

The Missionary Leader

"The leaders took the lead in Israel"

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No. 10

Church Missionary Programmes

First Week

Missionary Visiting

Opening Exercises.

Reports of Labour.

Bible and Testimony Study: "Missionary Visiting."

"How to Make Missionary Visits Profitable."

"Experience in Visiting."

Plans for Work.

LEADER'S NOTE.—In presenting the "Bible and Testimony Study" the texts and quotations should be given out beforehand, and read distinctly in answer to the questions. "How to Make Missionary Visits Profitable" could be given as a talk, and if the one doing this would show samples of the literature suggested for use, such as the tract loaning packages, "Family Bible Teacher" leaflets, and the *Signs*, as he makes reference to them, it would help to hold the attention and make the talk more effective.

Missionary Visiting

1. WHAT was Christ's mission? Luke 19:10.

2. Did He mingle freely with His fellow-men? Matt. 11:19; 9:10.

3. What was His object? John 17:4, 6.

4. What was His attitude to the world? Verses 14-16.

5. What instruction did He give His disciples when He sent them forth? Matt. 10:8, 16.

6. What has He given to every man? Mark 13:34.

7. What is their mission? John 17:18.

8. What relation do they sustain to the world? Matt. 5:14.

9. Where is their light to shine? Verse 16.

10. What is necessary in order that the world may see their light?

11. What sentence will be passed upon those who neglect their work? Matt. 25:41-45.

12. Is there no danger that this condemnation will rest upon us?

"In the great judgment day, those who have not worked for Christ, those who have drifted along, carrying no responsibility, thinking of themselves, pleasing themselves, will be placed by the Judge of all the earth with those who did evil. They receive the same condemnation."—*"Christ's Object Lessons," page 365.*

13. Are we doing all that we can to get the truth before our neighbours?

"Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with the opportunities granted of Heaven? This is a serious question. Why is it there is so little faith? so little spiritual power? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption? Why is it that the imputed righteousness of Christ does not shine through His professed followers as a light to the world?"—*"An Appeal to Our Churches," page 4.*

14. Then will we not be in a measure responsible if they are lost?

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and win souls to his side. Many who think that though they are doing no actual work for Christ they are yet on His side, are enabling the enemy to pre-occupy ground and gain advantages. By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ.

"We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. If we

do not strive to gain an entrance into the kingdom, if we do not seek earnestly to learn what constitutes its laws, we are not fitted for a part in it. Those who refuse to co-operate with God on earth, would not co-operate with Him in heaven. It would not be safe to take them to heaven."—*"Christ's Object Lessons," page 280.*

15. What standard is set before us? James 1:27.

16. How may we awaken a desire to become acquainted with our faith?

"The work of warning souls should not be confined to ministers alone, but brethren who have the truth in their hearts, and who have exerted a good influence at home, should feel that a responsibility rests upon them to devote a part of their time to going out among their neighbours and into adjoining towns to be missionaries for God. They should carry our publications, and engage in conversation, and, in the spirit of Christ, pray with and for those whom they visit. This is the work that will arouse a spirit of investigation and reformation."—*"Sowing Beside All Waters," page 10.*

17. When this desire has been awakened, how careful should we be in presenting the truth?

"As a people we should cultivate a kindly manner in our association with those whom we meet. Let us avoid any abruptness of manner, and endeavour always to present the truth in an easy, winning manner. This truth means life, eternal life, to the receiver. Pass easily and courteously from subjects of a temporal nature to the spiritual and eternal. In this courteous manner the Saviour taught. And we should work in the most gentle way to introduce our mission. While walking by the way, or seated to rest by the wayside, we may be able to drop into some heart the seeds of truth."—*"A Call to Service," page 3.*

18. What models may we study with profit?

"Christ's teaching, like His sympathies, embraced the world. Never

can there be a circumstance of life, a crisis in human experience, which has not been anticipated in His teaching, and for which its principles have not a lesson. The Prince of teachers, His words will be found a guide to His co-workers till the end of time."—*Education*, page 81.

"Sacred history presents many illustrations of the results of true education. It presents many noble examples of men whose characters were formed under divine direction; men whose lives were a blessing to their fellow-men, and who stood in the world as representatives of God. Among these are Joseph and Daniel, Moses, Elisha, and Paul,—the greatest statesmen, the wisest legislator, one of the most faithful of reformers, and, except Him who spoke as never man spake, the most illustrious teacher that this world has known."—*Education*, page 51.

19. In what spirit should we bring the light to others? 1 Peter 3:15.

20. Should care be taken not to urge the truth upon those who will not receive it? Matt. 7:6.

21. What subjects may be presented without arousing prejudice?

22. Of what is there need if we have no time for this work?

"It is the duty of every Christian to acquire habits of order, thoroughness, and dispatch. There is no excuse for slow bungling at work of any character. When one is always at work, and the work is never done, it is because mind and heart are not put into the labour. The one who is slow, and who works at a disadvantage, should realize that these are faults to be corrected. He needs to exercise his mind in planning how to use the time so as to secure the best results. By tact and method, some will accomplish as much work in five hours as another does in ten. Some who are engaged in domestic labour are always at work, not because they have so much to do, but because they do not plan so as to save time. By their slow, dilatory ways, they make much work out of very little. But all who will may overcome these fussy, lingering habits. In their work, let them have a definite aim. Decide how long a time is required for a given task, and then bend every effort toward accomplishing the work in the given time. The exercise of the will power will

make the hands move deftly."—*Christ's Object Lessons*, page 344.

23. What will be said to those who have fulfilled their mission? Matt. 25:34.

How to Make Missionary Visits Profitable

WE should endeavour to make our missionary visiting profitable by having some definite aim in mind. Many persons find it difficult to make a call and turn the conversation in such a way that it will give an opportunity to present some phase of present truth. The tracts arranged in envelopes for loading and the "Family Bible Teacher" series are designed for use in this missionary visiting. Each packet or leaflet deals with some phase of present truth, beginning with those least likely to cause prejudice, and continuing until all the leading points of our faith are dealt with. Or copies of the *Signs* might be left in the homes when we visit, attention being called to some particular article.

If plans could be laid to deliver this literature to every house the church members could reach, the way would be prepared for the ministers and Bible workers to reap a quick harvest. An interest would be aroused in the minds of many persons, and they would desire to learn more about the truths of which they have read. This literature should therefore be used very freely by the members when there are tent meetings or public meetings held in their neighbourhood. It should also be used to develop an interest and prepare the way for tent meetings. That it will do this has been proved by the experiences of some churches which have been systematically circulating this class of reading matter in their districts. Ground sown with such seed and watered with the prayers and loving personal work of the members, cannot fail to yield a rich harvest of souls.

This work may be made to pay for itself if carefully managed. The people may be told that the literature is distributed free of charge, but that if any feel that they would like to help in the good work their contributions will be gratefully received, and will be used to do a larger work. Churches that have worked on this plan have not only paid for thou-

sands of tracts and papers which have been distributed, but have had a substantial surplus to turn over to the mission funds, so helping at home and abroad at the same time.

Experience in Visiting

A REPORT comes from a sister that she had had the satisfaction of seeing a young man and his family accept the truth as a result of systematically giving away tracts each week.

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

Second Week

Able Missionaries

Opening Exercises.

Reports of Labour.

"Our Material with Which to Work."

"Posted Five Signs."

Plans for Work.

LEADER'S NOTE.—"Our Material with Which to Work" should be given to several readers, the parts being separated by the subheads. This will give more variety to the meeting. Possibly some could tell their parts rather than read them, and this would be better still.

Our Material With Which to Work

IF a man is going to dig a ditch he needs a spade and shovel and a pick, with which to work. If he is going to make a garden, he needs a plot of ground, a garden fork, a rake, a hoe, watering pot, seeds, and plants. If he is to build a fence, he needs posts, wire, staples, hammer, digging tools, etc. If he is to build a ship, he needs—well he needs a whole lot of things that I do not know anything about. But what I wish to talk about is the tools and material at the disposal of this people for giving God's last message of mercy to the world in a very short time.

When I look back over the days of the apostles, and see the limited facilities with which they had to work, and the great opposition they had to meet, and the amount of work accomplished; when I view the work accomplished by the reformers of the sixteenth century and the facilities they had, and then when I view our facilities to-day, I wonder what they would not have done, if they had only been in our place.

The apostles had not the power

press nor the steamship lines nor the railway train; they had not the telephone or telegraph; they had not the postal system nor the parcels post.

They had not a hundred and one things that we could not possibly do without, and yet how quickly and successfully they accomplished their appointed work.

Great and effective as was the work of the apostles and the reformers, yet the prophets of old looked down the stream of time and saw the very work that this people here to-day are doing, and they wrote of it in glowing terms. What they saw in vision and wrote of by faith, we see with our natural eye. Yes, and more, it is ours to be the doers of it.

God in His goodness and might and wisdom has raised up this people. He has scattered them all over the earth, and he has placed in their hands facilities with which to work that no other people have enjoyed since the world began. What are these facilities? What are these tools that are placed at our disposal?

Our Facilities

The modern steamship plying the uttermost seas, carrying in comfort and with dispatch men and women to every shore. The great continents have been laced together by iron bands, and the modern railway engine hauls the missionary and his goods even to the heart of Africa. The postal system has come, the telephone, the telegraph, and the newspaper; it brings all the nations in touch with each other.

As the facilities have developed and been perfected and grown, God has multiplied direct means by which the gospel should go, and go speedily. I wish to call your attention to the magnitude of one of the departments—the publishing work.

There are 37 publishing houses connected with this work. They employ nearly 800 people. These houses issue some 360 different bound books, 325 pamphlets, 1,200 tracts, and 128 periodicals. These books, pamphlets, tracts, and periodicals are printed in 80 languages. In placing the product of these publishing houses in the hands of the reading public, there are over 2,000 colporteurs engaged. In 1913, these colporteurs sold over £389,469 worth of this literature. Or since this work began there have been sold

over £4,105,727 worth of Adventist literature.

Calls come from many communities for ministers and Bible workers to come and give the warning message to the people. It would be a good thing if all these calls could be answered by our able ministers. But that is impossible, for there are not workers enough to go around. What then should be done?

Why, let every member decide to secure the services of

One Able Missionary

for his neighbours and friends. Who is this *Able Missionary* and what are his charges for his labour and what can he do?

He goes into the homes where the ordinary gospel worker cannot go, he reaches the ears of many who otherwise would never hear the gospel story. He is very inexpensive and yet effective in his work. He sounds no trumpets, toots no horns, beats no drums, and yet he gets there just the same. All he has to have is some good brother or sister, no matter how humble they may be, to introduce him to your friends. If your friends or relatives are far away, he will go to them at your bidding, asking only a very, very small pittance for his services; yet he preaches the message. He makes friends for the cause; he breaks down prejudice, and sets people to thinking and to searching their Bibles. If the gospel tent and a corps of workers go to a community and begin work, the devil immediately stirs up opposition and closes the doors to many hearts before the preacher can get to the people to tell them who and what we are. But this able minister works so quietly and so effectively and wisely, that before the people know it they are believing the very truths that we teach, and are heart and soul in sympathy with us, and many times they hunt up our churches and apply for admission. This able missionary will preach on an average about ten short, pithy, spicy, and instructive gospel sermons, deliver a nice talk to the children, give a lecture on health and temperance; answer from three to five hard Bible questions, talk about the war and on other live topics of the day,—all the while pressing home the truths for the time, and showing that these untoward conditions in the world are

but signs of the Lord's return,—yes, he does all this and more to a congregation of from three to ten for the small pittance of a penny. He takes long journeys, visits inaccessible places, makes no quarrels, and always leaves a good influence behind. As many as want him can have him. He goes whenever you start him, and stays as long as you like. And the people like him so well that they are nearly always willing to pay the price of his visit, and will heartily thank you for the privilege of doing so.

Other Able Missionaries

This able minister has a large number of able helpers. They are called Books, Pamphlets, Tracts, and Leaflets, and if only given a chance they will do a mighty work. So, if you cannot have the gospel minister and his tent come to your community, just call on this *Able Missionary* and his corps of helpers. He will do a great work for your community, and he nearly always pays his own expenses. Why, yes, if the tent company is coming your way, you will need him just the same. He will make the work easier, he will help the preacher to do a more thorough work, reach many more souls, and he will stop the mouths of the lions most effectively.

A. F. HAINES.

Posted Five Signs

"MY husband and I have been posting five *Signs* each week, and as a result six persons are now keeping the Sabbath. These have not accepted all points of truth, but are doing good missionary work by lending many tracts, and are sending out four *Signs* regularly. I have not ceased to pray daily for them, and I am sure they will yet accept the whole truth.

"One of our readers is a man of influence. He bought a copy of 'Daniel and the Revelation' from me, and I have followed that with other literature. Recently this man and his wife spent the day with us, staying until long after nightfall, and a good share of the time was spent in Bible study together.

"As they were leaving, she said, 'How much I have enjoyed your study of the Bible, to-day! I think my husband is just about converted to your doctrines by reading the books, tracts, and papers you have sent us.' I said, 'That is good, and may he continue to read and study for himself.' I gave them 'His Glorious Appearing' to take home with them, and shall still look after them."

Third Week

An Age of Opportunity

Opening Exercises.
Prayer.
Reports of Labour.
"Ways of Working."
"One Sister's Experience."
Poem: "Come and Go."
Plans for Work.

LEADER'S NOTE.—In this lesson a number of ways of working are brought out. It would be well to write them on the blackboard, and to question the members in regard to the best way of using each method, that they may get hold of the different points brought out. This question of using tact and judgment in our work is an important one.

Plans should be laid each week to provide suitable work for all the members, that each may do his part in this great closing work.

Ways of Working

THIS is an age of opportunities. Openings for labour exist on every side. Never was the field more "white unto harvest" than it is to-day. Look where we may, souls are longing for light. In every quarter are the poor and destitute to be cared for, the sick to be visited, mourners to be comforted, and sinners to be pointed to Jesus. Hence, there is no occasion for one single professed follower of the Master to feel that there is nothing he can do. There is opportunity for all; God has given to every man his work, and it is for every man to determine what that work is, and then to perform it faithfully unto the Lord.

Missionary work is not confined to labour in some particular line. Living Christ is the most effectual way of preaching Christ. The following are but a few ways in which the disciple may work for his Master:

1. Make social calls. These should be made not for whiling away time nor for hearing or telling the news of the neighbourhood, but rather to become acquainted with the people, to come into closer and warmer touch with humanity. Show the people that you have an interest in their temporal and physical welfare, that you are a friend to good laws, worthy institutions, and noble enterprises. But let not the term "social calls" as used above be confounded with social gatherings, parties, etc. While our interest may be exerted for good at a neighbour's fireside, even when no word regarding the

truth may be uttered, our attendance at places of amusement and pleasure would be looked upon as sanctioning the practices of the world and compromising the principles of the gospel.

2. Invite the people to your homes. Show hospitality. Convince them that you are not cold and exclusive. The nearer we can approach our neighbours, and the nearer we can draw them to us by words and deeds of love, the greater will be our influence for good.

3. Be neighbourly. Be obliging. Accommodate whenever possible. "Give to him that asketh thee, and from him that would borrow of thee turn not thou away." If your neighbour is needing assistance, lend a helping hand. Do not expect pay for every service rendered. Do not drive sharp bargains. Seek other's good as well as your own. In this way you will commend the God you love and the truth you profess.

4. Be consistent. Do not continually be talking about some particular doctrine. Do not feel it your duty to make your work more public on Sundays than other days. If you have noisy work to be done near a neighbour's house, or near a church where Sunday services will be held, choose some other day than that observed by your neighbour on which to do it. It pays to be considerate. We should never sacrifice principle, but should let our light shine forth in love and consistency.

5. Visit the sick and destitute. These classes may be found in every town, hamlet, and neighbourhood. Do not go to talk about the Sabbath or any of our peculiar views as a people, unless so requested. Go to represent Jesus. Go to carry sunshine, hope, cheer, healing. Let deeds, more than words, proclaim the Saviour's love. Food, fuel, or clothing may be required. In a judicious and quiet way, neighbours may be asked to contribute such necessities. Domestic duties connected with the house or with the outside work may demand attention. Be not backward in rendering assistance in these lines. The world needs a practical Christianity, and when it is manifested, the hearts of the sinners respond to its invitations.

6. Distribute religious literature. Books, tracts, and periodicals may be lent, sold, or given away as circumstances may warrant. But in this,

wisdom must be exercised. It will not do to force literature upon people. If they are prejudiced against the truth, endeavour by some means to remove the feeling. Do not give them the impression that your object in life is to proselyte, or to convert to some particular form of doctrine. Oftentimes a systematic distribution of literature may be made with excellent effect. The envelope system of lending tracts has much to commend it to favour. It is for each to study the plan best adapted to his neighbourhood, and then move forward with tact, discretion and good judgment, trusting the Lord to direct.

7. Hold Bible readings. This may be done with individuals, with families, or with companies. As the result of social calls, visiting the sick, or distributing literature, many openings of this character will occur. Let the desires of the reader largely govern your choice of subjects. Make the reading short and spirited; three quarters of an hour is sufficiently long. Avoid discussions. As far as possible let the Bible answer all inquiries and objections. Open or close the meeting with a word of prayer. Do not speak disparagingly of, or criticize other churches. Do not ridicule other views, however ridiculous they may appear. Hold to Jesus and speak of His love. Tell what He has done for your soul, and do not dwell constantly on theory. Do not conclude every subject with reference to the Sabbath. This is one of the ten eternal principles. It should have its share of attention, but should not be made obnoxious to the truth inquirer. At the close of the meeting quietly withdraw, leaving the truth, by the Spirit's aid, to work its way into the souls of the hearers.

Many other practical methods of doing good will suggest themselves to studious minds. Never sacrifice truth or righteousness, but, like Paul, become all things to all men, if by any means you may win any for the Master. Prove the value of the gospel in your own experience; then, and not till then, will you be able to convince others of its worth.—*Selected.*

One Sister's Experience

"I HAD grown cold and indifferent, in fact, had almost given up the truth, did not care whether I kept

the Sabbath or not, and was staying away from the meetings, when an elder called on me and urged me to go out with our papers.'

"She said it did her more good spiritually than anything had ever done. She then inquired, 'Cannot I sell some books or magazines? I want to do more for my Saviour, who did so much for me.'"

Come and Go

Whoever heeds the gospel's "Come,"
Should also heed its "Go";
For if the "Come" came from the Lord,
The "Go" came from Him too.

It is His love that bids us come,
His love, too, bids us work
Within His vineyard large and ripe,
Nor any duty shirk.

If we in person cannot go,
Then let us pray and give,
And tell our neighbours of the Christ,
That they may righteous live.

Let's "come," then "go," as Jesus said.
Then at the set of sun,
He'll say to us, His labourers,
"My children all, well done."

—Mrs. Nellie Sibley.

Fourth Week

Religious Liberty

Opening Exercises.
Reports of Labour.
"A Challenge to Protestants."
Poem: "Give Us Men."
"Ecclesiastical Empire the Next."

A Challenge to Protestants

IN a book bearing the title, "The End of Religious Controversy," written by "the Right Rev. John Milner, of the Catholic Academy of Rome," the author advances evidence which, to his mind, is proof positive that Protestant denominations are not, in their practices, consistent with their profession.

His argument runs thus: "The first precept of the Bible is that of sanctifying the seventh day. Gen. 2:3. This precept was confirmed of God in the ten commandments. Ex. 20:8-11. On the other hand, Christ declares that He is not come to destroy the law, but to fulfill. Matt. 5:17. He Himself observed the Sabbath. Luke 4:16. His disciples, likewise observed it after His death. Luke 23:36.

No Authority for It

"Yet with all this weight of Scripture authority for keeping the

Sabbath, or the seventh day, holy, Protestants of all denominations make this a profane day, and transfer the obligations of it to the first day of the week, or the Sunday. Now what authority have they for doing this? None at all, but the unwritten word or tradition of the Catholic Church.

"Then with respect to the manner of keeping that day holy, their universal doctrine and practice are not less at variance with the sacred text. The Almighty says, 'From even unto even shall ye celebrate your Sabbaths' (Lev. 23:32), which is the practice of the Jews down to the present time, but not of any Protestants that I ever heard of.

The Ordinance to Wash Feet

"I will confine myself to one more instance of Protestants abandoning *their own rule*, that of Scripture alone, to follow *ours*, of Scripture explained by tradition. If any intelligent pagan who had carefully perused the New Testament were asked, 'Which of the ordinances in it is most explicitly and strictly enjoined?' I make no doubt but he would answer that it is 'the washing of feet.' To convince yourself of this, be pleased to read the first seventeen verses of John, chapter 13. Observe the motive (love) which Jesus assigns for the ordinance; then the stress that He lays upon it; and finally His injunction at the conclusion of it: 'Ye call Me Master and Lord: and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you.'

"I now ask, On what pretense can those who profess to make *Scripture alone* the rule of their religion, totally disregard this institution and precept?"

He Excepts One Denomination

One further quotation from the same work, page 277, reads, "Our church teaches that to enter into life, we must keep God's commandments."

Alongside of this I will quote from a prominent churchman of the same denomination to which Mr. Milner belongs. In a Catholic convention held in Durban, Natal, South Africa, in which the question of keeping the commandments of God was under

discussion, one of their principal speakers made the following sweeping statement: "When it comes to literal obedience to the ten commandments, there is not a Christian denomination upon the face of the globe that obeys the decalogue." Suddenly checking himself he remarked: "I am in error. There is one small sect who literally keep the commandments. I think they are called 'Seventh-day Adventists.' They alone, of all Protestants, are commandment keepers."

Thus, according to the confession of the Catholic Church, there is one Christian denomination who are consistent in their profession and practice.—*Selected.*

Ecclesiastical Empire the Next

PRACTICALLY all of the Old World is gripped in the bloodiest and most barbarous struggle that has ever cursed this sin-burdened earth. Such wholesale slaughter has never been seen before, for the reason that men in past generations have not been equipped with such machinery of destruction.

The United States, the one great western nation, is struggling, in the face of strong odds, to keep itself at peace. The spirit of war seems to have surcharged the very atmosphere of the whole of our planet. Thousands of men are looking in every direction for some human expedient that will bring this war to a close, and make impossible the occurrence of such again.

Everything goes to show that when the war is over, men will turn almost unanimously to the church power. It is affirmed that because the church has not had its rightful opportunity in the world, therefore we have had this indescribably destructive and "demoniacal war."

In the Old World, the dominating power is Catholic, and hence that power will dominate in this new order of things which will be developed. In the New World, Protestantism is the dominating religion. The United States has been regarded as one of the greatest, if not the greatest Protestant power in the world; but Protestantism in the United States is honeycombed with the "higher criticism" which practically rejects God's Word and leans to the human arm instead of divine

power. In consequence of this condition among the Protestant churches, we find them federating and combining so that they may use their great force of numbers as a political machine. And a Protestant Church in politics works in the same way exactly that the Catholic Church does when it is in politics.

Protestantism, turning away from the Bible and from the strong arm of God's power, according to the prophecy of the sacred Book, will make an image to the papal beast. This Protestant image, as the prophet declares, will exercise "all the power of the first beast before him," or as translated by some, "in his presence." Rev. 13:12. Then the prophecy goes on to tell the story of the despotic character of this "image" to the papal power; and since an "image" is made to the papacy, it will be closely united in league with it.

But this ecclesiastical empire, with apostate Protestantism in the New World in the lead, and with the papacy taking the lead in the Old World, will speedily ripen the harvest of the earth. In that great climax, men will show that they have turned away from God and from His Word, and are seeking the human arm of force represented in the civil state. The turbulent conditions in society cannot be controlled by any such programme. Nevertheless, men will certainly believe that it can be done, and they will plunge into the effort with a despotic intensity.

It would not be possible, within the space of these paragraphs, to give the Bible arguments in support of these statements; but we desire to keep these facts prominently before our people. They represent the great issue that is now before the world—the greatest that has ever confronted humanity in all its history.

A. O. TAIT.

Give Us Men

"God give us men. A time like this demands
Strong minds, great hearts, true faith,
and ready hands:
Men whom the lust of office does not
kill;
Men whom the spoils of office cannot
buy;
Men who possess opinions and a will;
Men who have honour—men who will
not lie;
Men who can stand before a demagogue,

And scorn his treacherous flatteries
without winking;
Tall men, sun-crowned, who live above
the fog
In public duty and in private thinking.
God give us men."

Missionary Volunteer Programmes

First Week

Temperance

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"An Eloquent Sermon."
"Where Whisky Had Brought Him."
"The Saloon Keeper's Advertisement."
Poem: "Will It Pay?"
"A Fool Long Enough."
Hymn.

An Eloquent Sermon

PROBABLY no more eloquent or dramatic sermon on the sin of drunkenness was ever heard than that to which a small gathering of men recently listened in a New Orleans barroom. The drinkers—a group of well-dressed young men with plenty of money—were standing at the bar, when a poor, miserable specimen of a tramp pushed open the swinging doors and, with bleared eyes, looked at them appealingly. They ordered a drink for him, paid for it, and then boisterously demanded that he make a speech. After swallowing the liquor the tramp gazed on them for an instant, and then, with a dignity and eloquence that showed how far he had fallen in the social scale, he began to speak:

"Gentlemen," said he, "I look to-night at you and at myself, and it seems to me I look upon the picture of my lost manhood. This bloated face was once as young and handsome as yours. This shambling figure once walked as proudly as yours—a man in the world of men. I, too, once had a home and friends and position. I had a wife as beautiful as an artist's dream, and I dropped the priceless pearl of her honour and respect in the wine cup, and, Cleopatra-like, saw it dissolved, and quaffed it down in the brimming draught. I had children as sweet and lovely as the flowers of spring. I saw them

fade and die under the blighting curse of a drunken father. I had a home where love lit the flame upon the altar and ministered before it, and I put out the holy fire, and darkness and desolation have reigned in its stead. I had aspirations and ambitions that soared as high as the morning star, and I broke and bruised and at last strangled them that I might not be tortured with their cries. To-day, I am a husband without a wife, a father without a child, a tramp with no home to call his own, a man in whom every good impulse is dead—all, all swallowed up in the maelstrom of strong drink."

The tramp ceased speaking. The glass fell from his nerveless fingers and shivered into fragments, and when the little group about the bar looked up, the tramp was gone. And millions more who stand in the shadow of the bottle could bear similar testimony.

Where Whisky Had Brought Him

A PROFESSIONAL gentleman, who was accustomed to take his morning glass, stepped into a saloon, and going up to the bar called for whisky. A seedy man stepped up to him and said: "I say, squire, can't you ask an unfortunate fellow to join you?"

He was annoyed by the man's familiarity, and roughly said, "I am not in the habit of drinking with tramps."

"You need not be so cranky and high-minded, my friend. I venture to say that I am of just as good a family as you are, have just as good an education, and before I took to drink was just as respectable as you are. What is more, I always knew how to act the gentleman. Take my word for it, you stick to whisky, and it will bring you to just the same place as I am."

Struck with his words, the gentleman set down his glass and turned to look at him. His eyes were blood-shot, his face bloated, his boots mismatched, his clothing filthy. "Was it drink that made you like this?"

"Yes, it was; and it will bring you to the same if you stick to it."

Picking up his untouched glass, he poured its contents upon the floor, and said, "Then it is time I quit," and left the saloon, never to enter it again.

We speak of the horrors of war, and God knows there are horrors enough,—carnage and bloodshed and terrible mutilation. There are crippled men, empty coat sleeves, weeping, desolate widows, and hungry, homeless orphans, together with enormous debts and grinding taxation. But all these fail to compare in their horrors and woes with the victims of the overshadowing curse of rum. Rum debauches more homes, makes more misery and anguish, more pauperism, crime, and murder, and more victims of self-destruction, than war ever has.

We shudder, and well we may, as we read the sickening ravages of the pestilence as it stalks unchecked through the land, and lays its icy touch upon its victims here and there. But the pestilence lays hold upon the body, leaving the soul unharmed. But think of that ragged army of blear-eyed victims of intemperance who by the tens of thousands annually reel down into drunkards' graves, every one damned for time and eternity.

I am told that it is the custom at a certain insane asylum to set the inmates to bailing out a watering trough into which water is running. If they keep bailing, they are adjudged imbecile; but if they are bright enough to shut off the water, there is hope for them. The question before us is, Shall we keep on "bailing" or shall we shut off the supply of intoxicants? So far we have been "bailing." We ought to suppress by law the manufacture and sale of this awful poison.

The Saloon Keeper's Advertisement

I HAVE moved here and leased commodious rooms in Mr. Love-money's block, corner of Ruin Street and Perdition Lane (next door to the undertaker's), where I shall continue my business of manufacturing drunkards, paupers, lunatics, beggars, criminals, and "dead beats" for sober and industrious people to support. Backed up by the law, I shall add to the number of fatal accidents, of painful diseases, of disgraceful quarrels, of riots, and of murders. My liquors are warranted to rob some of life; many of reason; most of property; and all of true peace; to make fathers fiends; wives widows; children orphans. I shall

cause mothers to forget their infants; children to grow up in ignorance; young women to lose their priceless purity; young men to become loafers, swearers, gamblers, sceptics, and "lewd fellows of the baser sort."

Boys and girls are the raw materials out of which I make drunkards, etc.; parents may help in this good work by always sending their children to buy the beer.

On two hours' notice I agree to put husbands in condition to reel home, break the furniture, beat their wives, and kick their children out of doors; I shall also fit mechanics to spoil their work, be discharged, and become tramps. If one of the regular customers should be trying to reform, I will for a few pennies take pleasure in inducing him again to take just one glass and start again on the road to destruction. The money which he has been wasting in bread and books for his children will buy luxuries for me. And when his money is gone, I will persuade him to run in debt, and then collect the bill by attaching his wages.

Orders promptly filled for fevers, scrofula, consumption, or delirium tremens. In short, I agree to help bring upon all my customers, in this world, debt, disgrace, disease, despair, and death, and in the next world, damnation.

Having closed my ears to God's warning voice, having made a league with hell and sold myself to the devil, and having paid for my license, I have a right to bring all of the above evils upon my friends for the sake of gain.

Some have suggested that I display outside the door assorted specimens of my art. But that would blockade the street. A fine assortment of my manufactured wrecks may be seen inside, or at the city police station every morning, also in the poorhouse, the prisons, and on the gallows.—*"Temperance Selections."*

Will It Pay?

"Out from the hearthstone the children go,
Fair as the sunshine, pure as the snow;
A licensed wrong on a crowded street
Waits the coming of guileless feet;
Child of the rich and child of the poor
Pass to their wreck through the dram-
shop's door.
Oh, say, will they never come back as
they go—
Fair as the sunshine, pure as the snow?
Out from the hearthstone the children
fair

Pass from the breath of a mother's
prayer;
Shall a father's vote on a crowded
street
Consent to the snare of the thoughtless
feet?"

A Fool Long Enough

A MAN crossed Chelsea Ferry to Boston one morning, and turned into a hotel for his usual glass. As the hotel-keeper poured out the poison, his wife came in, and confidently asked for a hundred pounds to purchase an elegant shawl. He drew from his breast pocket a well-filled pocket book, and counted out the money. The man outside the counter pushed aside his glass untouched, and, laying down sixpence, departed in silence. That very morning his devoted Christian wife had asked him for two pounds to buy a cloak, so that she might look presentable at church. He had crossly told her that he had not the money. As he left the saloon he thought: "Here I am helping to pay for hundred guinea cashmeres for that man's wife, but my wife asks in vain for a two guinea cloak. I can't stand this. I have spent my last sixpence for drink." When the next pay day came, that meek, loving wife was surprised with a beautiful cloak from her reformed husband. As he laid it on the table he said: "There, Emma, is a present for you. I have been a fool long enough."—*Temperance Instructor.*

Dr. C. W. Saleeby said that no fewer than twelve thousand five hundred widows were made every year in Great Britain by deaths from alcohol.

Second Week

Persecution for Righteousness' Sake

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"Faithfulness Rewarded."
"An Experience in the German Army."
Hymn.

Faithfulness Rewarded

FAITHFULNESS and integrity receive their reward as well in our day as in the time of Joseph and Daniel of old. This fact has been clearly demonstrated here in Argentina in the case of a young

brother who has been serving in the army as a conscript—enforced military service of the country. For years, Pedro, as he is called, has desired to enter our training school in Entre Rios and prepare himself for some branch of the work. Being the son of one of the wealthiest cattlemen in this country, he found it hard to realize his purpose, as his father was not in sympathy with him in this desire.

At last the favoured opportunity came in his way, and with great rejoicing he entered on his studies. He had hardly begun when the news came that he must present himself for military duty. Our young people do not realize what this is, as here the regular army is made up of volunteers. Pedro determined to remain true to his principles, obeying God rather than man in the observance of the Sabbath. For a few weeks he was left free on this day, but soon came the trial of his faith. For refusing to work on the Sabbath, he was whipped till too weak to stand, then was carried into the barracks. The following Sabbath he was obliged to stand for thirteen hours, motionless, with one foot raised on a small block, in the *patio* (open court) of the barracks, where the other soldiers made fun of him. For several months every conceivable way was tried to make him yield. At last, he was taken to the capital of the republic, where he was tried and condemned to one year in prison on the island of Martin Garcia.

Here his troubles seemed to have just begun. The prisoners must work, and he with the rest was expected to work on the Sabbath. At first they threatened to thrust him through if he disobeyed, no doubt to frighten him into yielding. This did not succeed. His faithfulness on other days was observed, and he soon came into favour with the officers, who left him free to wander about the island on the Sabbath—a concession given to no other prisoner.

While on the island, he made the acquaintance of another young man, who decided to serve the Lord with him. This young prisoner, Baldomero, had once heard the truth, and his brother is an Adventist. At the time his brother was baptized, he felt the desire to yield to the pleadings of the Spirit, but resisted. Soon he was called to military service. One day two soldiers were fighting, and

as he tried to separate them, one was killed, and he was sentenced to a long term for manslaughter.

After a few months on the island, the soldiers were all moved to the military camp near Buenos Aires. As soon as Pedro became known, he received every kindness possible from the officers. While the others were compelled to march out in file with armed guards before and behind, he was allowed to go and come as he pleased. October 5, 1908, he finished his term of imprisonment. Then he was required to serve out his unfinished time of service—seven months. The officers, who had become attached to him, kept him on in their service, so he was free from any further embarrassment because of his faith. They even gave him a month's leave to attend the camp-meeting and to visit his home. Soon afterward we received the following letter from him:

"My dear brother in Christ: I wish to let you know the love that God has for us, and how wonderful are His ways, and how powerful He is to aid those who confide in Him. I expect to be set at liberty at the end of this month, January, and also my faithful companion, Baldomero. I am freed because of good conduct, and my companion, because he saved the life of a soldier who was drowning in the stream. To the Lord be the praise and glory for His goodness."

Through this year and a half our young brother has passed through bitter experiences, but he has learned the Source of strength and how to obtain it. His greatest regret was that he was not free to spread the knowledge of the truth, but he comes out bringing with him fruit of his efforts even while in prison. May his noble example influence other young people to be as true to right and duty as he has been.—*Second Sabbath Readings.*

An Experience in the German Army

BORN of godly parents in Germany, they dedicated me, the first-born, to the service of the Master. At the age of twenty I met with an accident. As I was unable to work, I went to a hall where the last warning message was being proclaimed, and at this time, with my family, accepted the truth.

Responding to a call, I had the pleasure of studying the Word of God thoroughly at our Friedensau School. When the time drew near to go into the field, another call came, a call that would have made my heart beat more quickly had it come three years earlier. It was an order for service in the German army. I tried to prevent any trouble that might arise because of my keeping the Lord's commandments while in the army, by writing a letter to the emperor, explaining why I could not work on the Lord's day, the Sabbath, and asking that because of previous training in nursing, I be put to service with the ambulance or in the kitchen. When I had been in the army two months, word came that there would be no allowance of that kind.

The day came when I had to bid my dear mother good-bye, but even in the tears of her loving eyes was written this message, "Farewell, my boy; I'll pray for you, as I have done in the past. Be true to God." My destination was Madgeburg, that Protestant city which was captured by the Catholics in the thirty-year religious war.

We arrived there on Thursday. The word soon passed that I could not do unnecessary service on Sabbath. When that day drew on, it found me among a gathering of two hundred soldiers, to meet the question, "Will you work or not?" The Saviour gave me strength to say, "No!"

I was brought before the court-martial. The accusation was, "Refusing obedience at three different times before a gathering of soldiers"—one of the most serious offences in the army. Did it help me to call attention to the words of the emperor, that everybody has full religious liberty; that he exhorted the soldiers to live a godly life and keep God's commandments; that an article of instruction to the army recommends to each soldier to fear the Lord; that schools were erected by the government, and the ministers and teachers paid by the same; further, that every child was obliged to attend these schools, and learn, under those teachers paid by the state, "This is the love of God, that we keep His commandments," and that this is the duty of all men? I then questioned them whether it is right to punish a subject who does not

attend these schools, and then to punish a subject who attends the schools and follows the directions given him from the state and keeps the true Sabbath of the Lord. The punishment meted to me was six weeks in gaol.

When on our journey we neared Wittenberg, the city where Luther nailed on the church door his protest, I was filled with joy to see that old church tower, crowned with golden letters. Nearer and nearer the train drew, and soon we were able to read, "A strong tower is our Lord," and what joy came into my heart as I felt the spirit of the Reformation of that time, and realized that God is still the same.

They put me in a dungeon five times, and punished me twice more before court-martial. For about one year I went from one gaol to another, but no matter how strong the walls were and how I was isolated, God never left me alone, but fed me with joy inexpressible. I will "feed thee with the heritage of Jacob," became literally true. The more they isolated me from humankind, the more I enjoyed my connection with God.

Finally one of the officers said, "Well, where is your God now? Let Him help you out of these heavy walls; but for that you will have to wait. He will not pull you out." His words and scoffing I presented to the Lord, asking Him to reveal His power; and in a few days I was free, free in a free land, the United States. Praise the Lord for His saving and delivering power. C. A. REIDT.

Third Week

Power of Song

Hymn: "All Hail the Power of Jesus' Name." (See Leader's Note.)

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Children's Hymn: "Jesus Loves Me."
"God in Music."

Hymn: "I'll Go Where You Want Me to Go."

Hymn: "Home of the Soul."

Hymn: "One Sweetly Solemn Thought."

Closing Hymn: "When the Roll Is Called up Yonder."

LEADER'S NOTE.—Before starting this meeting it would be well if the leader would state the nature of the meeting, and then in announcing the first hymn, tell the circumstances under which it was sung on one

occasion, as given in this programme. And so before each hymn is sung in this meeting let some one appointed beforehand tell that which is said about them. We think this ought to make an interesting meeting. Knowing the circumstances under which these familiar hymns were written or have been sung on special occasions, helps us to appreciate them, and we are enabled to see more in them. The reading, "God in Music," should either be given to a very good reader or divided into several parts and assigned to different members.

"All Hail the Power"

"All hail the power of Jesus' name!
Let angels prostrate fall."

THE following remarkable story is related of the working of the Holy Spirit through the singing of this hymn to some savage heathens:

Some few years ago a missionary from a foreign land was seen in an American city leading a little boy of copper complexion. A Christian minister noticed him, and invited him home, and learned something of his history. "Converted to God in youth, I desired to consecrate myself to His service in a foreign land. While residing in an Oriental city, in Siam, there came to me a man of savage and awful appearance. I inquired concerning this dreadful looking man, and found he belonged to a tribe whose home was in the mountains, living in barbarism, entirely ignorant of the gospel. A desire to go among them and preach Jesus instantly filled my soul. My friends urged me not to go—it would be death to me—I should be killed—and why should I throw away my life?"

"After praying God to direct me, and asking Christ to go with me, I seemed to hear His voice, saying: 'Go ye into all the world, and preach the gospel to every creature.' I was determined to go and tell these savages of 'Jesus and His love.' I started off with a scanty outfit, feeling that Christ was with me, for He has said; 'Lo I am with you always, even unto the end of the world.' His sweet peace filled my soul as I bade farewell to friends. Not long after reaching this tribe of savages, they surrounded me by hundreds, all armed with spears. I could not speak their language. As a lamb among wolves, there I stood. Christ was with me. In Him I trusted; He heard my prayer. Tuning my violin, I began singing and playing that precious hymn:

"All hail the power of Jesus' name!
Let angels prostrate fall, etc."

I closed my eyes while singing, and on reaching the verse,

"Let every kindred, every tribe,
On this terrestrial ball,"

I opened my eyes and every spear was dropped, and tears were coursing down the cheeks of those warriors. They made signs, and took me home to their houses, and gave me food and shelter, and everything I needed. I learned their language, and preached to them Jesus; hundreds were converted to Christ. Broken down in health, I came home to rest, and must soon return, leaving this dear boy to be educated in America."

"Jesus Loves Me"

"Jesus loves me! this I know,
For the Bible tells me so."

THE Rev. Dr. Jacob Chamberlain, who for many years has been working among the Hindus, writes as follows regarding this hymn, one of the most popular children's songs in the world: "Many years ago I translated into Telugu the children's hymn, 'Jesus loves me,' and taught it to the children of our day school. Scarcely a week later, as I was going through the narrow streets of the native town on horseback, I heard singing, that sounded natural, down a side street. I stopped to listen, cautiously drawing up to the corner, where unobserved I could look down the street and see and hear. And there was a little heathen boy, with heathen men and women standing around him, singing away at the top of his voice:

"Jesus loves me! this I know,
For the Bible tells me so,
Yes, Jesus loves me,
The Bible tells me so."

As he completed the verse some one asked him the question: 'Sonny, where did you learn that song?' 'Over at the missionary school,' was the answer. 'Who is that Jesus, and what is the Bible?' 'Oh, the Bible is the book from God, they say, to teach us how to get to heaven; and Jesus is the name of the Divine Redeemer that came into the world to save us from our sins: that is what the missionaries say.' 'Well, the song is a nice one. Come, sing us some more.' And so the little boy went on—a heathen himself, and singing to the heathen—about

Jesus and His love. 'That is preaching the gospel by proxy,' I said to myself, as I turned my pony and rode away, well satisfied to leave my little proxy to tell his interested audience all he himself knew, and sing to them over and over that sweet song of salvation."

God in Music

MUSIC is divine in its origin. It is one of the most blessed of the many good and perfect gifts that come down from the Father in heaven. At creation's dawn the "morning stars sang together, and all the sons of God shouted for joy." And after the awful night of sin is ended, when death itself shall die, when tears shall forever be wiped away, when every wail and curse, and every discordant cry of pain and anguish is hushed forever—ah, then there will be music, glorious, tender, sweet, triumphant.

"And I heard a voice from heaven, as the voice of many waters, and as the voice of a great thunder: and I heard the voice of harpers harping with their harps: And they sung as it were a new song before the throne." As at creation, so at the end, music and only music can fittingly celebrate the accomplishment of God's purpose. "And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth." I once heard three thousand professional singers of the highest training, sing the great choruses of Handel's "Messiah." With them were over five hundred instruments and one of the largest organs in the world. The "Hallelujah Chorus" from the Scripture words above quoted, so thrillingly sung, brought vividly before me in imagination the day when the innumerable company of angels and the host of the redeemed which no man can number, shall unite in that thunderous, triumphant chorus, "Alleluia: for the Lord God omnipotent reigneth!" What will it be to join in that glorious anthem of praise when sin and death are forever ended!

But oh, let me say with deepest reverence and solemnity, there is something even yet more wonderful. God Himself, God, the eternal, infinite Father, shall sing for joy when

He brings home the loved and the lost. "The Lord thy God in the midst of thee is mighty, He will save, . . . He will joy over thee with singing." Zeph. 3:17. Oh, what will it be to hear the eternal Father's song of joy over His redeemed! The highest joy amid the unutterable bliss of eternity will be to see His face and to hear His voice. When we hear the infinite glory and tenderness, the awful beauty and loveliness of the Heavenly Father's song of joy and triumph, truly then we may say,— "We have never before heard music." To hear this glorious song would well repay ten thousand years of pain.

Yet even now in this dark world of sin, so far from heaven and God, we may hear in all true music the voice, the call of God. For music is God's gift to man. When listening to music, true music, tender and sweet, who has not been drawn upward and out of himself, while into his heart came swelling tides of longing and hope for something higher and sweeter and holier than he can speak in words. Music, true music, is the heavenly, the divine call. How many souls have been touched, drawn upward and saved eternally by the power of sacred song.

Then sing, oh sing from the heart, of God and heaven and of love divine and life everlasting, bringing to your own soul peace and joy and blessing, and to those in the darkness and shadow of death, life and light and hope eternal. Yea, sing through this awful night of war and trouble and death, till the dawn of the eternal morn, when in response to the Heavenly Father's glorious song of "Welcome Home," every creature which is in heaven and in earth, and such as are in the sea, and all that are in them, shall sing, "Blessing and honour and glory and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." J. S. WASHBURN.

"I'll Go Where You Want Me to Go"

"It may not be on the mountain's height,
Nor over the stormy sea."

THIS well-known missionary and consecration hymn was adopted by a class of over a hundred missionary nurses at the Battle Creek (Michigan) Sanitarium as their class hymn.

Every Sabbath afternoon they would gather for a social meeting, and always sing, "I'll Go Where You Want Me to Go, Dear Lord," which they called "our hymn." In this class were students from nearly every State of the Union, as well as from Australia, South Africa, South America, Bulgaria, Armenia, and nearly all the European countries. At the close of the course they agreed that after they had parted and gone to their different fields, they would sing this hymn every Sabbath afternoon as they had done during their happy class-days.

"Home of the Soul"

"I will sing you a song of that beautiful
land,
The far away home of the soul."

"Now I saw in my dream that these two men (Christian and Hopeful) went in at the gate: and lo, as they entered, they were transfigured; and they had raiment put on them that shone like gold. There were also those that met them with harps and crowns and gave them to them; the harps to praise withal, and the crowns in token of honour. Then I heard in my dream that all the bells in the city rang for joy, and that it was said unto them: 'Enter ye into the joy of thy Lord!' . . . Now, just as the gates were opened to let in the men, I looked in after them and, behold, the city shone like the sun; the streets also were paved with gold; and in them walked many men, with crowns on their heads, and palms in their hands, and golden harps to sing praises withal. . . . After that, they shut the gates, which, when I had seen, I wished myself among them." —Bunyan's "Pilgrim's Progress."

"The above extract," wrote Phillip Phillips, "I sent to Mrs. Ellen H. Gates, asking her to write a suitable hymn. When the verses were forwarded to me, in 1865, I seated myself in my home with my little boy on my knee, and with Bunyan's immortal dream book in my hand, began to read the closing scenes where Christian and Hopeful entered the city,—wondering at Bunyan's rare genius, and like the dreamer of old wishing myself among them. At this moment of inspiration, I turned to my organ with pencil in hand, and wrote the tune. This hymn seems

to have had God's special blessing upon it from the very beginning. One man writes me that he has led in the singing of it at 120 funerals. It was sung at the funeral of my own dear boy, who had sat on my knee as I wrote the tune."

"One Sweetly Solemn Thought"

"One sweetly solemn thought
Comes to me o'er and o'er."

THIS hymn was composed in a little third-story bedroom one Sunday morning in 1852, after the author had come from church. Miss Cary was then twenty-eight. She died in Newport, Rhode Island, nineteen years later.

A gentleman, travelling in China, found at Macao a company of gamblers in a back room on the upper floor of an hotel. At the table nearest him was an American, about twenty years old, playing with an old man. While the grey-haired man was shuffling the cards, the young man, in a careless way, sang a verse of "One sweetly solemn thought," to a very pathetic tune. Several gamblers looked up in surprise on hearing the singing. The old man, who was dealing the cards, gazed steadfastly at his partner in the game, and then threw the pack of cards under the table.

"Where did you learn that song?" he asked. The young man pretended that he did not know that he had been singing. "Well, no matter," said the old man, "I have played my last game, and that's the end of it. The cards may lie there until doomsday, and I'll never pick them up." Having won twenty pounds from the young man he took the money from his pocket and, handing it to him, said, "Here, Harry, is your money; take it and do good with it; I shall with mine."

The traveller followed them downstairs, and at the door heard the old man still talking about the song which the young man had sung. Long afterwards, a gentleman in Boston received a letter from the old man, in which he declared that he had become a "hard-working Christian," and that his young friend also had renounced gambling and kindred vices.

"When the Roll Is Called up Yonder"

"When the trumpet of the Lord shall sound,
and time shall be no more,
And the morning breaks, eternal,
bright, and fair."

"WHILE a teacher in a Sunday-school and president of a young people's society," says the author of this hymn, "I one day met a girl, fourteen years old, poorly clad and the child of a drunkard. She accepted my invitation to attend the Sunday-school, and joined the young people's society. One evening at a consecration meeting, when members answered the roll-call by repeating Scripture texts, she failed to respond. I spoke of what a sad thing it would be, when our names are called for the Lamb's Book of Life, if one of us should be absent; and I said, 'O God, when my name is called up yonder, may I be there to respond!' I longed for something suitable to sing just then, but I could find nothing in the books. We closed the meeting, and on my way home I was still wishing that there might be a song that could be sung on such occasions. The thought came to me, 'Why don't you make it?' I dismissed the idea, thinking that I could never write such a hymn. When I reached my house my wife saw that I was deeply troubled, and questioned me, but I made no reply. Then the words of the first stanza came to me in full. In fifteen minutes more I had composed the other two verses. Going to the piano, I played the music just as it is found to-day in the hymn-books, note for note, and I have never dared to change a single word or a note of the song."

Fourth Week Faithfulness

Hymn: "Never Give Up."
Prayer.

Secretary's Report.
Scripture Drill.
Reports of Labour.

Hymn: "Beautiful Little Hands."

Bible Study: "Faithfulness."

"The People on Whom You Can Depend."

"The Blurred 'M.'"

Hymn: "Let the Lower Light be Burning."

LEADER'S NOTE.—The subject of this lesson is a very important one. Faithful persons, persons who can always be depended

upon to do the best they know, are wanted everywhere in the cause of God. How many have been tried and found wanting, because they were not faithful. Sometimes they would do first-class work, and sometimes it would be very badly done, so that everything entrusted to them had to be overseen by others. The result of such work is always the same,—sooner or later they are not wanted, and others, perhaps not so naturally gifted, but faithful, take their places. It should be strongly impressed upon every young Christian that God requires faithfulness in every one He accepts.

Before singing the closing hymn, the leader or some one appointed should tell the circumstances under which it was written.

Bible Study Faithfulness

WHAT is characteristic of the saints? Rev. 17:14.

Where is this developed?—During the life on this earth.

To whom will the Lord look? Ps. 101:6.

In how much should they be faithful? Luke 16:10.

As servants of God, what is required? 1 Cor. 4:2.

Who only can the Lord trust in His work? 2 Tim. 2:2.

Are there many faithful men around? Prov. 20:6.

How long is one to manifest this characteristic? Rev. 2:10.

"The work to which we as Christians are called is to co-operate with Christ for the salvation of souls. This work we have entered into covenant with Him to do. To neglect the work is to prove disloyal to Christ. But in order to accomplish this work, we must follow His example of faithful, conscientious attention to the little things. This is the secret of success in every line of Christian effort and influence."—*Christ's Object Lessons*, page 358.

"Work with a pure, divinely wrought purpose to glorify God. The Lord sees and understands, and He will use you, despite your weakness, if you offer your talent as a consecrated gift to His service; for in active, disinterested service the weak become strong and enjoy His precious commendation. The joy of the Lord is an element of strength. If you are faithful, the peace that passeth all understanding will be your reward in this life, and in the future life you will enter into the joy of your Lord."—*Testimonies for the Church*, Vol. VIII, pages 33, 34.

The People on Whom You Can Depend

"ONE of the things which amazes me the most in observation of people," said a woman whose wide interests have brought her in contact with a great variety of mankind, "is the small percentage who can be depended on. It does not matter whether you are engaging a woman to do washing, or securing the co-operation of some society girl in a charitable project. You can never feel certain that the one who makes such ready promises will really 'deliver the goods' till the crucial moment arrives."

There is hardly a more serious charge to be brought against young people than this, of being undependable. A desire to be thought obliging prompts to the giving of easy promises, which seemingly rest as lightly on the heart of the giver as if they were not promises at all. It is incredible how many persons pledge themselves to aid with this thing or that, to be present on some occasion, to give something, to help somewhere; and then when the time arrives, serenely present any excuse which happens to occur to them for failing to carry out their agreement.

It is the people who cannot be depended on who block the wheels of progress, upset the calculations of real workers, and break down the dependable ones, who are perforce obliged to attempt not only their own work, but that of the unreliable, besides. "He's not remarkable in any way but one," said a business man recommending one of his workers, "but you can always rely on him." And that peculiarity secured for the youth the advancement he wanted. In the long run, reliability outweighs brilliancy. There is nothing the business and the social and the religious world need quite so much as people who can be depended on.—*Young People's Weekly*.

The Blurred "M"

CLARISSA UPTON laid several pages of typewriting on Mr. Wingate's desk. "I think," she cried, "that half the trouble is that people are not trained in intelligent giving!"

"Your machine needs cleaning, Miss Upton; that 'm' is badly blurred," Mr. Wingate answered. "Yes, you are right about the giving, although few of us understand the

importance of the matter yet. Have you read Russell's "Science of Right Living"?"

"I didn't know of it; I'll get it at the library as I go home," Clarissa replied.

She went back to her desk with her eyes alight. She thrilled with the zeal of a reformer. No one else in the office cared to read and study over the problems the association faced daily; no one else tried to relate them to the great surging tide of life. The assistant secretaries never seemed to have a thought beyond particular "cases." Clarissa had visions of herself as Mr. Wingate's chief assistant, working out wonderful new methods. Perhaps she would even be asked to speak at conferences some day. With a sigh she put aside her dreams and turned back to her typewriter. She read her copy with absent eyes that never saw the blurred letters here and there.

"Miss Upton, did you look up those addresses for me?"

Clarissa sprang to her feet. "I—I forgot," she said. "It will only take me a moment, Miss Hammond."

Clarissa did not like Miss Hammond, who seemed to her one of those persons who could see nothing beyond the problem of the moment; but she was ashamed to have forgotten. She ran to the files and copied the addresses. One she copied incorrectly; Miss Hammond told her so the next day. Clarissa frowned; it was silly to make such a fuss over an address!

Five weeks later Clarissa learned that Miss Hammond had been called to a secretaryship in another town. Clarissa waited breathlessly; surely this was her opportunity; Mr. Wingate must see. When he called her to his office, her heart beat high with excitement. Mr. Wingate looked at her keenly.

"Miss Upton," he said, "Miss Hammond is to leave us, you know. In appointing Miss Marshall as her successor, I felt that it would be only fair to explain to you why I did so." He picked up a sheet of typewriting from his desk and pointed to the blurred letters. "That is the reason. Your letter 'm' typifies it. No one is ready for promotion who does not do honestly and accurately the task that is assigned him. I appreciate your interest in the work and your outside study, but that cannot take

the place of faithfulness and accuracy. Next time, Miss Upton, I'm sure that your 'm' will not testify against you."—*Youth's Companion*.

"Let the Lower Lights be Burning"

THE words of this hymn were suggested to Mr. Bliss on hearing Mr. Moody telling the following incident: "On a dark, stormy night, when the waves rolled mountains high and not a star was to be seen, a boat, rocking and plunging, neared the Cleveland Harbour. 'Are you sure this is Cleveland?' asked the captain, seeing only one light from the lighthouse. 'Quite sure, sir,' replied the pilot. 'Where are the lower lights?' 'Gone out, sir.' 'Can you make the harbour?' 'We must, or perish, sir!' With a strong hand and a brave heart the old pilot turned the wheel. But, alas, in the darkness he missed the channel, and with a crash upon the rocks the boat was shattered, and many a life lost in a watery grave. The Master will take care of the great lighthouse; let us keep the lower lights burning!"

Sabbath-School Missionary Exercises

(October 2)

[Note to the Superintendent.—As there are five Sabbaths in this month and missionary exercises have been provided for but four Sabbaths, we would suggest that as this is the first Sabbath of the quarter, when extra time is required for the reading of the quarterly report, etc. that only a few minutes be taken in announcing the object of the offerings and pointing out on the map the principal islands in Eastern Polynesia. The Society Islands, Cook Islands, Niue, and Pitcairn are all in this field.]

(October 9)

Society Islands—No. 1

IN the Society Islands proper we have only six large islands, and on four of these our missionaries are carrying forward the work of this message.

Quite close to Tahiti, about ten miles away, is the island of Moorea, where Brother Hill and family are located. This island has a good road running around it, in length thirty-six miles. Its population of about

two thousand is scattered, but most of the people live in the large villages, of which there are six in number. In one of these villages, Afareaitu, Brother Hill has rented a house from the natives, and has made it a centre for his missionary operations. This is a new field, and no efforts have previously been made there except through the visits of the colporteur. I have made several visits to Brother Hill's house and always find them quite busy in some line of work for the Master. The last time I visited there Sister Hill was spending the first two hours of every day treating a native girl who had her mouth, hands, and legs covered with dry, yellowish growths. These sores were rapidly spreading, and unless taken in hand would probably cover her whole body. With a strong hot solution of permanganate, Sister Hill was bathing the affected parts every day, and when a week had passed by, the sores were much reduced in size.

Among the people of Moorea there is much sickness and many bad sores, and it is quite a fertile field for the spread of that awful disease, elephantiasis. The French official there was telling me that all his predecessors for many years back went away afflicted with the last-named disease, but so far he was free from it. He attributes it chiefly to the water.

For some months now we have been preparing to start public meetings in Afareaitu, Moorea, for the natives, but have been prevented from commencing by a prolonged wet season, the rain falling continuously day and night for some months. As soon as the weather cleared I sailed across on a schooner and found Brother Hill all ready with the tent to pitch it immediately.

The day I arrived there I saw a native woman being carried off the schooner in her husband's arms, and was placed on the wharf, where she remained some time sitting in the hot sun. She was very pale, and was suffering very much from a bad foot, leg, and running sore. She said her foot had been bad a long time, and she had been to Papeete for some months but had got no relief there, and was now returning home. I asked them how they were going, and if they had any one to help them. They replied that they had no one. At that moment Brother Hill came

down with his trap, and so we drove them to their home four miles away. On the way, I arranged to give her treatment that night. After a few treatments a healthy glow was seen in her face, and her leg returned to its natural size, and now she is walking about. While I was treating her leg she and her husband listened attentively to what I told them of Jesus, the great Restorer, and that He was coming again in this generation, and there was only a little time to get ready to meet Him. Her friends and neighbours seemed very pleased for her speedy restoration, but the resident native minister was anything but pleased, and has used his influence against our following up our work there.

The people do not forget these little experiences, and they are all seeds sown that will bear fruit in the near future of our work.

F. E. LYNDON.

(October 16)

Society Islands—No. 2

IN the previous article I started to tell about our tent meetings in Moorea. We secured a piece of land in the heart of the village, and the day before the time we fixed for pitching and commencing our meetings, the French official who has jurisdiction over the whole island informed me that he could not give me permission to erect a tent in the village, but that I must go over to Tahiti and get permission from the Governor. I crossed over and interviewed the Governor (a Catholic) through his interpreter, and who informed me that word would be sent over to the French official at Moorea. I returned to Moorea, but no word came after waiting there a week. Now I am in Papeete again, and have been twice to the Governor's office, once by appointment, but have received no satisfaction as yet. There are many laws and restrictions here with regard to holding public meetings which we are not hampered with in a British country. We are praying that the Lord will open the way for us to establish our work in Moorea, and we fully expect that He will guide and help us over our present difficulties. Pray for us.

In Papeete, the seaport town of Tahiti, the truth was first preached by Brethren Gates and Reid over

twenty years ago, and we have interesting meetings there now.

The present war and the fast fulfilling signs which unmistakably point to the near coming of our Saviour, have made their solemn impression on the people of these islands, as they have done in European lands.

One young man of Papeete who was baptized into this faith at the time of his marriage, about twelve years ago, and who wandered off very soon afterward, has lately returned to the fold. The Lord has given him a real conversion this time. He is spending a large portion of his time now proclaiming the message. He is experiencing much opposition from friends and relatives, but nothing seems to shake or discourage him. He is humble and intelligent, and we hope that he will become a successful native evangelist to these people. He has a wife and seven children, all in the faith.

During the past few months we have received five adults into the Tahiti Church. One of them, who was a great tobacco user in the past, has at last found victory through Christ, and is rejoicing in a newly-found experience. Two others also in Tahiti have lately started to keep Sabbath, but have not yet been baptized and admitted to the church.

F. E. LYNDON.

(October 23)

Experience of a Native Sabbath-keeper

THE following is from the young half-caste brother, Philip Poroi, that Pastor Lyndon told us of in our last missionary exercise:

"I have now come into the light of the third angel's message. A little over ten years ago I accepted the truth of the Seventh-day Sabbath, and also that of baptism. I was baptized with my wife at that time. My wife kept firm to the truth, but her mind was often troubled about me, because of my carelessness in not carefully keeping the Sabbath. I did not think that it was very wrong to do little things in the home on the Sabbath; but I confess to you now that it was very wrong in indulging in this. I am now thankful to say that the love of God has again come into my heart, through the gates of life still being opened to me. The servant of God came to me day after day,

and night after night, and with courage and a strong hand drew me out from the path of death, and guided me into the path that leads into the kingdom of God. There is great courage in my home now, and we search God's Word diligently; I see the light more fully now, and that tends to draw us parents and children nearer together. The children watch carefully everything that the parents do, and the wrong that we do they do too.

"I can see clearly, now, that God wants every person to love Him, and this is love to God: to keep His commandments, and to do everything that pleases Him. I can see clearly, too, that God cannot be pleased with those who make themselves believe that the first day of the week is the Sabbath; for Jesus, the Son of God, showed us Himself how holy the Seventh-day Sabbath is, by telling His disciples that when they saw Jerusalem surrounded by the soldiers (that is the Roman soldiers), to flee into the mountains, and told them to pray that their flight be not in the winter nor on the Sabbath day. Now, Peter never questioned Jesus as to which Sabbath He meant, because there was only one Sabbath.

"The person who thinks that Jesus will justify him in using the Seventh-day Sabbath as a working day, has slipped off into a wrong path altogether. Jesus never once defiled the Sabbath from the time He was a carpenter up to the time He took up His appointed work. After Jesus was baptized He did not want the dark-minded people to think that it was wrong to cleanse or heal on the Sabbath, so He taught them plainly that it was right to cleanse and heal the sick on the Sabbath day. Perhaps if Jesus had not done the work of healing the sick on the Sabbath day, the Christian doctors would leave the hospitals of which they have charge, and do nothing to relieve the suffering, and thus make the people to condemn God, and make them also to believe that God condemns healing and caring for the sick on the Sabbath day.

"My desire now is that as I have been turned to the truth, that I also may be used in bringing many others to do God's will."

(October 30)

Society Islands—No. 3

ONE hundred miles to the north-west from Tahiti lies the island of

Huahine, reached by schooner from Papeete every week. It is on this island that Brother Stowell Cozens and wife are located. We have six adult Sabbath-keepers at that place and five or six children attending Sabbath-school. Brother and Sister Howse have been visiting this island at regular intervals and helping Brother Cozens in the church services there. These Sabbath-keepers have been of long standing, but have not been admitted to church fellowship on account of their use of tobacco. Since the war two of them have decided to make a full surrender to Christ and be baptized. I am waiting an opportunity to visit that island and baptize these dear people into the faith.

Every quarter Brother Cozens and wife make a trip over to Raiatea, twenty miles distant, where they enjoy the privileges of a European service and the fellowship of brethren and sisters who speak the English language.

Quite a wave of spiritual life has passed over our church in Raiatea the past few months. Besides several being baptized, there are others who are preparing for that sacred step in the near future.

While the Lord has been blessing His people and giving them repentance unto life eternal, the enemy has been planning to block the way of this message. Throughout these islands there are hundreds of families the heads of which have never had the marriage ceremony performed. Lately efforts have been made to influence these persons to get married and join the church, irrespective of their spiritual condition. All kinds are dragged into the church and are thus safeguarded, as they think, from the encroachments of Mormons and others and the message for this time. Lately, in Moorea fifty marriages were performed in one district at one time and sixty in another, and subsequently the parties were all received into the church. They are thus made to believe that the church is the avenue of worldly prosperity and the gateway to heaven. Feasting is brought into their prayer and singing services during the week days to make them so attractive that all will come. Most natives can be bought with food. So this old Protestant Church is filled with the unclean and unconverted, and in time will cover all with its mantle

who do not desire the saving truth of this message. How rapidly is the prophetic utterance being fulfilled: "Babylon the great is fallen, is fallen, and is become the habitation of devils, and the hold of every foul spirit, and a cage of every unclean and hateful bird." The message, "Come out of her, my people," must now be given by us all with such power that all these human cords that are now binding the people will be broken, and the honest in heart set free.

F. E. LYNDON.

Fourth Sabbath Reading

Bible Study

Men Who Won Success in God's Service, and Why They Succeeded

1. Enoch was translated because he *walked with God*. Gen. 5:24; Heb. 11:5.

2. Caleb and Joshua entered the promised land because they *wholly followed* the Lord. Num. 32:11, 12.

3. The kingdom of Judah was established under Abijah because he *relied upon* the Lord. 2 Chron. 13:17, 18.

4. The Lord was with Jehoshaphat because he *walked in His commandments*. 2 Chron. 17:3-5.

5. Jotham, King of Judah, became mighty because he *prepared his ways* before the Lord. 2 Chron. 27:5, 6.

6. King Hezekiah prospered because what he undertook, he did *with all his heart*. 2 Chron. 31:20, 21.

7. Daniel was preferred above the princes because *an excellent spirit was found in him*. Dan. 6:3-5; compare Dan. 1:8.

8. He was delivered from the lions' den because he *believed in his God*, and was innocent. Dan. 6:22, 23.

9. Paul was assured of his crown because he *had fought a good fight*. 2 Tim. 4:6-8; and he had *lived in all good conscience* before God. Acts 23:1.

The Work Opened On Niue

THE name of Vai Kerisome is familiar to most of our members throughout the Australasian Union,

and she is personally known by a great many in New South Wales and New Zealand, hence we feel sure that the following paragraphs taken from letters recently received concerning her and her work will be of deep interest to all.

It will be remembered that Vai was "discovered" in Samoa by Pastor J. E. Steed some years ago, and was brought to Avondale to be trained for work among her own people—the Nine Islanders. Vai made good progress in her studies, and grew strong spiritually, and at last was ready for the field. Plans were laid for the opening of the work in Niue (Savage Island), and Vai proceeded to New Zealand en route to her field. Unforeseen delays occurred and we had to change our plans somewhat. She cheerfully met the delay, and in the meantime laboured earnestly and successfully for the Maori people in New Zealand in conjunction with Brother and Sister R. K. Piper. Some months ago an opportunity offered for Vai to visit her homeland and friends once again, as a relative was going out on the little schooner which sails periodically from Auckland. She decided to grasp the opportunity and did so. The return mail brought word of her safe arrival, and a later mail brings tidings of her efforts since landing there. We quote from her letter (subject to some slight changes in composition) as under:

"It is now seven weeks since I arrived. I need your prayers very much, and I need a daily consecration to my Master, out here in this lone island. It makes me cling closer to my Master. He is my counsellor and guide.

"Now, I must tell you of my work. I have calls to attend the sick and give treatments. I have started a little class one night in the week and another one in the afternoon. The afternoon class is for girls and the night class is for the young men. We hold a Bible study every night and the house cannot hold the people who come; neither is the room large enough to accommodate the children who come to attend the school that I have started with the government's consent. And the villages farther out are calling for me to come out to them and teach their children. One Sunday I took a journey to Hakupu, a village inland. The whole village crowded into the L. M. S. teacher's

house with gifts, which included hats and lots of food. We were loaded with food when we came home. There were about sixty persons present in the house, and I gave them a lecture. They watched me with great interest, with their eyes and mouths open. After I finished my talk, then I prayed. They showed great appreciation, and gave me a hearty welcome, and from that date they have made up their minds to ask me to come out and make my home there to teach them as well as their children. However, the distance prevents me from going to the inland villages there. The supply of tracts which I brought with me was not enough for us. I have given them all away, and others have come for them. Some I have sold. The people express an earnest desire that they might have some books printed in their own language, such as "Christ our Saviour" and "Bible Studies." They have no other book here than the Bible.

"When they received the tracts they expressed themselves by saying that Niue is going to be enlightened. But, of course, there is very much opposition as well. My friends are planning to build a big house for my work when they hear from you, if you wish them to do so.

"Now I must tell you of a large meeting that was held here on June 18. Word was sent by letter throughout the island, calling all the teachers and deacons to meet at Alofi (that is the harbour) to overthrow my plans. About thirty met together. The Government and the L. M. S. teacher (a European) asked what this gathering meant and who had arranged it. We found it was done by the native teachers themselves, as some of them were jealous of my work. The Resident and the missionary reproved them for the steps they had taken. Their purpose was to come to me with the word of the forefathers, that there should be only one religion on Niue; so they really came to curse me with a curse, because I have brought a foreign religion.

"I heard that their leader was favourable to me, and asked who was the originator of this plan. After they gave their talk, they asked me to speak. I was surrounded by enemies, as David said, but God was with me. Strengthened by the Holy Spirit, I stood up and gave them a talk for about three-quarters of an

hour. I asked them if they were tired; if so, I would stop; but in one voice they replied, 'Speak on, we are quite interested.' So they listened with eyes and mouths open while I talked until I was tired and had to stop. They will come some other time to have another meeting. They went away satisfied with what I had said.

"On July 29, I advertised that I would give a study on Sabbath night and Sunday as well. The first night we had a meeting in the next-door neighbour's house, thinking that their house would be big enough for it, but the house was full and a crowd was standing outside. The subject that I chose for the first night was the "Second Coming of Christ." On the Sunday night the subject was the "Signs of His Coming." The second meeting was crowded also. These are some of the things I said to the teachers in the meeting I had with them:

"I am very pleased at the opportunity of this meeting, and for our coming together, as I had been praying for an opportunity to speak to you. If I were to go out to one village, I could reach but the one, but as you are all gathered together, I now have the opportunity of addressing you all."

"I then questioned them as to who had changed the Sabbath. If the forefathers had chosen one religion, they had chosen one day to keep: who then changed the old Sabbath? They answered, 'It was the Rev. Lawes.' So I questioned them if the forefathers had passed any law, or did they hold any meetings for changing the day that God had chosen. Would they rather listen to a man or to God? This entirely nonplussed them. They said that the forefathers' word is to worship one God, so I asked, as Paul asked when he was tried, if I had preached unto them any other gods, or had I asked them to worship idols. The same God that they worshipped, I worshipped: so the same Bible that they used, I used. I told them that I am not against the work of other missionary societies: they have done a great work in the island; but this last message must go unto every land, and so it must go to Niue.

"My Christian love to all I know,
Your faithful servant,
Vai Kerisome."

By the same mail that brought this letter from Vai Kerisome, we received the following word from her people:

"Our greetings to you in the Lord. We, the relatives of Vai Kerisome, salute you. We rejoice in the love of God for us, for His mercies have indeed been great. We, who have been separated by distance and by years, are now brought together, and we are able to speak face to face with our long-lost child. Vai is well, and we rejoice because of the good training she received, and so we would like to say that she is ours no more, but yours. Ours only in the flesh, but yours in spiritual things. We desire greatly that Vai return to her people in Australia, and that while there, her work be the translation of the *Tuatua Mou* (the paper we circulate in the Cook Islands) into the Niue language, and that she prepare for us a book of Bible Readings like the Rarotongan. Niue is without any printed works. We have only the Bible in our language. Make the request known to your chief. The *Tuatua Mou* comes regularly now. It is good, and gives us much joy. We thank and bless you for your kindness to Vai, and to your chief for his tender care over her. With gratitude full and without measure, our love to you all from her relatives and people."

The question has sometimes been raised if it pays to spend so much in training island workers. We believe that this letter of appreciation and the good report of the work that Vai is doing, will convince all who hear it that the efforts put forth on behalf of Vai have not been in vain. The Union Conference have a worker now getting experience in the home field preparatory to going to Niue to start the work there on a definite basis. Vai has acted as a forerunner, and we believe that there will be souls ready to hear the message when our European worker enters the field. We invite all to pray for the work and workers in this place.

C. H. PRETYMAN.

Further Calls from the Cook Group

FROM reports that appear in the *Record* from time to time, it will be

remembered that we are now operating in three islands of the Cook Group—Rarotonga, Aitutaki, and Mangaia. In each of the two former islands we have an organized church and a mission home. Work has been conducted in Rarotonga for many years, but it is only comparatively recently that the work was begun in Aitutaki by Brother Sterling. The work here is now fairly established, and Brother and Sister H. B. P. Wicks are looking after the church, and are actively engaged in the medical missionary work. The work on Mangaia has thus far been confined to school work. Brother H. Streater and wife are located there, teaching. Brother Sterling's plan is now to enter another island by the name of Mauke. Writing on board the *Talune* on July 21, he says:

"Our steamer called at Mauke for oranges this trip, so it gave us an opportunity of going ashore for a time. I took ashore about a ton of our effects which were left until our return to labour there. We found many friends and heard many times the question being asked, 'When are you going to stay with us?' Seeing our goods were brought ashore, they believed us when we told them that we would be back soon to see them. One woman who was very friendly when I was there five years ago, met us immediately on landing and told us she was still standing by the Pitcairn religion (the name by which we are called here), and that she and another woman friend were waiting our coming to teach them the truth. Another family with whom we stored our goods, told us that they were waiting to know the truth and to obey it. We enjoyed the few hours there, and were encouraged by what we saw. We found the resident a very pleasant man and one willing to give us any information and all the assistance he could. His wife is the only white woman on the island, and I am sure she will be pleased to have the company of Mrs. Sterling in days to come. Remember us in your prayers as we prepare to enter the needy island of Mauke."

By the same mail that brought this word from Brother Sterling, Sister Waugh, the editor of our Rarotongan paper, received a letter to be passed on to those in charge of our work. We shall quote the more important parts of the letter:

"Mauke, Cook Islands.

July 20, 1915.

"To the Chief of the Seventh-day Adventist Church:

"Salutations to you in the Lord. This is a letter to express to you God's dealing of love toward me. For many years now I have read the *Tuatua Mou* with a great pain at my heart, because of the unworthy life of this your servant. The June number of the paper has caused me to think. In one place the invitation is given by Jesus, 'Whosoever he be that thirsts, I will in no wise cast him out; and whosoever he be that desires to drink, let him come unto me.' Sir, I want to ask you a question: make the answer plain to my understanding. The great question is this: 'To whom shall I go for the living water, and who shall lead me to that living fountain that never faileth?'"

Then he goes on to say that he has read in the *Tuatua Mou* of the missionaries going out from our college at Avondale, and he wonders if he could go to our training school to learn the truth. We are hopeful that when Brother Sterling locates on the island, that he will come in touch with the writer of the letter, and that he will then lead him into the full light of the truth.

We have many indications that the work in the Cook group is going to make rapid growth in the near future. It is another omen that the Lord is preparing to close up His work. We repeat the request that Brother Sterling has sent to us, that our brethern in the home field continually remember in prayer our workers scattered over the islands of this group.

C. H. P.

"THE wrong judgments of men hurt us not if we remember that the balances of God are justly poised."

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