

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

SYDNEY, MAY, 1915

No. 5

Church Missionary Programmes

First Week

The Eleventh Hour Call

Opening Exercises.

Reports of Labour.

"The Last Reservists Called Out."

"Tracts Can Go Anywhere."

"Without Excuse."

"Some Reports of the Progress of the Work."

Plans for Work.

The Last Reservists Called Out

THE daily newspapers announce that some of the countries engaged in the great war, have called out their last reserves. In one country the schools are closed because all the teachers have been called to the war. The safety of the country is considered more important than anything else.

In the Lord's plans for His people, He has never made any provision for there being any reservists. He has always intended that every one of His followers should always be an active soldier. But some of His people do not appear to have understood this, and they have placed themselves in the rank of the reserves. Jesus foresaw this, and He spoke a parable which foretells the call which is now going through the length and breadth of the land. "And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20 : 6, 7.

This eleventh-hour call is designed to call out the last of these reservists, and to give them their last opportunity to enter into active service which the Lord makes His test

of their loyalty to Him. Matt. 25 : 45.

When the reservists of any country are in a foreign land, a call is sent to them to come to the help of their own country, at any time when they are needed. Should they fail to respond within a given time, they lose forever all the rights of citizenship in their native land. They cannot own property nor inherit it. They are considered to have forfeited all their claims because of their disloyalty.

In the same way the Lord regards the refusal or neglect of His calls by those who profess to be citizens of the heavenly kingdom as disloyalty to Him, and a reason why they have no part in that kingdom to which they profess to belong.

These are matters which concern us all, and we should each, individually, see where we stand, and whether we have taken our places in the ranks of the active workers. If there are any who have not, are they ready to take the consequences? Does not the love of the Lord call out any response in their hearts?

The Holy Spirit is everywhere seeking for channels through which to reach honest souls who are yet in darkness. Do not forget that there are no idlers in the vineyard. They are all outside.

E. M. GRAHAM.

Tracts Can Go Anywhere

TRACTS can go everywhere. Tracts know no fear. Tracts never tire. Tracts can be multiplied without end by the press. Tracts can travel at little expense. They run up and down like the angels of God blessing all, giving to all, and asking no gift in return. They can talk to one as well as to a multitude; and to a multitude as well as to one. They require no public room in which to tell their story. They can tell it in the kitchen or the shop, the parlour or the

closet, in the railway train or in the tram car, on the broad highway or in the footpath through the fields. They take no note of scoffs, or jeers, or taunts. No one can betray them into hasty or random expressions. Though they will not always answer questions, they will tell their story, twice or thrice, or four times over if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers of all classes, the benefactors of all lands.

Who can measure the influence of one little tract put into the hand of an unconverted person?

Thousands upon thousands can rise up and testify that a tract was the means of their conversion.

Others have been cheered, comforted, and stimulated in their Christian lives by them.

As the angels told the shepherds where to find Jesus, so these little messengers have told many a soul.—*Selected.*

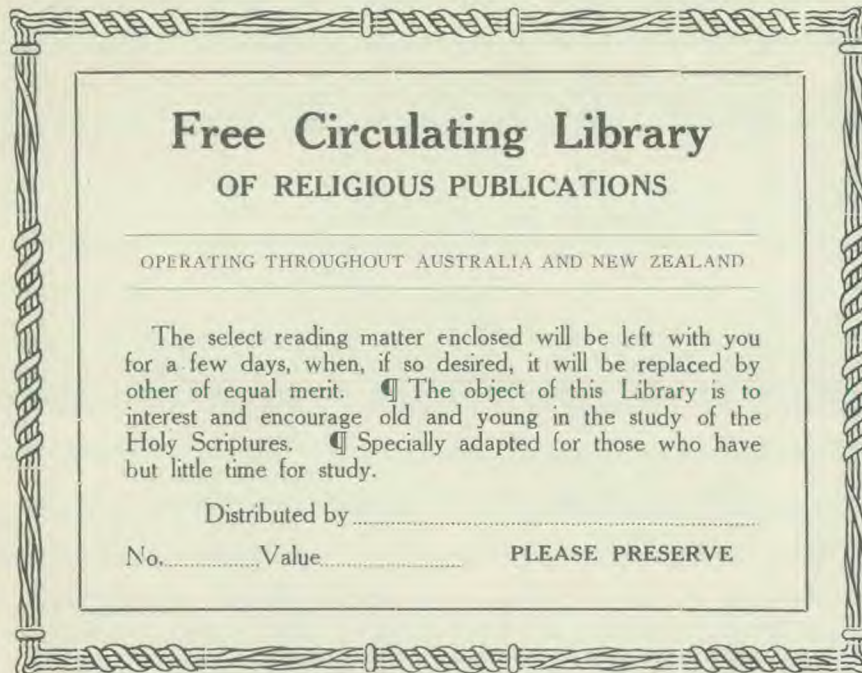
Without Excuse

POSSIBLY there are those who are willing to respond to this eleventh-hour call, but who do not know what they can do. Various simple plans have been devised which have proved very effective in the spread of the message, and which can be worked by most of our members.

One of the plans that has proved very successful for many years in soul saving, is that of systematic tract loaning. Some of our societies and isolated members are well acquainted with this method, and already have sets of these tracts in the printed envelopes. But to some this may be new, as we realize that the ranks of our workers are ever being strengthened by new recruits. The envelope used in this work is sufficiently large to contain from one

to three tracts without folding. The following statement of its mission is neatly printed on the face of the envelope:

fellow travellers; and sent out through the post. They may also be taken to hospitals and other institutions; and placed in public places



The tracts are so arranged in these envelopes that the message is presented something as it would be in a series of tent meetings or a course of Bible studies. The envelopes are numbered to show the order in which they are to be used, a full set consisting of twenty numbers.

The first envelope is left at the house for a week, when that one is called for and a second left, and so on until the whole series is exhausted. The envelopes with their contents can be used several times, or until they become soiled, when they should be replaced with fresh ones.

We trust that all who do not already have a supply of these tracts will take steps to obtain them, as there are those in almost every church who can do efficient service in this way. Some who feel that they could not so easily sell our literature, can engage in this method of labour very successfully. One advantage in this systematic tract loaning is that it enables the worker to follow up the interest from week to week in his personal visits.

Tracts can be used in many other ways. They may be given to those who call at the home, and to those we visit; they may be handed to

where they will be picked up and read.

When they deal with some live issue in which the people are particularly interested, tracts can be sold quite readily. This has been demonstrated during the past few months in the sale of the tracts on Armageddon. With such a wealth of literature on present day issues as we have at this time, it would hardly seem that any could make excuse for inactivity. It has been said that each new publication is in itself a call to service. Shall we not heed these calls and pass on to others these truth-laden, soul-stirring messengers?

Some Reports of the Progress of the Work

FROM the many reports that have come to us in various ways, we have selected a few which show something of the work being done by our lay members. When reading them, remember that these only represent the efforts of a very few of the many who are working in similar ways. The Lord is wonderfully blessing the efforts of our people.

Result of Leaving One Tract

"Brother McKibben left at a home on a certain Friday, a tract, on which was stamped the name of our church at Sioux City, and its location. The mother in that home induced her daughter to go to our services the next day, and she did so, showing interest in all that was done. That night she was called to another part of the city to the home of her sister, whose child was dying. Brother McKibben was asked to conduct the funeral service, and the way was opened for Bible readings. Three of the members of that home were soon keeping the Sabbath, and others are interested. The same was true of the mother's home. Three more were added from there. Five other Methodist ladies in the neighbourhood were also added to this church, making eleven brought into the truth through that one tract."

How One Isolated Family Works

"One of our isolated brethren and his wife are determined that those living near them shall have a little of the message to read. They sent us an order for six tracts to be sent to each of one hundred persons living in their vicinity, and one pound to pay for the tracts and mailing. This is one of the many ways we can utilize to present the truth to others. Perhaps others of our isolated Sabbath-keepers could do this also."

Worked One Hour a Week With Tracts

"One of our sisters who has been working with tracts, recently counted the number of tracts she had put out, and was surprised to find that in about four months, by working an hour a week, she had placed five hundred tracts in the hands of the people."

This shows what constant, steady work will do, although while it is being done one scarcely misses the time spent in this way. Not only does the one who receives the tracts get benefit, but the one who does the work receives a blessing from the Lord that can be obtained in no other way. Is not this an inspiration and encouragement to others to work along this line? Any one can do this work; it does not require great learning or wonderful talent, but a love for the souls for whom Christ died, a willingness to be used in the service of God, and a determination

to stick to the work and not let the enemy of souls keep us from doing it faithfully. A few pence invested in this way will furnish material for a large work, as the tracts are used over and over again as long as they are not soiled. (The tract-loaning system is here referred to.)

Will not our sisters who are tied up by home duties, try this grand plan, and thus have a part in finishing the message?

Second Week

Practical Religion

Opening Exercises.

Reports of Labour.

Plans for Work.

Bible and Testimony Study.

"The Hungry Supplied with Food for Body and Soul."

"God Uses Those of Humble Attainment."

Bible and Testimony Study

Our Duty Toward the Unfortunate

1. WHAT promises are made to those who consider the poor? Ps. 41:1-3.

2. What ought we to do for the poor, and how long shall we have this privilege? Mark 14:7; Gal. 6:10.

"In a special sense Christ has laid upon His church the duty of caring for the needy among its own members. He suffers His poor to be in the borders of every church. They will always be among us, and He places upon the members of the church a personal responsibility to care for them. As members of a true family care for one another, ministering to the sick, supporting the weak, teaching the ignorant, training the inexperienced, so is the 'household of faith' to care for its needy and helpless ones. Upon no consideration are these to be passed by."

3. Should we wait to have cases of need brought to our attention before enlisting in this work? Job 29:16.

"Some think that if they give money to this work, it is all that they are required to do, but this is an error. Donations of money cannot take the place of personal ministry. It is right to give of our means, but according to their strength and opportunities, personal service is required of all. The work of gathering in the needy, the oppressed, the suffering, the destitute, is the very work which every church that believes the truth

for this time should long since have been doing."

4. What class are the objects of the Lord's special care? Ps. 68:5; Jer. 49:11.

"The Lord provides for the widow and the fatherless, not by a miracle in sending manna from heaven, not by sending ravens to bring them food; but by a miracle upon human hearts, expelling selfishness, and unsealing the fountains of Christ-like love. The afflicted and bereaved ones He commits to His followers as a precious trust. They have the very strongest claim upon our sympathy."

5. Name another class that should partake of our ministry of mercy. Lev. 19:32.

"So far as possible, let those whose whitening heads and failing steps show that they are drawing near to the grave, remain among friends and familiar associations. . . . Let them be cared for by loving and tender hands. . . . All who possess Christ's spirit will have a tender regard for the feeble and the aged. The presence in our homes of one of these helpless ones is a precious opportunity to co-operate with Christ in His ministry of mercy, and to develop traits of character like His."

6. In dispensing hospitality, what rule should guide us? Luke 14:12-14.

"There are many to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His Word. The Israelites, in all their festivities, included the poor, the stranger, and the Levite, who was both a religious teacher and a missionary. These were regarded as the guests of the people, to share their hospitality on all occasions of social and religious rejoicing, and to be tenderly cared for in sickness or in need. It is such as these whom we should make welcome to our homes. How much such a welcome might do to cheer and encourage the missionary nurse or the teacher, the care-burdened, hard-working mother, or the feeble and aged, so often without a home, and struggling with poverty and many discouragements."

7. How does the Lord test the sincerity of our profession? James 1:27.

"In placing among them the help-

less and the poor, to be dependent on their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."

The Hungry Supplied with Food for Body and Soul

BROTHER LESLIE SPICER, in a private letter home, relates the following interesting and pathetic experience in connection with his labours for the Master in the city of Hamburg, Germany:

"I am glad to say that in spite of the war our work is onward. It seems that God is using these very conditions to prepare the hearts of the people. Good reports reach us from different parts of the field.

Here in Hamburg we have opened another Sunday-school. The first Sunday we had over two hundred children. We visit them in their homes and hope in this way to become acquainted with the parents, and thus gain an entering wedge for this message. I am holding Bible studies regularly with a little group of three, who are extremely interested, and genuinely earnest people. It gives one great joy to see them progressing in the Bible truths week by week. Last night they kept me busy explaining the truth for two hours. They even continued to ask me questions while I was putting on my hat and coat, and escorted me to the doorway with the earnest plea that I must not forget to come next week.

"It is strange how I met these people. We were inviting the children to the Sunday-school, when I saw a woman with a number of children, and said to my wife: 'Let us go and ask her to send her children to the school.' When she declared her willingness to let them come, we asked if she was also interested in such matters, and upon her answering in the affirmative, we told her we would willingly visit her, and she gave us a hearty invitation. For three or four weeks I had this woman's address on a little strip of paper, but did not have time to call on her. I said to my wife almost every day, 'We must not forget to visit that woman, as we promised her to do so.' Somehow I felt a burden to

go there. You should have seen her delight when we did go. She said she had not a soul to whom she could speak about religious matters, and did not care to talk with her neighbours, who were worldly inclined. She is now making good progress in the study of the message, thanks be to God. Her husband and a friend also take part in the studies. Last week, when we were there, I noticed from the prayer she offered after our study that the family were in sore straits, and found out that her husband had been thrown out of a position on account of the war, and that they had absolutely nothing in the house to eat. Seeing the hungry faces of the children, it rather touched me, so the next day I went round to our workers at the office here with a little box and asked who would give a penny for a poor woman who was not blessed with bread and butter as we are. In a few moments I had collected seven shillings and we went over to her street, ordered all kinds of groceries, vegetables, and bread and milk to be sent to her, anonymously, of course, for it would not do to let her know we sent the things.

"We had been wondering what she would say when next we visited her. On that occasion, after the study, she said: 'I must tell you how wonderfully God heard our prayers and took care of us this week. On Monday we had just eaten our last crust of bread, and were about to go to bed to keep our hunger down, when the bell rang, and a little girl came with a quart of milk and our bill paid. We had scarcely warmed the milk for our baby when the bell rang again, and another little girl appeared with her apron full of potatoes, and a big loaf. Upon my inquiry from whom these gifts came, she answered she dare not tell me. I fell on my knees and thanked God that He had heard our prayers and sent us bread when we were almost starving. When we were gathered round the table to eat our bread, my little girl, not understanding the circumstances, said, 'Mother, must we eat dry bread with nothing on it?' As if in answer to her question the bell rang again, and a man brought us a big parcel full of good things—butter, honey, rice, flour, oatmeal, lentils, peas, etc., and the children set up such a roar of delight that I had to cry for joy. The children danced round the room for joy, and then we

sat down and thanked our Heavenly Father for His bounteous blessings.'

"That is how she told us her story, and you may be sure we were delighted at having been able to help a hungry family in their time of need. She had no idea that we sent the things."

God Uses Those of Humble Attainments

"I AM not the best of scholars, but do the best I can. Just a line to let you know I am in Calgary. I would like some papers sent here. I only sold 200 papers in Spokane in three weeks. Since coming here I am selling from 100 to 160 a day. I sell them in the business places, and work only three or four hours a day. I am using *Life and Health, Watchman, and Signs*. Last summer I sold 1,000 *Signs* a month. The first day I was in Victoria I sold nearly 300 papers from eleven to five o'clock. The Lord surely blessed me in the work. I sold 100 on Saturday night. Altogether I sold 750 in three days. Have also sold over 200 Chinese papers in two hours on Saturday nights, also Japanese and other papers. I like the work. The people get interested in the truth, and I hold Bible readings occasionally."

Third Week

The Home Missionary

Opening Exercises.

Reports of Labour.

"For Whom Should We Work?"

"Does Home Missionary Work Pay?"

"An Active Missionary Society."

For Whom Should We Work?

1. OUR own families. 1 Tim. 5: 8; Isa. 58: 7.

2. Household of faith. Gal. 6: 10.

3. Neighbours and friends. Mark 5: 19.

4. Strangers. Rom. 1: 14; Matt. 28: 19, 20.

Work in the Home.—The father.—No. 1.

"You must show in your family that kindly consideration, that tenderness, love, gentleness, noble forbearance, and true courtesy that is becoming to the head of a family, before you can make a success of winning souls to Christ."—*Gospel Workers*, page 244.

In the Home.—The father.—No. 2.

"Whatever may be his calling and its perplexities, let the father take into his home the same smiling countenance and pleasant tones with which he has all day greeted visitors and strangers. . . . Let the father seek to lighten the mother's task. In the time that he would devote to selfish enjoyment of leisure, let him seek to become acquainted with his children—associate with them in their sports, in their work. Let him point them to the beautiful flowers, the lofty trees, in whose very leaves they can trace the work and love of God. . . .

"In whatever else we may fail, let us be thorough in the work for our children. If they go forth from the home training pure and virtuous, if they fill the least and lowest place in God's great plan of good for the world, our life work can never be called a failure."—*Christian Education*, pages 172-175.

In the Home.—The mother.—No. 3.

"Woman in her home, doing the simple duties of life that must be done, can and should exhibit faithfulness, obedience, and love, as sincere as angels in their sphere. . . . Never will woman be degraded by this work. *It is the most sacred, elevated office that she can fill.*"—*Testimonies for the Church*, Vol. III, page 80.

In the Home.—The wife and mother.—No. 4.

"If married men go into the work, leaving their wives to care for the children at home, the wife and mother is doing fully as great and important a work as the husband and father. Although one is in the missionary field, the other is a home missionary, whose cares and perplexities and burdens frequently far exceed those of the husband and father. Her work is a solemn and important one,—to mould the minds and fashion the characters of her children, to train them for usefulness here, and fit them for the future, immortal life. The husband in the open missionary field may receive the honours of men, while the home toiler may receive no earthly credit for her labour. But if she works for the best interest of her family, seeking to fashion their characters after the divine Model, the recording angel

writes her name as one of the greatest missionaries in the world."—*"Testimonies for the Church,"* Vol. V, page 594.

In the Home.—The youth.—No. 5.

"The highest duty that devolves upon youth is in their own homes, blessing father and mother, brothers and sisters, by affection and true interest. Here they can show self-denial and self-forgetfulness in caring and doing for others."—*"Testimonies for the Church,"* Vol. III, page 80.

In the Church.—No. 1.

"The children of God, the world over, are one great brotherhood. Our Saviour has clearly defined the spirit and principles which should govern the actions of those who, by their consistent, holy lives, distinguish themselves from the world. Love for one another and supreme love to their Heavenly Father, should be exemplified in their conversation and works. The present condition of many of the children of God is like that of a family of ungrateful and quarrelsome children."—*"Testimonies for the Church,"* Vol. III, pages 52, 53.

In the Church.—No. 2.

"A house divided against itself cannot stand. When Christians contend, Satan comes in to take control. How often has he succeeded in destroying the peace and harmony of churches! What fierce controversies, what bitterness, what hatred, has a very little matter started! What hopes have been blasted, how many families have been rent asunder, by discord and contention! . . .

"Christ declares, 'Whosoever shall offend one of these little ones that believe in Me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea.' Whoever by wilful deception or by wrong example misleads a disciple of Christ, is guilty of a great sin. Whoever would make him an object of slander or ridicule is insulting Jesus. Our Saviour marks every wrong done to His followers.

"Brethren, if a man be overtaken in a fault, ye which are spiritual, restore such an one in the spirit of meekness; considering thyself lest thou also be tempted. Bear ye one another's burdens, and so fulfil the law of Christ.' Here, again, our

duty is plainly set before us. How can the professed followers of Christ so lightly regard these inspired injunctions? Not long since I received a letter describing a circumstance in which a brother had manifested indiscretion. Although it occurred years ago, and was a very small matter, hardly worthy of a second thought, the writer stated that it had forever destroyed her confidence in that brother. If that sister's life should show, upon review, no greater errors, it would be indeed a marvel, for human nature is very weak. I have been, and am still fellowshipping as brethren and sisters those who have been guilty of grave sins, and who even now do not see their sins as God sees them. But the Lord bears with these persons, and why should not I? He will yet cause His Spirit so to impress their hearts that sin will appear to them as it appeared to Paul, exceedingly sinful.

"We know but little of our own hearts, and have but little sense of our own need of the mercy of God. This is why we cherish so little of that sweet compassion which Jesus manifests toward us, and which we should manifest toward one another. We should remember that our brethren are weak, erring mortals, like ourselves. Suppose a brother has through unwatchfulness been overborne by temptation, and contrary to his general conduct has committed some error, what course shall be pursued toward him? We learn from Bible history that men whom God had used to do a great and good work committed grave sins. The Lord did not pass these by unrebuked, neither did he cast off His servants. When they repented, He graciously forgave them, and revealed to them His presence, and wrought through them. Let poor weak mortals consider how great is their need of pity and forbearance from God and from their brethren. Let them beware how they judge and condemn others. We should give heed to the instruction of the apostle: 'Ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou also be tempted.' We may fall under temptation, and need all the forbearance which we are called to exercise toward the offender. 'With what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured

to you again.'"—*"Testimonies for the Church,"* Vol. V, pages 244-247.

Neighbours and Friends.—No. 1.

"Some who have long professed to be Christians, and yet have felt no responsibility for the souls of those who are perishing right around them, within the shadow of their own homes, may feel a burden to go to foreign lands to take hold of work far off: but where is the evidence of their fitness for such a work? Wherein have they manifested a burden for souls? Let such begin at home, in their own neighbourhood, among their own friends. Here they will find a favourable missionary field. This home missionary work is a test, revealing their ability for service in a wider field."—*"Appeal to Our Churches,"* page 17.

Neighbours and Friends.—No. 2.

"Take up the work anywhere and everywhere. Do that which is the nearest to you, right at your own doors, however humble and uncommended it may seem. . . . Go to your neighbours one by one, and come close to them till their hearts are warmed by your unselfish interest and love. Sympathize with them, pray for them, watch for opportunities to do them good, and as you can, gather a few together and open the Word of God to their darkened minds. Keep watching as he who must render an account for the souls of men, and make the most of the privileges that God gives you of labouring with Him in His vineyard. Do not neglect speaking to your neighbours, and doing them all the kindness in your power, that you may by all means save some. We need to seek for the spirit that constrained the apostle Paul to go from house to house, pleading with tears, and teaching 'repentance toward God, and faith toward our Lord Jesus Christ.'"—*"Gospel Workers,"* pages 336, 337.

Strangers.

"No district is to be neglected. Any region that is left in darkness testifies to our unfaithfulness. Those who know the truth are not to call for constant labour from the ministers. Let the believers as far as possible, do the work of the church, and keep up the meetings, leaving the ministers free to labour in new fields. . . .

"Sound an alarm throughout the

length and breadth of the earth. Tell the people that the day of the Lord is near, and hasteth greatly. Let none be left unwarned. We might have been in the place of the poor souls that are in the darkness of error. We might have been placed among barbarians. According to the light we have received above others, we are debtors to impart the same to them. The day-star has arisen upon us; let us flash the light upon the pathway of those in darkness."—*An Appeal for Missions*, page 20.

Does Home Missionary Work Pay?

"ONE of our sisters in Nebraska has just recently learned that as a result of sending the *Signs* weekly to a friend and writing to him, he has been keeping the Sabbath for some time. He is subscribing to our papers, and has a number of books, all of which he reads and then lends them to others that they may learn the truth which has come to him. She began six years ago. Did it pay? She has other friends, to whom she has also sent this splendid missionary paper for two years, and with whom she also corresponds, but not until the two years had elapsed did she learn the encouraging news that two had begun the observance of the Sabbath. Did it pay?"

An Active Missionary Society

"IN the campaign with the Temperance *Instructor*, delegates were chosen to visit the Sunday-schools of every church in the city. One of the smallest took 160 copies, others 100 and less. Over 500 copies were disposed of in this way. All seemed glad for the privilege of co-operating in this cause for saving humanity.

"Our church is divided into working bands. We have a twofold purpose in this. First, that every member may be a working member. Second, that every home in Hastings shall receive our literature. We are using a large club of the *Signs*, which will be carried from house to house by these bands. We also use the envelope plan for tracts. Others are giving Bible readings and lending our books. Some have been placed in the public library. We have a Bible training class so that members may be trained. We are also carrying on correspond-

ence with a number to whom we are sending the *Signs*, and as a result three have come into the truth. Three others have taken their stand from reading tracts. Some are still in the valley of decision. Our aim is to each win one soul for Christ this year." E. M. GRAHAM.

Fourth Week

NO programme has been prepared for this week, as it falls during our annual prayer season when the time will be fully occupied with the special services.

Missionary Volunteer Programmes

First Week

Faithfulness in Humble Duties

Opening Hymn.
Prayer.
Scripture Drill.
Reports of Labour.
"Faithful Service in a Lowly Place."
"What Mary Gave."
"Even the Humble Exert an Influence."
Incidents by the Members, of Faithfulness in Little Things.

LEADER'S NOTE.—The members should be notified beforehand to come prepared to give brief accounts of faithful service or witnessing in little things. These may be gathered from the Bible or missionary annals or from any other source. Some may be able to relate something from their own observation.

Faithful Service in a Lowly Place

THAT is a very tender story concerning faithfulness in humble places which Jean Ingelow has related for us. It was in one of the Orkney Islands, far beyond the north of Scotland. On the coast of this island there stood out a rock, called the Lonely Rock, very dangerous to navigators. One night, long ago, there sat in a fisherman's hut, ashore, a young girl, toiling at her spinning-wheel, looking out upon the dark and driving clouds, and listening anxiously to the wind and sea. At last the morning came, and one boat that should have been riding on the waves, was missing. It was her father's boat, and half a mile from the cottage her father's body was found, washed up upon the shore.

He had been wrecked against this Lonely Rock. That was more than fifty years ago. The girl watched her father's dead body, according to the custom of her people, till it was laid in the grave; then she laid down on her bed and slept. When the night came she arose and set a candle in her casement, as a beacon and a guide to the fishermen. All night long she sat by the candle, trimmed it when it flickered down, and spun. As many hanks of yarn as she had spun before for her daily bread she spun still, and one hank over for her nightly candle. And from that time to the time of the telling of this story (for fifty years, through youth, maturity, into old age) she has turned night into day. And in the snow storms of winter, in the serene calms of summer, through driving mists, deceptive moonlight, and solemn darkness, that northern harbour has never once been without the light of that small candle. However far the fisherman might be standing out to sea, he had only to bear down straight for that lighted window, and he was sure of a safe entrance into the harbour. And so for all these fifty years that tiny light, flaming thus out of devotion and self-sacrifice, has helped and cheered and saved. Surely this was finding a chance for service in a humble place; surely this was lowliness glorified by faithfulness; surely the smile of the Lord Jesus must have followed along the beams of that poor candle, gleaming from that humble window, as they went wandering forth to bless and guide the fishermen tossing in their little boats upon the sea. So, dear reader, let us determine to be great—in our faithfulness. "Better be faithful than famous." Our lights may be small but let us see to it that they are shining brightly for Him just where we are. E. L.

What Mary Gave

SHE gave an hour of patient care to her little baby sister who was cutting teeth.

She gave a string and a crooked pin and a great deal of advice to the three-year-old brother who wanted to play at fishing.

She gave Ellen, the maid, a precious hour to go and visit her sick baby at home; for Ellen was a widow, and left her child with its grandmother

while she worked to get bread for both. She could not have seen them very often if our Mary had not offered to tend the door while she was away.

But this is not all that Mary gave. She dressed herself so neatly and looked so bright and kind and obliging, that she gave her mother a thrill of pleasure whenever she caught sight of the young, pleasant face.

She wrote a letter to her father, who was absent on business, and gave interested attention to a long story by an old lady, and, when it was ended made her happy by a kiss.

Thus she had given valuable presents to six people in one day, and yet she had not a penny.—“*Little Ones.*”

Even the Humble Exert an Influence

MANY and various are the means that the Lord uses for the accomplishment of His purposes. Human wisdom would often direct in other ways than the Spirit chooses. In one case the Master brings His message to a family or people by one of their own number; in another His instrument is a stranger, perhaps from a distant land. Sometimes He uses a talented, educated person to enlighten the crude and superstitious worshipper of wood and stone; again He uses one of a despised and down-trodden race, who has been touched by the work of grace, to call the attention of the refined and aristocratic to His claim upon the human heart. The poor hard-worked servant in the kitchen or at the wash-tub has her work to do for the Master, as well as the talented and fluent minister in the pulpit.

An incident that occurred in the island of Jamaica not long ago illustrates this thought. The writer had boarded a train for the purpose of visiting another part of the island. Among the medley of passengers, composed of Jamaicans, East Indian coolies, Syrians, and Chinese, was a sprinkling of American tourists. One of the latter, who proved to be a lawyer from Washington, D. C., down in the tropics for the benefit of his health, occupied the seat beside the writer.

After some conversation about the island, its people, and the scenery, being desirous of bringing the truth to the attention of my fellow traveller, I began by alluding to the fact that the denomination that I rep-

resented had recently made Washington its head-quarters.

“What denomination is that?” he asked.

“The Seventh-day Adventists,” I replied.

“O, yes; I have read about it in the papers. I believe your people bought a tract of land out at Takoma Park, and expect to build on it quite extensively.”

“Yes, that is true. Have you ever attended any of our meetings, or in any way come in contact with our people or their doctrines?”

“No, I can't say that I have. The only Adventist that, as far as I know, I ever saw before I met you to-day, is a coloured woman whom my wife employs to do scrubbing. She is very strong in her views about keeping the ‘Sabbath,’ as she calls Saturday; and if she is as consistent in other things as she is in this, and I believe she is, why, she'll get to heaven all right. For instance, when she first came to us, she explained about her practice as regards not working on Saturday; but my wife liked her looks and employed her. Later on, thinking to test her religious convictions a little, we offered her better wages on condition that she would work on Saturdays; and when this did not seem to move her, we coupled it with a threat of discharge from our service. But she only answered, ‘Hab to leave den. Rather lose money, job, and everything dan break de ten commandments.’ Well, we did not discharge her, of course. My wife thinks a great deal of her, and often says she would give up any other servant rather than part with M——.”

In the conversation that followed, this gentleman paid most respectful and interested attention to all that was said about our views and work. To me the cause of this was apparent. His tone of voice and the expression on his face while relating the circumstances about his servant, told me plainly that this humble, uneducated child of God, by her loyalty to her Maker, and by the faithful discharge of her daily duties, had made him and his family respect our faith, and willing to listen to God's servant on this occasion.

What the result will be for this gentleman and his family, we, of course, do not know. That is not the point. The point is that it is possible for all, no matter what their

sphere or calling in life, to accomplish something for the Master. And it is just such service that our cause urgently needs,—an army of one-talented servants, each individual of which will refrain from hiding his talent in the earth. Such, as well as the prosperous with their means, and the learned with their wisdom, can do much toward hastening the consummation of our “blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ.”

W. J. TANNER.

Second Week

Temperance

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
“Which Way are You Going?”
“A True Story.”
“Which Spirit?”
Poem: “Glorious Liberty.”
Hymn.

LEADER'S NOTE.—It is suggested that appropriate hymns for this programme be selected from the number of good pieces of this kind that are to be found in the hymnal.

Which Way Are You Going?

“GOING down, going down,” shouted the elevator boy. “I've been going down these twenty years,” said a voice, tense with hopeless sorrow and regret. I glanced up quickly to see two distinguished-looking men standing near by. The one who had spoken, however, though seemingly designed by the Creator for one of nature's noblemen, bore the unmistakable marks of intemperance and a prodigal life. Taking the arm of his friend, he stepped inside the elevator, and descended to the regions below, to me a striking suggestion of whither his steps were tending. And what a train of thought was suggested by this incident! How many of the flower of our land are going down under the power of this terrible scourge of intemperance, so many thousands of noble lives wrecked and destroyed by this monster and his associates! The possibilities of these lives, had they never yielded to the blighting influences of sin, absorbed my thought, and called to mind a lecture to which I had listened a short time before, given by one lately returned from travel in

many lands, and who, by his wonderful word-pictures, carried his audience with him from one object of interest to another, until finally we stood with him before the Parthenon in Rome, and he told us how he had stood there in awe and wonder, gazing up at its massive pillars of white marble, the exquisite carving, the wonderful architecture—a marvel of beauty even in ruins; for in years long past, one enemy after another, sweeping across the country, had left traces of its destructive work upon it. He thought and wondered long what the perfect plan of the great master mind that produced it could have been, when in spite of the vandalism of man and centuries of decay, there was yet so much of grandeur and beauty remaining.

So we see in every walk of life ruined lives—statesmen, men of mighty intellects, patriots who have done valiant service for their country, the silver-tongued orator and the "man with the hoe,"—all "going down," and we can only wonder to what heights they might have attained had they not fallen beneath the power of the great destroyer.

Dear young people, the great "Architect of the universe" has a "high calling," a plan for each one, and is beckoning you onward and upward. You need not mourn wasted years; you stand upon the threshold of life, and of great opportunities.

"We are living, we are dwelling,
In a grand and awful time;
In an age on ages telling—
To be living is sublime,"—

sublime because in this age—in our day—the "Desire of all nations" is to come. The times demand strong hearts, loyal hearts, characters that will shine forth reflecting the image of the "perfect man" amid all the darkness and sin of these last days. By a diligent study of God's Word, communion with Him, and a life of unselfish service, you may rear a soul temple of such infinite value that in comparison the most costly edifice reared by man sinks into insignificance. He has said, "Lo, I am with you always," and "with God all things are possible."

"We are building in sorrow or joy
A temple the world may not see,
Building, building every day,
Building for eternity."

—Selected.

A True Story

"I WISH God would let me live just long enough to save one hundred boys afflicted with the cigarette habit." With these words Herbert Secrest, a Detroit schoolboy, passed away.

For nine years he had been the victim of the habit which caused his death. The boy in his early school-days showed every sign of a brilliant mind, and easily excelled all his companions in class, until he began smoking. On his death-bed he confessed to having smoked as many as thirty-five cigarettes a day.

His parents were not aware that Herbert was smoking until the habit had a firm grip on him. They noticed only a gradual failing in his school work, and that he gained nothing in height and weight, but, on the contrary, continually lost weight. They sent him to a farm in Canada, where he could not get cigarettes, and in a short time he gained several inches; but he came back to the city and to the toils of the old habit. From this time on his condition gradually became worse, until his decline became critical illness. When Herbert saw he was dying, he called his younger brother, Frank, to his side and begged him to stop smoking. "I should like to save more boys, but I must die," he wailed piteously.

A post-mortem examination showed that one side of his heart was practically gone, and the organ twice the normal size, with the muscles badly degenerated. Over the casket of this young victim, many school-mates took a vow to abstain from tobacco.

Herbert's father is a well-known citizen and church officer, and while he deplored the publicity of the affair, he was willing the facts should be made known in the hope of saving other boys.

EARNEST LLOYD.

Which Spirit?

ARTHUR BURRAGE FARWELL, the well known president of the Chicago Law and Order League, says that on first starting out as a travelling salesman, when some business man would turn him down abruptly, it would affect him as if a staggering blow had been given him between his eyes. He said it thus affects the average young

salesman, many of whom, in order to recover their courage, go to the saloon and get a glass of liquor. But he would go to his room in the hotel, open his Bible, read some inspiring verses, get down on his knees, and ask for the Holy Spirit, and then his soul would be reloaded with dynamite, and he could go to the next customer with an irresistible courage. Liquor is Satan's substitute for the Spirit of God, and the inspired Word counsels men to "be not drunk with wine, . . . but be filled with the Spirit." Most men drink because they so desperately crave the good feeling that liquor temporarily imparts, and not because they enjoy the taste of it. Who has not seen a half-intoxicated man endeavour to embrace his worst enemy, forgetting his hatred, poverty, and miseries? Thousands of men smoke tobacco for exactly the same reason. They hate the stuff, they begrudge the money it costs, but they crave the unearned felicity that tobacco temporarily furnishes. Thousands of women drink strong tea or coffee, knowing it to be a poison instead of a food, simply because they have discovered that they can get a temporary good feeling from these so-called stimulants. How much better it would be if they could only learn to wait on the Lord so as to renew their strength. Isa. 40:31. A million of our fellow citizens are slaves to morphia for exactly the same reason; and he who attempts to deliver them from this drug and does not also introduce them to the uplifting and inspiring influence of the gospel is engaged in a fruitless task.

D. PAULSON, M.D.

Glorious Liberty

Pat Riley took a drop of drink,
When asked the pledge to sign,
"Shure, no!" said he, "me liberty,
I never will resign.
'Tis drink that gives us liberty,
It is meself belaves,
And if we sign the timp'rance pledge,
We're nuthin' else but slaves."

The years went by; and Pat went down,
A poor degraded sot.
His friend returned and asked about
The liberty he'd got.
"Well! Sorr, I hev the liberty
Of wearin' ragged clothes;
The wather comes in at me heels,
And goes out at me toes;
Sometimes it comes in at me toes,
And goes out at me heels;
And thin I hev the liberty
Of atin' scanty meals.

" Me knees hev tuk the liberty
Out of me pants to sthare;
And, faith, I hev the liberty
Of shleepin' annywhere.
Me elbows tuk the liberty
Out of me coat to come;
And thin there's various liberties
In the place that I call home.

" The wather comes into the house
Whene'er it blows or rains,
Bekas I tuk the liberty
Of smashin' all the panes;
Me hat, it is without a crown,
So I hev got," said Pat,
" The liberty to scratch me head,
And niver raise me hat,"
" Well!" said his friend, " these liber-
ties
You better had resign."
And I am happy to record,
He went the pledge to sign.

—Selected.

Third Week

News From the Orient

Hymn.
Prayer.
Scripture Drill.
Reports of Labour.
Hymn.
" Word from Persia."
" A Letter from India."

Word From Persia

PASTOR FRANK F. OSTER, of Persia, was recently called upon to make a very perilous journey through the country of the warlike Kurds in order to assist the family of one of our workers who was drafted into the European war. At one place he was called upon to preach to people upon a housetop by the light of the moon. Telling of his experiences, under date of November 13, he says:

" Shortly after the war broke out in Europe, the writer set out on a trip to Urumia, with a view to visiting our brethren there as well as interested ones, and taking Sister Staubert and children of Tabriz to Maragha. Pastor Staubert had been ordered to the front, leaving his family with another German family. Circumstances compelled me to go by way of Soujbulak, through the land of the terrible Kurds. I was very glad for this opportunity, for I had long wanted to visit that place, and call on some acquaintances along the way. My first stop was at Miandoab (meaning between two waters), where I remained one day. I stayed with an Armenian family, and had opportunity to hold several Bible readings. In the evening I spoke to a small gathering about the signs of the times.

" Soujbulak is a town of about twenty thousand people, most of whom are Kurds. There are also Turks, Armenians, Jews, Jacobites, and Nestorians. Persian soldiers are stationed there as a safeguard against the Turk. While there I enjoyed the hospitality of the American Lutheran mission. In the evening I had a study with the workers on the Eastern question. The next evening I had the privilege of speaking in the Jewish synagogue. I met one Jew who is now a Christian, and had a long talk with him, during which he asked a great many questions concerning our teaching. He seemed to welcome the Sabbath truth. He is assisting Mr. Fossum, with whom I stayed, in the translation of the Gospels into Kurdish.

" At the next stopping place, at Mamatera, we had a unique meeting. A large congregation met on the roof of the local pastor's house. In the light of the silvery moon, I gave a discourse on the second coming of Christ, which was listened to attentively.

" At Urumia I found the gates closely guarded. On entering, an officer took me in charge and led me to the governor's office, where, after asking me a few questions, he released me. The whole Christian population seemed to be celebrating the Russian victories. Processions, headed by Russian priests with long flowing locks, were marching through the streets with banners. The Russians were threatening to destroy the German mission, and to drive all Germans out of town. I found our people faithful and rejoicing in the truth. I had the privilege of presenting the Eastern question to a gathering of Presbyterian missionaries, and also to a band of other missionaries on another evening. These same missionaries opposed us a couple of years ago, and wrote articles against us in their paper. It shows that people are enquiring about these things, and are willing to listen to an explanation in the light of prophecy.

" I had planned to visit some of the villages around Urumia and had already engaged my horse, when things took a sudden turn. It seems that the Russians had suffered some reverses in Europe, and that all the Russian troops in Persia were to be recalled at once. Their baggage and everything was sent on ahead to the

Russian border. War with Turkey seemed imminent. Shops were closed, merchants stored away their goods, and hundreds of Armenians began to leave for Tabriz and Russia. Everybody feared a Kurdish raid. We secured a carriage and I escorted Sister Sperling and children to Djulfa, the Russian boundary. The same fear was entertained at Maragha. As a matter of fact, soon after my arrival home, the Kurds, several thousands of them, did sweep down on Urumia plain and plundered twelve villages, coming within fifteen minutes' walk of Urumia city, when reinforcements from Khoy arrived and drove them back. The Kurds are much like the locusts, they leave nothing but ruin in their track.

" When I arrived in Tabriz, I found Sister Staubert ready to flee to Teheran. The Germans there, like those in Urumia, had been threatened by the Russians, though at the time it was quiet. In fact, the German consul was down with nervous prostration as a result of a threat on his life by a Russian officer. In counsel with Sister Staubert, she thought best to stay in Tabriz. Since then all the Germans in Tabriz, including our sister, have fled to Teheran. Great fear has seized the people of Maragha, many of whom are fleeing to Tabriz. They fear a raid of the Kurds on the one hand, and an anti-Christian uprising of the Moslems on the other. Our hearts are stayed on God, whom we serve. It is a great comfort in such a time as this to know that God is a ready helper in every time of need. It behoves every one of us to be prepared, for the events of the last three months show to us how quickly Dan. 12:1 may be fulfilled when the winds of strife are let loose."

A Letter from India

INDIA is such a strange country. It is like being in another world. It would take a whole book to describe what we have seen, and then one could never really realize how it all is without seeing it. Every time we go on the streets we see something interesting. These people surely descend from patriarchal times, and have fallen very low on account of idolatry. They have so many ways like those of the patriarchs of old. They dress like them, and they carry water in skin bottles

as the Bible describes, although in the large cities the water is laid on, but in the smaller ones they carry the water to the doors in skins. The natives say "Salaam" for greeting, and the Hindus kill goats and offer sacrifices. We see so many things in their ways like Bible times.

Trichinopoly, where Brother James is located, is entirely a native city, with mostly mud huts. But there are a few native houses that are fairly good, and there are, of course, some good government buildings, but not even a European store. All the shops are native. But Brother James and his family are happy and contented, and they are just starting the work there.

Madras is the next city we visited. We stopped there one day on our way to Bombay, hired a carriage, and looked the place over. It is a fine city, with large government buildings and parks, but it is mostly native except the government officers.

Bombay is a much finer city, and is also mostly composed of natives. Many of the natives are wealthy, and live in the very finest part of the city upon the hill, but there are also whole rows of native huts. They call them "go downs." I should think they would go down when it rains, as most of them are made almost wholly of mud. Some are made of cement. They are just one storey, and usually one room to a family, while in many cases two or three families occupy one room. They like to live in this way, and many of them are so poor that they are obliged to do so. They wrap up in their shawls and curl up on the ground to sleep. As they have almost no clothing or furniture they do not need much room. They have a water pot and a dish or two to cook in, and in the evenings they light up a little fire on the ground in front of the door and cook their rice and sometimes their curry, and that is the meal of the day. They may have a lunch at other times, but they do not cook much at any time. In the evening the air is filled with smoke from the native fires.

We visited a burning *ghat* where the dead are burned instead of being buried as in other lands. I wish I could describe it to you, and I will try the best I can. There were four or five bodies burning when we arrived at the place. They pile dry cordwood up crisscross, and lay the dead bodies on it. The legs are turned

back at the knees so it will not make the pile too long, and the head rests on the cross piece. There is a small hole underneath the pile of wood, and in that they keep putting the kindling so that the wood burns fiercely. All the bodies but one were nearly burnt up when we reached there, but one was a woman that had just been put on the pile. It burned so fiercely that it looked as though she would soon be consumed. The wood on top was only lightly and thinly put on, so we saw her body right through it. Her head was only partly in the flames and her long black hair hung down outside the fire. It was a terrible sight. We left when she was about half burned. On the ground near by was a dead baby wrapped in a dirty cloth. It was waiting to be burned, and there it lay with no one to care or mourn, and the natives walked round it as if it had been a stick. None of the relatives witness the burning, but they come after and gather the ashes and throw them into the river. We saw some doing that. A native only looks asleep when he is dead, for he does not change colour at all.

All the carriages are driven by natives who cannot speak the English language and so we must learn a few words to get on with them. There are not many tram cars here, but there are carriages everywhere. We can hire a covered carriage for one shilling for the first hour, and sixpence every hour after, and five of us can go in the carriage at once. We have had a great time travelling. So many of our trips have been in the night. One week we travelled five nights, and two of those we had to change cars in the middle of the night. One night we travelled in a bullock cart all night with the rain pouring down, and in constant danger of being tipped over. The construction of the cart was such that we could not sit up with comfort. We could not sleep much for the native drivers of the four carts kept shouting at the oxen and calling out to each other all the time. Of course we could not understand a word they said, but they faithfully shouted all night. The cart was covered with oilcloth, and so we were supposed to keep dry, but the rain came in at the front of the cart, and we could not slide down lower, as it was a two-wheeled affair. If we got too near the back end, it would choke the

oxen, and the driver would shout at us, so we had to lie there with the rain pattering on our heads. That was when we went to the Nazareth Mission, which is in the very southern part of India. We had to go twenty-four miles from the railway right into the country.

How I wish all our people in America and Australia could see the heathen as they are. We may talk about the heathen worshipping idols, but it does not seem much to us until we see them really bowing down to a cow, images, etc., as we have seen here. It is terrible. In Trichinopoly, where Brother James lives, there is a tree just out beyond his yard that they call the devil tree, and leaning against the trunk is a stone which is smeared with different kinds of paint. The ground is swept clean under the tree, and some garlands and flowers are scattered about. There is a cup of dirty-looking oil which they put a rag in and light when they worship. Sister James told me that in one place where they lived there was a cobra hole out back of their house. Every day a native would go there and worship the snake, and leave the food to feed the cobra, and it would come out and eat the food. Had I lived there I am sure I would have been tempted to put some poisoned food there for the snake to eat.

We have had excellent meetings here, and the workers seem very much encouraged. The weather has been ideal ever since we landed in India. It has only rained one day and one night, and the sun shines almost all the time. It is hot in the sun, but the weather is rather cold for us, in fact, we suffered with the cold in some parts of India.

I wish I could tell you all about our Nazareth Mission and the reception we were given there. The mission was started by Brother James, and then it was left in charge of native workers. They conduct the school and everything, and none of our white workers are nearer than twenty-four hours' travel. If nothing were ever accomplished in India for the natives outside of this one mission station, it is worth all the money expended and effort put forth.

MRS. A. G. DANIELLS.

"THEY who seek God, soon find a way of serving Him."

Fourth Week

Self-Improvement

Hymn: "Forward Be Our Watchword."

Prayer.

Secretary's Report.

Scripture Drill.

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

Reports of Labour.

"The Study Habit."

"Knowledge from Many Sources."

"Determine to Succeed."

Poem: "Keep Pegging Away."

Hymn: "Not a Wasted Moment."

The Study Habit

WE see young men everywhere tied to very ordinary positions all their lives simply because, although they had good brains, they were never cultivated. These men have never tried to improve themselves.

Their salaries at the end of the week, and a good time, are about all they see; and the result is the narrow, contracted, pinched career.

Men and women that have utilized only a very small percentage of their ability—not made it available by discipline and education—always work at a great disadvantage.

A man, by nature capable of being an employer, is often compelled to be a very ordinary employee because his mind is totally untrained.

Education is power. No matter how small your salary may be, every bit of good reading or thinking you do, in fact everything you do to make yourself a larger man, will also help you to advance. I have known boys who were working hard for very little money to do more for their advancement by improving their minds in their spare time than by the actual work they did. Their salaries were insignificant in comparison with their growth of mind.

The more one saves, the nearer one comes to being rich. The more you know, the better educated you are. Every bit of knowledge you store up enriches your life by so much. All these little self-investments make you so much better off—make you so much larger, fuller, so much better able to cope with life.

I am acquainted with a young man who travels a great deal by rail and water, who always carries with him wherever he goes some good reading matter in as condensed a form as possible, miniature classics or the lesson papers of the correspondence school. He is always doing something to improve himself in

the odds and ends of time most people throw away. The result is that he is well informed upon a great variety of subjects. He is very widely read in history, in English literature, in books of travel, in the sciences, and in the various other important branches of knowledge.

What this man has accomplished in the odds and ends of time is a constant rebuke to those who waste their time in doing nothing, or in doing that which is infinitely worse than nothing.

Such eagerness to improve oneself is an indication of a mark of superiority, the genius that wins.

Tell me how a young man uses his little ragged edges of time after his day's work is done, during his long winter evenings, what he is revolving in his mind at every opportunity, and I will tell you what that young man's future will be.

A person might as well say there is no use in trying to save anything from his small salary because the amount would never make him rich, and he might as well spend it as he goes along, as to say he can never get a liberal education by studying during his spare time. But have you ever stopped to think that scores of people have given themselves the equivalent of a college education in their spare moments and evenings?

There never was a time in the history of the world when education was worth so much as to-day, when added knowledge gives so much power. Competition is so keen and life so strenuous that you need to be armed with every particle of mental culture possible. The greatest work you can do is that of raising your own value.

The trouble with most of us is that we are too ambitious to do great things at once. It is the persistent trying to make ourselves a little larger, a little broader, the continual effort to push the horizon of ignorance a little further away by good reading or study, that counts.

What a golden opportunity confronts you for coining your bits of leisure into knowledge that will mean growth of character, promotion, advancement, power, riches that no accident can take from you, no disaster annihilate! Will you throw away the opportunity as so many others are thoughtlessly doing?

It is painful to see persons reading carelessly, thinking carelessly, with

no purpose, instead of absorbing valuable knowledge from the conversation of others and from newspapers, periodicals, and textbooks at home. How little they realize they are throwing away material that to many would be absolutely beyond price, material that would make their lives rich beyond measure!

—Selected.

Knowledge from Many Sources

IF you are ambitious to make the most of yourself, and especially if you are trying to make up for the loss of an early education, remember that every person you meet can add something to your stock of knowledge. If you meet a printer, he can instruct you in the printer's art. A bricklayer can tell you many things you did not know before. You will find the average farmer wonderfully wise on points upon which you are sometimes surprisingly ignorant.

It is the constant absorbing from every possible source that makes a man well-informed, and it is a great variety of knowledge that makes him broad and sympathetic where he would otherwise be narrow, rutty, and hard. The habitual absorber of knowledge has the advantage of touching life at a vast number of points. His interests are wide, and, as a rule, he is an interesting man because of his great variety of experiences.

There is, with the man that does not possess one, a tendency to over-emphasize the advantages of a college training. Those that were obliged to leave school to help support the family, or because of ill health, and were not able to go to college, think they have suffered an irrevocable loss,—that there must necessarily be a great deficiency in their lives that can never be made up,—that as they could not get the liberal education they wanted, they are forever barred from getting an equivalent. They think that what they themselves can pick up from reading and self-study will not amount to much. But as a matter of fact, many of the best educated and most cultured and most efficient men and women in the world have never been to college—many of them have never even gone through a high school.

There are tens of thousand of examples of those that have tri-

umphed over all sorts of handicaps and disheartening surroundings, exploding all excuses of the youth that claims he has no chance because compelled to leave school at too early an age.

Think of the greater possibilities with the textbooks now at hand prepared especially for home study. It is quite possible to pick up a splendid education in one's spare time at home.—*Selected.*

Keep Pegging Away

It is not a bad plan to do all that you can

In your chosen particular line,
And if progress is slow and there's little to show

For your work, not to whimper and whine.

It is better to creep than fall short in a leap.

You will come out all right if you stay.
You are bound to succeed if this warning you heed—

Keep pegging away.

Perhaps once in a while you will see a man pile

Up a fortune in no time—that's true;
You'll observe that he's struck in a rich streak of luck,

And you'll think that might happen to you.

But if you would advance you must not trust to chance;

You will find as a rule it won't pay.
Just a slow, steady pace is the best in life's race—

Keep pegging away.

If you're willing to climb just a step at a time,

You're more apt to get to the top.
There is many a stroke to the fall of an oak,

And the stone is worn through drop by drop.

It's a proverb that haste is conducive to waste,

And that Rome was not built in a day.
If you don't go too fast, you will get there at last—

Keep pegging away.

—*Selected.*

Determine to Succeed

PERSISTENT effort is needed in the discipline of the mind. The best schools and the best teachers cannot make a young person successful unless he has a resolute, invincible determination to succeed. The most gifted men have been the greatest workers.

Sir Isaac Newton applied himself so closely that he often forgot his meals, continuing his studies far into the night. Sir Walter Scott wrote to his son Charles: "I cannot too

much impress upon your mind that labour is the condition which God has imposed on us in every station in life. There's nothing worth having that can be had without it, from the bread which the peasant wins with the sweat of his brow, to the sport by which the rich man must get rid of his ennui. As for knowledge, it can no more be planted in the human mind without labour, than a field of wheat can be produced without the previous use of the plough. Labour, therefore, my dear boy, and improve the time. In youth our steps are light and our minds are ductile, and knowledge is easily laid up; but if we neglect our spring, our summer will be useless and contemptible, our harvest will be chaff, and our winters of old age unrespected and desolate."

Paderewski once remarked to one who was flattering him for his genius: "I dare say you will be surprised when I tell you that I remember the day when I was an indifferent musician. I was determined to be, however, what the world calls a genius, and to be a genius I well knew that I must first do a great amount of hard work. At one time I practised day after day, year after year, until I became almost insensible to sound,—became a machine, as it were." Now, Paderewski is a genius, says the world; but it was determined thought and incessant toil that made him what he is.

"The heights by great men reached and kept,

Were not attained by sudden flight;
But they while their companions slept,
Were toiling upwards in the night."

Do not say, "I have but third-class ability, no opportunity, but little education, no money, and no influential friends; therefore I cannot succeed." If you are "too lazy even to think," you are a mental sluggard, and need to shake yourself, and strike out with a grim determination to "redeem the time," and to prove that you can accomplish something of use and value. The mind can be active while you are walking the streets or riding on the railroad train. Some of the brightest thoughts ever penned and the greatest deeds ever wrought, were the result of using the odds and ends of time. It is an old proverb that "nothing succeeds like success." The uplift given by achievement stimulates the whole system, and gives it new energy to

attempt and accomplish still greater things.

Do Not Lose Heart

Do not be faint-hearted, but be resolute and determined. Let the motto on the pickaxe, "I will find a way or make it," be yours. Determine what is for the best, and then go to work to accomplish it. It is true, generally speaking, that "an intense desire itself transforms possibility into reality. Our wishes are but the prophecies of the things we are capable of performing." Many persons are half dead because they are too lazy to be alive. If we expect to do anything worth doing, we must arouse and be alive from the tips of our fingers to the ends of our toes. Remember that "whatever is to be done at God's command may be accomplished in His strength. All His biddings are enablings."

The element in human character which says, "I can and I will," is a talisman to victory. With it we may go forth "conquering and to conquer." "Do not wait for your opportunity, but make it," says *Success*. "Make it as Lincoln made his in his log cabin in the wilderness. Make it as Henry Wilson made his during his evenings on the farm, when he read a thousand volumes while other boys in the neighbourhood wasted their evenings. Make it as did the shepherd boy Ferguson, when he calculated the distance of the stars with a handful of beads on a string. Make it as George Stevenson made his when he mastered the rules of mathematics with a bit of chalk on the side of the coal wagon at the mines. Make it as Douglas made his, when he learned to read from scraps of paper and posters. Make it as the deaf, dumb, and blind Helen Keller is making hers. Make it as every man must, to accomplish anything worth the effort. Golden opportunities are nothing to laziness, and the greatest advantage will make you ridiculous if you are not prepared for it."

Be thorough in your work; thoroughness is economy, and it gives a feeling of strength and conscious power. Say:

"If a cobbler by trade, I'll make it my pride
The best of all cobblers to be;
And if only a tinker, no tinker on earth
Shall mend an old kettle like me."

ELIZA H. MORTON.

Sabbath-School Missionary Exercises

Monamona Mission

(May 1)

Our Debt to the Aborigines

WHAT was it that enlisted the sympathy of the Saviour and made Him willing to leave the throne of the universe to come to this world to take the place of the sinner? Was it not our great need? Was it not the fact that we had been overcome by the devil, that we were in his iron grasp and unable to extricate ourselves? Seeing so much has been done for us, and such glorious possibilities are open before us in the gospel should we not be willing to sacrifice for others? Do we not owe to others the knowledge of the same blessed opportunities that God has given us? Do we not owe to the world a debt that can only be paid by a life surrendered to the Master's service? If so, then how much do we owe to the aboriginal people of Australia, the people in whose country we dwell? How did we come into possession of this fair land of Australia? We call it our home. We are proud of its broad plains, its beautiful hills, and its fertile valleys, and well we may be, for there is no other country in this world where we would enjoy greater privileges than here. We white people took it from the aborigines. It was theirs; they had occupied it long before we knew it existed. Its broad plains had been their happy hunting grounds, its rivers and streams had supplied them with fish, and I suppose they were as happy a people as it is possible for any people to be without the love of God in their hearts. But we shot down their kangaroos, took possession of their hunting grounds and streams, and in many cases the natives themselves were shot down like animals. They have been taught to drink strong drink, to smoke tobacco, and to take morphia. Today we find them camped on the outskirts of some of our towns. The chief occupation of many is to beg food, tobacco, and drink, from their white brothers. They have no ambition higher than to have their hunger satisfied with food, and to deaden their nerves with poison.

Dear brethren and sisters of Australasia, do we not owe to these needy people our best missionary efforts? Will not God require their blood at our hands? Does not their condition appeal to us who have had our hearts made tender by the precious gospel? Then shall we not rise to the occasion and give as we have never given before to send the gospel to these poor people. J. L. BRANFORD.

Monamona Mission

(May 8)

A Large Family and Its Needs

WITH the object in view of carrying the gospel to the aboriginal people of Australia, the Monamona Mission has been established. Our work has been viewed very favourably by the Queensland Government, and on this account they have pressed upon us many more natives than we had at first hoped to obtain. It is easily understood that the larger an enterprise, the more money it will take to start it. The Lord has blessed us here at Monamona. He has opened up a much larger field of labour than we had at first expected. We have at present on the mission thirty-five men, thirty-two women, thirteen boys, and twenty girls, totalling 100 in all. Arrangements have been made for us to have the Kuranda tribe in July, which consists of about eighty. This will increase our number to 180 by August.

It means something to care for so many unruly children, for that is what these natives are like. To manage the cooking and sewing for such a large family is quite an undertaking for our wives. One of our chief concerns is how to meet the expense of feeding and clothing them. Our grocery bill each month is a large one. The large number of garments that have been sent to us have been a great help. We are confident that in the near future the mission will, under the prospering hand of God, become wholly self-supporting, but it is while we are building houses, church, hospital, school, barn, and sheds, and clearing and fencing the land that we need help. It is just now, brethren and sisters, that we especially need your sympathy, your prayers, and your financial assistance.

J. L. BRANFORD.

Monamona Mission

(May 15)

An Educative Domestic Regime

WE are endeavouring to operate the Monamona Mission on the most economical lines possible. Our buildings, excepting the mission house and the iron roof on our large dining-room, are built from material prepared on the mission, with the exception of nails and hinges for the doors and windows. The main timbers are sawn at our sawpit; the weather-boards for the walls and the shingles for the roofing are split from the trees in our scrub. In this way a nice comfortable cottage can be built with very little expense.

We feed our natives as one large family. This method economizes food, and it also means a great deal in the uplifting of the people. Naturally they are a wasteful people, and should we portion out their food there would be waste. And besides, many of them would eat the day's supply of food at their first meal. Then during the early part of the day they would be sleepy and would not want to work, and in the latter part they would be hungry. But the chief benefit of this plan is the discipline it affords; it is quite educational to the natives to have to come to their meals regularly in answer to the bell, and it also gives us an opportunity to gather them together for family worship. In this way they hear the Scriptures read. They comb their hair and make themselves quite tidy for meals. This all helps to lift them to a higher plane of living. It is quite an effort for them to come to meals in an orderly manner. We must remember that they have been used to eating anywhere and at any time. We believe by improving their habits of living that their health will improve and their minds become clearer, and thus it will be easier for them to comprehend and receive the third angel's message.

J. L. BRANFORD.

Monamona Mission

(May 22)

Instruction in Spiritual Things

THE aborigines are not naturally interested in spiritual things. Their whole minds are centred on the comfort or gratification of the present moment, taking no thought for the

future. In order to save their souls I believe we must begin the work by improving their habits of living, and in this way creating a desire for something better. We are encouraging those who have cottages to fence them in and to plant flowers and trees. In this way we hope to make them love their little homes, and if they will do that, we hope that some day they will desire a better home in the earth made new.

We hold two services on Sabbath, preaching service and Sabbath-school. Both of these services are well attended. On Monday night Brother Totenhofer has a singing class, and it is very encouraging to note the improvement they are making. On Tuesday night we have a Bible study and prayer service for ourselves, but the dormitory girls and several adults always come. Sister Branford has a meeting for the young people on Friday night.

Most of these people knew nothing about God when they came to Monamona. Religion of any kind is almost a new thing to them, so regarding religion they have everything to learn. We thought it best to teach them first about God as the Creator of all things, then the fall of man, the promised Seed, the Saviour born in Bethlehem, His life on earth, His death for our sins, the resurrection, His going to heaven, the promise that He will come again, and the fact that He is coming very soon. These subjects have been taught them, and we believe that some of these densely ignorant people at least are beginning to understand. We are pleased to be able to tell you that three of our girls have commenced to keep the Sabbath, and have expressed a desire to be ready when the Lord comes. The general improvement of the people is very marked, and we trust that, although they have fallen so low, through our efforts here at Monamona many of these despised and degraded aborigines will be transformed by the gospel and redeemed when Jesus comes.

J. L. BRANFORD.

Monamona Mission

(May 29)

The Farm

ALL farmers that have done pioneering work will understand

what it means to start a farm in the bush, with no roads, no fences, no land cleared, and with just bush whichever way you turn. It is always slow work under such circumstances. Weeks and months and even years slip by, all too quickly for the plodding farmer.

In this branch of the work at Monamona there is no exception to the general rule. The same routine has to be passed through before returns can be expected. But the object of our farm is altogether different from that of the average farmer. He toils from early morn till set of sun, to build for himself a home on this earth. Our object, whether it be fencing, clearing, building, planting, or reaping, is to lift the poor aboriginal to the place where he can understand the gospel. It is the salvation of their souls that is our goal.

We have at present nine acres ready for the plough. This we are planting with sweet potatoes, peanuts, and vegetables; we also have 450 banana plants in and eighty acres of scrub land planted with maize. This has come up nicely but is needing rain. This year the seasons seem to be turned out of their natural course. When we were needing fine weather we had all rain; and now that we are needing and would expect the wet season, we are having it very dry. But we have tried to do our best in our work and we believe that God will do what He sees is best for us by sending us the sunshine and the rain.

Our cattle did rather poorly when they first came here but they are now doing well.

The sawpit work is making good progress under the supervision of Brother Roy. This work was new to him when he came, but now he is becoming a master of the different lines of the sawpit work. In Brother Totenhofer we have an expert at farm gardening and splitting timber; and with our strong corps of black men to help us, our farming and building work is making good progress. We are all of good courage in the Lord, and trust that we shall have many sheaves to gather in when the reaping time comes.

J. L. BRANFORD.

"NOTHING brings people closer than the touch of tears."

Educational Day

(For Church Service, Sabbath, May 8)

Character Building in the Home

CHARACTER building is the alpha and omega of life's short span. It has always been so. God Himself began it when He placed the man and the woman in that garden "eastward in Eden." Before them was placed that work of developing characters fitted to hold the dominion which God put into their hands. They were placed upon vantage ground; but they failed, and the vantage was lost, and their tainted posterity have been obliged to struggle against ever-increasing odds from that dark day to this. But still the plan has not changed. The work is before us, and there is no other way. And while the path leads us by the way of the cross, we must follow it or fail, not only for time, but for eternity.

"Man is a bundle of habits." Usually when it is said of a young man, "He has no bad habits whatever," it simply means that he does not drink intoxicants, he does not use tobacco, he does not swear, he does not gamble. The fact is, if he has no bad habits whatever, he is perfect. At the same time that he neither drinks, chews, smokes, swears, nor gambles, he may have other habits that will as surely enslave him in the bondage of sin and compass his final destruction. The boys and girls upon whom the burden of this message is soon to rest must possess positive, sterling qualities that will pass at a premium in any market because of their recognized value.

Obedience

Christ "was subject to His parents." Here is the obedience that is the example for every child. Here is the standard to which every parent should strive to bring his child. When shall this training begin? If it did not begin with the parent in his own parental home, he will have a struggle with himself before he begins with his child. He must learn what obedience is,—he must have in his own mind such a clear-cut idea of what constitutes true obedience that he will be able to detect disobedience in whatever guise it may present itself. The will of the parents must be an unwavering law to the child,

But here we are confronted with the problem of problems: how to teach this implicit obedience. It stands to reason that the training must begin very early—it can hardly begin too early—in the child's life, and it must be carried on with conscientious, undeviating, patient persistence until the habit is fully established. And then what? The habit must be maintained with the same conscientious, undeviating, patient persistence as long as you are the parent and he is the child. But some may say, is not this making provision for the parent to be tyrannical,—for the child to be a slave,—a mere whim of caprice? No, there is no such provision in true obedience.

There are always two parties to obedience, the one commanding or requiring and the other complying with the requirement. To be obedient is to be subject in will or act to authority; and here we are brought to the first step in teaching obedience,—the training of the will. This does not mean the annihilation of the child's will by any means. The will is God's most precious gift to man, and it should ever be the aim of the parent to strengthen the will of his child. Train the will. Turn this precious reserve force into channels of peace and blessing. If the will of the child is brought into harmony with the will of the parent, there will be no thought in the child's mind of tyranny on the part of the parent or of the loss of individuality on the part of himself. The parent's way is his way; the parent's interest his interest. This is as it should be. But what a responsibility it throws upon the parent! His will must be the governing will; but what about his will? Has he so learned the lesson of obedience that his will has been brought into harmony with the will of the Father of All?

Reverence

Closely allied to obedience and respect is reverence, and here as in the training of respectfulness, a single word or act of the parent may turn the scale. Reverence for God—for the name of God,—for the house of God,—are we as a people lacking in these things? I have sometimes thought so, and yet I know we do not mean to be guilty of anything sacrilegious. Many times the conditions under which we worship have a tendency to lower the standard in

this respect. If we could always have the church edifice with its mellowed light and suggestive furnishings, we might find it as easy to maintain a degree of religious awe, even in our children, as is seen with some other sects; but with meetings held in the common hall or in the private house, it becomes a matter of study just how to preserve the proper decorum. One thing I have looked upon with fear and trembling,—the apparently growing tendency toward the separation of parents and children during the time of the service. It is a sight which it seems to me must wring groans of distress from the very angels to see pious parents on the front seats while their children are in some other part of the room, usually in the rear, with their playmates or acquaintances of the week. It is a dark picture, with even more in it than is seen on the surface. I wish it were an imaginary one.

Honesty

How shall we as parents establish the habits of honesty and sincerity in the lives of our children? By being strictly honest and strictly sincere ourselves. I say strictly honest and strictly sincere, because nothing short of the simon-pure article will pass muster before a wide-awake child. And of all judges before whom an erring mortal might be forced to stand, such a child is the most relentless, the most exacting. He may not pronounce sentence in measured words, but at the justice-bar of his inmost soul, verdicts are being rendered which rob him of every vestige of childish confidence and make him a cold-eyed man before his time.

Sincerity

The men and women who are training children for eternity cannot afford to harbour a flaw in their individual lives. The eyes that look into the eyes of childhood must be unclouded eyes, undimmed by any film of guile, if the child is to be without hypoerisy and without dissimulation. There must be no little duplicities. The thousand little stratagems and falsities constantly being practised by unwise, unthinking parents—there is place for not one of them in our system of child-training. What! Shall I in a moment of thoughtlessness drop a seed of distrust in the confiding mind of a child that needs but a little time to yield a hundred-fold crop of

deceit? And if it would but stop with one crop, but it goes on and on in an ever-increasing, ever-accumulating ratio of noxious, cankering venom. And O, the pitifulness of a child that cannot believe the spoken word of its own mother or father! Poor little, helpless, rudderless bark upon a treacherous ocean of uncertainty! In losing confidence in father and mother it has lost confidence in all humanity. And not only in humanity, but in divinity. God to the little child is only the ideal reflection of father and mother. But what may first come to it as a shock soon becomes an accepted condition, and subterfuge becomes a part of its life, and the very parent who, unwittingly it may be, gave it the first lesson in prevarication or evasion is ready to punish it for carrying the lesson to its logical conclusion. How shall we establish the habit of sincerity in the child? Be sincere ourselves.

Purity

"Blessed are the pure in heart for they shall see God." But to be pure in heart is to be pure in life also. It is true that through ignorance we may step aside from the path of rectitude, but if our desires and aims are for purity, the acts will soon conform to the rules of purity. A boy or girl may be disobedient or disrespectful or irreverent or dishonest or insincere and yet maintain a degree of physical vigour. All these things leave their impress on the face, but the health of the body may not be perceptibly impaired. But here the mental and moral touch the physical. Social impurity brings disease of body as well as of mind in its train to such an extent that good people everywhere are working to stamp out the evil. But many of these good people who have made themselves intelligent to combat this awful thing that is filling graves and insane asylums at an alarming rate, say that the greatest hindrance to their efforts is the parents themselves. It is so hard for parents to believe that their children are not innocent along certain lines. They know such things are in the world and shudder at the thought of them, but their children are different. If you will read in Volume II of the "Testimonies for the Church," pages 360 and 361, you will find these little words addressed to a company of

parents: "Some of you fathers have taken your children to physicians to see what was the matter with them. I could have told you in two minutes what was the trouble. Your children are corrupt. Satan has obtained control of them. He has come right in past you, while you, who are as God to them, to guard them, were at ease, stupified and asleep. God has commanded you to bring them up in the nurture and admonition of the Lord. But Satan has passed right in before you, and has woven strong bands about them. . . . The minds of some of these children are so weakened that they have but one-half or one-third of the brilliancy of intellect that they might have had, had they been virtuous and pure." I would not dare to attempt to make any application of these words to any company that I might address; but this we can all do,—search to see that we are not of those who are in darkness, and asleep regarding this moral pestilence of the world. Let every avenue be guarded that Satan does not slip past us to snatch from our fold any one of our precious flock. The time is long past when those who have the care of children should lull themselves to ignorant dreams of safety because "our children are not like other children." That very condition in the past is now yielding its sickening fruitage. The parent cannot afford to be ignorant in these things. An absolute knowledge of the child, a wide intelligence of the physical changes that come to it in the passing years—these are essentials. If you live *with* your children instead of altogether *for* them you will be in a position to guard them from this greatest of dangers.

Self-Control

Greater is "he that ruleth his spirit than he that taketh a city." And if the man is going to rule his own spirit, the habit of self-control should be developed before he becomes a man. Do not be content with your ability to govern your child. Watch for the first indication of self-government. The time will come when he will outgrow your control, and if he has not learned to control himself he is adrift on a dangerous sea, at the mercy of every wind that blows and of every shark that swims. The topic naturally suggests the subject of temperance,—true temperance,

that takes account of the dining-table, and the bath-tub, and the dress, and everything that goes to make up the daily round of life. Believe me, not one of these things is unimportant when we are taking account of character-building.

Industry

"Satan finds some mischief still
For idle hands to do."

A common saying and a true one. Idle boys and girls are not only in great danger themselves, but they are a menace to all other boys and girls with whom they come in contact. It is an imperative duty of parents to furnish work for their children and to teach them to do it in the best way. If at the same time they can be led to love their work, a great victory has been gained in the life of the child. It is easier to do the work one's self than to teach a child to do it, but do not yield to the temptation. Begin very early to place little burdens of responsibility suited to his years and strength upon the child, using your ingenuity to make the tasks so pleasant that he will never think of their being irksome. Take the children into partnership and see how they will like it. But if you want your boy to grow into a man whose "word is as good as his bond," see to it that you deal with him as he should deal with his fellows in later life.

Generosity

Frugality has a twin sister and her name is generosity. It is only the frugal who can afford to be generous. And here again the child must be taught the difference between generosity and prodigality. They must be taught the careful and judicious expenditure of money; but they must also be taught that the best things for which they give their money will not yield them a return in kind. They do not expect to get money back when they give for mission work, but they must not for that reason withhold it; and whether or not they will withhold it depends upon the teaching of the parents and their example before their children.

Self-Reliance

And so trained from babyhood to all these good habits, your boy will be a manly boy; your girl will be a womanly girl. Your children will belong to the choice class of loyal

"lifters," and not to the contemptible class of limp "leaners." They will be able to hold themselves erect physically, mentally, and morally. They will be self-reliant, able to look their parents squarely in the face, and later to look the world in the face, with that true independence which is the birthright of every man and woman. They will be fitted indeed to bear a pure gospel to the world, for their own lives will be a living demonstration of what that gospel can do for man.

But what must the parents be all these years while the boy and the girl are in training? They must be what they want their children to become. And blest of heaven are the father and the mother who by the grace of God are sufficient for these things.

HELEN C. CONARD.

Does it Pay?

OUR publications are often sent to individuals without any word of explanation. As a result the donors are deprived of many encouraging letters which of necessity are addressed to the publishers. Here is one from Ireland: "Some unknown friend has been sending me for some time copies of the *Signs of the Times* addressed as per enclosed. Do you know as to who sent these? They have discontinued sending same for some time, and as I am very fond of your paper and derive great help therefrom, I desire to become a direct annual subscriber. Please say if subscription must be paid in advance. If so, please say if you could supply me with back numbers from August 1 to November 1, and for how much. How shall I send the money? Please enter as subscriber from November 1." This is another of the multiplying evidences that it pays to use the *Signs* in our missionary endeavours.

The Missionary Leader

PUBLISHED BY THE

AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

"Mizpah," Wahroonga, N.S.W.,
Australia

Editor: Anna L. Hindson

Printed monthly for the Conference by the
Avondale Press, Cooranbong, N.S.W.