

# The Missionary Leader

"The leaders took the lead in Israel"

Vol. 1

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No. 5

## Church Missionary Programmes

First Week

### Is Reporting Essential?

Opening Exercises.  
Reports of Labour.  
"Reporting."  
"The Importance of Reporting."  
"She was Faithful."  
"A Heaven-Born Plan."

LEADER'S NOTE.—No programme is provided for the fifth meeting of the month. The leader should make his plans early for this meeting. We would suggest that the time be given to relating personal experiences in missionary work, to a consecration service, or to laying plans for further work.

### Reporting

1. What did the disciples do when they returned from their first missionary journey? Luke 9 : 10; Mark 6 : 30.
2. What did Paul and his associates do when they returned from their missionary tours? Acts 14 : 27; 15 : 4, 12; 21 : 19, first clause of verse 20.
3. Of what is the Book of Acts a record?—A report of missionary work.
4. What did the angel commissioned to set a mark upon God's people, do when his work was finished? Eze. 9 : 11.
5. What will cause others to start out? "Speak [tell of it, R. V.], . . . ye that sit in judgment, and walk by the way. They that are delivered from the noise of archers in the places of drawing water, there shall they rehearse the righteous acts of the Lord, even the righteous acts toward the inhabitants of his villages in Israel [missionary work in the villages]; then shall the people of the Lord go down to the gates." Judg. 5 : 10, 11.
6. What are we to let the people know about? Matt. 5 : 16.
7. Whom will they then glorify?
8. Why? Rom. 15 : 17-19; Gal. 2 : 8.

"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and, through the grace of Christ, what success has been theirs. If such reports were brought

in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies for the Church*, Vol. VI, page 436.

"Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experiences. The meeting will then be as meat in due season, bringing to all present, new life and fresh vigour."—*Testimonies for the Church*, Vol. VII, page 19.

"Let those who gain such an experience in working for the Lord, write an account of it for our papers, that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savour of life unto life. Thus it is seen that God works with those who co-operate with Him."—*Testimonies for the Church*, Vol. VI, page 336.

"With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to the disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Testimonies for the Church*, Vol. I, page 193.

"When thou doest alms, He said, 'Let not thy left hand know what thy right hand doeth: that thine alms might be in secret: and thy Father which seeth in secret Himself shall reward thee openly.'

"In these words Jesus did not teach that acts of kindness should always be kept secret. Paul, the apostle, writing by the Holy Spirit, did not conceal the generous self-sacrifice of the Macedonian Chris-

tians, but told of the grace that Christ had wrought in them, and thus others were imbued with the same spirit. He also wrote to the church at Corinth, and said, 'Your zeal hath stirred up very many.'

"Christ's own words make His meaning plain,—that in acts of charity the aim should not be to secure praise and honour from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only.

"By their good works, Christ's followers are to bring glory, not to themselves, but to Him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the Giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all.

"We are to give in sincerity, not to make a show of our good deeds, but from pity and love to the suffering ones. Sincerity of purpose, real kindness of heart is the motive that heaven values. The soul that is sincere in its love, whole-hearted in its devotion, God regards as more precious than the golden wedge of Ophir."—*Thoughts from the Mount of Blessing*, pages 120, 121.

### The Importance of Reporting

No WORK can be carried forward successfully without a system for reporting results. This is needed that the leaders may know what is being done, in order to plan effectively for doing what remains. When the disciples returned from

their first missionary journey, they reported their work, that Jesus might know what needed to be done next: for He worked as we must work. Paul made a practice of reporting his work, and doubtless received reports from the churches, or he would not have known as much about them as he evidently did.

If our reporting system should be discontinued in all branches of the work, our cause would be completely disorganized. The work would go on in a haphazard way that would soon bring in discouragement. It is the general reporting system that has much to do in binding our work together, and enabling it to make such rapid progress.

Every church member should therefore regard it as a duty to report all missionary work done, not to glorify himself, but the Lord, through whose power the work was accomplished. These reports will encourage others to work, and will enable the church to know how rapidly the people in its territory are being warned.

E. M. G.

### She was Faithful

A LITTLE, black, fourteen-year-old girl in Haiti has become a member of our missionary volunteer organization. Her society is away in the interior. Under all circumstances it it would be difficult to make the journey to the coast, but during the recent uprising it was positively dangerous as well; yet that girl walked 150 miles to take her society report to Sister Prieger, who has charge of the young people's work in the Haitian Mission. She was determined to do her part of God's work in Haiti faithfully. To her, that meant diligent service and faithful reporting. Should it mean less to you and to me?—Surely not. She was faithful in her part of God's work. Are you?

MATILDA ERICKSON.

### A Heaven-Born Plan

"LET different ones unite in labour as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

"The formation of small companies as a basis of Christian effort, has been presented to me by One who cannot err. If there is a large num-

ber in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no hasty words, using the talent of speech to build one another up in the most holy faith. Let them labour in Christlike love for those outside the fold, forgetting self in their endeavours to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.'" Matt. 18:19.—"*Testimonies for the Church*," Vol. VII, pages 21, 22.

### Second Week

## Health and Temperance

Opening Exercises.

Reports of Labour.

"Testimony Study on Health."

Poem: "The Better Land."

"Reclaimed by God's Power."

"The Papers Create a Good Impression."

### A Testimony Study on Health

#### General Principles

#### 1. How was man created?

Man came from the hand of his Creator perfect in organization and beautiful in form. The fact that he has for six thousand years withstood the ever-increasing weight of disease and crime is conclusive proof of the power of endurance with which he was first endowed. And although the antediluvians generally gave themselves up to sin without restraint, it was more than two thousand years before the violation of natural law was sensibly felt. Had Adam originally possessed no greater physical power than men now have, the race would ere this have become extinct.

2. What was the condition of the world at the time of the first advent of Christ?

At the time of Christ's first advent, the race had already so degenerated that not only the old, but the middle-aged and the young, were brought from every city to the Saviour, to be healed of their diseases. Many laboured under a weight of misery inexpressible.

The violation of the physical law, with its

consequent suffering and premature death, has so long prevailed that these results are regarded as the appointed lot of humanity; but God did not create the race in such a feeble condition. This state of things is not the work of Providence, but of man. It has been brought about by wrong habits,—by violating the laws that God has made to govern man's existence. Had men always been obedient to the law of the Ten Commandments, carrying out in their lives the principles of those precepts, the curse of disease now flooding the world would not exist.

#### 3. Can man live a Christian life and yet disobey natural laws?

Despite the insult which man has offered Him, God's love still is extended to the race; and He permits light to shine, enabling man to see that in order to live a perfect life he must obey the natural laws which govern his being. How important, then, that man should walk in this light, exercising all his powers, both of body and mind, to the glory of God!

God's elect must stand untainted amid the corruptions teeming around them in these last days. Their bodies must be made holy, their spirits pure. If this work is to be accomplished, it must be undertaken at once, earnestly and understandingly. The Spirit of God should have perfect control, influencing every action.

#### 4. What is the relation of health reform to the third angel's message?

Health reform is one branch of the great work which is to fit a people for the coming of the Lord. It is as closely connected with the third angel's message as the hand is with the body. God has permitted the light of health reform to shine upon us, that we may realize the sinfulness of breaking the laws which He has established in our very being. Our Heavenly Father sees the deplorable condition of men who, many of them ignorantly, are disregarding the principles of hygiene. And it is in love and pity to the race that He causes the light to shine upon health reform. He publishes His law and its penalties, in order that all may learn what is for their highest good. He proclaims His law so distinctly, and makes it so prominent, that it is like a city set on a hill. All intelligent beings can understand it if they will. None others are responsible. To make natural laws plain, and to urge obedience to them, is a work that accompanies the third angel's message.

#### 5. Will any be excused on account of ignorance?

Ignorance is no excuse now for the transgression of law. The light shines clearly, and none need be ignorant; for the great God Himself is man's instructor. All are bound by the most sacred obligations to heed the sound philosophy and genuine experience which God is now giving them in reference to health reform. He designs that the subject shall be agitated, and the public mind deeply stirred to investigate it; for it is impossible for men and women, while under the power of sinful, health-destroying, brain-enslaving habits, to appreciate sacred truth. Those who are willing to inform themselves concerning the effect

which sinful indulgence has upon the health, and who begin the work of reform, even from selfish motives, may in so doing place themselves where the truth of God can reach their hearts.

6. By what power alone can man overcome wrong habits?

Men have polluted the soul-temple, and God calls upon them to awake, and to strive with all their might to win back their God-given manhood. Nothing but the grace of God can convict and convert the heart; from Him alone can the slaves of custom obtain power to break the shackles that bind them.

7. What are three of the prominent sins of the last days?

Eating, drinking, and dressing are carried to such excess that they become crimes. They are among the marked sins of the last days, and constitute a sign of Christ's soon coming. Time, money, and strength, which belong to the Lord, but which He has intrusted to us, are wasted in superfluities of dress and luxuries for the perverted appetite, which lessen vitality, and bring suffering and decay. It is impossible to present our bodies a living sacrifice to God when we continually fill them with corruption and disease by our own sinful indulgence.

8. In what two ways are we to teach the principles of healthful living?

All heaven is watching to see how we are fighting the battle against temptation. Let all who profess the name of Christ so walk before the world that they may teach by example, as well as by precept, the principles of true living. "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

### The Better Land

Oh, land of health, for thee I groan,  
Where none with pain or sickness mourn,  
And hospitals are all unknown,  
Nor squalid dwellings there;  
Strong drink is driven from every door,  
No unclean food invades its shore,  
And vile tobacco-smoke no more  
Pollutes the balmy air.

Oh, land of love, for thee I yearn,  
Where envious feelings never burn,  
Whose citizens no lessons learn  
Of malice or deceit;  
Where, from all thieves and villains freed,  
No batoned sentinels they need,  
For not a thought, or word, or deed  
Of mischief there we meet.

Oh, land of rest, for thee I pray,  
Where anxious care has passed away,  
And sordid greed no more holds sway,  
The needy to oppress;  
Where rent and rates no more restrain,  
Nor trusts and dealers reap their gain;  
Where disappointments ne'er give pain,  
Nor fears of debt distress.

Oh, land of health, and love, and rest,  
Of peace and safety, country blest,  
May I each power of life invest.

To gain thy happy shore;  
And may my aim unselfish be,  
To make this sad world more like thee,  
That I, by grace, at last may see  
Thy beauties evermore.

HENRY G. BUCKLE.

### Reclaimed by God's Power

I RECALL the case of one man in a congregation that I was once addressing. He was almost wrecked in body and mind by the use of liquor and tobacco. He was bowed down from the effects of dissipation; and his dress was in keeping with his shattered condition. To all appearances he had gone too far to be reclaimed. But as I appealed to him to resist temptation in the strength of a risen Saviour, he arose tremblingly, and said, "You have an interest for me, and I will have an interest for myself." Six months after he came to my house. I did not recognize him. With a countenance beaming with joy, and eyes overflowing with tears, he grasped my hand, and said, "You do not know me, but you remember the man in an old blue coat who rose in your congregation, and said that he would try to reform?" I was astonished. He stood erect, and looked ten years younger. He had gone home from that meeting, and passed the long hours in prayer and struggle till the sun arose. It was a night of conflict but, thank God, he came off victor. This man could tell by sad experience of the bondage of these evil habits. He knew how to warn the youth of the dangers of contamination; and those who, like himself, had been overcome, he could point to Christ as the only source of help.

MRS. E. G. WHITE.

### The Papers Create a Good Impression

ON entering a home a short time ago, a magazine colporteur found a lady who has not only been a subscriber for *Life and Health* for some time, but has for years been the recipient of our good paper, the *Signs of the Times*. She had a large bundle of these papers tied up in a parcel ready to give to one of her neighbours. The papers are always carefully sewn together in book form, and in this way they are passed on from one to another of her friends. These papers are given to her by a member of one of our churches where this lady lived at one time. While there she received such a good impression of our people, and especially of the missionary efforts of a little girl, that

she never ceases to speak of it to her friends. How little we realize what a good work our periodicals are doing among the people, and how far some of them travel.—*Selected.*

### Third Week

### Wayside Ministries

Opening Exercises.  
Reports of Labour.  
Bible Study.  
"Seeds Dropped by Chance."  
"Talk It."

### Bible Study

1. What is said of Jesus? Acts 10:38.
2. What should His followers do? 1 John 2:6; 1 Pet. 2:21.
3. What does God ask of His children now? Isa. 58:6-11.
4. Is this work new to God's people? Job 29:11-16. (Job, who lived in very early days, engaged in this work, not only for those who came directly to his notice, but he also searched out the needy.)
5. In what way is true religion manifested? James 1:27.
6. How will this work finally be recognized? Matt. 25:34-40.

### Seeds Dropped by Chance

"I EXPECT to pass through this world but once. If, therefore, there be any kindness I can do to any fellow-being, let me do it now. Let me not defer nor neglect it, for I shall not pass this way again."

There are two ways in which all of us work, and two classes of results which flow from our lives. There are things we do purposely—that we deliberately plan to do. We take pains to do them. We spend long years, oftentimes, in fitting ourselves to do them. They cost us thought and care. We travel many miles, perchance, to perform them. They are the things we live to do.

Then there are other things we do that have formed no part of our plan. We did not set out in the morning to accomplish them. They are unplanned, unpurposed things, not premeditated nor prearranged. They are wayside ministries. They are the little things we do between the greater things. They are the seeds we drop by chance from our hand in the path as we go out to the broad field to sow. They are the minor kindnesses and courtesies that fill up the interstices of our busy days. . . . They are the smaller opportunities of usefulness which open to us as we carry our great responsibilities. They are the things of which we take no

note, and perhaps retain no memory, —mere touches given as we hasten by, words dropped as we pass along.

We set no store by this part of our life work. . . . And yet, oftentimes, these unpurposed things are the holiest and most beautiful things we do, far outshining those which we ourselves prize so highly. I believe that when the books are opened, it will be seen that the very best parts of many lives are the parts by which they set no store, and from which they expected no outcome, no fruits; while the things they took pride in and wrought with plan and pain, prove to be of small value. Our Lord tells us that the righteous will be surprised in the judgment to hear of noble deeds wrought by them of which they have no knowledge nor recollection. No doubt there is a wonderful amount of good done unconsciously, of which the doers shall never be aware until it is disclosed in the future life. . . .

We go out in the morning to our round of duties, and perform them with more or less faithfulness and effectiveness. But during the busy hours of the day we find opportunity for doing many minor kindnesses. On the street we meet a friend whose heart is heavy, and we stop to speak a word of thoughtful cheer and hope which sings in his ear like a bar of angel's song all day long. We ring a neighbour's doorbell as we go out from dinner, to inquire for his sick child, and there is a little more brightness in that sad home all the afternoon because of this thoughtfulness. We walk a few steps with a young man who is in danger of slipping out of the way, and let fall a sincere word of interest which he will remember, and which will help to save him.

All sorts of people come to us on errands of all kinds during the day. We cannot talk much to each, and yet we may drop into each heart a word of kindness that will prove a seed of beauty. We meet people in business relations. To talk to them on religious themes may be neither practicable nor expedient. And yet there is not one of them to whom we may not minister in some way. One man has had sorrow in his home. His face carries the marks of sore struggle and inward pain. By a gentler bearing, a mellowed speech, a heartier hand-grasp, or longer pressure, and a thoughtful expression of the sympathy and interest we feel, we

send him away strangely comforted. Another is struggling under financial burdens, and a hopeful word gives him courage to stand more bravely under his load. We are writing business letters, and we put in a personal sentence or a kindly inquiry, revealing a human heart even amid the great, clashing, grinding wheels of business; it carries a pulse of better feeling into some dingy office, and some dreary, treadmill life far away. Not one of these things have we done with any clear thought, or even consciousness of doing good, and yet they yield loveliness and fragrance to brighten many a bare and toilsome path.

In every life there are these opportunities for wayside ministry. Indeed, the voluntary activities of any life do not by any means measure its influence. The things we do with deliberate intention make but a small part of the sum total of our life results. Our influence has no nights, and keeps no Sabbaths. It is as continuous as life itself. There is a ministry in our handshaking, in our greeting, in the most casual conversation, in the very expression we wear on our faces as we move along the street, in the gentle sympathy that adds such a thrill of strength to fainting weariness:

"Like moonlight on a troubled sea,  
Brightening the storm it cannot calm."  
—*Selected.*

### Talk It

TALK what? — Why, talk about saving souls. We do much talking. Some of us do entirely too much. We talk about the weather, the crops, the price of grain and poultry, and how we can make money in this trade and in that. Some of us talk about our neighbours. Some even talk business matters over in the place of worship on the Sabbath. We talk that which is in our hearts.

Why not begin talking more about the joy of saving souls, and of the happiness that will come into our own souls in seeing some one saved in the kingdom, clothed with immortality and filled with inexpressible joy and love throughout the endless ages? We should talk about this to one another, to our friends, and to our neighbours. Talk it on the Sabbath, talk it at prayer meeting. Talk over plans by which you can win souls to Christ; how the members of the

church to which you belong can each win a soul and thus double your membership. Talk with your children about the salvation of their souls, and what they can do to save others. Talk with your neighbours about the coming of the Lord and the preparation necessary to meet Him in peace. Talk to them about how God forgives sins and saves the lost in His kingdom. Talk to them about the law of God and the claims of the holy Sabbath. Talk about the splendid books, tracts, and papers that we publish, setting before them their value. Talk to your neighbours about buying these books and subscribing for our good papers. Talk in your home about heavenly things rather than spend time in criticizing the brethren, and talk about how you as a family can all be saved in the kingdom.

Then, having done all you can to set before the unsaved the claims of God upon them, and the value of eternal salvation, *pray*. Pray long and earnestly that God will bless your labours, and send the conviction of the Holy Spirit into other hearts, and bring them to an acknowledgment of the truth for these last days.

Bring this subject continually before the church, and inspire the members with a holy and heavenly zeal to save souls. Let souls be your watchword,—souls, souls, souls for the kingdom. Destruction is coming. The seven last plagues are near. The ruin of all earthly things is impending. The destiny of earth's teeming millions is about to be settled. Lost souls are everywhere. They are your neighbours, your business associates, your friends. Some of them are your own blood and kin. You need not go anywhere to find a field. It is right at your own door. God has given you light for the purpose of bringing it before the unsaved within your reach. This is the work of the church—of your church. As a leader you are responsible to God to inspire and lead the congregation over which you preside, into a great soul-winning campaign. Begin now. Do not delay a single week. Take hold of God by faith. Pray and work. Once a church does this, its membership will increase, church difficulties will disappear, and the blessing and power of the Holy Spirit will be manifested.

G. B. THOMPSON.

## Fourth Week

## Religious Liberty

Opening Exercises.

Reports of Labour.

"The Message a Message of Liberty."

"The Truth in Germany."

Poem: "Freedom."

"Trials in Russia."

## Religious Liberty

## The Message a Message of Liberty—No. 1

JUST before the Saviour will make His appearance in the clouds of heaven to take His people to the heavenly mansions He has prepared for them, the greatest controversy of the ages will be in full swing. Ecclesiastical powers, under the leadership of the great enemy of truth, will seek by the aid of state laws to compel all the inhabitants of the earth to worship the beast and his image. On the other side, the people of God will be urging all the inhabitants of the earth to refuse to bow to the image or to worship the beast. Every Seventh-day Adventist understands, at least, that the message which called him out from Babylon is the same message which is yet to play such an important part in the final controversy with Satan.

This message is very specific. It knows no compromise. It is a clear-cut, concise, and emphatic warning against yielding to compulsion in religious matters. Notice the exact wording of the third angel's message.

Read Rev. 14: 9, 10.

The message is given with a *loud* voice. It is to be made a prominent, outstanding feature of latter-day conditions. Three angels are depicted by the Revelator as delivering the first, second, and third messages respectively, and they were flying "in the midst of heaven." Whatever is seen flying in the midst of heaven is always an object of great attraction. If only a balloon is seen in mid-heaven, all eyes instinctively watch its progress. Air-men in their aeroplanes and airships, as they gracefully perform their wonderful and daring feats in the upper regions of the atmosphere, are always the centre of attraction. So this last message is to be the centre of attraction; for it is to "fly in the midst of heaven," and to be proclaimed "with a loud voice" "to every nation, and kindred, and tongue, and people."

The three messages are to be given

contemporaneously. We are told that the second angel *followed* the first, and the third *followed* "them." But the idea of the original Greek text is that the second *accompanied* the first, and the third *accompanied* "them." The word *akoloutheo*, translated "followed," is used also in 1 Cor. 10:4, and the marginal reading given in that text for the word followed is "went with them." This is the true idea of the text. These three messages are to go hand in hand to every nation, and kindred, and tongue, and people.

It will be profitable for us to glance briefly at these messages. The first message is an exhortation given in a loud voice to "Fear God, and give glory to Him; for the hour of His judgment is come: And worship Him that made heaven and earth, the sea and the fountains of waters." Rev. 14:7. The attention of all men is here called to the creative power of God, and to their obligation to serve their Maker. The Sabbath being God's memorial of His creative work, men are being enjoined through the preaching of the first angel's message to render obedience to His holy law. Moreover, they are exhorted to render this obedience in view of the fact that "the hour of His judgment is come."

Accompanying this proclamation another is heard. "Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication." Rev. 14:8. We are not left in any doubt concerning the meaning of the term Babylon: for the seventeenth and eighteenth chapters of the Book of Revelation are devoted to a delineation of this power. Babylon is a term used to define the fallen churches of the last days. The refusal of the professed churches of Christ to heed the warning of the first angel to prepare for the judgment, results in a moral fall. Rejection of light always conduces to greater darkness, hence the pitiable condition of all who reject the light of present truth.

But the sin of the church in rejecting the light is added to a plunge into a deeper abyss of evil. Recognizing her weakness and her inability to influence the minds of men, she seeks an unholy alliance with the civil power. What she fails to do by moral suasion she now seeks to do by compulsion and tyranny. "All

tyranny is a repetition of the Babylonian principles. We sometimes call it papal; it is likewise Babylonian. When the civil power enforces worship of any sort, be that worship true or false in itself, to obey is idolatry. The command must be backed by some form of punishment, . . . and the conscience of man is no longer free. From a civil standpoint, such legislation is tyranny, and looked at from a religious point of view, it is persecution."—S. N. Haskell, in "Story of Daniel the Prophet," page 41.

Compulsion by the civil power in religious matters is always wrong, and it is not only the Christian's right to protest against any invasion by the state of his religious freedom, but it is his duty. A. W. ANDERSON.

## Questions

1. Under the leadership of the enemy of truth, what will the ecclesiastical powers seek to do just before the Saviour's return?
2. What will the people of God endeavour to do?
3. To what does the first angel draw attention?
4. Define the term, "Babylon."
5. When the light of present truth is rejected, what are the results?

## The Truth in Germany

WE had good experiences in the very difficult field of East Germany. Although the clergy of all the Protestant churches, together with the Roman and Greek Catholics, united to incite the servants of the state against us at every opportunity, yet we are able to report a gain of thirty-one members in that field. Our workers have frequently made the acquaintance of the interior of prisons. Often they are able to pay their visits to interested persons only after darkness has set in, then hold their meetings during the night, and disappear early in the morning before daybreak. Sometimes they have to flee and hide in the forest. But all this cannot stop the work there. In some places the light burns so brightly that the police are afraid of our workers' lives being taken, and request us not to return to the place until the excitement among the inhabitants has cooled down. So we were often able to experience the promise that "The angel of the Lord encampeth round about them that fear Him." H. F. SCHUBERTH.

## Freedom

Man is more than constitutions:  
Better rot beneath the sod  
Than be true to church and state,  
While we're doubly false to God.

We owe allegiance to the state,  
But deeper, truer, more  
To the sympathies God hath set  
Within our spirit's core.

Our country claims our fealty,  
We grant it so, but then,  
Before man made us citizens,  
Great Nature made us men.

—Selected.

### Trials in Russia

AT a general meeting in Russia the workers related their experiences to the committee. Some had been put into prison for the truth's sake, others had been beaten, and some had had narrow escapes, but all were happy and courageous, willing to give their all for the grand truth.

Brother O. E. Reinke, writing of a visit to one place says:

"Our brethren had been severely tried; their meeting-house had been closed for nine months, and their minister was under trial. By some arrangement just previous to our arrival, the president, Brother Gade, had succeeded in organizing a new church, and had secured a hall where we could meet. Often these meetings were very anxious moments, and on some evenings we had to dispense with the lights and adapt ourselves to the conditions. Here we found a military officer, a lieutenant-colonel who still serves in the army, but is now a Seventh-day Adventist, acting as organist, but of course not in uniform. His wife also is a Seventh-day Adventist."

From another district, Brother J. Perk and his associates relate some wonderful experiences of how God protects and cares for His servants. In some places it seems almost impossible for the workers to meet with our people. Entering the place at night they quietly gather at one or two o'clock, when all save God's faithful ones are asleep, and study and pray, and before daybreak the worker leaves the place.

## Missionary Volunteer Programmes

### First Week

#### Boyhood

Hymn: "Make Me a Blessing To-day."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Doing His Will."

Reports of Labour.

"Clean Boys."

Poem: "The Things of Worth."

"Something for Boys."

Poem: "A Recipe for a Man."

"A Hero."

Hymn: "Who Will Volunteer."

LEADER'S NOTE.—Kindly study all programmes early, some weeks ahead if possible, and make the necessary preparation for their presentation in good time. No programme is provided for the fifth

Sabbath. We would suggest that the leader ask all to come prepared to relate personal experiences on that occasion, or to devote the time to a consecration service.

### Clean Boys

WHAT are boys? Potential men, let us say — and more; for if "men are only boys grown tall," boys are real men, only shorter! Then clean boys are clean men; the standard for each must be the same.

The ideal boy is the manly boy. And all true men are clean. We say a man is clean when he has no bad habits. We say he has a clean record when he is honest in dealings. So the term is broad.

What is a clean boy? The Bible speaks of clean hands, clean lips, a clean heart; and these terms cover the subject. Literally, a boy must have clean hands. His body must be clean, for there is the very closest relation between the body and the mind,—the physical and the mental and the spiritual. "He keeps himself so clean," a friend remarked to me about a boy friend of ours, "I like to have him near me." Of another boy friend, a teacher remarked, "I could help him more if he were only clean." And I have noticed that the first boy is growing to be more and more a gentleman; the second is questionable company for boys and girls of his own age.

### The World's Need

The world is calling for young men. It needs them to run its engines, to direct its traffic, to send its messages by land, and sea, and air; to carry its people to the ends of the earth. The boys of to-day will step into these positions to-morrow. But the world is also becoming more and more particular in regard to its men; they must be clean; they must not smoke; they must not drink. Life is worth too much to be trusted to the keeping of one whose nerves are not steady, whose eye is not true, and whose mind is not clear. So we must have clean boys to do the world's work. It is a great responsibility; we must hold ourselves in readiness for it, physically. There is another phase that is more important. We must hold our moral standard high.

"I know a funny story. Are there any ladies present?" a young man remarked, as he looked about to

make sure there were no ladies within hearing distance.

"No, but there are gentlemen present," a venerable old gentleman remarked, as he gave the smart young man a withering glance.

The standard of morals for men must be just as high as the standard for women. The clean boy, the one with clean lips, will scorn to repeat a story that he would not tell before his mother or his sister. No boy or man is really clean who can unblushingly tell a questionable story, or do an unclean act.

"Create in me a clean heart," the Psalmist prayed. So do I; and I wish every boy and man would pray the same prayer. O, for men of principle! Then our actions would never be questioned. Then we should not transgress the laws of good breeding.

David knew the secret of a clean life; it is the gift, the creation, of God. He alone can change the life; but every one has his own responsibility in the matter. No boy is clean who feeds his mind on unclean stories and pictures. No boy's mind is clear and active if it dwells on cheap, impure themes.

And this is the most important phase of the subject, "Clean Boys." A boy's body and attire may be immaculate, his manners polished and refined; but if he has an impure mind, with false, low standards of morals, the boy—the man—is a failure; he is not a man at all; for it takes good morals to make a true, clean man.

MAX HILL.

### The Things of Worth

What if your coat be patched and old?

The worth of a coat is easily told.

A handful of gold will quickly bring

A coat that is truly fit for a king;

But an honest heart and a willing hand  
Can never be bought in the whole, wide  
land.

Remember that patches may cover a boy  
Who some day will be the world's great-  
est joy.

If your soul be pure and your heart be  
true,

What can an old coat matter to you?

—The Children's Star Magazine.

### Something for Boys

A FEW weeks ago I saw a touching and beautiful sight. Driving through a rough part of the country, my attention was directed to an elderly woman trying to pick her way over a rough hillside. I heard a whistling boy coming up behind my carriage. He bounded past, and running up the hill,

put his arm around the woman and steadied her steps, saying pleasant words, I know, for the face looked happier for the remarks.

As I passed, I heard her say these words: "It is so nice to have a boy to come and help a mother down the hill!"

They passed on and went into a farmhouse. I knew they were mother and son.

"There is a sermon in those few words," I thought. I wish every boy could have heard them.—*Selected.*

### A Recipe for a Man

What does it take to make a man?  
Well, I'll try to tell you as well as I can:

A little faithfulness every day,  
Doing your work in the very best way:

Some pluck and some patience, a good deal  
of work,

With never a hint of the will to shirk:

Some perseverance, some honour, too,  
And loving thoughts by no means few:

A cheerful temper, unselfish deeds,  
And a lot of earnestness, each boy needs:

A good deal of study and plenty of play—  
Be sure that you do it the very best way.

Just follow this recipe, laddie, and see  
In a few years what a man you'll be!

—*Jean Halifax.*

### A Hero

A FEW years ago a fire broke out in a charming little Swiss village. In a few hours the quaint farm-houses were entirely destroyed.

One poor man was in even greater trouble than his neighbours. His home and cows were gone, and so, also, was his son, a bright boy of six or seven years. He wept and refused to hear any words of comfort. He spent the night wandering sorrowfully among the ruins.

Just at daybreak he heard a well-known sound, and looking up, he saw his favourite cow leading the herd, and coming directly after them his bright-eyed son.

"Oh, my son, my son!" he cried, "are you really alive?"

"Why, yes, father. When I saw the fire, I ran to get our cows away to the pasture lands."

"You are a hero, my boy!" the father exclaimed.

But the boy said: "Oh, no! A hero is one who does some wonderful deed. I led the cows away because they were in danger, and I knew it was the right thing to do."

"Ah!" cried the father, "he who does the right thing at the right time is a hero."—*Southern Churchman.*

## Children's Division

### Indian Jewels

NOTE.—It is suggested that "Precious Jewels" be used as the opening hymn.

Do you know what gems are?—  
They are bright, sparkling jewels.  
Every child is a precious gem belonging to Jesus:

All His jewels, precious jewels,  
His loved and His own.

Listen to my story of two jewels of India.

Sita and Ananta lived in a tiny house near a big jungle. Jungle land is something like a forest. Many wild animals have their home in the jungle. Tigers hide in the long grass, elephants pull down the climbing plants for food, and in between the twisted roots of the trees big snakes glide in and out.

Sita was not afraid of tigers or of anything else. You see she was a tiny baby, and only thought about getting her food when she was hungry. Her only trouble was that her mother would bathe her every day, but when the bath was done, and she was oiled over, tears vanished, and out came smiles.

The little girl did not wear any clothes, but on her arms, and round her ankles, were rings of brass and silver. Ananta wore a bright little coat and he had some bangles, too. He loved little Sita very much, and was never tired of watching when mother played with her.

One day Ananta had a great fright. He came from his play into the cool, little hut. The sun was still in his eyes, so that at first he could not see. When his sight came again, he looked for baby Sita. There she was fast asleep on a rug on the mud floor, and curled up beside her lay a big snake.

What could Ananta do? His mother was busy grinding the curry spice for dinner. If he called out to her, the snake might strike the sleeping baby. Then Ananta remembered that snakes loved milk to drink, so he snatched up a big jar of milk and poured some out in a pool on the floor. The sleepy snake watched him, then began to glide slowly off the rug towards the milk. Ananta quickly caught up baby Sita and rushed out of the hut to his mother. When father came home for his dinner, he took two heavy sticks and soon killed the horrid snake.

Not very far from the house, near the jungle, was a village where a number of people lived. When Sita could walk, Ananta took her to the village, and they played with the children there. One day while they were playing, something wonderful happened. A white lady came to the village to talk to the mothers. All the children left their play and ran to see the white lady. The house that the lady was visiting was small, so that it was soon filled. Some of the boys climbed to the roof of the hut, and looked in through the thatch. There below them they saw the little house filled with Indian women and children.

The white lady seemed to feel all these eyes upon her. She looked up and saw the watching faces peering through the thatch, and she smiled. Then she saw little Sita, and she held out her arms to the brown baby as though she would hug her. But she stopped, for she remembered that she must not touch the baby, or baby's mother would be very angry. If the white lady touched Sita, mother would have to give her a bath all over just because the stranger had touched her! Now every one was waiting to hear the stranger speak. So she began to talk to them. She told them she had left her home far away, because she was one of God's messengers. She said that every one belonged to Him and that He loved them all. When she had finished speaking, the Indian women spoke kindly to her, and asked her many questions. Dear little Sita and Ananta went home, and Ananta told his mother all.

Like the stars of the morning,  
His bright crown adorning,  
They shall shine in their beauty,  
Bright gems for His crown.

### Second Week

### Maidenhood

Hymn: "Praise to Jesus."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Give Thou Thy Youth to God."

Reports of Labour.

"Maidenhood."

Poem: "An Ideal Girl."

"A Girl's Pledge."

"If I Were a Girl Again."

Hymn: "Give of Your Best to the Master."

LEADER'S NOTE.—"If I Were a Girl Again." We would suggest that this item be made a class exercise. Let different

members represent the women speaking. These could take their places either standing, or sitting, in front of the assembled members of the society.

### "Maidenhood"

THE poet has beautifully described the time we call "maidenhood":

Standing with reluctant feet  
Where the brook and river meet—  
Womanhood and childhood fleet.

Thus we find the girl at the age of from sixteen to twenty in that expectant period when life looks like a golden morning. The future is full of bright pictures. At no other time in her life can she be such a blessing in her home as at this age. Let us see what are some of the opportunities that are hers to fill.

The relationship between mother and daughter is one of the sweetest and purest, earth knows. The daughter should early be taught to share with the mother in all her domestic duties. Let there grow with the years a blending of interests. Having shared the tasks, they will be ready to enjoy together the respite from labour. Indeed, it is not enough that the daughter be able to share with the mother the daily round of duties. Every girl should be so thoroughly instructed in all the duties of home-keeping that she can easily stand in charge if mother is ill.

A press of lessons, music, missionary work, or any other kind of work, can never excuse a girl from being her mother's comfort and support.

A sweet young girl who means to be a kind daughter, was heard to say, "Mother can't go to bed, even if her head does ache, for the house goes all wrong when she is not there; we have our lessons, and she must attend to her work."

No matter how many lessons you have, girls, you need exercise; you have no right to spend your whole time on your books, and there is nothing better as a change from lessons, than housework.

You can rise a little earlier, dress a little quicker, spend a little less time on your hair, to let mother sleep if her head aches. You can get a light breakfast for the family, tidy the house a bit, and keep the work running without jar or friction. If the heart and hands are only willing, this can all be done before school, never disturbing mother until you

softly kiss her good-bye as you hurry off to school or business.

Is this expecting too much?—No; many girls have done, and many are doing, just such things. Any girl sixteen years old who is unable to do this, should feel that her education is weak, faulty, and incomplete, and her love for her mother is a selfish one. The time may come when mother cannot do all these things for you,—when her strength and labours of love for her family will have ceased, and you have the sad lessons of life to learn alone. Have you ever noticed how tired and worn-out she looks? Do you ever tell her to let you stay at home, and then send her off with father? While she is gone, do you put everything in order so that the house may be fresh and cheery when she returns? If you have never done this, try it and note the result. Girls, never put the wormwood into your hearts, as you surely will if a time comes when you cannot do these little ministries for mother, because she has left you, and you realize too late that you have failed to be true daughters.

What should the girl in "maidenhood" be to her father?—A source of pride, a loving helper. Let her know where his papers are, have his slippers ready for him when he comes in tired at night; in short, let her make his life happy by thoughtful attention to such little matters.

The younger children should feel that their sister is the jolliest, kindest, and most obliging girl in the world. She should know how to make kites, deal with bruises, and dress dolls. The oldest sister can help much in the education of the younger members of the family. Here is an excellent opportunity for her kindly and patiently to help those who are less advanced than herself. If she is all this to her brothers when they are little boys, as they grow older she need never fear that she will be neglected or treated uncourteously when their interests are going out to other companions. So, girls, don't let these years of maidenhood slip away carelessly. Fill them with something more than idle chitchat and daydreaming. Your brothers and sisters need your kindly care and companionship.

There are so many sweet offices of friendship you can fill. The sick can be brightened by your flowers, the aged gladdened by your smiles

and thoughtful consideration. Then there are your own girl friends. It is a beautiful thing to be a true friend. Don't make friends too quickly; be kind, pleasant, and helpful to all, but be careful whom you choose for your friends. Be sure you can be a mutual help one to another. Don't let the friendship be of the gushing kind that can't live without each other to-day, and to-morrow has a "falling out."

This is not friendship. Help one another in your trials, talk over your Christian experiences, pray for one another. These friendships, as a rule, are the truest you ever form. In future years, when you are in the thickest of life's duties, when life is not filled with so much sunshine as now, your mind will often turn with gratitude to your true and faithful girlhood friends. So try to make, and be, a true friend.

Let it be the highest aim of every girl to fulfil each of these missions nobly, and so spend the years of maidenhood that she will be a blessing to all whose lives are touched by hers.—*Selected.*

### An Ideal Girl

She's a dainty little maiden, with a happy winning face,  
Seeming nearest like a flower in her sweet, unconscious grace.

She has pleasant, kindly manners; and her gentle, loving ways  
Seem to bring the blessed sunshine even into cloudy days.

She is tender-hearted, pities, careful not to give offence  
By a thoughtless word or action; she has sympathetic sense.

She's a little willing worker; help you do not have to ask,  
For she watches, and with pleasure lends a hand at any task.

In her dress and in her person she is neat and sweet and clean,  
Trying always to be tidy, even though she is not seen.

She's a modest little maiden, rather shy at first than bold;  
And acquaintance soon reveals it, that her heart is good as gold.

She respects and loves the aged, cheering hearts with sunny smiles;  
Helps to banish thoughts of sadness, by her merry, winsome wiles.

And she loves the poor dumb creatures, giving always gentle care;  
But the birds, in her affections, hold the best and largest share.

She delights in nature's beauties, loves the rocks, and hills, and bowers,  
Hears the trees and rivers talking, joys in sunshine and in showers.



Books have charms for this rare maiden;  
study seems no hardship great;  
Reading lives of true and noble, she will  
strive to imitate.

Is there lack in this fair picture?—Yes,  
there's one thing wanting yet,  
More important than the others; this one  
thing do not forget.

Our ideal is a Christian, serving God in  
childish way,  
Telling Him her childish troubles, asking  
Him for help each day.

—Exchange.

### A Girl's Pledge

I WILL station three little guards  
at my lips and bid them challenge  
every statement I make, with these  
questions: (1) Is it kind? (2) Is it  
necessary? (3) Is it true?—*Girl's  
Companion.*

### If I Were a Girl Again

WHEN Margaret went up to bed  
last night, she stood for a moment  
self-absorbed in the middle of the  
room. Then she exclaimed aloud,  
"Oh, I wish all the girls could have  
heard!" Then, as the suggestion  
flashed upon her, she cried joyfully,  
"I know what I'll do; I'll write it  
down just as they said it." The  
next moment, with her notebook on  
her knee, she began to write the  
following:

"This afternoon the sewing circle  
met here, and when I came in after  
school, I peeped in at the front  
parlour door, and the women were  
such a pretty, busy sight that I stood  
to look, and then one of them, a dear,  
beautiful, old lady, said:

1. "If I were a girl again I should be more  
thoughtful of my mother. Not until I had  
girls of my own to work for, did I begin to  
realize what my mother had done for me.

2. "Then another woman, middle-aged,  
with a sharp, worried face, spoke quickly:  
'If I were a girl again, I should learn to do  
something to support myself. Here I am  
forty-two, as you all know, and I couldn't  
earn my breakfast unless I went out and  
did housework. Nobody cares for an un-  
skilled and untrained workwoman, and  
that's what I am. It's a blessing to me  
that I don't have to earn my breakfast.'

3. "If I could be a girl again," said a  
woman with a sweet face, "I should never  
leave my Sabbath-school. You can't think  
how I envy the girls who have grown up in  
Sabbath-school as if it were a home, and  
they are as much at home as I am among  
my children. I've been out of Sabbath-  
school thirty years, and it is a loss that can  
never be made up to me."

4. "If I could be a girl again," said a  
placid-looking woman, "I should never give  
up studying. I should never allow myself  
to lose the habit of learning things. Why,  
it is even hard for me now to learn a long  
Bible verse. I must choose a short one,  
or humiliatingly write it on a slip of paper  
to look at at the last minute."

5. "And if I were a girl again," spoke up  
a lady with a quick tongue, "I should  
never allow myself to speak of anybody's  
faults—no, not anybody's! You can't  
think how much you get to see faults if you  
let your mind run on them."

6. "Then a lady in the corner spoke sadly:  
'If I could be a girl again, I'd begin by not  
being ashamed to be a Christian. I should  
take a stand, and stand. You who have  
never failed, cannot think how it helps to  
have people know what to expect of you.  
By shilly-shally work you don't know what  
to expect yourself.'

7. "If I could be a girl again," came from  
somebody, "I should make myself write  
letters. To-day when I write one of my  
awkward letters (and I never write a letter  
if any one else will do it for me), I regret  
that I hated to write letters, and would  
never learn to make it easy. I always feel  
that I have lost something when I hear of  
people who have letter friends. My sister  
writes the happiest letters to twenty in-  
valids. She is doing a cup-of-cold-water  
work in a way that I never can."

8. "And I," said a little woman, "should  
learn to sew. I am as awkward with a  
needle as if it were a hoe, and my needle  
makes about as good work as a hoe would."

9. "Then such a pretty woman said: 'If  
I were a girl again, I think I should rather  
be a homely girl. I was pretty, and people  
told me so, and I was spoiled. I loved  
admiration better than bread and butter,  
and twice I lost promotion in school for  
having company and going to parties. Not  
but that a pretty girl can have good sense  
though.'

10. "If I were a girl again," said an  
intellectual-looking woman, "I should not  
give up everything for study. I should be a  
womanly and housewifely girl, as well as a  
student, and if I had one taste that domi-  
nated all others, I should not let all the  
others run to waste. I was deep in mathe-  
matics when I could not spell in my own  
language as correctly as a girl of twelve, and  
my penmanship was disgraceful."

11. "And I should try to make friends,"  
remarked a silent-looking woman. "I forgot  
when I was a girl that I should need friends  
when I was older; and when I see women  
with their school friendships keeping them  
young, it makes my lonely heart ache."

12. "If I could be a girl again," said  
somebody whose face I couldn't see, "I should  
read only the best books."

13. "I should study and read the Bible  
more," some one said in reply. "I should  
take it as real and alive and meant for me,  
and I should grow up on it."

14. "Then a rather young woman said  
sweetly: 'If I could be a girl again, I  
shouldn't grow so fast. I should stay as

fresh and young as I could, not live ahead  
of my age, but just as a girl-flower, and  
bloom as God gave sunshine and rain.'"  
—*Selected.*

### Children's Division

#### Usefulness

EVERYTHING that God made in the be-  
ginning of the world, He made to be of  
some use. He made the plants, the flowers,  
the insects, the birds, the fishes, and the  
animals, all to be useful. He wanted them  
to be useful to man. All the useless things  
in this world have come because of sin.

God made man to be useful, too. He  
wanted him to live a life of usefulness. He  
wanted him to be a helper. Every one in  
this world can be a helper.

The other day I read a story of a little  
crippled boy who lived on a tiny flat  
in one of the large city tenement houses, in  
a dark and narrow street. His father was  
dead, and his mother was very poor; and  
every day she had to go to work to earn  
money, and leave little Tommy alone.

Poor little Tommy sat in his little high-  
chair by the window and looked out. Some-  
times he would look up. He could see just  
a little piece of sky; but it didn't look very  
pretty, because the black smoke of the city  
clouded it. He could see the people on the  
streets and see the children come out to  
play. Sometimes they played nicely, but  
often they quarrelled.

At the close of the day, when his mother  
came home, tired from her day's work, he  
waved his little hand to her. One night he  
told her he wished he could be useful in  
some way, and help somebody; and she told  
him how it helped her to see him wave to  
her every evening. "Then I will wave  
harder than ever," he told her. And the  
next night he did. Some workmen looked  
up and saw him, and they waved too. Every  
night they looked for his bright little  
face. The children began to notice him  
and to wave to him. Sometimes fruit and  
flowers found their way up there, and the  
kind workmen said to his mother, "Tell your  
boy it helps us, and makes the day brighter,  
to see him there. We couldn't get along  
without him." So even this little, crippled  
boy could be useful. If everything God  
has made in nature is useful, and even such  
little crippled children as Tommy could  
help some one else, what can you do?—  
*Selected.*

"When father comes home tired at night,  
run and get his slippers for him, and his  
paper, and do all you can to help him, so  
that the dear hands and feet that have  
worked for you so hard all day, may have  
a little time for rest."

"THIS work of enlightening others  
is not the work of the minister only,  
but it is the work of all who profess  
the truth of God."

"GOD depends upon the church for  
the forwarding of His work, and He  
expects that His professed followers  
will do their duty as intelligent  
beings."

## Third Week

## The Macedonian Call

Hymn: "Here am I, Send Me."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "There's a Cry from Macedonia."

Report of Labour.

"Bible Answers to Missionary Questions."

"The Macedonian Call."

Poem: "Is It Nothing to You?"

Hymn: "Not Now My Child."

LEADER'S NOTE.—"Bible Answers to Missionary Questions." Give each member a copy of the questions a week before the programme is to be rendered. Ask each to find the answer during the week. The answers may vary, but will add to the interest. The "Macedonian Call" may be given to different members each representing a country. The talks should be well prepared. If a map of the world is available, use it in connection with the programme. Have the name of the country, with its population, printed on a slip of cardboard, or heavy paper. As the name of the country is mentioned, the slips may be pinned on the map.

## Bible Answers to Missionary Questions

- What are missionaries? 2 Cor. 5: 20.  
Are there enough missionaries? Matt. 9: 37.  
What is our duty, then? Verse 38.  
What is the state of the heathen world? Ps. 74: 20.  
What can take away its darkness? John 8: 12.  
Why do they not worship the true God? Rom. 10: 14.  
Do the heathen want the gospel? Acts 16: 9.  
Have the gospel messengers always been gladly received by the heathen? Mark 4: 5-8.  
Does God care for the heathen? Isa. 49: 22.  
Did Jesus come to save them? John 10: 16.  
Who are sent to bring them in? Acts 1: 8.  
Who sends these witnesses? John 20: 21.  
What does Jesus send them for? Isa. 42: 6, 7.  
What is the great commission? Matt. 28: 19, 20.

## The Macedonian Call

## China

MY country is the great republic of China, where there are almost four hundred and fifty million people, or one-fourth of the entire population of the world.

In China, towns that in Australia would be called cities are called villages. In Canton there are many people who live in boats on the Canton River. In these house-boats

whole families live, and know no other home.

One-fifth of all the women in the world are found in Chinese homes. Can you realize that one baby girl in every five is cradled in a Chinese mother's arms, often unwelcomed and unloved? One little maiden out of every five grows up in ignorance and neglect. Little girls in my country are not always wanted. At one time in many of the cities were what people called "baby ponds." Into these, little girls were thrown every day. One day, a missionary who was passing down one of our streets, saw a little bag, and upon examining it, he found that it contained a Chinese baby. A Chinaman was passing at the time, and he laughed as though it were a big joke. He could not understand the grief of the missionary. This happened in 1907: so you see how much my people need to be taught of the love of God, although many of them have learned not to do such cruel things.

Among all the youthful brides who, day by day, pass from the shelter of their childhood's home, one out of every five goes weeping, in China, to a husband she has never seen. Our lives are very sad and miserable, and, think, during this one hour, about one thousand and four hundred more are born to such a life in China.

The third angel's message was first brought to my country by Brother Abram LaRue, in 1887. He worked in Hong-Kong, and several accepted the truth. He died in 1904. Since then a number of workers have been sent to teach my people. We have between eighty and ninety foreign labourers altogether, but, even now, each of your missionaries has to care for an average of five million people.

A little heathen Chinese girl in our Canton Sabbath-school, goes without her lunch every day so that she will have two cash (a cash is worth about one thirtieth of a penny) to give to missions. I wonder how many children in Christian homes in Australia would go hungry in order to give to God's cause. If you do not send more workers, how can all my people learn the truth? Every hour 1,400 are "sinking into Christless graves." Won't you send us more workers quickly? Four out of every ten in all the world who have never heard of the gospel of Christ's love are in China,—waiting for you to bring to them the Word of light and life.

## India

I come to you from India. Although my country is only about half as large as the United States, yet it contains two hundred and ninety four million people. Forty thousand of my people lie down every night in hunger, upon a mud floor.

There are a great many widows who lead the most miserable lives that you can imagine, and eighty thousand of these are little girls not more than ten years old. The life of a little girl in my country is quite different from yours. Often their parents are not glad when they come to their homes, and they often kill them or let them die from neglect. If they are allowed to live, they are not loved. Very few go to school. Not six women in one thousand of my sisters know how to read. They cannot go out as you do, but must remain indoors most of the time. When one is allowed to go out, she must wear a heavy black veil, so that her face will not be seen.

I have scarcely heard of the third angel's message yet. Only 352 of my people are Sabbath-keepers, and over nineteen thousand die every day without a knowledge of the Saviour's love. *We must have help.*

## Africa

My country is known as the Dark Continent. The very thought of Africa suggests two dreadful evils, *slavery* and *liquor*.

Africa is a large country, and we have a population of about one hundred and eighty millions.

We do not have nice homes as you do. Why, we do not have any word in our language meaning home. Children grow up to a wild life, and a woman is not considered of half as much value as some animals, for you can buy a woman in some districts for just half as much as you must pay for a cow. It is a dreadful, dreadful thing to be a heathen child in Africa.

There are *millions* among us who have not even heard of the *name* of Jesus. In some parts of my country the third angel's message is known, but what will become of those who have not heard it, and who do not know that the end of the world is very near?

We need your help. *We must* have it, or many will die without God, and without hope for the future.

**South America**

Listen to my call from the Neglected Continent. For more than three centuries Roman Catholics have held undisputed control, and to-day my people are suffering the cruel effects. Intemperance is universal. Gambling flourishes. Ignorance is everywhere. Just think of these figures: In Brazil eighty-five per cent of the people cannot read; in Argentine Republic, fifty per cent; in Chile, sixty per cent; and in Bolivia, eighty per cent. In 1904 only one out of every two thousand five hundred men in the German army could not read; but in 1901, seventy out of every hundred men in the Chilian army could not read. Her people need to be taught, and, above all, they need to be taught the gospel of Christ, that they may be saved. South America needs hundreds of Christian workers whose lives will demonstrate the saving power of the gospel, and she needs them now. Her teeming millions are marching rapidly toward eternity. While we wait, some go where we cannot follow them with the tidings of salvation. Many noble workers have given, and are giving, their lives for South America. Will not others pray, give, and work for the lost in the Neglected Continent?

The millions are perishing; downward they go.  
Fast as the clock ticks, downward to woe.  
You who have money, O, will you not give,  
That the souls of the perishing millions may live?

**Is It Nothing to You?**

Is it nothing to you, O ye Christians,  
That Africans walk in night,  
That Christians at home deny them  
The blessed gospel light?  
The cry goes up this morning  
From the heart-broken race of slaves,  
And seven hundred every hour  
Sink into Christless graves?

Is it nothing to you, O ye Christians,  
That in India's far-away land  
There are thousands of people pleading  
For the touch of a Saviour's hand?  
They are groping and trying to find Him,  
And, although He is ready to save,  
Eight hundred precious souls each hour  
Sink into a Christless grave!

Is it nothing to you, O ye Christians,  
That millions of beings to-day,  
In the heathen darkness of China  
Are rapidly passing away?  
They have never heard the story  
Of the loving Lord who saves,  
And fourteen hundred every hour  
Are sinking to Christless graves!

Is it nothing to you, O ye Christians?  
Will ye pass by and say,  
"It is nothing—we cannot aid them"?  
You can give, or go, or pray;  
You can save your souls from blood-guiltiness;  
For in lands you have never trod  
The heathen are dying every day,  
And dying without a God!

Is it nothing to you, O ye Christians?  
Dare ye say ye have naught to do?  
All over the world they wait for the light,  
And is this nothing to you?

—Selected.

**Children's Division**

**Home Helpers**

**Saving Mother's Steps**

THERE are so many steps for mother to take every day! She is kept busy trotting about from morning till night. Her work is unending. Does it ever occur to John or Mary to save mother's steps, by offering to run up or down stairs for her, to fetch some needed article?

A helping hand in the kitchen is always acceptable. Willing feet to run errands will not be refused. Mother's hands and feet are often tired, and she is ready and glad to make use of service proffered by her boy or girl. Such service is sweet to her, and how happy it will make you who offer it.

Mother would be less weary, too, at night, if she did not have to repeat things so often. Prompt obedience would save her voice, as willing errands her feet.

One way to serve Jesus is to serve mother. Our Saviour was obedient to His parents and did their bidding. He had nothing to regret when recalling His boyhood days. What a comfort it will be to look back upon your childhood days and to feel that you did your duty to mother! It is a satisfaction that brings with it a sense of peace and joy.

All honour is due to your mother, boys and girls. Save her all you can, and thus lengthen her days. The world holds no other like her. Remember that "Honour thy father and thy mother" is the first commandment with a promise.

**In the Home**

ONLY the other day I heard Frederic's father say, in speaking to the child's mother as he hurried off to business, "Why don't you let the boy tie up the rose-bushes? It is too cold out here for you." And she answered, "It is so much work to persuade Frederic that he wants to do a thing that I would rather do it myself." In many homes the things that mothers do themselves because it is so hard to get their children to do them, would count up into hundreds in a year. A boy or girl in a home, who renders willing service with gladness, is a blessing indeed.—Selected.

**Fourth Week**

**The Blessing of Song**

Hymn: "Always Cheerful."  
Prayer.  
Secretary's Report.  
Scripture Drill.

Hymn: "Singing as We Journey."  
"Bible Questions on Music."  
"The Power of Music."  
"The Influence of Song."  
"A Hymn in a Gambling Den."  
"Chimes in Many Tongues."  
Closing Hymn: "Praise God from Whom All Blessings Flow."

LEADER'S NOTE.—"Bible Questions on Music." Give out the answers a week before the programme is to be rendered, or use the item for a Bible study. "Chimes in Many Tongues." Have a member read the introduction to each hymn, and at the close of each reading, have the hymn sung as a solo, duet, or quartette. Prepare the work well.

**Bible Questions on Music**

1. When is singing as a part of a religious ceremony, first mentioned in the Bible? Ex. 15:1, 20.
2. Who was called "The father of all such as handle the harp and organ"? Gen. 4:21.
3. The digging of what well was celebrated by song? Num. 21:17, 18.
4. How many songs did Solomon compose? 1 Kings 4:32.
5. How many voices were there in David's trained choir? 1 Chron. 25:7.
6. How widespread was the fame of "the songs of Zion"? Ps. 137:1-4. *Ans.*—So famous were the songs of Zion, that those who took the Jews captive, said, "Sing us one of the songs of Zion."
7. What prophet called for music before delivering his prophecy? 2 Kings 3:14, 15.

**The Power of Music**

MUSIC will degrade or uplift; it may arouse the lowest motives or awaken the highest aspirations; it can "swell the soul to rage or kindle soft desire." Song may merely run along the surface, only entertain; and again it may reach the depths and strike the undercurrent, giving it new impetus to follow its accustomed course or change it completely.

Luther, the great reformer, recognized the power of music. He ranked it next to theology, and said, "I am not ashamed to acknowledge that next to divinity there is no study which I prize so highly as that of music." It is related of him that he spent the greater part of the night before he was to appear at the Diet of Worms to define his doctrines, playing on his lute, in order to gain composure and firmness.

"Music has been, with every reli-

gion, the most powerful accessory of the faith, but with none more than with Christianity." Song has probably done as much to keep alive in the church and in the world "the faith once delivered to the saints," as all the creeds of men. It is a witness to the great doctrines of God's love and mercy that cannot easily be silenced.

The story of Christ's birth, death, and resurrection, has all been told in song. It calls to praise, to service, to battle, to trust, and to that greatest of all themes, the love of Christ. Song has nerved many lagging ones in the race of life, cheered in sorrow, and softened pain. It was the sweet singer of Israel, David, who drove the evil spirit from Saul.—*Selected.*

### The Influence of Song

TWO evangelists were working among the lumber men. They were all rough, uncouth men, but the workers found that underneath this roughness there was usually a humble and teachable heart; stony, perhaps, but not so hardened that it could not be changed to a heart of flesh. Most of the men responded to the effort, but one would not listen to the workers. He would not come to their meetings, and would not have anything to do with them except to scoff. They were, therefore, much surprised one morning when he came rushing in with the jailer's cry upon his lips, "What must I do to be saved?" God had wrought the transformation through a song. The evening before, as he was sitting outside his hut, the breeze wafted down to him these strains:

There were ninety and nine that safely lay  
In the shelter of the fold,  
But one was out on the hills away.  
Far, far from the gates of gold;—  
Away on the mountains, wild and bare,  
Away from the tender Shepherd's care.

—*Selected.*

### A Hymn in a Gambling Den

ONCE, in the city of Hong-Kong, China, two Americans met in a gambling saloon which was named from the pit of darkness, and which to many unwary souls was the gateway to ruin. One was past the midway of the journey of life, and the furrows upon his face were deep and hard. The other was but a youth, with the fresh look of one who had not seen the worst side of life, and who had yet much to learn before he would

see how dangerous to youthful feet are the paths of temptation. They had met before, but never in such a place. Fascinated with the cruel sphinx of chance, each hazarded all he had in the play, and the worst man won. At first the poor boy whistled to divert his mind from his misery, and then, without knowing what he was saying, he sang:

I think when I read that sweet story of old.

The hardened man turned to him suddenly with a trembling lip, and said, "Where did you learn that?" "In America, in Sunday-school." "So did I. Here, take back your money and give me your hand. Let us here vow to each other that we will never enter such a place as this again." The hand was given, the vow was made, and the two went out into the free air to begin a better life under the inspiration of that simple song that brought back the days of youth, and the memories of the house of God.—*Selected.*

### Chimes in Many Tongues

1. THE first purely native Christian pastor in Japan, educated in his own country, was ordained in November, 1877. He is a patient, even-going, able, and devoted minister. He first became interested in Christianity by a book on Christian evidences written in Chinese by Dr. Martin. The next impulse was from the organ playing in the chapel, and the singing in Chinese of the hymn:

To-day the Saviour calls,  
Ye wanderers come;  
O ye benighted souls,  
Why longer roam?

2. The day is still and calm in the land of Mohammed, and your surprised ear hears a familiar melody that it has heard in many an assembly in your own country. It is 300 Mohammedan girls singing Ray Palmer's precious hymn:

My faith looks up to Thee,  
Thou Lamb of Calvary,  
Saviour divine;  
Now hear me while I pray,  
Take all my guilt away,  
Oh, let me from this day  
Be wholly Thine.

3. Go with me to South Africa, to a little village in Natal. Men and women are coming in every direction from their rude huts toward the mission school-building, where the weekly singing is held on the verandah with pupils and others. They were wild

Zulus a few months or years ago. Now, they are bright, inquiring, musical Zulus. They patiently drill for an hour in their own language on the songs and hymns the teacher has taught them. "The hour is ended," she says. Then a clamour of voices is heard, begging, "Sing one hymn in English, princess, please." Given their choice they fix upon a favourite, and, led by her clear voice, the whole company, old and young, sing in mixed Zulu and English:

Oh, think of the home over there,  
By the side of the river of light,  
Where the saints all immortal and fair  
Will be robed in their garments of white.

4. Would you like to attend a watch meeting among the Dakota Indians? They have stores of good things to eat, a cedar tree for gifts, and a northern giant to distribute presents among the children. They have prayer and exhortations, and spend a night of joy, and of good resolutions for the year to come. Then, as it becomes daylight, before the pastors and deacons go round shaking hands with every one, they all join in singing:

Hold the fort, for I am coming,  
Jesus signals still;  
Wave the answer back to heaven,  
By Thy grace, we will.

5. We are in Persia. Yonder is the chapel of the girls' boarding school. Let us enter. Be careful not to stumble over these fifty pairs of shoes around the door outside. Within, we meet a cordial welcome from the teacher, as pilgrims from her own loved America. The owners of the fifty pairs of shoes are all sitting on the floor, singing with earnestness in their native Syriac:

Come to the Saviour, make no delay;  
Here in His Word He's shown us the way;  
Here in our midst He's standing to-day,  
Tenderly saying, "Come."  
Joyful, joyful will the meeting be,  
When from sin our hearts are pure and free;  
And we shall gather, Saviour, with Thee  
In our eternal home.

6. The natural love of music implanted in the Armenians, reminds one of the Germans; the gospel singing is a power in Turkey. Passing the fields and vineyards, one may hear men and women singing:

Just as I am, without one plea,  
But that Thy blood was shed for me,  
And that Thou bid'st me come to Thee,  
O Lamb of God, I come.

7. If we should attend worship at Bardizag, Turkey, we should find a long, narrow room with 100 people sitting on the floor, the men on

one side, the women on the other, with children scattered between. Dark mud walls and small windows do not add to the cheerfulness of the place; but after an impressive service, the people all join in spirited singing. Is there something familiar in that tune? It is difficult to tell, disguised as it is in "variations" with Turkish trills and semiquavers. But it is the grand old universal favourite:

Praise God from whom all blessings flow,

### Children's Division

#### A Little Hindu Child

A WEE Hindu girl is lying on a few rags which have been scattered on the floor of her Hindu home, her mother is bending over her and saying soothing words, for the child is very ill, her feet have swollen until they are more than three times their usual size. Her body is full of pain, and she has a dry cough. The missionary kneels down by her side and takes the little swollen hand in hers and looks into her face; and very softly pronounces her name. The eyes of the sick child open, she just sighs and closes them again. The mother and the missionary talk for a long time.

A man is begging at the door; the missionary hears his cry and looks up. The mother goes into another room, and returns with a small basket containing dry rice and other grain. She brings it to the child, and at once the little hand that seemed so lifeless, is lifted and put into the basket, then on to her forehead, and back into the basket. Then the grain is taken away, and she just turns her head away and sighs.

"Why did you do that?" asked the missionary.

"To give to the poor holy men. They will worship the idols, and the gods will be appeased, and then my little girl will get well." The child turned over and sighed again. The missionary looked on and thought, then said: "Shall I sing for you? Would you like to hear a Hindustani hymn?" and the mother said, "Yes," but the child did not move. So very, very softly she began. The little child opened her eyes and said: "Oh, do you understand how weary I am? Tell me more about Jesus," and so when the hymn was finished,—the little hands clasping that of the missionary,—the old, old story was told again. Every now and then the child said: "Yes, yes, I remember, I remember it all! I learned it in school. Jesus said: 'Suffer little children to come unto Me, and forbid them not: for of such is the kingdom of God.'" As the missionary prayed, the little hands were also clasped, and the child repeated each sentence just as she had learned it at school.

The mother looked on and said, "And who is Jesus Christ? Is He an English gentleman?" She had never heard before, for she lives in a zenana and never goes outside.

If no one went to tell her, how could she know? She is one of thousands in this district.

A few days later, the dear little Hindu girl passed from our sight. Her last words were, "Jesus said, 'Suffer little children

to come unto Me: for of such is the kingdom of heaven.'" She learned of Him in the mission school; but there are thousands and thousands who never hear of Him, because there are so few mission schools there. Dear, little Hindu girls, lovely, lovable, gentle girls. There are so few to teach them. Let us do all we can to earn money to send the story of Jesus to the heathen.—*Selected.*

## Sabbath-School Missionary Exercises

(October 3)

### God is No Respecter of Persons

"AND I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." Rev. 14:6. This is a prophetic statement which is being literally fulfilled. Because of this statement, provision has been made to give the third angel's message to the East Indians who have practically settled in Fiji.

The thought contained in the third angel's message is found in another Bible statement, "God is no respecter of persons." We see how literally true this is, for the redeemed consist of some from every nation, kindred, tongue, and people. If ever a people need to know a God of love, the Indians do. They strive hard to appease their gods, but the demands can never be met. There is comfort in knowing that God loves the Indians. He has not excluded them from the plan of salvation. Because of His boundless love, we find ourselves among them to-day as representatives of the third angel's message.

Everything connected with the call to this field speaks of His love and care for the people. Just at the time the brethren were burdened with the desire to open up work among the Indians in Fiji, the omnipotent arm was overruling in India, and this resulted in a worker being provided. It cost much, but heaven counts no sacrifice too great for the salvation of souls. If God spared not His only Son, what sacrifice are we going to make in behalf of this people? It means much to open up work in new fields. There is much with which to contend, and as I give you a brief insight into the conditions of the people, I feel sure their needs will appeal to your hearts, and that God's people

will be willing to make liberal provision for the establishment of the work among the Indians in Fiji. They number about forty-seven thousand, and there is only one worker in the field. Pray for the work, and God will reward you for your prayers and offerings.

E. MEYERS.

(October 10)

### First Impressions of Indian Life in Fiji

It would hardly be worth while giving a geographical description of Fiji, as I take it for granted that all the Sabbath-schools in the Australasian field are familiar with it. On October 17, 1912, the *Atua* sailed into Lautoka, the first port of call in Fiji. Here I received my first impressions of the great work before us, and the needs of the people for whom God had appointed me to labour.

Seeing a few Indian people together, to their surprise I addressed them in their language, and they soon concluded that I was a missionary. Several questions were asked, such as, "Where have you come from?" "Where are you going to settle?" "What are you going to do?" Some impressions must have been made on their minds as I replied, but Indians are slow to express themselves. One has to ask questions to draw them out. Later I met one of the women in Suva, and she recognized me and made herself known.

The following afternoon, October 18, I landed in Suva, and four days later settled in a suite of rooms where I believed God would have me be. My rooms were situated between two Indian families. One of my neighbours happened to be a government interpreter in the court. He gave me studies in the Hindu character, for which I was grateful.

Everything was strange, but I knew I was here to do the Lord's work. I realized to some extent the need of the third angel's message in this field, and as time goes on I see it more and more. Truly it can be said, "It is time for Thee, Lord, to work; for they have made void Thy law." On every hand we see the result of transgression and the need of reformation. It devolves upon our denomination to lose no time in winning these people to the full light of the gospel message for this time. Unless this is done speedily, the beautiful

islands of Fiji, not many years reclaimed from heathenism and cannibalism, will be permeated by the exceedingly subtle religions of Asia, with their idols and temples. It will mean much of our means, talents, and prayers. Pray that I may be able to hold up the standard of truth and righteousness. The promise is that where sin abounds grace doth much more abound.

E. MEYERS.

(October 17)

### The History of the Indians in Fiji

THE following quotation is taken from a pamphlet entitled, "Our Indian Work in Fiji," by the Rev. J. W. Burton, who was an Indian missionary in Fiji for seven years. Mr. Burton says: "The Indians are selected in India by an agent of the Crown, and are recruited mainly from the United Provinces of Agra and Oudh. A medical officer in Calcutta rejects the unfit, and upon arrival in Fiji there is a long quarantine, and then another examination. Those who pass the necessary test are then indentured for five years to the individual planter or company applying for their services. The cost of importation is about sixteen pounds for each adult.

"For five years the coolie, a name for the working class, is obliged to serve his master on the plantation, and at the end of that term he is raised in the scale of being, and becomes a Free Indian, or as he proudly styles himself, a *pur maam*. After ten years residence in Fiji, he is entitled to a free passage to India. Most of them prefer, however, to settle permanently in beautiful and salubrious Fiji."

Since this pamphlet was written, the recruits are taken from Southern India more than from the Northern or United Provinces, so now we find a mixed multitude, differing in appearance, language, habits and customs. Already there are forty-seven thousand Indians in the country, and this number has an annual increase of three thousand by immigration alone. They speak, for the most part, the dialect known as Lower Hindu, though there is a fair proportion of Mohammedans, who use Ardu, the language popularly known as Hindustani. Others again speak Tamil and Telugu. There is also growing up in the islands a generation that has not known India, and these speak a pidgin-Hindustani,

interlarded with Fijian and English words mutilated to suit their organs of speech. The ultimate result, in all probability, will be that quite a new dialect will arise under new conditions.

Among the recruits are young girls probably between the ages of sixteen and twenty, also young men who have run away from home influences and restraint. Visiting in the hospital I came in contact with a woman about thirty years old, who had served seven years imprisonment, a part of the life sentence passed upon her for aiding in the murder of her husband. She developed lung-trouble, and was released and sent back to India. I shall never forget the awful remorse that haunted that young life, and the penalty she paid for her sin.

E. MEYERS.

(October 24)

### The Coolie Lines

AGAIN I quote from the same pamphlet by Mr. Burton: "One of the saddest and most depressing sights, if a man has any soul at all, is the coolie line in Fiji. The coolie line, I may explain, is where the indentured Indians dwell on the plantation. Vice, misery, and open wickedness abound. Dirt, filth, and vile stenches greet one at every turn. Coarse, evil-looking women throw their jibes at criminal-faced men, or else quarrel with each other in high strident voices, and with wild, angry gestures. Little children, naked save for a piece of string, sores, and flies, play cheerlessly in the squalid spaces. The beholder turns from the scene, debating whether disgust or pity is uppermost in his mind.

"Yet, among this seemingly vicious rabble are to be seen faces which bespeak intellectual high-spirited men of good caste, and refinement. There are men from good homes in India, with a proud descent behind them. They have made a foolish step in the old land, and have come to this one. One might tell story after story of such cases. Sometimes the suffering is borne quietly by men who have learned the art of drugging pain with patience, at other times a passionate rebelliousness and unreckoning vindictiveness are the outward and visible signs of feeling beneath. The dwellings are constructed in long rows, tarred and wooden. The sheds are divided into cubicles, about ten feet by seven, occupied by three men, or

one family. In this all their worldly possessions have to be stored, and room must be left for three bunks and a common fireplace. Sometimes a few fowls and a dog or two, share the space also."

Personally I have little knowledge of life in the coolie lines. My work in Suva has been confined to the free Indians. Some European neighbours invited me to a small plantation, and while there I distributed some literature, which was much appreciated. I paid a visit to a sick girl about seventeen years of age. She spoke Canarees, a Southern Indian dialect. I was not able to converse much with her, but through an interpreter, she told me she enjoyed my visit because it brought recollections of her mother.

E. MEYERS.

(October 31)

### The Free Indian

ABOUT five years ago, when Mr. Burton wrote on Indian life in Fiji, he gave twenty thousand as the number of free Indians, but since then the number has increased considerably. In reference to the free Indian, he says: "If he has managed to save a little money during the period of his indenture, he has no difficulty in leasing a piece of land. Once upon his little holding, he commences to clear and plant it. First there is a little square sown with rice, which soon springs up, and a silk-like crop of seedlings is ready to be planted out when the season comes.

"The bulk of the soil is planted with sugar cane, maize, or bananas. He usually reserves enough space on which to tether a cow. If he is near the bush, he erects a hut out of trees and bamboos, and thatches it with sugar cane leaves. Otherwise he scours the country for old packing cases, kerosene and biscuit tins, and damaged corrugated iron. Somehow or other, he manages to make himself a dwelling, which, though it has little in the way of architectural charms, serves to keep out most of the weather.

"For the first year he lives upon the sparest of diet, and keeps his wife and children upon an even less expensive one. He struggles on, pinching, saving, and working, until his bananas or sugar cane are ready for sale. With the money from that source he takes more land and buys

another cow. The next year tells the same tale of tireless industry and semi-starvation. In a few years he is a capitalist. The retail storekeeping trade is carried on by them, and in some districts there is an Indian store in every native (Fijian) village."

In 1906 licenses were issued to free Indians for the following occupations: retail storekeepers, eight hundred; wholesale storekeepers, eleven; hawkers, five hundred; bakers, forty-two; boatmen, one hundred and twelve. Others engage as domestic servants, and earn from two to three pounds a month and food. Some find employment in mills as artisans, others as interpreters, clerks, sardars, and policemen, and the rest settle upon the land.

E. MEYERS.

## Fourth Sabbath Reading

### Bible Study

#### How God Delivers Those Who Trust Him

The Syrians were struck with blindness, and so could not capture Elisha. 2 Kings 6:11-18.

On another occasion they were made to hear "the noise of a great host," and they fled. 2 Kings 7:1-7.

By fire from heaven God slew those trying to capture Elijah. 2 Kings 1:9-12.

By the hand of one angel, one hundred and eighty-five thousand Assyrians were slain, and Judah was delivered. 2 Kings 19:32-35.

The fire lost its power over the faithful three. Dan. 3:26-28.

The mouths of ravenous lions were closed against the faithful Daniel. Dan. 6:19-23.

God's promise for the "time of trouble such as never was" is, deliverance to the faithful. Dan. 12:1.

### Words of Cheer from the Fields

WITH the work moving forward in all lands, every week's mail brings in words of cheer and reports of victories gained. Some of these messages recently received at the Mission Board office we must pass on to the brethren and sisters in the churches.

#### From Korea

Sister Helen May Scott, of the Soonan girls' school, writes of their thankfulness for the new school buildings replacing the old mud-walled structures, and she adds:

We use the school chapel for church services. Already it is almost too small. Last Sabbath we celebrated the ordinances, and for the morning service the church was filled. Nearly two hundred and sixty were present. People are listening to God's Word, and many are obeying it, and we are thankful for this. One man who began keeping the Sabbath a short time ago, gives such a ringing testimony. He brings his wife and children to church, and is sending two little girls to the school. Before he became a Christian he says he was always uneasy, but now he has peace in his heart. As he is busy at his work, he says, he is all the time thinking of Jesus. So we can see that God is working on the hearts of the people here.

#### African Missions

The last rainy season in South Africa has brought no little sickness to the workers on account of fevers. But with the worst season passed for this year, we thank God that in His mercy the life of every worker has been spared. From Barotseland, Sister W. H. Anderson writes one of her first letters since recovery from the dread blackwater fever, which nearly took her life. Needing a change down to the colonies, she is nevertheless standing by the mission, as Elder Anderson was pretty well broken down himself. They are working to gather in the crops, and then Brother Anderson plans to visit over a circuit of 200 miles to the northward in the interests of their out-school work. Speaking of their mission buildings on the mission station beyond the Zambesi River, Sister Anderson says:

We wanted to get the church built this year, but one pair of hands cannot be everywhere. All our living and school buildings are made of brick, with iron roofs. We made and burned the bricks ourselves, and they were laid by the missionaries. Brother and Sister Campbell were with us then. He has never been able to come back to us since that terrible attack of blackwater fever that he had two years ago. We do miss them so much.

New recruits are on the way to relieve Brother and Sister Anderson at this station. They are Brother and Sister R. P. Robinson, from Southern California. Brother Robinson was physically one of the strongest recruits sent out after the last General Conference, but no sooner had he reached Africa than he was stricken down and had to spend his first weeks in that land in our sanitarium near Cape Town, undergoing a serious operation. It was a hard trial to new missionaries just stepping into the field. Brother Robinson, who is now working at Solusi awhile

before going on to Barotseland, writes of this experience:

It was the severest trial of my life. It was indeed, as you say, a baptism of fire. But God gave me the victory, and I came to the place where I said, "Lord, Thy will be done, not mine." Then it was that I saw the leading hand of God in the whole experience. Such precious lessons I have learned in it! Then it was that God began to work for my speedy recovery. In that trying but blessed experience I received a preparation for the work ahead of me that I never would have gained in any other way. The Lord surely knew what I needed. I am glad both my wife and I can say that we have not lost courage, nor have we been homesick since landing in Africa.

In this spirit our young people are pressing on into the fields, to stand by those who have been a long time on the mission frontier line.

#### From Central China

Here is an experience sent us by Sister Myrtie B. Cottrell, of Hunan, Central China. The little story is entitled by Sister Cottrell, "The Love of Jesus Touches a Beggar's Heart." She says:

To all outward appearances he was only a blind, ragged beggar who had drifted with the crowd into our snug little chapel at Ning Shang, Hunan. Evangelist Li was telling the people that night how Seventh-day Adventists all over the world were giving their means at the close of the week of prayer, so that God's work in the earth might not be hindered.

He was calling on the people to give until they "felt it," when up went the blind beggar's hand, saying as he did so, "I want to give one string of cash" (about thirty-five cents, gold). "The Lord does not want your money," responded Brother Li. "Why not?" said the beggar. "This money is not counterfeit, is it? Why will you not accept my gift?"

"We know the tricks of the beggars who give their money in the contribution boxes, and then plan definitely to come to the preaching hall for free board during the next few weeks," said Brother Li.

"But I want to give because what you said to-night touched my heart, and I assure you that I hope for nothing in return."

Grateful to the One of whom he had heard that night, this poor blind man gave of his penny until he indeed "felt it," and the Lord used this incident to open the hearts of many present to give more liberally. Let us hope that this poor man, with many others in just as great heathen blindness, may, like Bartimeus of old, have it said of him that he "received his sight, and followed Jesus in the way."

#### Cleaning House in Korea

Here is a word from Pastor Butterfield, telling of one kind of house-cleaning that a convert from demon worship has to do. He writes:

A few days ago I went with some of our church members to a nearby village, to assist

in taking the things used in devil worship out of a house and burning them. We had been working with the family for some time, but they could not become Christians as long as they kept those things in their house. So they asked us to "clean the house" for them. After we had burned all there was at the house, we went to the house of the sorceress to get the things that they owned there; for as long as they left those things with the sorceress she could come each autumn and collect provisions from them, even though they did not have enough for their own use.

The sorceress did not wish to part with the things, for it meant her living, and among them were some that were very old, and prized very much by devil worshippers. There were brass bells on short rods that are perhaps hundreds of years old. Those, she said at first, she would not give up, but as they were not her property, she at last had to do so. There were garments of but little value that had been used for worship, and those were burned. The brass bells were given to us to send to the General Conference office as a relic. There was a bolt of cloth which the owner took home to make into clothes, but when it was taken into the house, the daughter-in-law shook from head to foot with fear, so great a control has devil worship over the people.

Thus from all parts of the field comes the news that means so much to us. The Lord has set His hand to make known this closing message to all nations. Beyond the bounds of the living preacher the message is entering in. Elder Frederick Lee, of Hankow, the Chicago of China as it is called, speaks of the pioneer work done by the printed page away beyond the reach of the little band of missionaries:

That which reaches out beyond us, opening doors, convincing the gainsayers, and converting souls, is our Chinese paper, the *Signs of the Times*. Many there are into whose hands it falls, who do not appreciate it, but many also are the hearts it leads to the truth. Our canvassing work here is hard, and during these troublous times discouragements not a few press in on the colporteurs. But the labour bears fruit of which we know not.

I was convinced of this on my last trip to our out-stations during the week of prayer. At one place there were two men who had come thirty miles to attend the meeting. All they knew of the truth they had heard from the colporteur as he passed through their village, and had read from the papers they had bought. Now they came, anxiously pleading that we send a man to teach them more of the truth. They told us there were many already keeping the Sabbath. We sent one of our workers to visit them. He found twenty-five who had been meeting on the Sabbath in a private house. He gave them more studies, and they were convinced of the truth. They were very anxious that he should stay.

Since then we have heard from a colporteur who remained behind to be with this company a little while. He said that about forty earnest people attended the meeting the last Sabbath he was there. No work has

been done there except what the colporteur has been able to do as he passed through, selling his papers. We frequently hear from different places all over the province, of those who have been convinced of the truth by a word or two dropped by the colporteur, or by the reading of a paper which they bought. Thus by multiplying the word and sending it forth, we can do a quick work in a short time.

Surely the Lord is calling the true-hearted in all nations, and many are hearing His Word and responding.

### South-East China

"THE little son of an evangelist in Hui-An, China, only about five years old, was taken with the bubonic plague, and from all appearances it seemed that he would soon be silent in death. The only hope of his recovery was in God. The child earnestly urged prayer. 'Pray,' he said, 'there is a wonderful power in prayer.' One evening the believers, and a number of outsiders, gathered at the chapel and united in prayer for the child. There was a heathen man in the congregation who felt the presence of the Spirit of God, and that night while sleeping upon his bed he had a view of Jesus standing by the child, and he was very definitely impressed that the boy would recover. The boy did get well, and the heathen accepted Christ as his Saviour."

### Japan

ELDER KUNIYA, of Japan, reports: "Recently an old lady about sixty years of age became interested in the message, and attended our meetings regularly. However, her husband and son opposed her, and she finally ceased coming. A few days ago she called one of our young workers, and related her experience. 'For some time,' she said, 'I was troubled greatly because my family opposed my attending your meetings. I thought it not good to disturb the peace of the home with my new religion, so I decided to study and to pray alone; but one night I was shown that I should attend the meetings. I heard a voice say, "If you stop going to church, your soul will die." Still I had not the courage to go. Very soon I was taken sick, and suffered for several days. I prayed to the Lord to heal me, but the answer was, "No." I was perplexed and disappointed; but last night I saw the sin of neglecting to heed the warning of the messenger, and

repented, and prayed to the Lord to heal me. Now the fever has left me, and I have promised to attend the meetings and also to tell my friends and relatives about this truth."

### South China

A SISTER in South China tells of a fisherman so deeply in debt and so discouraged that he was tempted to go to work on the Sabbath. But his boy, who had been saved from plague after they had begun to keep the Sabbath, kept the father from going to work. The man came with a heavy heart to the Sabbath meeting:

That evening, starting out fishing, he went in a direction opposite to his fellow-fishermen. He himself was aware that it was not a good place, and others also told him not to go in that way. But he heeded no one and went, following some inward guidance. It was not long before he had a load of fish worth about nine pounds (a very large sum in Chinese wage). Some Sabbaths later, again going out in the evening, he had a draught of fishes yet larger, while all the other men, who had caught nothing, were greatly astonished. He paid all his debts, and bought his boy, who is with us learning weaving, some new shoes and clothing. His joy as well as ours is great.

### Rumania

BROTHER STANESCU reports an experience in Rumania:

An archbishop had two of our brethren brought before the authorities for examination. They were taken into a church and the priests tried to make them bow down before the pictures of the saints. But our brethren remained standing, and said, "It is forbidden in all the Scriptures to worship pictures; men should worship only the true and living God." They quoted one text after another and said, "We will not worship the pictures, not if we lose our lives." As the priests saw the unflinching faith of our brethren, they understood that they could do nothing, and let them go. Later the archbishop complained to the government against this sect. But the government official said, "Religious liberty is guaranteed by the law of the state; we can do nothing contrary to this. The Adventists can be withstood only by instruction and teaching better than theirs."

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