

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

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No. 1

Church Missionary Programmes

First Week

Another Year for Service

Opening Exercises.

Reports of Labour.

"Our Aim for the New Year."

"Let Us Consecrate Ourselves to the Proclamation of the Message."

Poem: "A New Year's Prayer."

"Plans for the New Year."

LEADER'S NOTE.—Under "Plans for the New Year," it would be well to encourage a free discussion and suggestions for aggressive work for the year to come. Each year, with our added experience and increasing opportunities, and in view of the brief space left us in which to work, we should plan to do more and better service.

A New Year's Prayer

Another year has swiftly flown,
A new one now doth claim its place;
And ere we soil its pure, white page,
We plead, O Father, for Thy grace.

In the bright year that now has gone,
Thy guiding hand has led the way;
And Thine unfailing mercies, Lord,
Have crowned us day by day.

Yet as we gaze upon the past,
Its leaves are marred by sin;
We feel defeated in the strife,
With foes without and fears within.

So, Lord, within the early hours
Of this new year, so pure, so bright,
We beg that Thou wilt hold our hands,
And guide our faltering steps aright.

Help us, O Lord, in joy or grief,
Within Thy love to dwell,
Content to know what'er befalls
Thou doest all things well.

O kindle in our hearts, dear Lord,
Thy holy flame of love,
And may we spend each passing day
In pointing souls above!

Now help us so to dedicate
Our every power to Thee,
That all with whom we daily meet
Thy saving truth shall see.

So may we labour for Thee, Lord,
Till years no more shall be,
Till we shall greet our blessed Christ
To spend with Him eternally.

—Selected.

Our Aim for the New Year

Soul Winning

WE are far down the stream of time; the ocean of eternity lies just before us. Dark, ominous storm clouds overhang the earth. A pall of gloom rests upon the world. The muttering thunders betoken a storm of unwonted fury. Signs everywhere tell us that probation's hour is fast closing, and our opportunity to rescue the lost, and save them from the impending indignation of Jehovah, will soon be in the past. How awfully solemn this time is!

Lost souls are everywhere. They live in the same street as we do, in the house next to us. Some sit in the church next to us unsaved. Some are in our homes. We do business with them, and mingle with them daily. They are our friends and neighbours, kind and sociable, but spiritually dead. This campaign means that we will go out and make a supreme effort to resurrect them to life eternal.

In view of the shortness of time and the uncertainty of life and the awful responsibility resting upon us to save souls, how can we eat, drink, and be merry when those we love and meet daily are unprepared for eternity? Shall we stand guiltless in the judgment if some of our neighbours and friends are missing, and we have made no real effort to bring the truth home to their souls?

Ponder this question:

"Suppose I were to see a blind man unknowingly approaching the brink of a high precipice, and I were to sit by without concern or any effort to warn or save him from certain death, would I not in God's sight be as guilty of his death as though I had murdered him outright? The death of a person, which might have been (but was not) prevented, is a terrible thing, but how about the preventable death of a human soul—perchance of many souls—for which God may hold me responsible?"

If my murder of another's body by neglect is an unspeakable crime, what shall be said of my murder by neglect of another's soul?"

Are there any souls within your reach who are spiritually blind and approaching an awful, yawning precipice, soon to step over into perdition? Are you doing all you can to save them? Are you doing anything to save them? If so, what? Here is another question we do well to weigh in the light of the judgment:

"Suppose that 'when the roll is called up yonder,' I am there myself, but that all through the eternal ages I am unable to find a single person who is there because of my having led him to Christ—how much will heaven mean to me?"

The joy of the redeemed will be in seeing souls saved in the kingdom of God. They will be our crown of rejoicing. My brother, my sister, are you a soul-winner? Have you brought a soul to Jesus this year? Do you know of any whom you have brought to Christ, and who will rise up in the Master's kingdom and call you blessed? If not, there is no time to lose. The gate to the city of refuge will soon be shut for ever. It is indeed time to work with haste.

I need scarcely stop to enumerate the many ways open to us to work for souls. Personal work, the circulation of literature, house-to-house work, missionary correspondence, and the holding of Bible readings are a few of the many ways open to us. Shall we not take hold and work as never before, ere the sun of human history shall set and it be eternally too late? G. B. THOMPSON.

"Let Us Consecrate Ourselves to the Proclamation of the Message"

IN a communication from Sister White some months before her death, signed with her own hand, somewhat tremulous with age, are found these words:

"Watch for souls as they that must give an account. In your church and neighbourhood missionary work, let your light shine forth in such clear, steady rays that no man can stand up in the judgment and say, 'Why did you not tell me about this truth? Why did you not care for my soul?'"

"Then let us be diligent in the distribution of literature that has been carefully prepared for use among those not of our faith. Let us make the most of every opportunity to arrest the attention of unbelievers. Let us put literature into every hand that will receive it. Let us consecrate ourselves to the proclamation of the message, 'Prepare ye the way of the Lord, make straight in the desert a highway for our God.'"

Second Week

Our Golden Opportunity

Opening Exercises.
Reports of Labour.
"A Twofold Blessing."
"What Others Have Done."
"What We Can Do."
Plans for Work.

A Twofold Blessing

WE are, under God, responsible for the salvation of our neighbours. We can not crawl into the ark alone. We must take someone else with us. The Lord blesses us that we may be a blessing. We keep only that which we give away, and that which we endeavour to keep and retain for ourselves alone we lose. The joy of heaven will consist largely in seeing some there whom we have been instrumental in leading to Christ. Most of the unnumbered redeemed from this earth will be there because somebody has led them to Christ. Think how sad and lonely you would be if through all the eternal ages you were unable to find a single soul in the new earth whom you had led to Christ.

In this work we also bring a blessing to our neighbours and friends. What greater blessing do you think you could bring than to place before those who are living in the hour of the judgment some of the stirring truths of the third angel's message, telling them that the Saviour is soon to return and gather home His people; and bidding them prepare for this great and glorious event?

This message is moving forward. Nothing under heaven can stay its progress. In the most simple and consistent manner, we can place before them literature prepared for the express purpose of giving the very information that we feel assured they need in order to prepare them for the events that are soon to come upon the earth.

Another year has rolled quickly by,—a year filled with the greatest and most momentous events of any year, perhaps, in the history of this cause. A storm cloud of war, the darkest and most terrible that ever appeared above the horizon, has darkened the earth. Millions of the best and most enlightened people of the earth are being mowed down by the cannon. Homes are being wrecked, widows and orphans are being multiplied by the tens of thousands, the most heartless and distressing scenes that the world has ever seen are being enacted. It looks like the suicide of civilization. We do not know where the end will be. At this writing the cloud is the darkest it has been. It has no silver lining. It is an ominous warning that the probation of earth's millions is drawing to an end. We shall not have the opportunity much longer to warn our neighbours.

It may be a cross to you now to work for your neighbours, but would you be satisfied if you never had another opportunity? If the curtain should fall and your days of missionary work were suddenly terminated, would you be glad? Should you be free from the blood of the souls of your neighbours, friends, and relatives, or should you long for one more opportunity in which to go to them with God's truth and place it in their hands? We believe there is a great amount of guilt that rests upon the church and upon us as individuals, because we have failed to do the work that we ought to have done. It seems that what we have failed to do in times of peace will now have to be done in times of great distress. G. B. T.

What Others Have Done

"ONE lady who has accepted the truth began work at once, and has been the means of encouraging five others to take their stand for the Sabbath. She was formerly an

active church worker, but will now aid our labours in following up the interest in the place where she lives.

"A lady of Liverpool, England, the wife of a doctor, who had been a reader of *Present Truth* for two years, expressed a wish to see a minister of our denomination, and her request was granted. In reply to the question, 'What topic do you desire me to discuss?' she said, 'the Sabbath.' After two and a half hours' Bible study, she there and then decided to obey. This was about four months ago, and she has since been faithful, worshipping at our little church at Seaforth. After some careful instruction from one of our sisters, she was baptized."

What We Can Do

HOUSE-TO-HOUSE labour is the most effective, because it is systematic, and therefore covers the most ground with the least effort. Start with the simple methods of work if the church has had little experience in soul-winning efforts. The envelope plan of lending tracts is a simple one and has proved fruitful in results.

All kinds of literature can be used in house-to-house work, and so varied an assortment as we have provides something for all classes of people.

Missionary correspondence should be used to reach any sparsely settled districts there may be near the church. These are difficult to reach in any other way, and are therefore often left unwarned, when, through missionary correspondence, many souls might be reached.

Our absent relatives and friends may be reached by missionary correspondence, and by this means we may introduce our literature into homes otherwise entirely closed to us.

Bible readings are a valuable method of labour, and every church should establish a Bible readings' class, where the members may be taught how to give such readings.

Let us not neglect Christian help work, the ministering to the needs of the poor, the sick, the sorrowful, the sinful; for thereby we shall find many souls longing for better things.

Every member should be a working member, and from the different lines of work every one can select

something he can do. None are excused from service.

"Satan uses the listless, sleepy indolence of professed Christians to strengthen his forces and to 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 preoccupy 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."

Third Week

In the Day of God's Power

Opening Exercises.

Reports of Labour.

"A Willing People for God."

"The Call of the Hour."

Poem: "Sow Beside All Waters."

"An Interesting Experience."

Plans for Work.

A Willing People for God

1. IN carrying forward His work on earth, by what power has the Lord decreed it shall be done? Zech. 4:6.

2. To whom belongs all power? Ps. 62:11; Matt. 28:18-20.

3. When God's cause is in need of means, why is it consistent that He should ask men for liberal gifts? Deut. 8:16-18.

4. What characteristic has been manifested among the people on special occasions when a great work was to be done for God? Judges 5:1, 2; 2 Chron. 17:16; Ex. 36:3, 6.

5. What will again be manifested as the gospel is closing in the day of God's power? Ps. 110:3.

6. Describe the scene of activity in giving the last warning message as portrayed to the Lord's servant in visions in the night.

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. . . . Hundreds and thousands were seen visiting families, and opening before them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the

truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God." —"Testimonies for the Church," Vol. IX, page 126.

7. Just before the end, what movement represented by an angel did the prophet John see going on in the earth? Rev. 18:1.

8. What is said as to how this light, largely, is to radiate everywhere?

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

9. As we go forth with literature, filled with precious truth for this time to enlighten the people, what is it our privilege to experience? Micah 3:8, first part; Isa. 41:10; Joshua 1:9.

The Call of the Hour

IN past ages the work of God has not always had a calm sea on which to sail, nor has public opinion always been uniform toward it. Against the early church, persecutions were periodically waged. Oftentimes many would be dragged to wretched prisons or put to a cruel death. After thousands had perished, there would follow a sudden change for the better. The believers would be granted liberty to preach the gospel, and public opinion would lean towards Christianity.

During the Reformation the progress of the gospel seemed to advance and recede in waves. It was not one steady onward march, but a siege and a battle, and then growth and a forward movement.

So has it been in the preaching of the third angel's message. There has been a mighty forward movement, and an apparent recoil, and then a still greater advancement, pressing the battle into new fields, and planting the standard of the commandments of God and the faith of Jesus in unentered regions.

Surely the pendulum of public opinion has swung far toward this people, and in favour of giving consideration to the third angel's message. In this respect the last twelve months can only astonish the most

ardent believers in this world-wide message. Many are coming to our ministers, with anxious faces, asking what this greatest of all wars can mean. Is the end of the world at hand? Is this great battle the Armageddon spoken of in the Apocalypse? What is the next event to take place, foretold in prophecy?

The public press, too, was never so favourable to our message as now. Many of the leading daily papers are giving us large space, and are desirous of printing what is supplied to them on current topics. They urge our men to write on the war situation as outlined in prophecy. The public is buying our literature at a rate never imagined possible until recently. Our own people are being aroused to missionary activity. Never before in the history of our work has the tithe aggregated so large an amount. The mission offerings for foreign fields were never so liberal as now. Our schools are filled to overflowing with students desiring to enter the Lord's service. This is truly the Lord's doing, and "it is marvellous in our eyes."

But when God stirs things, it is time for His people to gird on the armour and to prepare for the struggle. Now is the time for winning souls to Christ and for gathering funds for the support of those in the field. Never did we need men and means with which to prosecute this work as now. Schools must be established in these heathen lands for the training of workers. Printing plants must be equipped, capable of supplying the many millions with literature laden with the truths of the third angel's message. Dispensaries and hospitals must be opened for the sick and suffering.

Now is the day of opportunity for gathering the treasures of the Gentiles for the Lord's work. The people are stirred as never before in our day, and we must account to God for our doings. His promises are on our side, but their fulfilment depends much on our faith and our activity. God has all things in readiness to push His work rapidly. The call of the hour is, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee."

I. H. EVANS.

"WE are made happy by what we are, not by what we have."

"Sow Beside All Waters"

On the barren, stony soil
Sow the gospel seed;
Sow with unremitting toil,
Sow 'mid thorn and weed.
Sow in hearts where it seems in vain,
Deeply dyed with sin's dark stain;
Sow in hearts laid low by pain,
Sow in hearts that bleed.

In the sunshine or in storm
Sow, yes, sow it still;
In the evening as at morn,
Every moment fill.
Sow for harvest time is near
When the Reaper will appear;
Sow though skies be dark or clear,
Sow when winds are chill.

Sow beside the water's edge,
All along the way,—
In the highway, by the hedge,
Sowing day by day.
Sow though weary be your feet,
Sow, for swift the moments fleet;
Sow in field, in lane, in street,
Sow, yet ever pray.

Where a human soul doth live,
There with patience sow,
Trusting God the rain will give
Causing it to grow.
Sow where seed was sown of yore,
Though no sign of fruit it bore;
Sow where none have sown before,—
Sow where'er you go.

Sow wherever hearts are sore,
Where in gloom they weep;
Sow the seed yet still the more
Should other sowers sleep.
Onward let your watchword be,
Sowing for eternity;
Golden grain you soon will see,
And with gladness reap.
PEARL WAGGONER.

An Interesting Experience

THE following item, showing how immediate was the response to the strivings of the Spirit of God, may be of interest to the readers of this paper:

A sister at Southport, England, who had recently been converted to the third angel's message and appreciated its preciousness, began to pray for her sister who was then living at —, that she too might in some way be brought into contact with the same message. Her prayers were duly recorded in heaven, and this is how the answer came: Scarcely a week had passed after she had registered a vow to pray for her sister, when the latter became ill. The doctor was called in, and prescribed rest and change of air, preferably at the seaside. As Southport was as near, or nearer, than any other such place, but especially because her sister was living there,

she elected to go to Southport. Of course her sister brought her to our meeting on Sunday evening. It so happened that the subject was the Sabbath question. The Spirit of God used the arguments presented to bring deep conviction to the soul of the visitor. After one week of severe mental conflict—for her love for her mission at —, in which she took an active part, was very strong—she decided that the claims of God and of His law must be paramount. And so deciding, she forthwith began at Southport the observance of God's rest day. Having found employment, she was under no necessity to return to —. It is remarkable that when she left that place a dear friend said, "The Lord is with you; maybe He is sending you away from — that you may receive more light."

Fourth Week

"Christ Our Example"

Opening Exercises.
Reports of Labour.
"Even as He Walked."
"An Encouraging Experience."
Poem: "Live the Truth."
Plans for Work.

"Even as He Walked"

1. WHAT does Christ say His followers should do? 1 John 2:6.

2. How did He walk?

"The example of the Saviour should inspire us to put forth earnest, self-sacrificing effort for the good of others. He came to this world as the unwearied servant of man's necessity. Love for the lost race was manifested in all that He said and did. He clothed His divinity with humanity, that He might stand among human beings as one of them,—a sharer of their poverty and their griefs. What a busy life He led! Day by day He might be seen entering the humble abodes of want and sorrow, speaking hope to the downcast and peace to the distressed. This is the work that He asks His people to do to-day. Humble, gracious, tender-hearted, pitiful, He went about doing good, lifting up the bowed down and comforting the sorrowful. None who came to Him went away unhelped. To all He brought hope and gladness. Wherever He went, He carried blessing."

"Testimonies for the Church," Vol. VII, page 221.

3. How did He labour for the people?

He visited them in their homes. Luke 10:38-42. He worked for them personally at night. John 3:1-21. He worked with them personally during the day. John 4:5-30.

4. Of what was the work of Christ largely made up?

"The work of Christ was largely made up of personal interviews. He had a faithful regard for the one-soul audience. From that one soul the intelligence received was carried to thousands."—"Testimonies for the Church," Vol. VI, page 115.

5. How did Paul labour?

Publicly and from house to house. Acts 20:17-21.

6. Why has Christ redeemed us?

"Christ's followers have been redeemed for service. Our Lord teaches that the true object of life is ministry. Christ Himself was a worker, and to all His followers He gives the law of service,—service to God and to their fellow-men. Here Christ has presented to the world a higher conception of life than they had ever known. By living to minister for others, man is brought into connection with Christ. The law of service becomes the connecting link which binds us to God and to our fellow-men."—"Christ's Object Lessons," page 326.

7. In what can we never be saved?

"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.

8. When should we engage in personal work?

"When the storm of God's wrath breaks upon the world, it will be a terrible revelation for souls to find that their house is being swept away because it is built upon the sand. Let the warning be given them before it is too late. We should now feel the responsibility of labouring with

intense earnestness to impart to others the truths that God has given for this time. We can not be too much in earnest.

"The heart of God is moved. Souls are very precious in His sight. It was for this world that Christ wept in agony; for this world He was crucified. God gave His only begotten Son to save sinners, and He desires us to love others as He has loved us. He desires to see those who have a knowledge of the truth imparting this knowledge to their fellow-men.

"Now is the time for the last warning to be given. There is a special power in the presentation of the truth at the present time; but how long will it continue?—only a little while. If ever there was a crisis, it is now."—*Testimonies for the Church*, Vol. VI, page 16.

An Encouraging Experience

THE following interesting experience was sent to us by one of our correspondents at the General Conference office:

"A timid sister was asked to go out and distribute tracts. She did not want to go, but finally went. While out, she came to a large house in her territory where a lady was just coming out of the door to get into a car. She went up to her, put a tract in her hand, and hurried off. The lady took it, read it, and gave it to her husband. The husband read the tract, and through it decided that he must keep the Sabbath. The tract was on the "Mark of the Beast."

"Now this man is a millionaire. The next Friday he told his work-people at his large factory that there would be no work done the next day, but they were to come in their best clothes, as he had something to say to them. When they came on Sabbath morning, he read the tract to them, and told them that from henceforth he was going to keep the Sabbath; that they would be given the two days off each week, but that instead of paying them less, he would raise the wages of each by one dollar [4s. 2d.]. He said that if any of them felt impressed to keep the Sabbath, he would be very glad.

"Then he started out to find some people who kept the Sabbath. He found our meeting and attended,

arriving just as they were calling for donations for tracts for free distribution. He asked how many of the tract, "Mark of the Beast," they could use, and someone said he could use one hundred. This man said he would pay for them and two hundred more. Then others said they could use a hundred, and he said he would pay for them all, so they ran it up to four thousand. He is now supporting a tent effort in Chicago.

"This fulfils what Sister White has said, that if we would work the cities, men of means would accept the truth and give of their wealth to help the work. How happy that poor, timid sister must feel that she did go out." We also learn from this experience that we should pass none by, but give all an opportunity to hear the truth.

Live the Truth

The years of this lifetime are bearing
Us on to eternity's shore,
The blessings we daily are sharing
Are ours to enjoy or ignore.
We all have a work to accomplish,
Each one some position to take,
Some talent to use in God's service,
A truth to uphold for His sake.

Adrift with the tide of opinion,
Pressed on in the wake of the throng,
While popular creed holds dominion,
And right yields in weakness to wrong;
Not thus would I carelessly mingle;
But stand for the right, though alone,
With a heart and a purpose yet single,
Christ's every example to own.

Compliance with error can never
But lead to delusion and blight;
The soul that is steadfast for ever
Shall win in a glorious fight.
What then though temptations surround
us,
And voices condemn or deride?
No tongue or device can confound us
With God and His Word on our side.
ANNIE L. HOLBERTON.

"If we do not plant knowledge when young, it will give us no shade when we are old."

LEADER'S NOTE.—There has been no missionary programme provided for the fifth Sabbath of this month. We are asking each society to furnish its own programme for this day, selecting such matter as will be of special interest to all. If carefully prepared, we are sure that a profitable meeting will be the result.

Missionary Volunteer Programmes

First Week

The New Year

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: John 11: 11.
Hymn.
Reports of Labour.
Essay: "My Aim for the New Year."
"A Profitable New Year."
"A Year of Faithfulness."
"Success in Failure."
"A Gentle Hint."
"A Christmas Visit to the Blind Asylum in Stockholm, Sweden."
Hymn.

LEADER'S NOTE.—"My Aim for the New Year." This subject should be presented in the form of an essay by one of the members. If thought best, two could be chosen to write on this subject, a young man and a young woman, each to occupy about five minutes in presenting the subject. The poems should be committed to memory and recited. The other matter for this programme would also be more effective if talked rather than read. In order to do this acceptably, at least a week should be given for preparation.

A Profitable New Year

WE made many failures in Christian living during 1915. We have resolved that 1916 shall be a year of victory and progress. It is well that we form good resolutions, but we must remember that of ourselves we are no stronger to carry out our good resolutions than we were at the beginning of 1915. We shall succeed this year better than last only as we are more consecrated, and rely more fully upon divine help. We may make the failures of the past stepping-stones to success in the future, if we will but learn from these failures the lessons which God desires to teach us. The great lesson is that of our own weakness and insufficiency.

Our motto, as expressed by the apostle Paul, should be: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus," Phil. 3: 13, 14.

It is for us as expressed by the poet,

To forget the thing that binds us fast
To the vain regrets of the year that's past;
To have the strength to let go our hold
Of the not-worth-while of the days grown
old.

Then, having done this, it is our
privilege,

To dare go forth with a purpose true
To the unknown task of the year that's
new;
To help our brother along the road
To do his work and lift his load;
To add our gift to the world's good cheer,
Is to have and give a happy year.

A Year of Faithfulness

THE life of Joseph not only forms one of the most thrilling and interesting biographies ever written; but since the whole is recorded for our learning, we shall find it helpful in the building up of a perfect Christian character to study the experiences of this chosen servant of the Lord, and the way in which he met them.

One of Joseph's characteristics was faithfulness. Sent on a journey of over fifty miles to Shechem, to enquire of his brothers' welfare, he arrived only to find that they had gone fifteen miles farther away. How many a boy under similar circumstances,—weary, footsore, hungry, and with the certainty of meeting jeering words and unkind treatment,—would have thought his duty fully done, and returned home with the message that the brothers had gone to Dothan. Not so Joseph! At the risk of his life, as it afterward developed, he "went after his brethren."

In Potiphar's house the same characteristic was more fully developed. Because of his faithfulness, the Lord was with him, and not only blessed him, but for his sake blessed his master's house also. Though he was raised to a position of honour in Potiphar's house, Joseph did not forget God, and the duty he owed to Him. In the hour of temptation he plainly declared his allegiance to God, and was faithful to His law, even though he was cast into prison as the result. But prison or palace was all the same to Joseph. The honour and faithful service that he owed to God had first place in all his thoughts. There was opportunity for faithfulness in the prison. And

when Joseph was given charge over his fellow-prisoners, he won their hearts by his kindness, and made known to them the name of the Lord.

At last Joseph was called from his dungeon to the palace of the king. The imprisoned slave was not afraid to speak before this heathen monarch of the God in whom he trusted. Modestly, quietly, yet faithfully, he witnessed to the power and goodness of the God whom he served.

If Joseph had been unfaithful as a child, if he had slighted his duties, if he had failed to witness for God in his daily life during all the years of his service for Potiphar, and in the prison, he would, no doubt, have found a hundred excuses for failing to witness for Him before Pharaoh. But while he was a child in his father's house, he loved God and hated evil. As a youth, he was faithful in the work required of him. When he was sold as a slave, he still trusted in God. In Potiphar's house he was loyal to Him. In prison he honoured Him. Before Pharaoh he glorified Him. Because of this, God could exalt Joseph, and place in his hands an important work.

Josephs are needed now. There is a great work before every one who will give God the first place in his thoughts, who will trust Him in every experience that comes, and will bear loyal witness to His love, not only in words, but by the convincing testimony of a pure, upright, and faithful life.—*Selected.*

Success in Failure

"A young art student, who had just finished a picture, declared, with tears in her eyes, that it was 'another awful failure!' Just then the instructor, seeing what she had done, took a brush and palette, and put a few quick strokes of light here and there; and lo! the 'failure' was a thing of beauty. The young woman learned to put the finishing touches to her own 'failures,' and they won prize after prize.

"There are many failures which are but unfinished successes. Wherever you go, men will tell you that their greatest achievements are the golden crowns, built by perseverance, on pyramids of seeming failure."

A Gentle Hint

All over the country on New Year's Day
Good resolutions are given away.
There are more than enough for every one,
You can have a good measure, a peck or a
ton.

Take a dozen, my laddie and lass,
But handle them gently, they're brittle as
glass.
If you care for them daily, it will not be
long
Before they'll be growing quite hardy and
strong;
And when they are older, they'll take care
of you.
For then they'll be habits, and good habits,
too.

—Anna M. Pratt.

A Christmas Visit to the Blind Asylum, in Stockholm, Sweden

A True Story for the Children

WHEN I was nearly twelve years old, I was living at a boarding-school in Sweden. One of our teachers proposed that we, eight little girls, visit the Blind Asylum on Christmas morning, taking presents to the blind.

We all agreed with pleasure. I had a playhouse full of lovely things, and decided to take my much-loved red velvet parlour set, sofa, chairs, table, bureau, doll, etc. It was all that I could carry. Each carried their own parcels.

We called our teacher Auntie Mina, and a dear Christian teacher she was.

So, early the next day we dressed warmly, and, with our presents, walked over the hard, snappy snow for about two and a half miles, talking of the joys and sorrows of the poor blind girls and boys, and of our dear Saviour when He was a child.

We felt no cold, but were very thankful that God had given us eyes to see, and so many undeserved blessings.

At last we reached the large building, and were shown into the rooms where the boys and girls were. After having seen them all, we decided to whom our presents should go.

How well we were repaid when we saw the joy we had caused. O, I am so glad to think that in heaven and in the New Earth all will see.

I think we ought to be very kind to those more unfortunate than ourselves, and may the dear Lord help us to so live that we may see the lovely Jesus, and the beautiful things that He has prepared for those that love Him.

LINA HALL.

Second Week

A Call to Consecration

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill: 1 Thess. 4: 13.
- Hymn.
- Reports of Labour.
- "The Secret of a Victorious Christian Life."
- "Milton's Resolutions."
- Poem: "The Two Paths."
- Five Minute Exercise on Reading Course Book. (Questions for week ending January 8.)
- Hymn.

LEADER'S NOTE.—As this is Young People's Day, when a special service will be held in the church in the interests of the young people and their work, it seems fitting that the missionary volunteer meeting on this day should take the form of a consecration service. The instruction by Miss Erickson ought to prove very helpful. This could be divided at its sub-heads and the different parts given out to good readers beforehand. It will be noticed that we have inserted a new item in the programme; namely, a five-minute exercise in which the questions on "Thoughts on Daniel," as found on the Reading Course slip, can be asked by the leader. This will help to keep all the members up in their reading, and will also add interest to it.

In the societies where the children have a separate meeting, they should go out before this exercise, as their Reading Course book is different. The officers should do all in their power to encourage the members to keep up with the reading of the portions assigned in their Reading Course books. The item "Milton's Resolutions" is designed especially for the children.

The Secret of a Victorious Christian Life

A Call to Service

WE are living in the greatest of all ages, for the end of all things is at hand; and you, dear young people, have "come to the kingdom for such a time as this." There is plenty for all to do. There are great opportunities for service for each one of you, for—

"The work that centuries might have done
Must crowd the hour of setting sun."

Soul-winning is the greatest need of the world to-day; it is the greatest work to be done; it is the greatest opportunity before young men and women. And to all young people the Master is saying, "Follow Me," and I will make you fishers of men."

"Follow Me." That is the call of the hour. In the past, many young people have blindly refused to seize their opportunities; what will you do with the greater one lying before you? Will you follow the Saviour

in making the salvation of this lost world the first business of life? He gave up heaven and all its comforts, and came here to live and die, to pay the price of man's salvation, and to show each one of us how to live and how to serve his fellow-men. And ever since He returned to the Father, He has been pleading the cause of this lost world. To follow in this last great soul-winning campaign is the best investment any young man or woman can make of life. Angels would gladly do the service mapped out for man, regardless of sacrifice; and yet some who profess to follow the Master do such negligent, slipshod work that if a prosperous business man used the same careless methods and worked no more zealously, he would go into bankruptcy in a very short time. Such soul winners can not succeed; they are bound to fail. But those who follow the Master are fishers of men. That is the inevitable result; for Jesus says, "Follow Me, and I will make you fishers of men." If the result is not forthcoming, the disciple is failing in some particular to follow his Master. Amos R. Wells puts it this way: "A Christian who is not making other Christians is as much a contradiction in terms as a fire that is not heating and a flame that gives no light."

A Call to Follow Jesus in Bible Study

"Follow me," says the Master; but you must study your Bible to know how to follow Him. Jesus knew the Scriptures, and with the shield "It is written," He could protect Himself from His enemies' attacks; and to us He says, "Ye shall know the truth, and the truth shall make you free." He commends us to "search the Scriptures"; and just before His crucifixion, the burden was still resting heavily on Him, for He prayed, "Sanctify them through Thy truth: Thy Word is truth." You can not be a strong Christian without personal Bible study. As some one has said, "Weak Christians own Bibles, but feed on newspapers." Neither can you be a successful personal worker without being a Bible student; for the Bible is the sinner's guidebook, and the Christian worker must know it. Cut an army off from its supplies, and it can win no victories; cut a Christian off from his Bible, and he is bound to be defeated in life and in service. Every com-

munity—your community—greatly needs young men and women of whom it can be said, "Ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." It needs young men and women who are determined to live the Bible before others, and determined to be able to point out to others the way of salvation.

A Call to Follow Jesus in His Prayer Life

"Follow Me," says Jesus; and those who study His life that they may follow, find that He spent much time in prayer. Personal Bible study and secret prayer are inseparable. In this strenuous age, the follower of Jesus must find time to pray. Daniel, the prime minister of Babylon, found time to pray. Three times each day he met his God alone. All that the men asked Daniel was that he stop praying for thirty days. How many Christians have stopped praying for years when the only lions in the way were carelessness and spiritual laziness! But with Daniel it was different. He knew his God. He had met Him alone often. He regarded that appointment with God as the supreme privilege of his life, and he chose rather to be cast into the lions' den with God than live in the palace without Him. "Our victory over self and sin or other souls or over difficulties and impossibilities," says R. F. Horton, "depends on the free and unhindered union with God by which we become willing instruments. And that union is the result of continuous prayer." Victorious Christians in all ages have found time to pray. Think of Luther, Livingstone, Whitefield, Knox, Moody, and hundreds of others.

If chosen men could never be alone,
In deep midsilence open-doored to God,
No greatness ever had been dreamed or done.

Prayer is the greatest power in the universe. It is the secret of the victorious Christian life; and God's greatest agency for winning men back to Himself is the prayer of other men.

Then why do we do ourselves this wrong,
And others, that we are not always strong,
When with us is prayer?

A Call to Follow Jesus in Everything

You who long to be successful workers for Christ, are you striving to follow Him daily in your own home? Do you there live to bless others as

He did? Despite toil and disappointment and unpleasant experiences, are you always cheerful, kind, and helpful? Have you strength enough to keep sweet when petty annoyances come thick and fast? This means self-denial. It is the transformation spoken of in Rom. 12:2. But Jesus says, "If any man will come after Me, let him *deny himself*, and take up his cross, and follow Me." The path that our Master trod was a path of self-denial; it led through Gethsemane, but it is the only way that leads to victory; so He says to each one of us, "Follow Me." Then strive to follow Him so closely that "those who know you and do not know Him will want to know Him because they know you." Pray, with the great and good Whitefield, "Lord, make me an extraordinary Christian," that when the Father looks down from heaven and His loving eyes follow you about your home, in the school, in the office, see the work you do, the books you read, the songs you sing, the clothes you wear, the way in which you represent your Saviour to your neighbours and friends, He may say, This is my beloved child in whom I am well pleased.

MATILDA ERICKSON.

The Two Paths

Two paths there are through which all mortals go;
This leads to bliss, and that to endless woe.
The way that leads to misery is broad,
A smooth, a pleasing, and a flowery road,
With company 'tis crowded every-where—
The rich, the gay, the witty, and the fair.
Ah! fondly blinded, whither will they run?
Why in such headlong haste to be undone?
See how they press death's ample gate to win;
How heedless of the flames that glare within.
But there's another unfrequented way
That leads to life and love and endless day.
Its strait and thorny path, as on you go,
Will every moment more delightful grow.
To tread this narrow road, no labour spare,
For heaven and holy souls, and God Himself, are there.

—Selected.

"NOT wealth, but the ability to meet the difficult conditions, is the measure of a man."

Milton's Resolutions

"THERE she comes, mother; let me catch her," and Milton ran to meet Aunt Alice.

"Happy New Year, Milton!"

"Happy New Year, auntie!"

The two voices were almost together in their greetings, and each insisted they had caught the other. They exchanged New Year greetings, then began to talk of plans for the day, for Aunt Alice had come to make a little visit.

"Well, Milton, I suppose you have made many good resolutions already this morning?" she asked of the restless boy after a time.

"Why, can I, auntie? I thought I was too little."

"Not a bit of it," laughed auntie. "Only you must not make too many, nor make them for the whole year." Then she turned to his mother with a twinkle in her eye. "Do you remember, sister, how we were always making resolutions, and how disgusted and discouraged we usually were at the end of the first week?"

"Yes, indeed! Once you felt so badly because you had been cross to me that you ran into the kitchen where mother was at work, and throwing yourself on the floor at her feet, buried your face in her dress, crying, 'O, mother, I never can be good. I do not want to be so bad, but something right in here'—laying your hand on your heart—keeps making me bad.' And you cried as if your heart was broken."

"Yes, I have never forgotten it, nor what mother said to comfort me. I think I will tell Milton; it may help him: 'It's only one day at a time. We do not have to be good for a whole year all at once. Just now, to-day, resolve to do your best. And to-morrow make a fresh beginning and a new resolve to do your best that day. Or, if you can not remember for a whole day, take each hour or each moment. It is all the time that belongs to us—the now—and it is in the now that we must do right.' It is a big help in keeping new year resolutions as well as in daily living, little laddie."

As Aunt Alice went up to her room, Milton turned to his mother:

"I'm going to try auntie's way. I'm going to make just three resolutions for to-day."

"And what are they, dear?"

"I'm going to mind quickly, not

answer back, and be good to sister Nell. Isn't that nice?"

"Yes, dear. Now run and play with her a little while; it will be lots of help to me."

And off he ran with the brightest face imaginable.—*Selected.*

Third Week

The Power of Influence

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Job 14:12.

Hymn.

"Extracts from the 'Testimonies.'"

"Influence."

Poem: "The Careless Word."

"Is Anyone Imitating You?"

"The Shadows We Cast."

Poem: "Trifles."

Five Minute Exercise on Reading Course Book. (Questions for week ending January 15.)

Hymn.

Extracts from "Testimonies for the Church"

"NO MAN can be independent of his fellow-men; for the well-being of each affects others."

"It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness."

"Every soul is surrounded by an atmosphere of its own, . . . an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected."

"Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure."

"If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed."

"Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the

circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing."

"The silent witness of a true, unselfish, godly life carries an almost irresistible influence."

"By revealing in our own life the character of Christ, we co-operate with Him in the work of saving souls."

"When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world."

"To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible."

"Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realise what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark."

"Frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence."

"We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father."

"His angels are appointed to watch over us, and if we put ourselves under their guardianship, then in every time of danger they will be at our right hand. When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world."

Influence

INFLUENCE is like electricity. We can see its working and feel its effects; but it is difficult to define it—to say that it is this or that. In general, we recognize two kinds of influence, positive and negative. Perhaps an illustration of each kind will best explain these terms:

A teacher of slum children wished to help her pupils to overcome their habits of fighting, stealing, and swearing, learned in the poorer districts of the city. Each morning she read or told the boys and girls a story of some one who had been tempted to do something of that kind, but who had not yielded to the temptation. The teacher always praised the overcomer, making him appear in the light of a hero. Soon her pupils began to leave off doing the bad things, and began to do the things which she pictured to them as being heroic. This teacher exercised a positive influence over her pupils.

A young woman was tempted to go to a dance. Her young friends who were going were not Christians, but she was. Finally she yielded to her friends' entreaties and went. Had she remained true to her convictions, her influence would have been positive. As it was, Christianity was cheapened in her friends' estimation; hence her influence was negative.

Perhaps nothing can give an individual more real pleasure than the knowledge that his influence is positive on the side of right. It is possible for influence to be positive on the side of wrong. The boy who leads his companions to smoke cigarettes has a positive influence, but it is on the side of wrong. No one may be so sure that his influence is right as the Christian.

To know that one's influence is detrimental, and yet be too weak to correct the condition, is torture indeed. The poor soul in this condition needs Christ to strengthen and to succour him. Our business as Christians in this world is to find such persons, and to point them to the One whose influence draws all unto Himself. Thus we work with Christ.

It is difficult for us to realise the value of influence. We leave impressions either for good or for bad upon every one whom we meet.

After our contact with persons, they go their several ways, and we never know how our lives have influenced them. Our influence is so great that we may lead a person to Christ or send him to perdition. If we spend our time leading souls to Christ, no one but God Himself can place the true value upon our influence.

B. B. DAVIS.

The Careless Word

'Twas but a word, a careless word—
As thistle-down it seemed as light;
It paused a moment on the air,
And onward then it winged its flight.

Another lip caught up the word,
And breathed it with a haughty sneer;
It gathered weight as on it sped,
That careless word, in its career.

Then rumour caught the flying word,
And busy gossip gave it weight,
Until that little word became
A vehicle of angry hate.

And then that word was winged with fire:
Its mission was a thing of pain;
For soon it fell like lava-drops
Upon a wildly tortured brain.

And then another page of life
With burning, scalding tears was blurred;
A load of care was heavier made;
Its added weight, a careless word.

How wildly throbbed that aching heart!
Deep agony its fountain stirred;
It calmed, but bitter ashes mark
The pathway of that careless word.

—Selected.

Is Any One Imitating You?

It seems that during the life of Daniel Webster, the great orator, his personality made so tremendous an impression that whole communities imitated him—his voice, his bearing, his gestures, even his facial expression. It may well have been so in the case of Joshua; for the Israelites served the Lord all the days of the great general, we read, and all the days of the men that had seen Joshua and the wonders God wrought through him.

"There is one thing you can not bury with a good man," said D. L. Moody, "his influence still lives. They have not buried the influence of Daniel yet; it is as great to-day as it ever was." Dr. Charles H. Vincent illustrates this truth with a sunset. When the sun sinks below the horizon, we say it is gone; but we are mistaken, for the sun has embodied itself in the plants and animals and in the bodies and brains

of men. Thus Joshua has gone, but his influence is living still.—*Christian Herald*.

The Shadows We Cast

EVERY one of us casts a shadow. There hangs about us a sort of penumbra,—a strange, indefinable something, called personal influence, which has its effect on every other life on which it falls. It is not like a garment; we can not take it off when we wish, or put it on when we desire. It is always present, pouring out from our life, as Miller says, "like a light from a lamp, like heat from flame, like perfume from a flower."

Unknown to us, we are always impressing others by this strange power that goes out from us. Many a life has been started on a career of beauty and blessing by the influence of one noble act. A striking illustration of the influence of a kind act occurred in a large city. A little newsboy entered a street car, slipped into a seat, and was soon fast asleep. A young lady sitting in the opposite seat noticed him as he lay there with bare feet, ragged clothes, his pinched, drawn face showing marks of hunger and suffering. Noticing also that his cheek rested against the hard window sill, she arose and quietly placed her muff under his head for a pillow. This act was observed, and an old man, nodding toward the boy, held out a silver coin. She hesitated a moment, and then took it. As she did so, more than twenty others gave something. Her thoughtful act created a wave of influence that reached all in the car.

If we would make our influence a benediction, we must call on the Spirit of God to do His work of grace in our hearts, casting out every evil, selfish desire, and filling them with the love of Jesus.—*Hattie Abbott*.

Trifles

O, if we knew how much we do
Of good or ill, when we know it not;
How we brighten or darken another's lot
By the merest chance or a word or glance,
We would be wiser, and kindlier, too.
If we but knew how the tasks we slight
From day to day shut our souls away
From peace and perfection and truth and
right,

Would we not use a deeper care?
Would we not spend more time in prayer,
That we might give the more earnest heed
To thought and action and word and deed?
Would we not, if we knew how much we do?
—*Eugene Rowell*.

Fourth Week

A Missionary Council

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Eccl. 9: 10.
Hymn.
Reports of Labour.
"Does It Pay?"
"In the Heart of Africa."
"What It Costs to Become a Christian in India."
Poem: "Is It Nothing to You?"
Five Minute Exercise on Reading Course Book. (Questions for week ending January 22.)
Hymn.

LEADER'S NOTE.—The success of this meeting will depend largely upon the manner in which the various items are rendered. Each speaker should make the portion assigned him his own, and talk it in a clear, distinct voice which can be heard by all present. To enable them to do this, see that each one has a copy as early as possible, and not later than one week before the date of the meeting. If possible, have one or more rehearsals. This discussion on missions should prove very interesting and helpful.

Does It Pay?

Chairman's Opening Remarks:

We have met together to-day to consider a very important question, that of foreign missions. There seems to be some difference of opinion, and yet I am sure that every one is conscientious in his convictions. This council has been called so that we can discuss the subject together. I trust that you will all feel free to give, not only your own opinions, but also those of others with whom you have talked. If difficulties have arisen in the minds of some, perhaps other members of the council can throw light on the point in question.

First Speaker:

I am interested in foreign missions, and feel that all should help, but do you not think that we are already carrying heavy burdens? Are we not doing our share? Should not others be doing something?

Second Speaker:

Others are doing little enough to be sure, but more perhaps than we realise, and to us God has entrusted a very precious and important message, which He is urging us to give to every nation, kindred, tongue, and people. Do not let us be selfish. With half a world, or more, of needy fellow-men to whom we might bring the joyful news of God's salvation,

shall we rest languidly upon our oars, and think we are doing our share?
Third Speaker (Chairman):

What is your idea of women going to heathen countries, such as India, China, Japan, Korea, and the islands of the sea? Some people, I understand, do not favour the idea.

Fourth Speaker:

As a matter of fact, lady missionaries are usually as safe in the mission fields as anywhere else. They seldom meet with opposition or rudeness, but are able to live quietly among the people. The women and children gather round them, grateful for the sympathy they so seldom receive from any one else. Are lady missionaries to hold back and suffer their fellow-women to continue in despair because of the discomfort and possible danger to themselves, which going may involve? If the women in Christian lands do not help them, who is to help them? In many lands the men can not reach the female population at all. May God move upon the hearts of many Christian women to carry the gospel of salvation to the women of heathen lands.

Fifth Speaker:

I realise how much the poor heathen need the gospel, but we have so few labourers that it seems almost impossible to spare any, and then, too, I understand that the treasury is empty. Some women would be glad to give their lives to this work, but do not have the means to pay their own expenses. What is to be done? Should the conference use the little it possesses to send the gospel to heathen countries?

Sixth Speaker:

I wonder if the angels of heaven felt that they could spare Jesus away from the Homeland to a strange country? I fear that if we had been there we would have said that He could not be spared. But friends, no nation was ever yet the poorer for obeying God's commands. Withhold your money, withhold your workers, and your conference and church will be poorer. Give out the money, give out the workers, and you will be richer, I am sure.

A native pastor was once urging his congregation to give liberally for missions. At the close of the service one of the deacons remonstrated with him, and told him that he would soon

kill the church if he went on like that. To this the old coloured minister replied, "I hab neber seed a church dat died tro giving. If I did, den I would get up and say, 'Bressed am de dead dat die in de Lord, from henceforth.' Bredren, dat church would be dying in a good cause."

Let us be liberal, and give of our workers and means that those who are in darkness may be brought out into the light of the everlasting gospel.

Seventh Speaker (Chairman):

Some people are under the impression that the native Christians are hypocrites. What has been your experience?

Eighth Speaker:

Some of them are no doubt, but are all Christians in our own country everything that they ought to be? It is very sad and very wrong for professing Christians who are living in comfort and who have never done anything for Christ, to talk thus of brethren and sisters in heathen lands, whose lives put theirs to shame. Some of our island missionaries say that many of the native Christians are more conscientious than some professing Christians in civilised lands. Why, many of them have gone cheerfully to torture and even death, singing the praises of God with their dying breath. A Brahmin woman accepted Christ as her Saviour. Her friends forsook her, persecutors threatened to burn her home, and destroy every thing she had, and to drive her from the village. Facing the loss of all things for having accepted Christ, she exclaimed, "What does it matter if I lose all these things? I have found the Saviour and that is enough."

Ninth Speaker:

There is another thing which should be considered. I have noticed that many missionaries lose their lives every year because of the unfavourable climates. There are so many diseases peculiar to those climates, and many of our best workers are cut down by them. It seems a pity that this should be so, and for savages too.

Tenth Speaker:

Yes, this does indeed seem sad, but should we not think first of the precious souls? The missionary will be raised at the coming of Christ, and will receive the gift of eternal life, but the heathen die with no hope of

future happiness. And people are continually going to those dreadful climates to enrich themselves with temporal possessions, and may not a few of God's people be spared to go and enrich others with eternal blessings? Many of the people whom you think are such savages are very intelligent and civilised, but they do need the gospel, and those who really are savages need the missionary most, do they not?

Eleventh Speaker:

Yes, it is certainly true that the heathen do need missionaries to help them, and I sometimes feel that I would like to go out to some of the needy fields, but do you not think that by remaining at home I can stir up others to go? or earn money to send several missionaries in my stead?

Twelfth Speaker:

At first this may seem reasonable, but on second thought, do you not think that the best way to stir up others to go is to set the example yourself, if it is possible? There are many Christians who really can not go, for many reasons, who can be stirred up to support the loyal and self-sacrificing men and women who are willing to go.

Thirteenth Speaker:

It is true that many are prevented from going away from home, but do not take it for granted that you can not go. The Lord Jesus did not come to this earth because He had nothing to do in heaven. He came because He wanted to save us, and this is the motive that should actuate us in all our work, is it not? The missionary societies do not send out as missionaries those who have *nothing else to do*. The very fact that a person is busy in the home field, and that the Lord is blessing his labours, might be one of the mission board's strongest reasons why he should go to a foreign field. The mission board always chooses those who have been active missionaries at home. I think the questions we should ask are, "Where am I needed most? Where is there most to do?" The vineyard is large, and the Lord is calling for labourers. Do not let anything keep us from the work of soul-saving. The time to work is now, for soon the night cometh, when no man can work. I feel that we should do all we can to interest ourselves and others in foreign missions. We can all do much to help.

Fourteenth Speaker:

I am so glad to have had the privilege of being present at this meeting to-day. When I came to the meeting I did not realise the responsibility which was resting upon us. I thought that the heathen might get along very well with their own religions, but my feelings have been entirely changed by the discussion to-day. In future, I will do all I can to help support the missionaries in the field, and if the Lord shows me that my services are needed in any foreign country, I will say, "Here am I, send me."

Chairman's Closing Remarks:

I feel very thankful for the good spirit that has prevailed here to-day. I believe that we shall all leave this meeting with a truer sense of our responsibility than we have ever had before. If we could only see as God sees, and love as God loves; if we could only realise what it means to leave our fellow-men in darkness, we should be filled with horror, and from all sides Christian men and women would be offering themselves for service. Every church would have its representatives in one of these dark countries, that we know are calling for the light which we can give them.

May the Lord help each of us, individually, to be faithful, and to realise that some may go, most can give, and all can pray.

In the Heart of Africa

"ETHIOPIA shall soon stretch out her hands unto God." Ps. 68: 31. That is true to-day. Why, these people will come running thirty, forty, and even hundreds of miles to our mission station to beg of us to come out and start a school! They bring a message that the chief has sent them. They can not be made to understand that our workers are limited. If we can not help them they think it is because we will not. . . .

Many of the girls came and wanted to go to school. In some cases they were persecuted by their parents; but we finally succeeded. One of these is now a teacher in the mission. I do not think there is any European girl who could do better.

We now have fifty-six who have been baptized. We feel very proud of this after six years of school work.

When I was going away, the tears flowed down the cheeks of those

natives. They said, "We do not want you to go away and leave us; we will miss you so much." It was hard to leave them. I love those people. A. A. CARSCALLEN.

What It Costs to Become a Christian in India

ONE of our lady workers in Lucknow, India, was telling me some of her experiences. One young woman had been studying the Bible for about a year. When she commenced this study she was reading the Koran, but as the study continued, she gave up the Koran. One day she came to our missionary and said, "I believe that Jesus Christ *did* die for me, and although my people do not believe it, I do." And she said, "I prayed to Him last night." That gave our worker courage and hope, so she continued studying with the woman. Finally she came to the question of baptism. This is the greatest test, because it is a public announcement that one is a Christian. The Mohammedans are persistent in their warfare against Mohammedans who have been baptized. This woman had a little baby in her arms, and she had a mother whom she loved very much.

She said, "If I am baptized I shall have to leave home. Here is my baby. I can not take my baby with me, and I do not see how I can give it up, and then what shall I do about my mother? My marriage cost her three thousand rupees. If I leave her, I am afraid it will cost her her life."

We knelt down and had a season of prayer. Her case has not been settled yet. Her parents have burned her Bible. She loves Christ in her heart, but she has not the courage as yet to make an open profession.

The misery that goes on in the zenanas is simply terrible. Forty million women are shut away from the world. All they have to do is to think about themselves and their own work. They get sick. They get distorted views of life, and oftentimes they commit suicide. No man can help them. Do you not see a field of opportunity that opens up there for Christian women? I have asked God many times to make my little girl a missionary. I want her to spend her life in those homes trying to help those poor unfortunate

women who know nothing of the truth. They are purchased by the blood of Jesus Christ, and have a claim upon our lives. When I look into faces of young women who are well and strong, I feel like saying to them, Get a training for God's work, and throw yourselves into the great cause of trying to seek and to save that which is lost. J. L. SHAW.

Is It Nothing to You?

Is it nothing to you, O ye Christians,
That millions of beings to-day
In the heathen darkness of China
Are rapidly passing away?
They have never heard the story
Of the loving Lord who saves,
And "fourteen hundred every hour
Are sinking to Christless graves."
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in China are dying unsaved;
And is it nothing to you?

Is it nothing to you, O ye Christians,
That in India's far-away land,
There are thousands of people pleading
For the touch of a Saviour's hand?
They are groping and trying to find Him;
And although He is ready to save,
Eight hundred precious souls each hour
Sink into Christless graves.
Is it nothing to you, O ye Christians?
Can you say you have naught to do?
Millions in India dying unsaved;
And is this nothing to you?

Is it nothing to you, O ye Christians,
That Africa walks in the night?
That Christians at home deny them
The blessed Gospel light?
The cry goes up this morning
From a heart-broken race of slaves,
And seven hundred every hour
Sink into Christless graves.
Is it nothing to you, O ye Christians?
Will ye say ye have naught to do?
Millions in Africa dying unsaved,
And is it nothing to you?

Is it nothing to you, O ye Christians?
O, answer me this to-day!
The heathen are looking to you for help;
You can give or go or pray.
You can save your soul from blood-
guiltiness;
For in lands you never trod
The heathen are dying every day,
And dying without our God.
Is it nothing to you, O ye Christians?
Dare ye say ye have naught to do?
And over the earth they wait for the light;
And is it nothing to you?

—Selected.

LEADER'S NOTE.—There are five Sabbaths in this month, and as provision has been made for only four, we would suggest that each society prepare its own programme for Sabbath, January 29.

Sabbath-School Missionary Exercises

(January 1)

Medical Missionary Work, the Right Arm of the Message

THE great apostle of the Gentiles has likened the church to a body. As the various portions of the body have different functions to perform, so it is with the various branches of the church, and as each organ has an important office to fill in providing for the various wants of the whole body—an office which, by the way, no other organ can fulfil—so each branch of the church has its own part to play in the development and perfection of the church, which is the body of Christ. "For the body is not one member, but many. If the foot shall say, Because I am not the hand, I am not of the body; is it therefore not of the body? And if the ear shall say, Because I am not the eye, I am not of the body; is it therefore not of the body? And if the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members every-one of them in the body, *as it hath pleased Him*. . . . And the eye can not say unto the hand, I have no need of thee; nor again the head to the feet, I have no need of you. Nay, much more those members of the body, which seem to be more feeble, are necessary. . . . For God hath tempered the body together, having given more abundant honour to that part which lacked: that there should be no schism [or division] in the body; but that the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular." 1 Cor. 12: 14-27.

This is truly a most beautiful simile of what God designed His church on earth should be—a complete body having many members, possessing a diversity of gifts, and all working together harmoniously for the good of the whole body, that we all might come into "the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the

fulness of Christ." "By the union of church members with Christ and with one another, the transforming power of the gospel is to be diffused throughout the world."

In these last days it is God's purpose to develop a church which shall possess every faculty which He has designed a perfect organization should possess. When Jesus comes the second time to ransom His people from the grave, and to translate His waiting, watching followers to the realms of light; or in other words, when the Bridegroom shall come to take to Himself His bride (the church), He desires to "present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish."

Now, the medical missionary work has been declared by the Lord's servant "to bear the same relation to the work of the third angel's message that the arm and hand bear to the body. Under the direction of the divine Head, they are to work unitedly in preparing the way for the coming of Christ. The right arm of the body of truth is to be constantly active, constantly at work, and God will strengthen it. But it is not to be made the body. At the same time, the body is not to say to the arm, 'I have no need of thee.' The body has need of the arm in order to do active, aggressive work. Both have their appointed work, and each will suffer great loss if worked independently of the other. . . . The medical missionary work should be a part of the work of every church in our land."—*Testimonies for the Church*, Vol. VI, pages 288, 289.

A. W. ANDERSON.

(January 8)

The Medical Missionary Work Is the Gospel in Illustration

LAST week we learned that the medical missionary work is the right arm of the message. It is equally true that the medical missionary work is the gospel in illustration.

We all know the value of illustration. One famous preacher likened an illustration, in an argument, to a window that lets in light. When Christ came to earth He came to give to man an illustration of the love of God. As a medical missionary "He went about doing good."

"That we might become acquainted with His divine character and life, Christ took our nature and dwelt among us. Divinity was revealed in humanity; the invisible glory in the visible human form. Men could learn of the unknown through the known; heavenly things were revealed through the earthly; God was made manifest in the likeness of men. So it was in Christ's teaching; the unknown was illustrated by the known; divine truths by earthly things with which the people were most familiar. . . . Christ sought to remove that which obscured the truth. The veil that sin has cast over the face of nature, He came to draw aside, bringing to view the spiritual glory that all things were created to reflect."—*Christ's Object Lessons*, pages 17-19.

In His life work the Saviour left us an example that we should follow in His steps. He did not content Himself merely with presenting Scriptural arguments showing that He was the Messiah.

While John was lying in Herod's prison he heard of the works of Jesus. Depressed and disheartened because his expectations had not been realised, and that Jesus had not claimed kingly authority and taken to Himself the throne of David, the forerunner of the Saviour sent two of his disciples to Jesus with the question, "Art thou He that should come, or do we look for another?" No immediate reply was given by the Saviour to this question of John's disciples. "As they stood wondering at His silence, the sick and afflicted were coming to Him to be healed. The blind were groping their way through the crowd; diseased ones of all classes, some urging their own way, some borne by their friends, were eagerly pressing into the presence of Jesus. The voice of the mighty Healer penetrated the deaf ear. A word, a touch of His hand, opened the blind eyes to behold the light of day, the scenes of nature, the faces of friends, and the face of the Deliverer. Jesus rebuked disease and banished fever. His voice reached the ears of the dying, and they arose in health and vigour. Paralysed demoniacs obeyed His word, their madness left them and they worshipped Him. . . .

"Thus the day wore on, the disciples of John seeing and hearing all. At last Jesus called them to Him,

and bade them go and tell John what they had witnessed, adding, 'Blessed is he whosoever shall find none occasion of stumbling in Me.' The evidence of His divinity was seen in His adaptation to the needs of suffering humanity. . . . The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established. . . . Jesus was to do His work, not with the clash of arms and the overturning of thrones and kingdoms, but by speaking to the hearts of men by a life of mercy and self-sacrifice." So the real work of the third angel's message must be illustrated through active, energetic medical missionary effort upon the part of all who seek to follow the Master's noble example.

A. W. ANDERSON.

(January 15)

Medical Missionary Work the Pioneer Work of the Gospel

WE should ever remember that the object of the medical missionary work is to point sin-sick men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Talk of His love; tell of His power to save.

This is the high duty and precious privilege of the medical missionary. And personal ministry often prepares the way for this. God often reaches hearts through our efforts to relieve physical suffering.

Medical missionary work is the pioneer work of the gospel. In the ministry of the Word and in the medical missionary work the gospel is to be preached and practised.

In almost every community there are large numbers who do not listen to the preaching of God's Word or attend any religious service. If they

are reached by the gospel, it must be carried to their homes. Often the relief of their physical needs is the only avenue by which they can be approached. Missionary nurses who care for the sick and relieve the distress of the poor will find many opportunities to pray with them, to read to them from God's Word, and to speak of the Saviour. They can pray with and for the helpless ones who have not strength of will to control the appetites that passion has degraded. They can bring a ray of hope into the lives of the defeated and disheartened. Their unselfish love, manifested in acts of disinterested kindness, will make it easier for these suffering ones to believe in the love of Christ.

Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His Word is opened.

Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their usefulness greatly increased, if they are able to minister to the sick. Women who go as missionaries to heathen lands may thus find opportunity for giving the gospel to the women of these lands, when every other door of access is closed. All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. MRS. E. G. WHITE.

(January 22)

The Apostles as Medical Missionaries

WHEN Christ sent out the twelve disciples on their first missionary tour, He bade them, "As ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick,

cleanse the lepers, raise the dead, cast out devils: freely ye have received, freely give."

To the seventy sent forth later He said: "Into whatsoever city ye enter, . . . heal the sick that are therein, and say unto them, The kingdom of God is nigh unto you." The presence and power of Christ was with them, "and the seventy returned again with joy, saying, Lord, even the devils are subject unto us through Thy name."

After Christ's ascension, the same work was continued. The scenes of His own ministry were repeated. "Out of the cities round about" there came a multitude "unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one."

And the disciples "went forth, and preached everywhere, the Lord working with them." "Philip went down to the city of Samaria, and preached Christ unto them. And the people with one accord gave heed unto those things which Philip spake. . . . For unclean spirits . . . came out of many that were possessed with them: and many taken with palsies, and that were lame, were healed. And there was great joy in that city."

Luke, the writer of the gospel that bears his name, was a medical missionary. In the Scriptures he is called "the beloved physician." The apostle Paul heard of his skill as a physician, and sought him out as one to whom the Lord had entrusted a special work. He secured his co-operation, and for some time Luke accompanied him in his travels from place to place. After a time, Paul left Luke at Philippi, in Macedonia. Here he continued to labour for several years, both as a physician and as a teacher of the gospel. In his work as a physician, he ministered to the sick, and then prayed for the healing power of God to rest upon the afflicted ones. Thus the way was opened for the gospel message. Luke's success as a physician gained for him many opportunities for preaching Christ among the heathen. It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated.

MRS. E. G. WHITE.

(January 29)

God's Design in Our Sanitariums

THE human family is suffering because of transgression of the laws of God. The Lord desires that men should be led to understand the cause of their suffering and the only way to find relief. He desires them to see that their well-being, physical, mental, and moral, depends upon their obedience to His law. It is His purpose that our institutions shall be as object lessons showing the results of obedience to right principles.

In the preparation of a people for the Lord's second coming, a great work is to be accomplished through the promulgation of health principles. The people are to be instructed in regard to the needs of the physical organism, and the value of healthful living as taught in the Scriptures, that the bodies which God has created may be presented to Him a living sacrifice, fitted to render Him acceptable service. There is a great work to be done for suffering humanity in relieving their sufferings by the use of the natural agencies that God has provided, and in teaching them how to prevent sickness by the regulation of the appetites and passions. The people should be taught that transgression of the laws of nature is transgression of the laws of God. They should be taught the truth in physical as well as in spiritual lines, that "the fear of the Lord tendeth to life." Prov. 19:23. "If thou wilt enter into life," Christ says, "keep the commandments!" Matt. 19:17. Live out "My law as the apple of thine eye." God's commandments, obeyed, are "life unto those that find them, and health to all their flesh." Prov. 4:22.

Our sanitariums are an educating power to teach the people in these lines. Those who are taught can in turn impart to others a knowledge of health-restoring and health-preserving principles. Thus our sanitariums are to be an instrumentality for reaching the people, an agency for showing them the evil of disregarding the laws of life and health, and for teaching them how to preserve the body in the best condition. Sanitariums are to be established in different countries that are entered by our missionaries, and are to be

centres from which a work of healing, restoring, and educating shall be carried on.

We are to labour both for the health of the body and for the saving of the soul. Our mission is the same as that of our Master, of whom it is written that He went about doing good, and healing all who were oppressed by Satan. Acts 10:38. Of His own work He says: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek." "He hath sent Me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." Isa. 61:1; Luke 4:18. As we follow Christ's example of labour for the good of others, we shall awaken their interest in the God whom we love and serve. MRS. E. G. WHITE.

Young People's Day

(For Church Service, Sabbath, January 8)

Suggestive Programme

Hymn: "Let the Lower Lights Be Burning."

Scripture Reading: John 6:1-14.

Prayer.

Special Music.

Reading: "The Purpose of the Missionary Volunteer Movement."

Hymn: "Urge Them to Come."

Reading: "Sister White's Last Message for our Young People."

Talk: "The Australasian Young People's Goal for 1916."

Offering.

Hymn: "Will There Be Any Stars?"

Closing Prayer.

NOTE TO ELDER OR LEADER.—Sabbath, January 8, appointed by the Union Conference Committee as Young People's Day, should bring a great blessing to your church. The work to receive special attention upon this day is an important one. The parts on the programme should be assigned at once to insure careful preparation.

Time is short! Only a few years remain in which to save our children and young people, whom Satan is working so hard to destroy. Will not you join us in making Sabbath, January 8, a day of prayer for the salvation of the youth? See Mark 9:29.

Decision days often have brought very good results. Then why should not Young People's Day be a time when our young people should be invited publicly to give their hearts to the Lord? And would it not be well to invite all the members of

your church to pledge themselves upon that day to work as never before for the salvation of the boys and girls, the young men and the young women, in your midst?

We are praying that God may give your church a special blessing upon Young People's Day.

The Purpose of the Missionary Volunteer Movement

WE believe that the world will be evangelised in this generation by the old and young people working together; but surely a general awakening must first take place. Our boys and girls must be converted and educated in heart and mind. When Frederick the Great heard of the defeat of his army in a certain engagement, he exclaimed, "We must educate." Can not we say, Education is the chief defence of our youth? If we would save our youth, we must educate. If we would see them in the firing line heralding the third angel's message, we must educate. To assist in educating our large army of young people, the missionary volunteer movement has been launched.

This is far more than a local affair, a young people's society. It is a movement, a great crusade of the church to enlist and train its young people. The marching orders are, "The advent message to all the world in this generation." The reason, "God wills it."

"It is a holy thing," said Disraeli, "to see a state saved by its youth"; but it is a more impressive sight to us to see our youth filled with a passion to give their lives to spread the third angel's message. The church is only beginning to realise the great possibilities lying dormant in our children and youth. It is said, "The energy necessary to secure the co-operation of an adult advanced in years will kindle the enthusiasm of a score of young people."

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," page 271. The children and youth in the ranks of Seventh-day Adventists number about fifty thousand. An army of this size and character demands much attention from the older members.

The world is bidding for our young men and women. Every inducement is held out to ensnare them. In their bosoms the fires of ambition are burning brightly. The normal young person has an intense longing to make the most of life. And this desire is laudable. God's ideal for each blood-bought life is deeper, broader, higher than we are capable of comprehending.

Satan takes advantage of the throbbing, pulsating life and energy of our young people, and through the medium of the world says: "Come, this line of work will give you social standing, pleasure, and a good home. There is opportunity to climb. We will start you in at a good wage, and will advance you just as rapidly as you warrant promotion." Many accept the world's offer, becoming "hewers of wood and drawers of water" for the Gentiles. You say they have the wrong perspective, and that is true.

A young woman, with tears in her eyes and a terrible struggle going on within, asked one of our workers these questions: "What does life hold out for a Seventh-day Adventist young person? If I must give up outside company, stop attending parties and social gatherings, stop wearing jewellery, flowers, and feathers, stop reading fiction and going to theatres, stop playing light music and singing sentimental songs, what pleasure can I get out of life?"

You say she does not see the positive side of the Christian life. All she sees are the crosses she must carry. That is just the point. Such a time presents a golden opportunity for a sympathetic elderly friend to assist the young person to get a right perspective, and to carefully point out the dangers of the worldly life.

Yearly, a stream of young people slowly wends its way from our Sabbath-schools and churches, not to be about their "Father's business," but to engage in the world's work. It causes our hearts to bleed. The hearts of fathers and mothers are wrung with anguish, shoulders are stooped, heads are streaked with silver and bowed low; but still the plague-spot spreads. Thousands of our brightest and most capable young people have been lost to the cause of God, millions of heathens have passed unwarned to Christless graves, the Son of God has been put to an open

shame in the house of His friends; but what are we doing to stop it?

Our young people are the greatest asset this denomination has. But at the present time more than ten thousand are unconverted. Statistics show that the majority of conversions occur between the ages of twelve and twenty. The greatest number of conversions occur in the sixteenth year. As the years pass, the prospects decrease, and after twenty-three very few become Christians.

The years from ten to twenty-five are the harvest time for souls. They are also the most favourable period for the enemy of our souls to work, and he improves his opportunity.

Mr. John L. Alexander, an International Sunday-school secretary, says: "More than half our church members were converted before they were sixteen years of age, and only four per cent were converted after maturity."

If we admit the preceding facts, shall we not recognize youth as the harvest time of souls? During this period the foundations of Christian life are laid, the student life is determined, and the trend for greater usefulness is established.

The Spirit of Prophecy states: "Very much has been lost to the cause of God by a lack of attention to the young. . . . When the youth give their hearts to God, your care for them should not cease. Lay some special responsibility upon them. Make them feel that they are expected to do something. The Lord chooses them because they are strong. Teach them to labour in a quiet, unpretending way for their young companions. Let different branches of the missionary work be laid out systematically, and let instruction and help be given, so that the young may learn to act a part. Thus they will grow up to be workers for God."—"*Gospel Workers*," pages 278, 279.

"Altogether too little attention has been given our children and youth. . . . God requires the church to arouse from its lethargy and send what manner of service is demanded in this time of peril."—"*Testimonies for the Church*," Vol. VI, page 196.

Twenty-two years ago the Spirit of Prophecy gave this challenge: "Let there be a company formed somewhat after the order of the Christian Endeavour Society, and see what can be done in watching and improving op-

portunities to do work for the Master."—*Extracts relative to medical missionary work, Oct. 2, 1893.* Again: "Form Christian endeavour meetings to make plans that will be a blessing. . . . They will have in mind the value and efficiency of Christian endeavour meetings, in preparing missionaries to go forth to give the warning to the world."—*Review and Herald, Jan. 16, 1894.*

To meet this specific instruction the Missionary Volunteer Department was launched at the Mount Vernon Sabbath-school and young people's convention in 1907. "The purpose of the organization is the salvation and development of our young people as workers."

There is a distinct benefit derived from the missionary volunteer society work. Timid and backward young people are encouraged to take part in the work, and they develop under the responsibilities laid upon them. Many of our workers now in the home and foreign fields, offered their first public prayer and gave their first Bible reading or public talk in a missionary volunteer society. Another great advantage derived from the separate young people's meeting is that the youth learn to plan and do things on their own initiative. Thus our boys and girls are tied to the church. We must make them feel that they are a part of it, and that they are needed.

The young people may make some mistakes, but Jesus said, "He that is without sin among you, let him first cast a stone." Pastor Daniells relates an experience that finds many a parallel among our young people. The incident illustrates what a true father or mother in Israel may do for our young people who make mistakes. He says:

"When a boy I became a Christian, and tried hard to do right. At one time I became very much discouraged. One Sabbath day, when in the meeting the brethren and sisters were telling how good the Lord had been to them, and how they loved Him, I felt so disheartened that I decided to give up and end the struggle. So when the meeting was over, I hurried out of the church so that no one would speak to me. I stepped around the corner of the building to wait for mother.

"As I was standing there, our good old church elder, just the man I did not want to see, came around the

corner of the church. He said, 'Well, Arthur, I have been looking for you.' He told me that he had noticed that I had not taken any part in the meetings for three Sabbaths, that he had been thinking about me and wondering what was the reason. He wondered if he had done anything that had discouraged me, or if his example had not been good, if I had lost courage because of him. Then he said, 'If I have, I want you to forgive me.' Well, I could not have an old saint talk to me like that, so I broke down and began to cry. I said, 'You have not done anything. I am a sinner; I can not be a Christian; I have tried and given up.' At this the old man put his hand on my shoulder and said he knew what it was to become discouraged, that he had passed through the same experience. He assured me that he had confidence in me, and that I must not give up, but try again, and he would pray for me. I looked up into his face, and said, 'I will try again.' And never since that time have I given up the struggle."

The Missionary Volunteer Department is attempting to bring about the conversion of every young person in our ranks.

But when a young person is converted, he is a mere babe in Christ. He must grow to the stature of manhood in Jesus Christ. In order to grow spiritually, he must receive spiritual food. To help supply this, the Morning Watch Calendar has been provided. This suggests a definite text of scripture to be studied each day throughout the year. The Missionary Volunteer Junior and Senior Reading Courses have also been arranged to provide the growing minds with wholesome, inspiring books. "Testimonies for the Church," Vol. V, page 519, says: "The special effort of ministers and workers all through our ranks for this time should be to turn away the attention of the youth from all exciting stories."

The importance of work for our children and young people can not be over-emphasized.

"The schoolboys of Bourges, in the early French Revolution, bore a flag displaying in shining letters the words, 'Tremble, tyrants; we shall grow up.' O that these words, 'We shall grow up,' would ever ring in our churches! They will grow up and make tremble the enemy of our

God, or grow up and make *us* tremble. The Romanists are wont to say, 'Give us the child until he is ten years old, and you may do what you can with him after that.' Trebonius, the instructor of Martin Luther, always uncovered his head in the presence of any of his boys. He was accustomed to say: 'Who can tell what man may yet rise up amid these youth? There may be among them those who will be learned doctors, sages, nay, princes of the empire.' Even then there was before him the great leader of the Reformation, that 'solitary monk that shook the world.' The children must increasingly receive the attention, thought, and care of the church."

Pray for our young people, and for those who are working to win them to Christ.

C. L. BENSON.

Sister White's Last Message for Our Young People

THERE are books that are of vital importance that are not looked at by our young people. They are neglected because they are not so interesting to them as some lighter reading.

We should advise the young to take hold of such reading matter as recommends itself for the upbuilding of Christian character. The most essential points of our faith should be stamped upon the memory of the young. They have had a glimpse of these truths, but not such an acquaintance as would lead them to look upon their study with favour. Our youth should read that which will have a healthful, sanctifying effect upon the mind. This they need in order to be able to discern what is true religion. There is much good reading that is not sanctifying.

Now is our time and opportunity to labour for the young people. Tell them that we are now in a perilous crisis, and we want to know how to discern true godliness. Our young people need to be helped, uplifted, and encouraged, but in the right manner; not, perhaps, as they would desire it, but in a way that will help them to have sanctified minds. They need good, sanctifying religion more than anything else.

I do not expect to live long. My work is nearly done. Tell our young people that I want my words to en-

courage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling.

In the night season I was selecting and laying aside books that are of no advantage to the young. We should select for them books that will encourage them to sincerity of life, and lead them to the opening of the Word. This has been presented to me in the past, and I thought I would get it before you and make it secure. We can not afford to give to our young people valueless reading. Books that are a blessing to mind and soul are needed. These things are too lightly regarded; therefore our people should become acquainted with what I am saying.

I do not think I shall have more testimonies for our people. Our men of solid minds know what is good for the uplifting and upbuilding of the work. But with the love of God in their hearts, they need to go deeper and deeper into the study of the things of God. I am very anxious that our young people shall have the proper class of reading; then the old people will get it also. We must keep our eyes on the religious attraction of the truth. We are to keep mind and brain open to the truths of God's Word. Satan comes when men are unaware. We are not to be satisfied because the message of warning has been once presented. We must present it again and again.

We could begin a course of reading so intensely interesting that it would attract and influence many minds. If I am spared for further labour, I should gladly help to prepare books for the young.

There is a work to be done for the young by which their minds will be impressed and moulded by the sanctifying truth of God. It is my sincere wish for our young people that they find the true meaning of justification by faith, and the perfection of character that will prepare them for eternal life. I do not expect to live long, and I leave this message for the young, that the aim which they make shall not miscarry.

I exhort my brethren to encourage the young ever to keep the preciousness and grace of God highly exalted. Work and pray constantly for a sense of the preciousness of true religion. Bring in the blessedness and the attractiveness of holiness and the grace

of God. I have felt a burden regarding this because I know it is neglected.

I have no assurance that my life will last long, but I feel that I am accepted of the Lord. He knows how much I have suffered as I have witnessed the low standards of living adopted by so-called Christians. I have felt that it was imperative that the truth should be seen in my life, and that my testimony should go to the people. I want that you should do all you can to have my writings placed in the hands of the people in foreign lands.

Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people. I am impressed that it is my special duty to say these things.

MRS. E. G. WHITE.

The Australasian Young People's Goal for 1916

THE setting of a definite goal is a great inspiration to societies such as those of our missionary volunteers, binding the members together in the pursuit of a common purpose, and giving them a noble and desirable end for which to work.

The grand aim of the world-wide union of our young people is, "The third angel's message to all the world in this generation." This is our aim in Australasia just as much as it is the aim of the young people in Europe and America. We, in Australasia, could not be content, for instance, that the message should go merely to some portion of the world that is placed under our care. No, it must be *all the world*, and we can never rest until that goal is reached, whatever our part in attaining it may be.

The thing for us to consider is, What can we do toward the realization of this great aim? How can we set our house in order that we may accomplish all that God makes possible for us?

There are three great means by which our missionary volunteers in all the world seek to attain their grand aim; three things indeed for the accomplishment of which our societies have been formed. As a matter of fact, the young people are not the only ones who hold this grand aim. "The gospel to all the world" is the burden of the whole church. But so far as our young

people are concerned there are three great essentials to their accomplishment of the share of the work that falls to them, and it is for the pursuit of these that our young people's department has been organised.

1. *The conversion of our young people.* Without this our youth could have "no part nor lot" in the matter of working for the unsaved world. But we must save them for their own sakes. We can not be content that one of our beautiful flock should be lost.

2. *The education of our young people.* Failing this they may share the condemnation of the servant with the unimproved talent whom it was commanded should be cast into outer darkness. This education must include instruction first of all in the knowledge of God and of Jesus Christ whom He sent. Secondly, it must cover the great system of Bible doctrine, as a chart showing the certainty of the church's course, and thirdly, the impartation of such other knowledge as will enable us to present the doctrine of Christ to all people.

3. *The consecration of our young people.* The first two are the preparation for the third, and the third is the application of the others. Consecration begins with conversion, inspires and controls the endeavour to gain a Christian education, and abounds more and more from the time the life work begins until its close. Consecration means, first, the giving of our own selves to the Lord to be used as His mouthpieces and instruments, and with this the devotion of every earthly possession to His service. This is the price our young people must covenant to pay if they would be used of God in this fast-closing work.

We are well aware that figures can not show the real extent of this spiritual work, nor can money express its value. Nevertheless it is a fact that when the church went forth conquering and to conquer, it was recorded that "the number of the disciples was multiplied," and, later, that they were "multiplied . . . greatly." It is true also of "the church in the wilderness" that when she was called of God to give of her gold and silver for the preparation of the tabernacle, a certain quantity was needed, and the rulers knew when the aim was reached, and more than reached, so that, at length,

"the people were restrained from giving." Some day we shall come to that point in our work also, when the great aim will have been reached, and all will then know that there is no more need of gold and silver for the cause of God. It is true, again, that a people may have the "testaments . . . the law, and . . . the promises," and yet be far from God, but it is equally true that it was a young man who "from a child had known the Holy Scriptures," to whom the charge was delivered to keep the things of God, when Paul the aged had finished his course, and a younger generation was to carry the work on toward completion.

We, therefore, are encouraged to set before ourselves an aim in these three things, that we may see our numbers multiplied; that we may see a larger number of our youth instructed in the truths and the history of our message; and that we may more abound in the grace of service and of giving. Not that in setting an aim we look upon that as the limit. For who would seek to limit God? But we set a goal for which we agree that we will work and pray that we may not this year fall short of it.

Four Thousand Missionary Volunteer Society Members

On June 30, 1915, the membership of our societies stood at 2,997. Only three members short of three thousand. We cannot give the standing at December 31, 1915, for the reports are not yet to hand, but we may be sure it is well over three thousand. Can we make up the balance and realise a membership of four thousand by the close of 1916? If we all do our part we can. At this late hour in our work we must "expect great things from God, and attempt great things for God."

We must also have an aim for the educational phase of our work. Of this there are two main branches, the Bible Studies, and the Reading Course.

Average of 1,500 Bible Study Certificates

Our average for the year ending June 30, 1915, was 1,100. To set the aim for 1916 at 1,500 per quarter should not be too sanguine. The first quarter of 1915 we issued as many as 1,222 certificates for Bible Study papers. The subjects for 1916

are such as many thousands of people are enquiring about since the loss of life consequent on the great war. We believe that in setting our aim at an average of 1,500 per quarter for this year, we have erred on the side of moderation.

One Thousand Reading Course Certificates

This is a bold and sanguine aim. And yet if we do not reach it we shall have grave reason to enquire the cause of our lack. The course this year is of such transcendent importance; so many helps are being brought in to prepare readers for the review; the review questions are so clear, direct, and practical, and the whole course of such educational value, that we can not be satisfied with less than one thousand certificates at the close of the year. It is true that this is a great advance on anything we have done previously. When we began the reading course work in this Union Conference in 1907, *one person* took the written review of the first book. It is a big jump for nine years from *one to one thousand*, I acknowledge, but then we have fallen so far short of our privileges in this matter that nothing but a very big jump will bring us to a comparatively reasonable position. The certificates issued for both the advanced and junior courses will go to make up the one thousand of our aim.

We now come to the missionary phase of our work, in which all we are and all we have is devoted to the service of God and our fellow-men.

Double Our Missionary Work

We hope the year 1916 will see a great awakening of our young people in all lines of missionary activity. Faithfulness in reporting alone would help us to record a great increase in this line. Then the plans of the publishing, missionary volunteer, and home missions departments of the Union Conference are such that, looking forward to a loyal response from our young people, we have confidence that the missionary volunteer record of work accomplished during 1916 will be double that of 1915. Each society can compare the work week by week by looking up the minutes with the corresponding week of the past year.

One Thousand Pounds for Foreign Mission Work

Counting the years as ending June 30, our young people gave to foreign missions in 1913, £804 18s. 5d., in 1914, £763 10s. 2½d., and in 1915, £781 7s. 5d. This shows a slight decrease for 1915 as compared with 1913. We believe all will agree that we should set our faces in the direction of an increase for 1916, and that £1,000 to foreign missions is their reducible minimum. In 1915, our societies raised £224 13s. 7½d. for home missions, and £108 16s. 6½d. for local work, making a total for all offerings of £1,114 17s. 7d. Our aim for 1916 (the calendar year) will be £1,000 for foreign missions, independent of any funds raised for the home field.

It will encourage our young people to know what substantial help £1,000 will give the Union Conference in carrying on the island work. In the last fiscal year the Solomon Islands, New Guinea, New Norfolk, and Niue Island missions combined called for an expenditure of £978 10s. 6d.; or over £20 less than we have set for our aim to raise during 1916. It is not many years ago (1904) since our Sabbath-schools, always the chief factor in raising foreign mission funds, for the first time raised more than a thousand pounds (£1,086 13s. 8d.) for missions. The Fourth Sabbath offerings for foreign missions amounted to £1,093 7s. 3d. for the last fiscal year. It will be seen from this that to realise our aim to raise not less than £1,000 for missions this year will be to give important and substantial help to the foreign work. We will now recapitulate the leading features for our aim for 1916.

Missionary Volunteer Society members,	4,000
Bible Study Certificates, quarterly,	1,500
Reading Course Certificates,	1,000
Our Missionary Activity to be doubled.	£1,000
For Foreign Missions,	

May God grant us a rich growth in grace as well as in numbers; an increased power to witness for the truth of His message, as well as an increased knowledge of "the form of sound words"; and His rich blessing on all our efforts and offerings to extend His work.

W. W. FLETCHER.

Fourth Sabbath Reading

(January 22)

"A Personal, Living, Loving Saviour"

1. AS HE was among men, so He is to-day. Heb. 13:8.
2. We are to look at Him, while on earth. Heb. 3:1.
3. He delivered captives, healed broken hearts, and set at liberty the bruised. Luke 4:18.
4. He takes away the ashes and gives us beauty. He gives the oil of joy for mourning. For the downcast spirit, He gives praise to our God. Isa. 61:3.
5. His work among men was that of doing good. Acts 10:28.
6. His longing to save us is shown by His yearning over Jerusalem. Matt. 23:37.
7. He longs to shield us from evil while we are in this wicked world. John 17:15.
8. In the book of John we have the record of twenty-one heart talks with persons when alone with Him. He has the same personal interest in each of us.
9. He gave Himself for the church. Eph. 5:25.
10. He gave Himself for us. Titus 2:14.
11. He gave Himself for me. Gal. 2:20.
12. The object of His very existence is to save us. Heb. 7:25.
13. Is He your real, personal, living Saviour? If so His message to you is found in Matt. 10:7, 8; 1 Pet. 4:10; John 15:16.

Mission Work in the Solomons

THE following account of the everyday experiences of the island missionary will, we feel sure, be of interest to all. It is culled from a letter written by Brother O. V. Hellestrand, which is dated October 9, 1915. Brother Hellestrand is in charge of the first station opened by our denomination in the Solomon Islands. It is located at a place called Viru, on the island of New Georgia. The situation is very isolated, the nearest white man being something like twenty miles distant, and it is very

seldom that the workers see the faces of other white people. The latter fact will explain the opening statement of Brother Hellestrand's letter. We quote as follows:

"On Wednesday, September 22, we were rather surprised to hear a bell ring. My wife looked out and exclaimed, 'There is a boat in the harbour.' We were very soon making our way to the water, and were very pleased to find that it was Brother Nicholson (who is located at our station in the Marovo Lagoon) in our launch, the *Advent Herald*. We are glad you sent our goods along, as we had only two or three cups of flour in our tin, and were doing without bread, hoping to be able to make up a loaf when Brother Jones came through. Thanks for the organ. It is in good order. We will be careful with it, and hope it will be a blessing to the mission."

By way of explanation, we might say that, as the steamer does not call at Viru, we sent the goods ordered by Brother Hellestrand in care of Brother Nicholson at Marovo, and he had taken them round in our mission launch.

We continue to quote:

"Since Brother Jones went to Sydney, the young men from Nono have been here three times asking for a missionary to be sent to them. They were here about a week ago and told me they were clearing the land, and had the heavy timber with which to build the native school-house. They wanted me to come to Nono and see if the land is suitable for a church building. I did not want to decide this matter until Brother Jones returned, but they seemed as though they would not go until I gave them a promise that I would at least go and look at the ground. I gave the promise, and my wife and I are planning to go there to-morrow in a canoe. Of course, we can not promise them a missionary, but can only assure them that we will go there occasionally and hold meetings with them. One of the boys told me that they wanted to follow the Bible. While I know that they do not understand all that this means, I believe that there are some who really want to do the right, and they need the light of the gospel.

"Some time ago one of our boys ran a sharp knife into his hand. I was

treating him, and he was getting on well. I had warned him not to use the sore hand in paddling the canoe, but my warnings were disregarded and he went into the bush to live at one of the old high chief's houses. One dark, wet night some of the boys returned from the chief's house. I asked about the sick boy, and from the way they spoke, I realised that he must be very sick. I did not feel very anxious to go out in the wet and darkness, as I felt I could not leave my wife alone, but my wife decided she would go with me, so we started off in a dinghy with four boys. They took their short paddles so that we would make good speed. We were going along at a fast rate, when one of the boys roared 'Vangoloso,' which is the word for 'Back water with your oar.' Just then we collided with a tree which had come down with the recent rain. The night was so dark that we did not see the tree until we were right on it. At first, I thought we had struck an alligator. Fortunately, no damage was done, and we soon started on our way again. The boys said the place was on a small creek that ran off the main river. After rowing for some time, they slowed down, and it looked to us as if they were rowing straight for the trees growing on the bank of the river. Much to our surprise, they took us round a large tree which had fallen almost across the mouth of the creek. The creek is very narrow, and is only navigable for a dinghy when the tide is in. Fortunately the tide was in the night we went there.

"When we arrived at the house, we found a number of men and women there, smoking and chewing the betel nut, and the sick boy, his wife, and baby at the other end of the house. He was in extreme pain, and his arm was an enormous size. We asked him to come back to the mission station, telling him we could attend to him better there. He and the old chief agreed that it was the best thing for him to do, so we got him and his wife and child into the dinghy, and made for the home. I gave him something to relieve the pain for the night, and also sent a hot water bag down to him. Next morning he and the old chief came to the house, and I cleansed the wound, and put three drainage tubes in to keep the wound open. It took weeks of treatment to get his arm right, but I am glad to

say that his arm is back to normal. I spoke to him about his recovery, and told him he had God to thank for it, as all healing came from God. I asked him if he would not give his heart to God. He said he had, and often communed with God in his heart. Now this boy would like to do right, but the devil has him in his grip. He is an inveterate smoker and chewer of betel nut. Nothing but the power of God can make him a free man. He needs our prayers that he may turn to Jesus with all his soul.

"Yesterday afternoon his wife was at our house. She also recognized that it was God who had healed her husband. She, too, is a very heavy smoker and chewer of betel nut. My wife and I had a good talk to her and appealed to her to turn to God. I told her that I once used tobacco, and I knew how hard it was to give it up. I also told her that her only possible chance of being free from the habit was in asking God with all her heart to help her. She seemed touched. Her little boy was called Hanibale. One day my wife happened to call him Samuel, and his mother is now desirous of calling him Samuel and of forgetting the name Hanibale. She told my wife she is not going to let the boy eat pork. The natives are very fond of pork. We told her who Samuel was and how he was given to the Lord.

"Yesterday we had a blessed experience. We spoke on Deut. 8:3 and Rom. 6:23, pointing out how necessary it is for men to feed on God's Word, and the certainty of Satan paying his wages—death,—also the surety of God's gift to those who serve Him. We pointed out as clearly as we could in their language that there were only two sides and two masters in the world. At the close of the meeting we asked who wanted to stand on Satan's side, and who wanted to stand on God's side. I then asked all those who wanted to follow Jesus to stand. For about half a minute or so there was silence, then came out a good ringing "Uve" (yes) from the chief's son. He rose to his feet, then all the others followed. Some, I know, were not sincere, but others were. I can see some of these boys growing in the Christian way. I particularly have hopes for the chief's son. He is a boy of about twenty years,

healthy, fine-looking, and clean. He does not smoke, and I am hoping, with the Lord's aid, to get him to give up chewing the betel nut and eating swine's flesh. I see in him a fine missionary, yes, as good as any European. He is very bright, and anxious to learn to read. He is getting hold of English, and I believe, later on, will speak well. We are planning to teach some of the boys to read the Gospel."

We will quote another experience that Brother Hellestrand relates:

"I had the misfortune to be bitten by a centipede on Wednesday night. Rain had been falling during the day, and I had had my overcoat on. After tea I took it down and put it on before going to worship. About five minutes later I bent my arm, and suddenly felt something nip me and crawl along my arm. I took the coat off quickly and immediately got the surgical knife and made a cross cut in my arm and inserted permanganate of potash. One of the natives happened to be at our house at the time, and his face was a real picture while I was cutting my arm, for he stood and looked at me with mouth open and eyes bulging almost out of his head. He was dumbfounded. He afterwards helped me to turn the coat over to look for the centipede. We found it and put it into a bottle. The centipede measured four inches. I suffered really no inconvenience from the bite, but the permanganate of potash burned my arm, and it now feels like a mild vaccination."

"THE Lord would have us careful to do our best."

"LET it be your aim to bless those around you, and you will find ways of being helpful, both to the members of your own family and to others."

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