seem to think that we teach smooth things in order to get converts. They fail to comprehend the power of God when the truth is taught. You see that these Indians are so very thankful that Jesus is soon coming in the clouds of heaven, they want to be ready. So they are willing to leave off all that would hinder them.

"We are so very thankful that we can work for this people. We deem it a most blessed privilege. And we are glad that our dear brethren in the homeland are praying for us, and that they are giving freely of their means so that we can continue to work here. The Lord will surely bless you all, and in that great day of the Lord we will rejoice together.

"Let us go on with this work of the Lord. Let us be strong, and generous, for now is the time to work with all our might and means. The battle is not for long."

"THE Word of God should be thoroughly studied. All other reading is inferior to this. A careful study of the Bible will not necessarily exclude all other reading of a religious nature, but if the Word of God is studied prayerfully, all reading which will have a tendency to divert the mind from it will be excluded."

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