

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

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No. 6

Church Missionary Programmes

First Week

Giving the Message

Opening Exercises.

Reports of Labour.

"What the Printed Page May Do to Assist in Giving the Warning Message."

"Opportunities for Service."

"A Live Missionary Society."

Plans for Work.

What the Printed Page May Do to Assist in Giving the Warning Message

1. How is the Word of God to be made known to the world? Ps. 68:11.

2. How is the world to be lightened with great glory? Rev. 18:1.

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

3. What is the missionary to carry with him? Ps. 126:6, margin.

4. What is the seed? Luke 8:11.

The seed baskets must therefore contain the Word of God in printed form, such as tracts calling attention to texts bearing on important topics, or periodicals which treat of events from a Bible standpoint, or other printed matter which contains the Word of God.

5. When this printed matter is circulated, what promise is given concerning it? Isa. 55:10, 11.

6. How diligent are we to be in this work? Eccl. 11:6.

"There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications—books, papers, and tracts—that are filled with the Bible truth that the people need.

Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth the most readily."—*Mrs. E. G. White*.

7. What is to be circulated everywhere?

"Carefully prepared literature on the significance of the scenes we are now witnessing, is to be circulated everywhere."—*Mrs. E. G. White*.

8. How do many worldly people feel about the events now taking place?

"Writers who can tell a stupefied world what this fearful portent means, who can throw light on the great fundamental problems of the race, and can give some hint as to its destiny, will have an attentive and even anxious hearing."—*Springfield Republican*.

Opportunities for Service

GOD expects those who claim to be His children to bring others to Him. I wish that all our people could see the many doors that are opening before them. Beside all waters the seeds of truth are to be sown. To all the world—to every nation and kindred and tongue and people—the message is to be proclaimed. If those who have received the light of present truth would have a living faith in Christ, if they would realize that they are to be His workers, wholly consecrated to His service, what a work might be done! When God's people surrender themselves unreservedly to Him, they will use every power of mind and body to His glory, and His work will make rapid advancement.

The things that concern our eternal welfare are now to absorb our attention. We cannot afford to give heavenly things; the second

place. Christ says, "Seek ye first the kingdom of God, and His righteousness; and all these things shall be added unto you."

A Closing Work

As I hear of the terrible calamities that from week to week are taking place in the world, I ask myself, What do these things mean? Are they permitted to come to arouse those who are transgressing the law of God? The most awful disasters, by fire and flood, are following one another in quick succession. The judgments of God are in the land. They speak in solemn warning, saying, "Be ye also ready; for in such an hour as ye think not the Son of man cometh."

There are many, many in our churches who know little of the real meaning of the truth for this time. I appeal to them not to disregard the fulfilling of the signs of the times, which say so plainly that the end is near. O, how many who have not sought their soul's salvation will soon make the bitter lamentation, "The harvest is past, the summer is ended, and we are not saved!"

We are living in the closing scenes of this earth's history. Prophecy is rapidly fulfilling. The hours of probation are fast passing. We have no time—not a moment—to lose. Let us not be found sleeping on guard. Let no one say in his heart, or by his works, "My Lord delayeth His coming." Let the message of Christ's soon return sound forth in earnest words of warning. Let us persuade men and women everywhere to repent and flee from the wrath to come. Let us arouse them to immediate preparation; for we little know what is before us. Let ministers and lay members go forth into the ripening fields. They will find their harvest wherever they proclaim the forgotten truths of the Bible. They will find those who will accept the truth, and who will devote their lives to winning souls to Christ.

Homeward Bound

The Lord is soon to come, and we must be prepared to meet Him in peace. Let us be determined to do all in our power to impart light to those around us. We are not to be sad, but cheerful, and we are to keep the Lord Jesus ever before us. He is coming soon, and we must be ready and waiting for His appearing. O how glorious it will be to see Him, and be welcomed as His redeemed ones! Long have we waited, but our faith is not to become weak. If we can but see the King in His beauty, we shall be for ever and ever blessed. I feel as if I must cry aloud, "Homeward bound." We are nearing the time when Christ will come with great power and great glory, to take His ransomed ones to their eternal home.

MRS. F. G. WHITE.

A Live Missionary Society

FROM a personal letter from Brother Comer, we quote the following concerning the work in Calcutta:

"A missionary spirit has come in, and our church is working. We have a live missionary society which meets every week, and for several months we have not been able to close our meeting on time because of the live experiences members have to report. Some are visiting hospitals weekly, others are putting tracts and papers on out-going boats, some are giving Bible readings. All are scattering tracts and other literature, and there is one regular cottage meeting being conducted by members of the church. As a result of all this work, I am kept busy answering calls to visit interested ones and to lend assistance in various ways. However, I am working as hard as I can to encourage all to depend on themselves as much as possible. I baptized one lady in April who is the direct result of the faithful work of a lay member. Three new Sabbath-keepers are preparing for baptism, and others are weighing the cost. Our tithes and offerings are good, and our Sabbath-school is most interesting. At present we have children attending whose parents are not Sabbath-keepers."

"PRAYER is the opening of the heart to God as to a friend."

Second Week

Introduction of the Third Angel's Message into Australasia

Opening Exercises.

Reports of Labour.

Plans for Work.

"A Pioneer of the Work."

"Early Reminiscences by Pastor Israel."

"What God Has Wrought."

LEADER'S NOTE.—Before the presentation of Pastor Israel's account of the early experiences in this field, it would be well if the leader would ask all to pay strict attention to the leading events in the narrative, and then question on them at the close. Such questions as, Who was the first Sabbath-keeper, and how did he first learn of the message? When and where was the first church organized? The first tent meeting held? Name of the first paper? etc., etc. could be asked with profit.

A Pioneer of the Work

PASTOR M. C. ISRAEL, one of the first company of missionaries to bring the third angel's message to Australasia, has recently sent us a very interesting account of their early experiences in the work.

Brother Israel is now advanced in years, but he is still actively engaged in the spread of the message. He gets the *Record* regularly, and is deeply interested in reading about the development of the work in this field. Believing that it would be both interesting and profitable to our people to review the past leadings of the Lord in the opening of the work in this field, we are devoting this meeting to its consideration.

Early Reminiscences by Pastor Israel

WE left San Francisco for Australia, May 10, 1885; our company consisting of Pastor S. N. Haskell, Pastor J. O. Corliss, wife and two children, the writer, wife and two children, William Arnold, colporteur, and Henry Scott, printer. We located on Highbett Street, East Melbourne, in June, 1885.

The First Sabbath-keeper

After our first Sabbath meeting, I took my family to make our first missionary visit to Mr. J. H. Stockton, whose name was obtained by the California Tract Society in San

Francisco from the Victoria Directory, three years before, and to whom the *Signs of the Times* had been sent. We went to his address and found that he had moved to Clifton Hill, where we found him. He remembered having received the *Signs of the Times*, and was interested in the evidences that the Lord was soon coming. We had an interesting visit, left him the pamphlet on Matthew twenty-four, and invited him and his family to come to the mission, where he would learn more on the subject. They soon came, and he was the first in Australia to keep the Sabbath.

How Members of the Christian Church were Led to Accept the Message

A notice of our location as missionaries to Australia was seen in one of the Melbourne papers by a local elder of the South Melbourne Christian Church, and he came to the mission to see what it meant. The men folk were all away, so my wife visited with him and gave him several copies of the *Signs of the Times*, in which were articles on the nature of man, and on the Sabbath, and invited him to come to our Sabbath service when he would find all the missionaries at home. There was a class of young men in the church that chose sides and debated questions that might come up, and they decided to discuss the Sabbath question.

The man came the following Sabbath and gave us an invitation to come over and take part in the discussion. Pastor Corliss and Brother Henry Scott responded to the invitation, and Pastor Corliss was asked to lead in the study by stating the facts of Scripture, and to close by summing up the arguments for and against. When the pastor of the church learned what was taking place in the church, he placed his veto on the proceedings; but the local elder and some of the members felt sure that they were receiving new light, and they invited us to their homes to hold Bible readings, and some of them came to the mission to get further instruction.

The first of these to accept the Sabbath truth was Sister Romero, the mother of Sister Faulkhead, Sister Steele, the mother of Pastor J. H. Woods, Sister Miller, the mother of Walter, Herbert, and Fred Miller, and twelve others from this church took their stand on the Ad-

ventist faith. Meanwhile several members of the Christian Church at Footscray attended the meetings at the mission and at South Melbourne, and united with us,—the two Brothers Prismall, Brethren Wainman, Sheppard, and others.

First Tent Effort and First Church Organized

We had a large tent made, and pitched it, in the spring of 1885, in North Fitzroy, near the home of Brother Stockton. Brother Corliss conducted the services, as the result of which and the house-to-house labour, the families of Bells, Giovenettis, Helliars, and many others became Seventh-day Adventists. On April 10, 1886, the first church was organized in North Fitzroy and was called the Melbourne Seventh-day Adventist Church. The following month it had reached one hundred members, and a church building was rented on Collins Street, in the heart of the city of Melbourne, easily reached from the surrounding suburbs.

The First Paper

Before the tent meetings closed in North Fitzroy, the first numbers of the first Seventh-day Adventist paper, the *Bible Echo*, had been printed and sent on their mission from Highett Street, Richmond. The mission headquarters was moved to a two-story brick building on the corner of Rae and Scotchmer Streets, North Fitzroy. Brother William Arnold, from the proceeds of the sale of the book, "Daniel and the Revelation," made the *Echo* plant a present of a new Wharfedale printing press; Brother Henry Scott conducted the printing work, and Pastor J. O. Corliss occupied the editorial chair.

Opening the Work in New Zealand

A little previous to the tent meetings held in North Fitzroy, Pastor Haskell started on his return trip to San Francisco, having an introductory letter to the pastor of a First-day Adventist Church in Auckland, New Zealand, from a former pastor of that church who had become interested in our message. This minister invited him to preach to his congregation, and one of them, Edward Hare, invited him to his home, and became so interested that he invited him to visit his father's family at Kaeo in the northern part of the province.

On their arrival there he held meetings with the family and their neighbours, and a number accepted the message, and the first New Zealand Church was organized with Father Hare as elder. This was the first introduction of the third angel's message into that field. About a year later, Pastor A. G. Daniells commenced to labour there and raised up a large church in Auckland.

The Work Extends to Adelaide and Ballarat

Shortly after the location of our mission the second time at North Fitzroy, Pastor Corliss visited Adelaide, South Australia, and held a series of meetings, and raised up a company of Sabbath-keepers. Pastor Haskell and he had made a flying visit to Ballarat and made the acquaintance of a prominent business man, who was an agent for a Bible Society, at whose home they were entertained for the night. During the evening the wife took Pastor Haskell to call on a few families of her Christian friends who were relatives and lived in adjoining houses to each other. These afterward proved to be the homes of Brother and Sister Gregory, Sister Innes, and Sisters Harriet and Annie Pearce, with whom Brother Haskell was very favourably impressed, and on his return suggested that I had better plan to go to Ballarat. About the commencement of the year 1886, I went there and took a room at the Temperance House, and called on the Bible agent and his wife, and they arranged to have a party of their friends meet at the Gregory home the next evening. They came, eighteen of them in all, and as they sat around the tea table they sang to the tune of Old Hundred:

" Be present at our table, Lord;
Be here, and everywhere adored.
These mercies bless, and grant that we
May feast in Paradise with Thee.
We thank Thee, Lord, for this our food,
For health and life and every good;
Let manna to our souls be given—
The Bread of Life sent down from heaven."

After the repast was over, and we had enjoyed a visiting season, we proposed to have a study of the Scriptures. All were heartily agreed to this, and having their Bibles, all took part in what was enjoyed as a feast of good things. They were so interested that Bible studies were held at the same place every night

for three weeks. These meetings resulted in fifteen taking their stand for the truth. After Pastor Corliss returned from Adelaide, we rented the Albert Hall and held a series of meetings, bringing out the truths of the message. At the close of these, which were held in June and July, 1886, we organized the Ballarat church of forty members.

Brother Graham, the newly-elected elder of the Ballarat Church, had a sister, Mrs. Alexander Stewart, living at Wychitella, Victoria, that he was anxious should get the good news of a soon-coming Saviour; so he visited her and left an assorted package of tracts under his pillow, that she would find when making his bed. He managed to be absent when she found them and showed them to her husband, and they both read them, thinking that they were private property. Shortly after he returned home, he received a letter with the request that he send a minister to explain more fully the things they had read in the tracts. The writer responded to the call and held meetings with them and their neighbours for three weeks and baptized ten or twelve including the Stewart family, three sons of which are now ordained ministers. I think it was about this time that Pastor Corliss held a tent meeting at Geelong, and then returned to America.

Further Labours

I visited the company at Adelaide and was there about three months. On my return I held a series of meetings with the tent at Daylesford, Trentham, and Kyneton. Brother John Bell assisted me in the first two places, and Brother W. L. H. Baker and wife took Brother Bell's place at the closing of the meeting at Trentham, and at Kyneton. A few accepted the message at each place. There was a good company at Trentham; but by death and removals, in a few years they were all scattered. Sister Lamplough and her family of young men from Daylesford were the first to settle at Cooranbong on the school site. Brother C. P. Michaels of Trentham was the superintendent of the Episcopal Church Sunday-school. He and his family are the only ones of that company whom I can recall. He kept the first Sabbath after he heard the message, closed his place of business in a few weeks, and made a success of

getting our message-filled books into the hands of the people, commencing with "Great Controversy."

Hobart, Tasmania

Brother Baker and wife preceded us to Hobart, Tasmania, to find a suitable place to pitch the tent, and with my wife and youngest daughter, I followed a few days later. We pitched our tents in a suburb of Hobart called Sandy Bay, and commenced our meetings with a good interest. A Mr. Pretzman, the chorister of the Methodist Church, attended and became very much interested in the music and words in our book, "Hymns and Tunes," and was a great help to us in leading the singing. He afterwards ordered a supply of the books for his church. Before our meetings in this place closed, a number of families and individuals united with us in keeping the Sabbath—the Higgins, Pretzmans, Fosters, Larges, Grattages, Eyres, Roberts, and others that have passed from my memory. It was late in the Tasmanian summer when we pitched our tent; so about the time our meeting had reached the deciding point, a blast came down from Mount Wellington and blew our tent down, and we decided to store it, and rented the Federal Hall in the city of Hobart to continue our meetings. Our Sandy Bay congregation followed us, and a good number from the city attended. In a few weeks a company had commenced to keep the Sabbath: the families of Laceys, Shannans, Steeds, Judges, Brother Hurburgh and others. At the close of our meetings in Hobart we organized a church of sixty-two members.

Brother Baker and wife returned to Melbourne. The work there had been reinforced by the arrival of Pastors G. C. Tenney and W. D. Curtis and families. During our meetings in Hobart, a man in Port Esperance became interested, and it was thought best for me to visit the place and hold some meetings. At the same time Brother David Steed, who had joined us at the Federal Hall meeting and who had had some experience in the Methodist Church as a labourer, arranged to go to Bismarck, a German and Scandinavian settlement twelve miles from Hobart, and do some missionary work. He commenced holding Bible readings in a school-house till a spirit of opposition was manifested, when an old man whose

name was Darko invited him to hold them in his home. Here a number became interested, and on my return from Port Esperance we followed up the work. From this effort the families Fehlberg, Brandstater, Darko, Appledorff, and twenty-one members of the Baptist Church united with us, and a church of forty members was organized with Brother Charles Fehlberg as elder. The brethren saw the need of having a church building in which to meet, so they set to work and pit-sawed timber and split shingles. Brother Shannan of Hobart made the door and the window frames, and we put up the first Seventh-day Adventist church building erected in the colonies.

Some of the members of these churches went to the United States to get instruction in medical, educational, and ministerial lines, and the seed sown is still bearing fruit. There is still a remnant at Port Esperance.

To relate the many interesting experiences we had in connection with the work would fill a volume.

M. C. ISRAEL.

What God Has Wrought

It is good to know that so many of the first converts to the faith are still with us, and that a number are among our most prominent and active workers. Some have been laid to rest, while a few, we regret to state, have fallen out by the way. But the work is moving grandly on, so that from nothing in 1885, we now can record a membership in the Australasian Union of over five thousand. Thus we can see how wonderfully the Lord has wrought during these thirty years since the inception of the work in Australasia.

Third Week

Missionary Correspondence

Opening Exercises.
 Reports of Labour.
 Reading: "Importance of Missionary Correspondence."
 Talk: "Necessary Qualifications."
 "Advantages That Missionary Correspondence Has Over Other Lines of Work."
 Poem: "Sowing and Reaping."
 Blackboard Exercise: "Three Essentials to Success."
 Talk: "How the Work in Australia Was Started."
 Talk: "Words of Encouragement."
 "Who Can Do This Work?"
 Questions by Leader.

Importance of Missionary Correspondence

THAT which speaks loudest of the importance of missionary correspondence just at this time is the great need of the people to whom it may be our privilege to write.

The faithful colporteur goes from home to home, and he learns their circumstances and needs. Some of these cannot even afford to purchase a book, but yet would be interested in our publications. He takes the addresses of these people, and sends them to the office with the understanding that some one will write to them and send tracts and papers as they may think best.

Others again give orders for our large books, but finding that they contain what to them seem strange doctrines they are cast aside. If they should receive a kind letter, calling attention to some special feature of the book, and a few papers, they would probably take up the rejected book and study it.

Some read the books they buy from the agent, but they do not perhaps comprehend them, or there are other subjects in which their interest has been aroused. Such would welcome a missionary letter, and some tracts on kindred subjects.

Oftentimes the colporteur comes across those who are sick, and who do not know where to look for relief from their sufferings. In such cases it is not best to press our doctrines upon them, but a sympathetic letter, offering a few helpful suggestions, will be greatly appreciated. We can point them to Jesus, the great Physician, and the sympathising Friend. Such efforts are almost always rewarded by replies, expressing gratitude for the interest taken in them. By continuing the correspondence we have opportunities for presenting the truth gradually before them, and the good impression first made will lead them to give it careful consideration because they feel that the information is coming from a sincere Christian.

Again the colporteur finds those who are in financial difficulties and troubles of various kinds. What a privilege it is to point these weary, troubled ones to the Saviour who said, "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

By engaging in this work we can

co-operate with the colporteur, thus making his work more effective than it could possibly be without the missionary correspondence.

Correspondence is a work that can be done right in the home by those who cannot go out to do active service for the Master. Yet the influence may reach out for miles in various directions.

It is indeed an important work. Those who engage in it must realize that without the help of God nothing can be accomplished. The one to whom we may have planned to write is perhaps waiting and longing for the light. Then how needful that the Spirit of God guide our thoughts into the right channel, and teach us to write that which will carry with it a convincing power.

Necessary Qualifications

THE greatest qualification of a missionary correspondent is a heart God has touched, knowing by experience the peace and joy that comes through believing and obedience to the truth. If this is our experience, others will appreciate our letters, and through them may be brought to a saving knowledge of the truth. While our letters should be courteous and respectful, they should be written in a natural way, just as we would tell it were we with them in person, rather than to try to frame anything studied.

Usually from about four to eight papers are sent to each address, one each week as issued. A letter should accompany the first, telling from whom the paper comes and why it is sent. Some prefer to write another letter before discontinuing the papers.

The first letter could be worded something like this:

25 Percy Street, Chatswood, N. S. W.,
March 15, 1915.

Mrs. W. A. Scott,
Lawson, N. S. W.

Dear Mrs. Scott,

Feeling a special interest in the distribution of good literature, I am taking the liberty of forwarding you a copy of the *Signs of the Times*, which with your permission will be followed by a few others. The only return asked is a careful reading. It is a paper from which I personally have derived benefit, and hence desire to place it in the hands of others. I would be pleased to learn how you like it.

Yours very sincerely,

The second letter could be written thus:

Dear Mrs. Scott,

For several weeks I have been sending to you the current issues of a religious weekly, the *Signs of the Times*. This little paper is devoted to expositions of Bible truth, and especially to those portions of the prophetic word relating to the second advent of our Lord. The startling events which are occurring in the world to-day, are causing many to inquire what these things mean. The stirring articles which have recently appeared in the *Signs* have helped me to a better understanding of the trend of events; and I am forced to the conclusion that viewed in the light of prophecy, the present conditions in the world point unmistakably to the fact that we are rapidly approaching the end of all things.

I hope that you have received the papers, and found time to read them. Should you care to have them longer please let me know.

Very sincerely yours,

Advantages that Missionary Correspondence Has Over Other Lines of Work

1. By it we can send the truth to districts beyond our reach.
2. We can reach certain classes with whom we may not be able to obtain a personal interview.
3. The appeal made is a permanent one.
4. Letters cannot enter into controversy with any one.
5. Those who feel too timid to go to strange homes and talk with the people face to face, can engage in this work.
6. Many who are not able to leave their homes to engage in other lines of work can write missionary letters.
7. Those who live in isolated places where other lines of work cannot be carried out, can do successful work.

Sowing and Reaping

WENT YE NOT FORTH IN PRAYER ?

Then ye went not forth in vain ;
The Sower, the Son of man, was there,
And His was the precious grain.

Ye may not see the bud,
The first sweet sign of spring.
The first slow drops of the quickening shower
On the dry, hard ground that ring.

But the harvest home you'll keep,
The summer of life you'll share ;
When they that sow, and they that reap
Rejoice together there.

—Selected.

Three Essentials to Success

1. Love for souls.
2. Earnest prayer.
3. Painstaking effort.

How the Work in Australia Was Started

IN the early days of the work in the California Tract Society office much time was spent in obtaining suitable names for missionary correspondence and sending these out to the churches with literature and instructing them how to do missionary correspondence. Excellent results followed this particular line of work. One of the first countries outside of the United States to which this society sent literature accompanied by missionary correspondence was Australia. After much searching, a business directory of Victoria was found in San Francisco, and from this the addresses were obtained.

One of our brethren by the name of Stockton wrote to one by the same name in Melbourne. An interest was awakened, and when, in 1885, the first workers came to this field, they brought with them a list of the names to whom papers were sent and letters written. These were visited as far as they could be found, and among them was the Mr. Stockton previously mentioned, who later became the first Sabbath-keeper in Australia. Several others also, who had received the literature through this means embraced the message. Thus it was through missionary correspondence that the truth found its way into this country.

Words of Encouragement

THROUGH the Spirit of Prophecy the Lord says, "The great lack of men to go from place to place, may be supplied in a great degree by tracts and papers, and by intelligent correspondence." We also learn from the same source that although angels cannot do the work entrusted to men, yet they stand ready to co-operate with human agencies as they work to draw souls to Christ.

That wonderful promise found in Isa. 55: 10, 11, certainly applies to our work in this direction. Just so far as our letters contain the truth of God, just that far God's Word declares they shall accomplish that which He pleases, in warning our fellow men and winning all who will receive the message. He who knows the end from the beginning puts it into our mind to write the letter, and He will see that it accomplishes His purpose. We may not hear of

the results, but God's Word is pledged nevertheless. Those helped will impart the truth to yet others, and so the work will go on. Eternity alone will reveal the result of the work of the faithful missionary correspondent.

Who Can Do This Work?

MISSIONARY correspondence is a work especially suited to those who cannot leave their homes to do personal work. Those who are unable, through affliction, to do personal work, and those who are very timid in meeting strangers, may find in missionary correspondence a way of doing the Lord's work. Some may feel that their education is so limited that this work is beyond them, but it should be remembered that there are many persons in the world of similarly limited education, who could be helped by a letter from one of like attainments. In this work there is opportunity for persons of all grades of education. Let all work for the class they are best fitted to help.

Questions

1. WHAT are some necessary qualifications of those who engage in missionary correspondence?
2. Name some of the advantages it has over other lines of work.
3. Tell some of the things to be avoided in our letters.
4. How was the work in Australia begun?

Fourth Week

Religious Liberty

Opening Exercises.

Reports of Labour.

Plans for Work.

"The Author of Liberty."

"A Striking Similarity."

"A Word of Caution."

"Thrilling Experiences in Mexico."

The Author of Liberty

READ Jer. 34: 15; Isa. 61: 1, 2; John 8: 31, 32.

"Every soul that refuses to give himself to God is under the control of another power. He is not his own. He may talk of freedom, but he is in the most abject slavery. He is not allowed to see the beauty of truth, for his mind is under the control of Satan. While he flatters

himself that he is following the dictates of his own judgment, he obeys the will of the prince of darkness. Christ came to break the shackles of sin-slavery from the soul. . . . 'The law of the Spirit of life in Christ Jesus' sets us 'free from the law of sin and death.'

"In the work of redemption there is no compulsion. No external force is employed. Under the influence of the Spirit of God man is left free to choose whom he will serve. In the change that takes place when the soul surrenders to Christ, there is the highest sense of freedom. The expulsion of sin is the act of the soul itself. True, we have no power to free ourselves from Satan's control; but when we desire to be set free from sin, and in our great need cry out for a power out of and above ourselves, the powers of the soul are imbued with the divine energy of the Holy Spirit, and they obey the dictates of the will in fulfilling the will of God."—*"Desire of Ages," page 466.*

1. What were the missions of Christ to this world? Luke 4: 18; Matt. 1: 21.

2. What caused the fall of angels and men? Isa. 14: 13, 14; Eze. 28: 16-18; Gen. 3: 4-6; 2 Thess. 2: 3, 4. It was the usurpation of the place, possessions, and rights of others.

3. What is covetousness, or selfishness, and with what sins is it classed? Col. 3: 5; Eph. 5: 5.

4. Can selfish men regard the rights of others? Hab. 2: 9, 10; 2 Peter 2: 3.

5. What will certainly come upon all who continue in selfishness, oppression, and disregard of others' rights? Matt. 25: 41-46.

6. How should men feel and act toward one another? Lev. 19: 18; Matt. 23: 8; Job 29: 11-16.

7. How can the heart be cleansed from all sin, and filled with good will toward all men? 1 John 1: 7-9.

8. If all men were actuated by the spirit of liberty and recognition of individual rights of other men, could there be any tyranny, domineering, or persecution?—*Selected.*

A Striking Similarity

THERE is a very great similarity between Christ's work and the experiences He had prior to His crucifixion, and the work and experiences of

those to whom the proclamation of the third angel's message has been committed, a few features of which I will attempt to mention in this connection.

To Jesus there was committed the finishing of the work for His time, for He says in John 4: 34, "My meat is to do the will of Him that sent Me, and to finish His work." So likewise God's remnant people are given the finishing of this work before the end of all things.

The character of the Saviour's mission was almost an exact counterpart of our work on the question of Sabbath reform, for a prominent feature of His work was that of exposing a traditional Sabbath, and practically demonstrating what true Sabbath-keeping is. The traditional feature of the Sabbath of His time consisted in the manner of its observance. In these times it is a traditional day, and the matter of its observance is also becoming traditional.

Another marked feature of similarity between Christ's experiences and work and ours, was the intolerance manifested toward Him, and the persecution He suffered because of His loyalty to that Sabbath which He Himself had made at the close of creation week.

The popular religious elements of the times united and conspired against Him, and finally their bitter hatred resulted in His cruel death on Calvary. We are told by the apostle Peter that "even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps." 1 Pet. 2: 21.

Since His suffering was largely due to his loyalty to the Sabbath, shall we shrink from the suffering and hardship it brings when we know we have been called to this very thing, and the Lord has also given us an example to follow Him in this respect.

Our most earnest efforts, therefore, should be exerted in seeking a preparation of heart that we may follow our Master in this particular, and warn others of these things, that they, too, may accept of the gospel, and thus be able to endure to the end.

The strongest evidence to Christ that the night was coming when His opportunities to labour would be cut short, was the spirit of intolerance that was being manifested toward Him on almost every occasion, because of His strict adherence to the true idea of Sabbath-keeping.

Most important of all the movements that are taking place to-day, indicating that our opportunities will soon be closed for carrying the gospel to those in darkness, are those which are multiplying against the rights of conscience.—*Selected.*

A Word of Caution

SOME of our people have come to feel that there is no use opposing the efforts of the enemies of the Sabbath as they seek to obtain legislation which will deprive us of our liberties. Those who have thus been deceived should consider the following words from the Spirit of Prophecy: "We as a people have not accomplished the work which God has committed to us. We are not ready for the issue to which the enforcement of the Sunday law will bring us. It is our duty, as we see the signs of the approaching peril, to arouse to action. Let none sit in calm expectation of the evil, comforting themselves with the belief that this work must go on because prophecy has foretold it, and the Lord will shelter His people. We are not doing the will of God if we sit in quietude, doing nothing to preserve liberty of conscience. . . . If our people continue in the listless attitude in which they have been, God cannot pour upon them His Spirit. They are unprepared to cooperate with Him. They are not awake to the situation, and do not realize the threatened danger. They should feel now, as never before, their need of vigilance and concerted action."—*Testimonies for the Church, No. 33, pages 241, 242.*

The Lord told us years ago that a lull, or respite, would be given us before the final tide of persecution would set in, which will not cease until Jesus comes and delivers those whose names are written in the book of life. For years we have enjoyed a remarkable degree of liberty, with scarcely an arrest of our people for Sunday labour. It is to be regretted, however, in this time of respite, that so little has been done by us to disarm prejudice and warn the people of these things.

TRUTH is the foundation of all knowledge, and the cement of all societies.—*Dryden.*

Thrilling Experiences in Mexico

ALL the hardships of mission-field work do not fall upon the foreign worker. Many times the native also is called upon to suffer for Christ's sake.

A short time previous to our leaving Mexico last spring, Brother Godinez, one of our native workers, came to this city, San Luis Potosi, with a bad cut on his forehead, and told us his experience. A few nights before this, four bandits, two of whom were armed with guns, came to the house about eight o'clock. One of them asked for our brother, and when he came forward asked him if he were a Protestant. On receiving an affirmative reply he demanded a hundred pesos. It was impossible to comply with this demand, and Brother Godinez told him so, which so enraged him that he felled our brother with a blow on the head with his gun, saying that he was going to kill him. Sister Godinez offered the bandits the few cents that they had in the house at the time. They cursed her, and asked her if she was the wife of that Protestant. She replied that she was. They told her they would finish him, and then kill her for being the wife of a Protestant. She fell on her knees and begged them to spare him. Finally they told her to get up and they would not kill him at that time. They then took all the clothing, except what Brother and Sister Godinez were wearing, and whatever they saw that pleased them, and went away, threatening to kill Brother Godinez if he did not leave that place and stay away. They said they did not want Protestants there; that they wanted only a good class of people—Catholics.

It was found out later that the men were relatives and friends of a woman, a fanatical Catholic, who has devoted her life to the service of San Jose, or Saint Joseph.

Sometime during the summer there was a fight close to our brother's house between two small bodies of soldiers. The bullets fell thick and fast. Nine of the soldiers were killed, and their bodies were left unburied. The roads were so unsafe at that time that Brother Godinez would climb the mountain by his house and follow along the ridge, to reach our three little com-

panies of natives of which he has the oversight. This he did for some time, but he says that now it is quite safe in that part of the country.

Pray for this needy field. Its people are longing and struggling for better material things, and we must teach them the value of truly spiritual things.

E. W. THURBER.

Missionary Volunteer Programmes

First Week

Spain

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"Delivered from a Fanatical Mob."

"The Truth Winning Its Way in Spain."

"Cheering Messages from Spain."

Hymn.

Delivered from a Fanatical Mob

HERE is a story from Spain, told by the late Pastor Walter Bond at the Latin Union meeting last summer, which shows anew how the intervening providence of God guards his children in service in difficult places.

Good work has been done in Spain by some of our Spanish sisters who have gone out with our publications to bring the precious truth to others. Two of these sisters were working in a fanatically Catholic region in the province of Lérida. Pastor Bond said:

"They came in their work to a village built at the summit of a high hill. They went from house to house offering for sale their tracts and papers. Soon they were being followed by a woman, under the influence of one of the priests, who would take her stand behind them at every door, and by gestures, if not by words, warn the villagers not to buy the tracts. This opposition was so persistent that very few publications were sold in the place.

"Our sisters went over the village, however, determined not to miss any opening to sow some seeds of truth. They then started for the next town. As they passed along the road, on the way down the hill, they both became suddenly conscious of being very

thirsty. They had not felt the thirst before that moment; but now it was so insistent that they stopped to look about for a place to get a drink.

"Just at the moment, a man called to them from his garden, down the hillside, and motioned to them to come down. They turned from the road and made their way down a rocky path to the peasant's home. There the man asked them courteously if they would not like a drink from his well. Thankful for this kindly hospitality, they quenched their thirst, and sat for a time resting, before going onward down another path leading them by a shorter way into the valley.

"Later they learned that the special providence of God was in that sudden sense of thirst and the call from the stranger, which led them from the highway. While sitting by the peasant's well, they were entirely hidden from the road above by a high wall. At that same time a mob of ruffians, stirred up by fanaticism, was hurrying along the road, armed with stones, expecting at every turn to overtake our sisters. The mob followed the road for some distance, and searched in vain for the distributors of the heretical tracts. No women were visible, and yet they had but a moment before passed along the road. The superstitious villagers concluded that either their visitors had been evil spirits, or else the ground had opened and swallowed them.

"Our sisters knew nothing of it—hidden as they were behind the high wall—until the next day, when one of the same neighbourhood saw them in another town, and told them how the whole village was talking about it.

"Several months afterwards one of the sisters visited the village again. The people had learned that our workers had not been swallowed up that day, and many felt that truly their deliverance was of God, and that He had hidden them behind that wall to save them."

W. A. SPICER.

The Truth Winning Its Way In Spain

BROTHER FRANK BOND, who is labouring in Valencia, writes:

"Sabbath morning, about ten o'clock, we assembled upon the shore of the beautiful Mediterranean. To

add to the beauty of the occasion, the weather was perfect.

"There were perhaps seventy-five or one hundred present, who for the first time in their lives witnessed a gospel baptism. . . .

"One of those baptized is a man seventy-eight years of age. As I think of this brother, the words in Jer. 23:29 come to mind: 'Is not my word like as a fire? saith the Lord; and like a hammer that breaketh the rock in pieces?' Although so advanced in years, this man has decided that there is power in God's word to deliver him from all his bad habits, including the use of wine and tobacco.

"Another of those baptized is a sister seventy years of age. Some time ago her eldest daughter left home because of the mother's interest in the study of the Bible. She is with relatives only about forty-five miles distant. To add to the mother's suffering, when she turned from Romanism and began to obey the truth, the younger daughter decided to don the veil. Acting upon this decision, she entered a convent for nuns, several months ago, and has recently had her head shaved. It means something for a mother to take a step which she knows will turn her daughters from her in this manner."

Brother Walter G. Bond, writing from Barcelona, Spain, said:

"Yesterday was 'holy Thursday,' and to-day is 'holy Friday.' The holy part began yesterday at twelve o'clock. At that time all business was suspended,—even the street cars stopped,—and will remain so until to-day at noon. During this time great companies of children, armed with hammers and mallets, are running in every direction through the city, pounding on almost everything within their reach. A few minutes ago I met a crowd of about one hundred boys pounding on an old sheet-iron fence. I asked one of them what they were doing. He said, 'We are killing the Jews.' On being questioned as to who taught them to do it, he responded, 'The priests tell us to do it because the Jews have done so many bad things.' Thus, instead of planting seeds of love in the hearts of the children, the same spirit of hatred and murder that persecuted the Jews and the Christians in this country in times gone by, is encouraged in their lives from very

infancy; and that, too, by those who profess to be teachers of the gospel of Jesus Christ."

Cheering Messages From Spain

WE hear of simple souls who have come, as in Catholic Spain, saying, "Do you preach Jesus in this house?" Another daughter of Spain, now a believer, said when the truth first came to her: "This is what my father waited for. He told me that some day a message would come, having real help and saving power. He longed for it, but died without it, saying it would surely come sometime. I know that this is it."

Workers from Barcelona have gone to the Balearic Islands, off the Spanish coast, and sold thousands of papers. One islander besought Brother Bond to teach him "how to pray to the living God," and asked, "Can you not send some one to teach us more fully the way of truth?" Is it not too bad that still Spain is left with but two foreign families, and Portugal with but one? While Barcelona was a battle ground in the recent revolutionary outbreak, and blood was flowing in the streets, and hundreds were being slain, our brethren there were holding a colporteurs' institute, from which six workers went into the field.—W. A. SPICER.

Brother Walter G. Bond, who but recently returned to Spain from his furlough, after telling of the encouragement the week of prayer brought to the believers there, during which time, at Barcelona, six ex-Catholics requested baptism, relates the following interesting experience in connection with meetings which he is conducting in Tarrasa:

"A short time ago a young man came to our Thursday-evening service. As he passed from the hall, a copy of our missionary paper was given to him. The following Sabbath evening he came again, and after the meeting said that he would like to speak to me alone. After stating that the words of the paper had greatly comforted his heart, he inquired if we did not have some book teaching our whole duty to God, and telling us how to pray. He had never seen the Bible before.

"After a short Bible reading, we knelt down to pray, and he wept. At first his entire family opposed his attending our meetings, but as he

read the Bible to his mother day after day, her heart was touched, and now she and her daughter have also decided to obey the truth. But the father has become more bitter than ever. When the mother and children returned home from meeting last Sabbath, he threatened to kill them all should they persist in obeying the truth. The next day he said, 'If you go to that meeting to-night, when you return you will find the house locked and you cannot enter.' Sure enough, they found the doors locked. Their house has two separate parts. After trying the doors, they knocked at the father's apartments, but he simply said, 'You cannot enter.'

"The young man suggested to his mother that they pray. So there in the stairway they asked God to help them, and He did; for when they again tried the door to the part of the house separated from the father's room, even though the door was locked it opened right before them. They believe it was the direct answer to their prayer.

"The next morning the father came in and seemed intent on murder. He tried to choke the son, but the latter cried to the Lord for help, and although the father (a big strong man) seemed to be making every effort, the son was not hurt in the least. The angel of the Lord still encamps round about those who fear God, and delivers them. These people say that they are determined to obey God, come what may. Others are deeply interested.

"We desire the prayers of God's people for them, and also request that our young native Bible worker be remembered, as he has just been called to serve in the army. He says that he is determined to be loyal to the message."—*American Second-Sabbath Reading.*

Second Week

Love's Ministry

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Hymn.
- Reports of Labour.
- Bible Study.
- "Loving Men to Christ."
- "Helping Somebody."

LEADER'S NOTE.—Have the members look up instances of loving ministry for others similar to those given in the por-

gramme, and relate them in the meeting. This will need to be given out beforehand, and definite ones appointed, if thought best.

Bible Study

Love's Ministry

1. WHAT is one of the first offices of the Holy Spirit? Rom. 5:5.
2. Because God loves us, what ought we to do? 1 John 4:11.
3. Should love be shown only toward those who love in return? Matt. 5:43-46.
4. How will this love be manifested to those about us?
 - a. Feeding the hungry and caring for the stranger. Matt. 25:35.
 - b. Clothing the naked. Isa. 58:7.
 - c. Visiting the sick. 2 Kings 8:29.
 - d. Giving treatments. 2 Kings 20:7.
 - e. Supporting the weak. 1 Thess. 5:14.
 - f. Covering the fault of others. Prov. 10:12; 1 Peter 4:8.
 - g. Forgiving injuries. Eph. 4:32.
 - h. Sympathizing with the sorrowing. Rom. 12:15; 1 Cor. 12:26.
 - i. Holding Bible readings. Acts 8:26-40.
 - j. Distributing reading matter. Ps. 68:11.
5. What should prompt all our actions? 2 Cor. 5:14.

Loving Men to Christ

"IN my early ministry," says J. Gregory Mantle, "I learned a lesson about loving men to Christ which I am not likely ever to forget. There came under the influence of the mission of which I had charge at that time, one of the worst characters in the city, a man who had spent nearly half his life in the prison. His appearance was almost repugnant, and the hall-mark of Satan was stamped on every feature of his countenance. I remember how, when he came into the meeting, I went and knelt by his side, and, putting my arm round his neck, I talked to him of his sins and of his Saviour. His ready response to my appeal surprised me, and when I afterwards asked for an explanation he said: 'Sir, it was your arm round my neck that broke me down. The police have beaten me with their truncheons; they have whipped me; they have cursed me and scolded me; but no one ever loved me, and it was your love that I could not withstand.'"

Helping Somebody

"A BEAUTIFUL tribute was once paid to Sir Bartle Frere by his wife. Going to the railway station to meet

her husband, she took with her a servant who had never seen him. 'You must go and look for Sir Bartle,' she said. 'But,' said the servant, 'how shall I know him?' 'O,' said his wife, 'look for a tall gentleman helping somebody.' The description was sufficient for the servant. He went and found him helping an old lady. The lesson is very apt. Let us be distinguished, not by what we say or wear, but by what we do for others."—*Selected.*

Third Week
War Incidents

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Hymn.
- Reports of Labour.
- "God's Care for His Own."
- "Preserved Though in Peril."
- "A Soldier's Trust."
- "I Must Go and Take His Place."
- "Young Men Wanted."
- Closing Hymn.

God's Care for His Own

THE war had called for a mobilization of all classes, from the men in actual training, back to those under forty-eight years of age. This put Mr. Thomas, the unconverted husband of one of our sisters, at once into the active army. Thus the bread-winner was removed, and a wife and four children were left without support. A food ticket was promised, that is, a dole of cash of 35 cents, 1s. 6½d per diem per head of family; but the crowds that swarmed at the city hall to beg for relief prevented ticket-holders from presenting their claims for several days. . . .

And now I must tell you of the way the Lord is showing His love for this sister with regard to her husband. . . .

This is how he told me it came about. Mustered on the wharf with the rest of his regiment, who were being shipped across to France, the sergeant of his section said to Mr. Thomas, "Are you not Thomas? You have a bunch of kids, haven't you?" "Yes," said Mr. Thomas; "but my country calls, and I am glad to obey." "But," said the sergeant, "should you not rather serve at home?" "Of course I should," answered Mr. Thomas. "Well, wait

till your name is called; and if you do not hear it, wait till all are aboard and anchor up, then go and ask at the dispatching officer's office why your name was omitted, and you debarred from shipping with your company."

His name was not called. He therefore did as counselled. "Can you cycle?" asked the officer, when informed of his omission. "Indeed I can," replied Mr. Thomas. "Well, then, go and commandeered at any cycle depot or store the machine you fancy, give your number and report to the cycle corps commander."

On four subsequent occasions men were mustered for shipment to replace fallen comrades. Each time Mr. Thomas was ordered to answer the call, and stood with the others ready for shipment, yet God always protected him. . . . On one occasion . . . in company of other units, he was retained while the rest left for France. Mr. Thomas was beginning to think men would look upon him as a shirker who did not want to go to the front, and was troubled about his honour in the eyes of the rest, when a new general muster was made at morning parade, and a call was given for a volunteer to go to the front immediately as dispatch cyclist. Only one called for, to leave at once, and no time to say goodbye.

Not an answer, not a hand up. When Mr. Thomas saw that, he said to himself, "I have four children and a wife, and these have certainly no more than I, but I am ashamed to see none volunteer." So he called out from the back, "I'm game, my captain." "Very good, stand forward," came the answer, and he obeyed. "What is your name?" "Thomas." "Very well, Thomas, you are the oldest man here. These fellows should every man of them have volunteered. Stand here, Thomas; I'll show these fellows how to serve when called." He called out a fine looking man, and said, "I only wanted to test you men. We need men like Mr. Thomas here to stiffen you fellows. I shall have to retain him here. You," speaking to the man, "will leave immediately. Report to headquarters at once."

Mr. Thomas has now been given charge of the military distribution of meals to unsupported families of soldiers, and is doing his work faithfully and tactfully. He is also officers' mess-room man and general

attendant. He is very heavily worked, but so far has been able to bring his soldier's pay home regularly to his family. His wife gave him a pocket Testament, which he considers his "charm." He understands that God is doing all this, and not man. Thus, instead of making trouble for his Adventist wife, he now looks to her God for protection. Is not this a wonderful proof of God's individual aid and answer to prayer? —*Youth's Instructor*.

Preserved Though in Peril

THE following is part of a letter written by one of our sisters to a colporteur who was instrumental in bringing her to a knowledge of the truth. Her husband, who is serving on the *Glasgow* as a gunner, has also embraced the truth and has been enabled to observe the Sabbath on board that vessel.

"I have been very relieved this week by getting good news from my husband. His ship, the *Glasgow*, was in action off Chile when the Germans sank the *Good Hope* and the *Monmouth* on November 1. The *Glasgow* has very high speed and she got away. The *Good Hope* went first, then when the *Monmouth* was sinking, all four of the German ships turned their guns on the *Glasgow*. It was a bright, moonlight night, but just then a cloud passed over the moon, and in the temporary darkness the *Glasgow* escaped—God's own intervention I call it. She had to race four thousand miles to safety. Then they were again in action on December 8 off the Falkland Islands; this time they sank a German ship. In both actions he [her husband] escaped injury. Thank God for all His mercies. The spiritual tone of his letters is especially good. He tells me when they were steaming into action he went to his store room and read the ninety-first Psalm, and then committed himself into God's keeping. He said all fear was completely gone. He is longing for the Saviour to come."

In these days of strife and peril and bloodshed the Lord has His children under His divine care and keeping, and is truly working on the hearts of those who are reaching out after Him lest haply they might find Him.

A Soldier's Trust

OUR readers will be interested in the following, which is part of a letter written to Brother Guy Dail by the Secretary of the Central European Union Conference, who is a cannoneer in an army of one of the Continental countries which enforces military service upon its young men:

"Aside from a slight indisposition I am getting along nicely, thank the Lord. Our work is fatiguing in the extreme. By day we are under the enemy's heavy artillery fire. By night we change our position and throw up breastworks. This requires superhuman strength. The prosecution of war is a strange work for him whose business is that of winning souls. As I write, heavy shots are falling to my right and to my left, before and behind me. I am under cover.

"Now and then it has been possible for me to hold Bible studies with some of my comrades. Some are greatly interested. The human heart would despair were it not for the Gibraltar-like promises of the Word of God. We see the prayer-books in evidence, and some seem anxious when the heavy shots begin to fall. Fortunately, only comparatively few of the enemy's shots take effect.

"One day the thundering of the cannon was accompanied by a terrible hailstorm. I thought of the angry nations and of the wrath of God. May the Lord cut His work short. So vain and useless does life seem, that one could almost envy those who have died in the Lord. But how blessed it is to have a firm confidence in God, even in the face of death. What strength and comfort there is in the truth. As we first entered a dangerous position, I remembered the promise of the Lord, that not a hair of my head should fall without the Father's will. At one time I had perfectly made up my mind that the hour of death had come to me, and yet my heart was filled with thanksgiving and praise to God in the midst of the rumbling thunder of the battle-field. Once I had the fuse to set, and the cannon to load, but was not at my accustomed place, when I saw another cannoneer tremblingly seeking cover. He had a wife and children at home, and was not

ready to die; I thought I was perhaps better prepared for death, and I let him have the protected place, trusting more to the protection of God than to the cover afforded us. He was wounded, and I was not hurt. A second time at — came the order that a wounded man should be carried back. No one desired to leave cover. I gave a sign that I would go, and was ordered to do it. It was a terrible rain of lead to pass through, and yet my going was my salvation, for when I returned to the battery there was no one left at the guns—a shot hit us with all its force: two wounded, and the others had been thrown back by the power of the explosion. God is true. To Him be praise and thanksgiving. Pray constantly for the brethren."

"I Must Go and Take His Place"

DURING the present war in Europe the news flashed to a certain home that their eldest son had fallen in battle. The next younger son arose from the table, reached for his hat, and said, "I must go and take his place." This was true loyalty to his country.

Brethren and sisters, if love, loyalty, and patriotism for one's king and country will lead to such sacrifices as are being made not only by this young man, but by thousands, yea, millions of others in Europe to-day, what should not the love of God and devotion to this message lead us to do for the hastening of the present truth to the world? We, too, have loyal soldiers of Christ who are falling at their post of duty or having to leave the field because of failure of health. Sons and daughters of Israel, when you hear of one of these cases are you willing to say, "I must go and take his place"? Mothers and fathers of Israel, are you not willing to see your sons and daughters enlist under the banner of Prince Emmanuel and fight for King Jesus?

Our foe is working hard to prevent our onward march. We have some fierce encounters. But thanks to our great Commander, we are marching onward, and the victory will soon be ours.

And while the nations of this world are calling for recruits to fill

up the broken ranks, we also are calling for recruits in order that the battle may be pressed to the front and a quick work be done in the earth. R. P. MONTGOMERY.
British North Borneo.

Young Men Wanted

AT present the countries of Europe have out such signs as "Young man, your country needs you," "Rally to your colours," "England expects every man to do his duty." Japan has paid prizes to those who send in the most inspiring maxims to help her soldiers to face death and duty. A Japanese sailor, while doing blockade duty outside Kiao-Chow, swam up to a German floating mine and exploded it. This has been made a subject of maxims.

God, too, is making His call to-day. He says, "Young man, go work to-day in My vineyard." He expects every man, woman, boy, and girl to rally to the banner of Prince Emmanuel. The great crisis of His work is at hand, and He wants His army to go forward with great zeal and firmness.

The government offers exceptional inducements to certain classes of workers. It says, "We will give two per cent more to trained mechanics." God offers a crown of stars. The government gives medals of award for long and continual service. God says they that teach many shall shine as the stars for ever and ever. The government is calling for men to go to the colonies. God wants men and women for every nation, kindred, tongue, and people. The government offers as one of its inducements, the broadening effect of travel and the opportunities of seeing the world. God offers the chance to travel in this world and also has promised those who are faithful the privilege of visiting the other worlds with Christ and all the holy angels.

We are told that, "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world." A look over one of the battlefields of Europe after one of the battles will show how much the governments really offer—dead and wounded men scattered about for three days without any help. The promises of God are as sure as God Himself. These thou-

sands are giving their lives for a temporal cause. Will you give yours for the cause of God and eternity? How many of our young people are going to enlist for service?

E. A. VON POHLE.

Fourth Week

Heart and Voice

Hymn: "Praise to Jesus."
Prayer.
Secretary's Report.
Scripture Drill.
Hymn: "Singing All the Time."
Reports of Labour.
Bible Study: "Our Singing."
"Sweet Strains of Song."
"Items by members."
"Sing Always."
Closing Hymn: "How Can I Keep From Singing."

LEADER'S NOTE.—A week before this programme is rendered, announce the subject and ask the members to assist by contributing something to the programme. Some may relate the story of a hymn, others may tell how certain hymns have helped them. The names of noted hymn writers might be given, and some incident in their life-story related. Make the meeting as bright, instructive, and interesting as possible.

"Our Singing"

1. How should we sing? 1 Cor. 14:15, last part.
2. About what should we sing? Ps. 59:16; 89:1.
3. To whom may we sing? Ps. 101:1; Eph. 5:19.
4. How may we give expression to our joyful feelings? James 5:13 (second clause).
5. How shall we express our thankfulness when we ascend to the New Jerusalem? Isa. 51:11.
6. What shall we sing? Rev. 15:3.

Sweet Strains of Song

"It is good to sing praises unto our God; for it is pleasant; and praise is comely." Ps. 147:1. This applies to young men and maidens, old men and children. Verse 12. Our Creator intended our voices to be used in singing hymns of praise and prayer. To man He has given the power and wisdom to write beautiful, thought-filled, inspiring hymns to cheer and comfort and make glad the hearts of their fellow men.

As a denomination we have the finest and most select collection of hymns. Have you ever noticed how appropriate these hymns are for the varied experiences and conditions of life?

In early morn as the rising sun
tints the skies with its many ribbons
of varied hue, dispelling the shades
of night, our thoughts take us to
that glad morn of morns, and almost
unconsciously we tune our voices and
sing:

"Christian, the morn breaks sweetly o'er
thee,

And all the midnight shadows flee,
Tinged are the distant skies with glory,
A beacon light hangs out for thee.
Arise! Arise! the light breaks o'er thee.
Thy name is graven on the throne;
Thy home is in that world of glory
Where thy Redeemer reigns alone."

Of the childhood of Jesus we
read in "Ministry of Healing":

The early morning often found Him in
some secluded place, meditating, searching
the Scriptures, or in prayer. With the
voice of singing He welcomed the morning
light. With songs of thanksgiving He
cheered His hours of labour, and brought
heaven's gladness to the toilworn and dis-
heartened.

If loneliness comes to the child of
God when forsaken by friends for
the truth's sake, or when separated
from kith and kin, our mind recalls
the promise, "Lo! I am with you
always," and its echo in,—

"Lonely? No, not lonely
While Jesus standeth by;
His presence always cheers me;
I know that He is nigh.
Friendless? no, not friendless,
For Jesus is my Friend."

Some may feel tempted to resist
the strivings of the Holy Spirit,
because they have tried so often and
failed to keep in the narrow way.
"Whosoever will," said the Saviour.
The "whosoever" includes just such
ones, in their weakness and frailty,

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

Are the glittering pleasures of the
world which last as it were but a
moment, separating us from a soon-
coming Saviour? Which shall it be?
Worldly friendship and pleasures for
a season, or friendship with God and
celestial beings, and everlasting joy
and bliss forever?

"My Father's house of light,
My glory-circled throne,
I left for earthly night,
For wanderings sad and lone;
I left, I left it all for thee,
Hast thou left aught for Me?"

When called upon to endure trial,
let us lift the heart to God, in these
beautiful words:

"In the hour of trial,
Father, strengthen me,
Lest by base denial
I depart from Thee.

When Thou seest me waver,
With a touch recall,
Nor from Thy dear favour,
Suffer me to fall."

How often the angry word, the
spirit of retaliation, the unkind criti-
cism has been suddenly checked as
through the mind flashed:

"Angry words! Oh, let them never,
From the tongue unbridled slip,
May the heart's best impulse ever,
Check them e'er they soil the lip."

The orphans who have no place
on earth to call by the sacred name
"home," those who through mis-
fortune have lost their homes, or
those who have been deprived of the
necessary comforts of life, find joy
and sweet anticipation in the words
of this hymn:

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

As the wheel of time revolves and
brings us to the close of each week,
we bid adieu to the working days
and sing:

"Another six days' work is done,
Another Sabbath is begun;
Return, my soul, enjoy thy rest,
Improve the day that God has blest."

Are we fearful of failing in the
fierce conflict before us? Do we
tremble lest, 'mid trial and persecu-
tion, we shall let go of the arm of
the Lord? What sacred stanzas
will sustain and strengthen us more
than Luther's famous Protestant
battle song,—

"A mighty fortress is our God,
A bulwark never failing;
Our Helper He, amid the flood
Of mortal ills prevailing."

Or those wonderful, "heaven-born"
words of Isaac Watts:

"O God our help in ages past,
Our hope for years to come,
A shelter from the stormy blast,
And our eternal home."

Gloom gives place to gladness;
fear to faith and trust, when the
soul breaks forth into singing.
Sacred song was a strength and stay
to the martyrs in the dark ages.
Many died with a song on their lips.
The art of music, of song, dates
back to the time when the "morning
stars sang together, and all the sons of
God shouted for joy." Earth's arts
and crafts will eventually pass away,
but music, never. Through the re-
peating ages of eternity, it will stand
both "sure and steadfast." That
which is heaven-born can never die.

We may not possess a talent for
singing, though to some is given the

gift of song, but we can all use the
voice which God has given us. We
are told to "make a joyful noise."
As Paul sang praises to the Origina-
tor of song, in the dark, dismal
dungeon, so will God's faithful few,
scattered throughout the world, be
kept calm and peaceful in the time
of Jacob's trouble, through the power
of His Word and of song.

"Calm me, my God, and keep me calm,
Reclining on Thy breast;
Soothe me with holy hymn and psalm,
And bid my spirit rest.

"Calm in the sufferance of wrong,
Like Him who bore my shame;
Calm mid the threat'ning, taunting
throng,
Who hate Thy holy name."

These are only a few of the familiar
hymns which have at different times
suggested themselves to the writer's
mind. Some may think of others,
equally as impressive and helpful.
Let us see more than the words of
our hymns, let us grasp their import,
and sing with understanding and
whole-heartedness.

EVA E. EDWARDS.

Sing Always

WE can sing away our cares
easier than we can reason them
away. The birds are earliest to sing
in the morning; the birds are more
without care than anything else I
know of. Sing in the evening.
Singing is the last thing that robins
do. When they have done their
daily work, when they have flown
their last flight, and picked up their
last morsel of food, and cleaned
their bills on a napkin of a bough,
then on a top twig they sing one
song of praise. I know they sleep
the sweeter for it.

O that we might sing evening and
morning, and let song touch song all
the way through! O that we could
put song under our burden! O that
we could extract the sense of sorrow
by song! Then sad things would
not poison so much. Sing in the
house; teach your children to sing.
When troubles come, go at them
with a song. When griefs arise,
sing them down. Lift the voice of
praise against cares. Praise God by
singing; that will lift you above
trials of every sort. Attempt it.
They sing in heaven, and among
God's people on earth song is the
appropriate language of Christian
feeling.—*Henry Ward Beecher.*

Sabbath-School Missionary Exercises

(June 5)

Monamona Mission Educational Work

THE educational features of our work must not be overlooked. As they come to us, the aborigines are as illiterate as it is possible for a people to be. They are indeed children of the wilds. Accustomed to an undisciplined life and contented with their lot, the thought never enters their minds that they can, through education, attain to better things. Our part is to teach these poor, neglected children the way to life eternal, where love will be the theme, and they will be despised and rejected no more.

The education of these people is not an easy problem, and many obstacles have to be overcome. They have a natural aversion to discipline, and they have never in the past been called upon to use their brains for a weightier matter than to think of where their next meal is coming from. With white people the task is much easier, for they inherit an active brain and have such an home training as is a great help to the teacher. In their natural state, the native's only training is how to throw a spear and a boomerang.

They have for an inheritance a propensity to do evil. Their brains are dulled by the use of tobacco, for they begin to smoke at a very early age. Some are addicted to the morphia habit, and these seem more stupid than the smokers. There is also a wild root that they boil and of which they drink the juice: this has very injurious effects, and those who use it are not very bright subjects to teach.

Much patience and perseverance are necessary before we see any results. They are not used to kindness, and it is hard for them to understand the trouble we are taking with them. They wonder if it is a new kind of tyranny.

Our little school differs from other schools in that we have not the same advantages and facilities. Nevertheless, we are encouraged to see the eagerness to learn that is manifested by a large number of our scholars.

Mothers as well as children come to be taught. They begin right down at the bottom. Some are very dense, while others are bright and sharp and outstrip their class mates, and are promoted to a higher class. We now have four divisions. The behaviour is now excellent. When school was first opened, they were unruly at times, but we see great improvement as we go on. Thirty-one pupils are enrolled, and the attendance is very regular. The young girls directly under our care are the most promising. Just as soon as we are able, a home will be built for the little boys, which will be a blessing to them, for the influences of the camp do not always tend to uplift. One afternoon a week we meet for sewing class. This is an important work, for it is no small item to keep our people tidily dressed.

Our hope is that with education the natives will gain higher ideals of life and a desire to learn more of our soon-coming Saviour.

MRS. M. E. ROY.

(June 12)

Monamona Mission The Medical Work

WHY is it that the aboriginal race is fast dying out? One reason is that they know nothing about the laws of health, and live in gross ignorance of anything pertaining to the cure of sickness, no matter how simple the malady may be. They have no idea whatever of the wonderful mechanism of the human body, and in consequence some rather strange things happen. We have among us at the present time a woman who has a large piece of her ear cut away, and when asked the cause she answered, "O, me had toothache, so cut my ear to stop pain." Then again, a woman only a few weeks ago had a severe headache, so she asked another woman to cut her head on top with a broken glass bottle, her idea being to let out the blood and take the pain away. These two instances show how little these people know about the cause and cure of their ailments, and how great is their need. Scarcely a day passes but what someone comes to us for medicine, in which they have great faith.

One of the difficulties we have to confront is that we are so far removed from medical aid should it be

required. We are thirty-six miles from the nearest doctor. The nearest railway station is eight miles from our mission, and the road is rough and hard to travel, and in wet weather, horse and rider are compelled to swim the river or never reach the other side. Thus in sickness we are thrown entirely on our own resources, and must do what we believe to be the right thing, trusting in the aid of the great Physician, whose willingness to help never fails.

We greatly need a place into which to take these people when they are ill and needing treatment, instead of going to them in their small huts where there are no conveniences, or having to treat them in our own private rooms.

Another reason why a hospital building is essential is that these poor, superstitious natives have a horror of death in any shape or form; and should it be our misfortune to allow any of them to die in any of the huts or rooms which they now occupy, rather than sleep in it at night they will burn it to the ground, and so be left with no roof over their heads unless we can promptly provide another home, which cannot always be done at a moment's notice. Where death has once entered, these people will never dwell.

The majority of the natives have yet to learn that "cleanliness is next to godliness," the result being that they often break out in unpleasant sores of an infectious nature, and at present we are obliged to treat them in a public room. Had we a hospital, we could keep our medical appliances there, and make it a central place where any are welcome to all the help we are able to give. At present our private room has somewhat the appearance of a chemist's shop, for among so many some one is always in trouble.

We place our needs before you, believing you will gladly help us in our efforts to benefit the sick and suffering among these needy people.

MRS. M. L. TOTENHOFER.

(June 19)

Monamona Mission Domestic Training

WHILE something has previously been said about the spiritual, the educational, the medical, and the agricultural branches of the work of

the mission, there has been nothing said about the work that is being done in the dining-room and the kitchen.

Unless our women and girls are taught housework, they cannot make good wives. When their homes are untidy and dirty, they seem to have no desire for anything better; but if we can teach them to make their surroundings pleasant, and their homes clean and neat, that in itself helps to raise them from the depths to which they have sunk.

With few exceptions, these women, before coming to the mission, have been used to lying around in the camp just as dirty as you can imagine, cooking their food in the ashes and eating it in their fingers. They do not know how to cook or how to lay a table or to eat with knife and fork; but I am glad to tell you they are improving. The girls can now set the tables nicely, prepare vegetables, wash up dishes, sweep the floors, and scrub. The women take it in turns to light the fire in the mornings. They have an alarm clock to wake them up, and they are faithful in getting up in time. Two of the women make the bread, and I am sure that none of our readers would be ashamed to place it on their tables.

While they have improved in many ways, I think they will always need some one to supervise them. The native women do all our washing, and they know how to do it well; but if left to themselves they will make the water boiling hot, and put the clothes in the hot water without sorting them. The girls know how to count, but sometimes if you tell them to get fourteen cupfuls of rice, you will find they have twenty-four. They want to do it right, but they do not seem to have the power to think; and you must be always looking after them lest they make a mistake. They have little idea of being careful and economical. If the bin is full of sugar, they will say, "Plenty sugar; why be careful?" They really take no thought for the morrow.

But with it all, dear friends, they are Christ's purchased possession. His commission to us is to preach the gospel to them; and shall we whose souls have been lighted with this precious truth deny to them the help they so much need? I believe there are jewels among this people, although embedded in sin. I have heard more than one girl say she

would love to see Jesus and the angels. Let our offerings for this quarter be the most liberal they have ever been, that these poor people may hear the gospel, and that we may hear the "Well done" of our Lord and Master.

MRS. J. L. BRANFORD.

(June 26)

An Auxiliary Vessel for Fiji Our Greatest Material Need

THE prospect of having a deep-sea-going auxiliary vessel for the work in this group is a source of great comfort to us as workers in this field. We are profoundly grateful that provision is being made for part of its cost to be met by a special Sabbath-school offering, as this affords a splendid opportunity for each and all of our Sabbath-school members to have a part in providing a vessel dedicated solely to the work of spreading the third angel's message.

Little needs to be said to show that such a vessel is one of the greatest needs of this field at the present time. Since the arrival of Brother Martin and family, Brother White has been liberated for field work, and during the past few weeks we have together visited Cakaudrove, one of the largest and most thickly populated districts in this field. An interinsular steamer landed us about fifteen or twenty miles from where we wished to commence our work, and so we hired a small open sailing boat, and all day Friday from about eight o'clock in the morning until nearly six in the evening we were doing this distance under the blaze of a glaring sun with little or no wind. By evening our faces were burnt, and for the past few weeks we have been patching up our blistered lips and faces with vaseline and lanoline.

An auxiliary vessel would have taken us over the distance in less than a third the time and with a great deal more comfort. Owing to not having our own vessel, we did most of the remaining trip on foot over some very rough country. Wading streams and trudging through long wet grass is such a common occurrence that one soon decides he cannot keep his boots and socks dry, and so he goes all day with them sopping wet. As the soaked leather comes in contact with the rough stones, it takes a good pair of boots to stand more than two

weeks of such wear. Apart from one's clothes becoming worn and shabby, he becomes so tired and worn that he has little energy left for visiting and studying with the people when he reaches a village. Then, too, we would like to take round a supply of books and papers, but this we cannot do without our own vessel. Many times during our tramp of about sixty miles, which could all have been done by boat, we would pass the remark that it will be very different when we get our own vessel. I have made several such trips during the past four years, and each time decide anew that it is high time we had such a boat as we are calling for at this time.

We could not visit all the places we wished, as we could not obtain a boat to take us there without waiting some eight or ten days, and so we decided to take the first opportunity of a boat returning home. It happened to be a large auxiliary cutter laden with copra, and the only available shelter was a couple of greasy benches in the engine-room, which was almost insufferable owing to the foul smell. Brother White and I preferred to stay on deck, though it rained most of the way, and we arrived at Levuka in anything but a presentable condition.

Do not think, brethren and sisters, that we are complaining. We are only presenting a very few of the many inconveniences one has to put up with while depending upon chance vessels for prosecuting our work and of the loss of time it many times entails.

By your help at this time we hope to get a good strong vessel of about ten tons capacity, fitted with ketch-rig and a ten-horse-power gasoline engine. We have already had a skilled shipwright draw up specifications, and by the time this is read we hope to have the keel laid and the work of building the boat well started. Some of our half-caste brethren, who are good boat builders, will do most of the work. Brother White will be located at Levuka for a time and will see that good material is used and the work well done. The cost of the vessel when complete, with material at the price it is at the present time will be at least four hundred and fifty pounds.

We have opened a subscription list in the *Kavama*, our Fijian paper, and our brethren have already con-

tributed about twenty pounds. The last letter we received from our recently deceased brother, Moapi Dau, contained the following words, "Please put me down for one pound towards the boat fund." That is more than his entire wages for one month.

We feel sure that all will be glad to have a part in providing the mission with this new vessel which we expect to call *Cima Fou* which means "New Lamp" or "Torch." We trust that it will be greatly blessed of the Lord in carrying the light of present truth to the many islands and places in this group which are still waiting for His law.

A. G. STEWART.

Fourth Sabbath Reading

(June 26)

Bible Study

God's Power Limited by the Attitude of His People

CHRIST JESUS came into the world to save sinners, and all of them. 1 Tim. 1:15; 2:6.

But only to those who received Him gave He power to become the sons of God. John 1:12. Compare Heb. 9:28.

God's power to save was thus limited by the unwillingness of the Jews. John 5:40.

When Christ sent out the twelve He endowed them with His own power. Matt. 10:1.

But they failed to exercise that power in full because of their lack of faith. Matt. 17:14-21.

God's last message to the world will close in great power. Rev. 18:1.

And He will cut short His work in righteousness. Rom. 9:28.

But the gospel must be carried by human agents, and God is waiting and calling for volunteers. Isa. 6:8.

Thus God's power is limited by the willingness of His people to enlist in His service.

When God's people become willing His power will be manifested to close the work. Ps. 110:3.

Itinerating Medical Missionary Work in the Punjab, India

OVER a year ago one of our workers of North India while travelling came in contact with a Punjabi Christian who was a worker in a Christian community in the Punjab. The community had been under the control of the Plymouth Brethren, but they have now released their

claim upon this people. From the time they were left to themselves, this Punjabi Christian had held them together as best he could. After learning something of the fundamental belief of Seventh-day Adventists, he wished to attach himself and this community in which he was working to our people. We investigated the matter and began teaching them our principles. It was decided to annex this Christian community to our work. This seemed quite providential, as we had been considering for some time the opening up of our work in the Punjab. Since other missions already have a strong work in some parts of this territory, and feel that if any other mission takes up work in this section it is a case of usurpation, the annexation of this section gives us a very excusable hold upon the country and an opportunity to extend our work in this needy part of India. After it was concluded that it would be best to take over these people, it was thought that itinerating medical work among them would greatly help to fasten them to us, as well as give us an opportunity of seeing and getting better acquainted with the country and the people.

With this end in view, a tent and an outfit were made ready. The writer, accompanied by an Indian medical student, was quite surprised to find so thrifty a country, when but a few years ago it was a desert waste. This territory is about the size of two common-size counties, with a population of five hundred thousand people located within forty miles of Lahore, a city of some two hundred thousand people. This section of the Punjab has only about ten inches of rainfall during the year, which, of course, is insufficient to furnish water with which to raise crops. On investigation, the government found that all this territory needed was water in order to make it the Eden of India. The five rivers which flow down from the north, fed by the eternal snows of the Himalaya Mountains, were distributed by means of canals throughout this section. This has changed the place from a desert waste to one of the richest sections of India. The people are of splendid physique and are well fed. The stock are rolling fat. The wheat crops can be seen as far as the

eye can reach. It grows waist high, shoulder high, and even head high, in some fields.

The part of the country in which we have taken up mission operations is very new, having been opened recently. The facilities for the progression of the people, such as schools, hospitals, and railways, are not keeping pace with the large immigration which is settling in this newly-opened territory. The railway on which we entered had been in operation but six years, and another railway, on which we left the territory, had been running only one year or so. On the latter railway one station at which one hundred to one hundred and fifty people got off the train was made of a box car. Shade is very scarce, as the land has been fertile too short a time to grow many trees. The primeval vegetation was a scrub bush. Along the canals, trees of sissoo wood are seen growing. These trees are about the only shade that the country affords. They were planted by the government. Lack of shade, together with the small amount of rain, makes the vertical rays of the sun almost unbearable during the months of May, June, July, and August. The temperature often rises to 123 degrees in the shade.

A Punjabi village is quite unique as compared with the villages in other parts of India. In fact, this might be said of the country as a whole, for the thrifty crops, the fat, healthy stock, and the strong, rugged Punjabi are a contrast to the famines, the lean, lank cattle, and the shrunken type of people seen in other parts of India. At a distance, a Punjabi village looks somewhat like a fort. The compounds are so built that the outer walls, which are about fifteen feet high, run in line with each other on four sides, in which an alley is cut here and there. The village can be entered from the four sides. A patch of ground left around each village shows what the country was in its original condition without water. Each village contains an artificial pond, which is periodically filled with water. The stock drink here, and the buffalo like to wallow in the muddy water.

We travelled thirty miles across country from one railway to another. Some parts of this territory probably had never before seen a white man. Our outfit was carried by an oxcart, and we travelled in a two-wheeled

vehicle, called the *tonga*. We pitched our tent in four different places. During the trip, six days were spent in the actual treatment of cases, 1,500 patients being treated. None of these had ever seen a European doctor. Some came for assistance who had been sick fifteen years. Imagine the condition of the patient, and what we were able to do for him when he had been ill fifteen years. Some came for help from distances of thirty miles. Cataract, inflammatory conditions of the eye, digestive troubles, functional and nervous disorders were very common. In one patient there was such an extensive accumulation, or formation, on the teeth that I was able to break pieces from off the teeth the size of the end of the thumb. The teeth with the formation were three fourths of an inch wide. Another patient had chronic inflammation of the internal ear and mastoid cells, which dated back some years, and which, at the time she came to us, was discharging back of the ear. These are only two long-neglected cases such as the physician comes across in the village population of India.

At one non-Christian village of fifty or sixty families, the people asked for admission as Christians to our ranks. This is the centre of one of the sections of India where we witness much of what is called the "mass movements," or "land slides," in which whole villages come into Christianity at once. This makes many open doors for work.

We had to depend upon the people of each village to move us to the next village. In one village we met with a rather cold reception. The villagers said that they would not furnish an oxcart to move us, that they would not furnish us nor our horses food to eat. Some of our party were disposed to move on, but on counseling over the matter, it was decided to try it out. We pitched the tent and depended upon God for the result. At this place we treated 400 patients, and when they saw what our mission to them was, we and ours got all that we wanted to eat, and anything that we asked for. We gained the confidence of the people of the village. The medical work is the entering wedge to hearts.

On the whole, it was a highly interesting trip, and we feel that anything we can do for the Punjab will give us returns not only in souls

saved in God's kingdom, the hope of the missionary, but also financial returns, because of the thrift of the country. We trust that our dear brothers and sisters in the homeland who are financing this great work in the regions beyond will keep their eyes on the Punjab in India as a promising and needy missionary enterprise. L. V. MANN, M. D.

Experiences in the Philippines

THE past three months have been the most fruitful, as far as numbers are concerned, since beginning our work here. The past six weeks I have baptized sixty-six dear souls. Baptism has been held in five different places. We have also celebrated the Lord's supper in six places. In nearly every place we found new ones who wished to join the people of God. Our native evangelists have been greatly blessed of God in their work.

One thing that has encouraged my heart much as I have visited our different companies, is the desire on the part of our native brethren to give this message to their people that they may be prepared to meet the Lord when He comes. Several members report new ones keeping the Sabbath as the result of their work.

One interesting experience came to my notice last week that I think will be of interest to others as it was to me. Some four years ago a Methodist native pastor visited me for a few moments with a friend. He has been stationed in one of the provinces for a long time and had about forgotten the work of our mission. One day one of his members came to him in great distress, telling him that the night before he had seen in a vivid dream a dove come down from heaven and light on the fourth commandment. As he sat there, great light shone round that commandment. He had not heard of the Sabbath or of a people who kept the Sabbath. He asked the pastor what it could mean.

After much thought the pastor told him that he thought there must be light in the fourth commandment for them. So he got his Bible and began to read it.

"Why," the member said, "the commandment says that we should

keep the seventh day, but we are keeping the first."

They then began to study further and became convinced that the seventh day should be kept. The pastor then thought of his visit to our mission, and decided to write to me to see if he could come and study with us concerning this question. After receiving my invitation, he came to Manila, although it cost him over eight pesos. We had forenoon, afternoon, and evening studies for nearly a week. He was then compelled to return home. I trust that he will soon be with us in proclaiming this message to the needy millions here. God has many ways to awaken an interest in His work for this time.

Another experience was told me by one of the candidates at the last place I held baptism. She had known the truth for some time, as her husband had been a Sabbath-keeper for more than two years. When we were having the class for those who wished to be baptized, she had about decided, as at other times, to wait for some more convenient season. One night she dreamed that she saw the Lord come back to the world, and He was gathering the harvest of the earth. Nearly all of her friends were taken, but she was left. In great haste she sought for the number and went with them. This dream so impressed her that she dared not wait longer.

At this place I also had the privilege of baptizing a woman 104 years old. Her record is in the church birth book. She is still very bright, and walked about four blocks to the river and came into the water with her face beaming with joy. We are meeting many trials and persecutions, but the Lord is working on the hearts of men and women, and I am sure He will call out all the faithful ones.

L. V. FINSTER.

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