

The Missionary Leader

"The leaders took the lead in Israel"

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No. 11

Church Missionary Programmes

First Week

The True Missionary Incentive

Opening Exercises.
Reports of Labour.
"The Blessed Hope."
Plans for Work.

The Blessed Hope

IN his wonderful book on missions, "The New Acts of the Apostles," the late Dr. Arthur T. Pierson says:

"One powerful incentive, of which not only the Acts of the Apostles but the whole New Testament is full, is, we fear, far less prominent in the thoughts of the modern church. We refer to the blessed hope of our Lord's return.

Revive this hope of our Lord's coming, and it begets hourly watching, ceaseless praying, tireless toiling, patient waiting. Moreover, this blessed hope is forever linked with the glorious compensation for all service and sacrifice for Christ. 'Behold, I come quickly; and My reward is with Me, to give every man according as his work shall be.'

"His coming, then, not our death, opens the door to the wedding feast, and the joy of the Lord. Then the prize awaits the successful runner. Then the crowns are given.

"We shall never have apostolic missions till this apostolic hope claims again its rightful place. Daily dying—so that in the body one bears the marks of the Lord Jesus—will be easy only to him who feels redemption drawing nigh, and who follows the Son of man in His humiliation, as one who is to sit with Him on the throne of His glory. His expected appearing is His saints' avenging and rewarding. . . . Then, however dark and dismal the failure of mission work, faithful-

ness and not success will be the standard and measure of reward. . . .

"The blessed hope both loosens the hold we have on this world and the hold this world has on us. If we are to build heaven here, we may be justified in laying deep and firm foundations; but if all these things are to be dissolved, if all work not done for God is to be burned up as wood, hay, stubble, and the work done for God is to be tried by fire—then what folly to spend our faculty and vital force upon what is to be turned to ashes! Let us walk with God and work with God, and so prepare a structure of character and of service which shall survive the fiery ordeal.

"Perhaps at no one point does the hope of our Lord's return touch our need so closely and vitally as in this—that it incites to unselfish service. . . . The miser dies when the missionary is born; the carnal is cast out if the spiritual is to come in; only he who loses himself can save others.

"But just here the hope of the Lord's coming supplies exactly what is needed. . . . In those seven epistles to the churches which open the Apocalypse, our Lord uses His imminent coming as a perpetual hope, motive, incentive; and this is enough to make it a sin, if not a crime, to lose sight of it. . . .

"This blessed hope is the crown of all other hopes, and suggests to us expectation that will be realized. . . . Does the Scripture justify us in looking for the 'conversion of the world' during the present dispensation, or is this the period of the out-gathering of the church from all nations? For what are we to labour, and what is our rational Scriptural hope? James bade the first council at Jerusalem bearken unto him as he reminded them of God's purpose as declared by Simeon, visiting the Gentiles 'to take out of them a people for His name.' That is not only uniformly declared to be the

exact purpose of the gospel witness during these times of the Gentiles, but it has been the actual result of these nearly two thousand years of such witness. At this advanced age, history is interpreting prophecy and expounding Scripture, if we will but hear it. . . .

"Our highest 'Christian civilization' is an amalgamation of the church and the world. . . . The great body of disciples are only nominally such, either wholly worldly or worldly holy; at the door of frivolous gaiety they drop their Christian consistency, as an Oriental guest shuffles off his sandals, and mix freely with the idolaters of folly and fashion. The church is to-day in danger of the moral putrefaction that loses all godly savour, and the moral petrification that loses all godly sensibility. Apostolic piety scarcely survives in the church at large. Disciples rarely keep themselves unspotted from the world: and it is only here and there that we find a few who seem to be filled with the Spirit. . . .

"Notwithstanding such signs of the times, there are some who regard the outlook as so hopeful that they think the recent 'Parliament of Religions' was the inauguration of the millennium. What enviable sleight of mind that can turn everything into signs of progress! . . .

"From all such frivolous methods of dealing with the Scripture and with facts, we turn candidly to ask, What does the New Testament encourage us to hope for as the outcome of our missionary work?

"If we read aright, the teaching of our Lord is plain. God's present purpose is that the gospel shall everywhere be preached for a witness unto the nations and for the gathering of the elect; and then shall the end come, and the Lord Himself return and possess the kingdom, and carry its triumph to completion. . . . The devil's great wrath may only be due to the 'shortness of his time';

and the ripeness of the tares may only hint the nearness of the harvest."

Second Week

Adaptability

Opening Exercises.
Reports of Labour.
"Principles of Soul-Winning."
Plans for Work.

Principles of Soul-Winning

Begin with Present Interests

CHRIST manifested an interest in fishing and assisted the men. Luke 5:1-11.

The woman was interested in securing water—He asked for a drink. John 4:5-26.

Here was a scholarly man, whose chief interest was in studying the Rabbinical laws of the kingdom of God. Christ entered into that with him. John 3:1-21.

This poor man's physical need was his chief interest. Christ attended to that first. John 5:2-14.

Christ attended to their physical needs, and then led them to Himself as the bread of life. John 6:25-35.

The interest of the women at this time was centred on the resurrection. Christ talked of this, and showed that He was the Life-giver. John 11:18-27.

This principle of beginning with the temporal interests, He taught the disciples, sending them forth to heal, cleanse, and bring to life. Matt. 10:8.

What are some temporal interests through which we can work for our neighbours? Most people have some physical troubles, and are in search of remedies for them. We may gain their confidence and open the way for the message by the distribution of leaflets on health topics, by the sale of *Life and Health*, and by doing acts of kindly service to those who are sick or in need.

Third Week

Week-Day Religion

Opening Exercises.
Reports of Labour.
"The Business Life of a Christian."
Plans for Work.

LEADER'S NOTE.—Some people get the impression that the only work they do for God is their missionary work, but really all work should be done for Him. If we

are engaged in any work that is not of use to our fellow-men in some way, we should change our occupations. A man who lives the Christ-life in his daily occupation will have a powerful influence for good among his associates. The same will be true of the women who live the life of Christ in their homes and in their daily work.

The Business Life of a Christian

1. BEING made free from sin, what do we then become?—"Servants of God." Rom. 6:22.

2. What has Christ left to His servants until He comes again?—"To every man his work." Mark 13:34.

3. How should we do the work in which we are engaged?—"Whatsoever thy hand findeth to do, do it with thy might." Eccl. 9:10.

4. Does the Lord expect the Christian to be careless and slothful in business?—No. Rom. 12:11.

5. What reason does the Lord give why many people work hard and yet are always poor? Prov. 13:23.

6. What does He say of the idle soul? Prov. 19:15.

7. What is said of those who refuse to labour? Prov. 21:25, 26.

8. What was commanded the Thessalonians? 2 Thess. 3:10-12.

9. What are we warned to do about work? 1 Thess. 4:11, 12.

10. In what kind of labour should we engage? Eph. 4:28.

11. Whom should we labour to support? Acts 20:34, 35.

12. What is said of those who do not provide for their own family? Gal. 6:10; 1 Tim. 5:8.

13. How is it with the people who deal slackly in business? Prov. 10:4.

14. What does the Lord say of the slothful soul? Prov. 12:24.

15. What does He say of the diligent? Prov. 22:29; 21:5.

16. What is said of those who till their land? Prov. 28:19.

Fourth Week

The Personal Touch

Opening Exercises.
Reports of Labour.
"In Contact with Others."
Plans for Work."

LEADER'S NOTE.—This lesson is an important one, for if we do not live the Christ-life before others, our words and our work will not help them. The foundation

of all our home missionary work must be the individual victorious life.

See that every member is doing something to make the closing message known to others.

In Contact with Others

(Quotations from "Ministry of Healing")

1. For what does every association of life call?

"Every association of life calls for the exercise of self-control, forbearance, and sympathy. We differ so widely in disposition, habits, education, that our ways of looking at things vary. We judge differently. Our understanding of truth, our ideas in regard to the conduct of life, are not in all respects the same. There are no two whose experience is alike in every particular. The trials of one are not the trials of another. The duties that one finds light, are to another most difficult and perplexing."

2. Who is the enemy we most need to fear?

"We cannot afford to let our spirits chafe over any real or supposed wrong done to ourselves. Self is the enemy we most need to fear. No form of vice has a more baleful effect upon the character than has human passion not under the control of the Holy Spirit."

3. What is the most precious victory we can gain?

"No other victory we can gain will be so precious as the victory gained over self."

4. What should we not allow?

"We should not allow our feelings to be easily wounded."

5. For what are we to live?

"We are to live, not to guard our feelings or our reputation, but to save souls."

6. What will we then cease to mind?

"As we become interested in the salvation of souls, we cease to mind the little differences that so often arise in our association with one another. Whatever others may think of us or do to us, it need not disturb our oneness with Christ, the fellowship of the Spirit." See 1 Pet. 2:20.

7. What must we not do?

"Do not retaliate. So far as you can do so, remove all cause for mis-

apprehension. Avoid the appearance of evil. Do all that lies in your power, without the sacrifice of principle, to conciliate others. See Matt. 2 : 23, 24.

8. *How should impatient words be met?*

"If impatient words are spoken to you, never reply in the same spirit. Remember that 'a soft answer turneth away wrath.' And there is wonderful power in silence. Words spoken in reply to one who is angry sometimes serve only to exasperate. But anger met with silence, in a tender, forbearing spirit, quickly dies away."

9. *When in trouble, upon what should we stay our minds?*

"Under a storm of stinging, fault-finding words, keep the mind stayed upon the Word of God. Let mind and heart be stored with God's promises. If you are ill treated or wrongfully accused, instead of returning an angry answer, repeat to yourself the precious promises. See Rom. 12 : 21 ; Ps. 37 : 5, 6 ; Luke 12 : 2 ; Ps. 66 : 12.

10. *In whom should we trust?*

"Let us trust fully, humbly, unselfishly in God. He knows the sorrows that we feel to the depths of our being, but which we cannot express. When all things seem dark and unexplainable, remember the words of Christ, 'What I do thou knowest not now; but thou shalt know hereafter.'"

Missionary Volunteer Programmes

First Week

Oversea Messages

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"Experiences in Aitutaki."

"Some Fruits on Aitutaki."

"Greetings from the Young People of Aitutaki, Cook Islands."

Five-minute Exercise: Questions on "Revelation" for week ending November 4.

Hymn.

Experiences in Aitutaki

THE other day an old widow called at the mission house to see us. She is upwards of eighty, we would judge, withered and tottering, and bent with age. We had often visited and talked with her and endeavoured to relieve her from the discomfort of chronic asthma. This day she came and sat down and started to talk to us of the good we had done her, and said that she was glad we had come here and had helped her in her sickness. She then held out two pennies and asked us to take them to help in the gospel work. We did not like taking them from her, for she is very poor, and being a native of another island she has no land here, and is thus barely able to eke out an existence; but she said that she had taken two eggs and sold them to one of the traders, and she wanted us to take this money as a thank-offering from her to the Lord for the help that we had given her. We knew that she gave all that she had with a willing and thankful heart, and, realizing that it is more blessed to give than to receive, and that if we did not take it we would be withholding a blessing from her, we took it. This poor widow cast into the treasury all that she had. How many of us are willing to do this for our Saviour who has helped us out of the miry clay of sin, and placed our feet upon a rock, and established our goings? Will any one take these two pennies and make them *grow* for the Lord's work?

Such experiences as these encourage us to go on in the work, realizing that our efforts are not fruitless, and that the seed which we sow will one day spring forth and bear fruit. Now let me give an experience of a different nature:

One day the men of another village were playing football, and one of them dislocated his second toe, and the end of the bone was protruding through the flesh. He was brought to us and we reduced the dislocation, bound up the injury, and sent him home. He lived almost two miles from the mission house, and I visited him frequently and dressed his wound until it was healed, and not one word of appreciation ever passed his lips during the whole time.

His adopted daughter, a girl about sixteen years of age, became inter-

ested in our young people's meetings at a time when she was staying with some friends away from home. As soon as this man heard of it, he forbade her to come to us, or even to speak to us, so we have lost her from our meetings, and have not had an opportunity of speaking with her since (that is five months ago now). She had attended several meetings, and we are praying that the seed then sown may yet spring up and overcome the bigotry and unchristian spirit shown by her father.

Just at the present time we are having some opposition in our work, and the leaders in the other denominations here are preaching against us, saying that we are bad people, "wolves in sheep's clothing," etc. One in his discourse against us said, "Ye shall know them by their fruits," and the only evil fruit that he could find was that we name the Roman Catholic system as the little horn that should "wear out the saints of the Most High, and think to change times and laws"; and also that we identify that religion with modern Babylon. But we cannot preach the gospel without naming the "man of sin": if we did, we would no longer be the servants of God.

H. P. B. WICKS.

Some Fruits on Aitutaki

I WILL now make known to you some of the fruits that we have here in Aitutaki. We will begin with the church elder. He is an old man, over seventy, and although he is partly crippled as the results of a badly-set broken leg, still he is very energetic, and is always about on his bicycle visiting sick people and helping them. In his younger days he was a heavy drinker, and addicted to the use of tobacco and other evils. To-day his heart is established in the Lord, and all these evils are things of the past, which is a testimony to the power of the Word. He is never so happy as when he is telling some one else of this truth that enabled him to throw off the yoke of Satan. The other day he was telling me that he had had some turtle to eat at a friend's place, and I asked him if he knew that the turtle was an unclean food. He said, "No, where is it in the Bible?" So I turned and read to him, and he started to cry, and said that he had sinned, but he settled it there and then with the Lord; and I

know that he will never again touch this food.

Would Not Buy Bread with the Lord's Money

One day Mrs. Wicks visited an old widow, a sister who was unable to walk, and read to her one of the week of prayer readings, showing the advancement of the work, even in these times of trouble and war. The tears just rolled down her cheeks all the time Mrs. Wicks was reading, and when she finished she said, "Truly, the Lord is blessing His people in these times of trouble, and I know that this is the true religion. How happy I am that God has visited us in these last days with His truth! No religion could prosper in these times of war as this has done unless God be guiding. How good to know, too, that the church members are helping to make the truth known to others! I can see that it is when every one helps that most is accomplished. I rejoice, O I do rejoice!"

This old soul is very faithful and lives up to all the light she has. Although she has no education whatever, still the light from the Word of Life has enlightened her mind and she understands and believes. Testimonies such as these encourage us to press on and sow the seed beside all waters, for we know not which shall prosper, this or that. But some will, we know. This person is very poor, and has little of this world's goods. The other day a brother of hers gave her threepence to buy some bread (it is seldom she sees money), and she told her three adopted children that she would keep this money for the Lord. One morning, two or three days later, they had finished all the food they had in the house, and the weather was too bad to go to the bush to search for more, so they had to go to bed hungry. The little girl, Ruta (Ruth), four years old, cried herself to sleep that night for want of food. In the early morning little Ruta waked her aunt, vigorously shaking her and saying, "Mama, give me your three pennies, I want to get some bread; the man is outside now with it. I'm so hungry." Old Papa (for such is her name) said: "No, my little girl. I cannot give you that money, for I have promised it to the Lord, and I know that He will give us some food soon. Have patience a little longer. I, too, am hungry."

One hour later a neighbour brought them a basket of sweet potatoes, and two hours after, Mrs. Wicks called with a loaf of bread. It was in her gratitude to the Lord for answering her prayers and sending her real bread that the poor widow told with tears this trying experience. She was so happy that she had not yielded to that hungry appeal of the little child. That threepence of hers forms part of the special offering of the week of prayer. Do you think that the Lord's blessing will rest upon it?

A Great Change Wrought

Our church clerk was at one time a very heavy drinker and smoker, and when under the influence of this soul-destroying liquor, he was very cruel to his wife and children. Now he is clothed and in his right mind, and his is a happy and peaceful home,—no brawling fights, no, the Lord has removed the desire for these sinful practices—and now he is happy. His testimonies in the church on Friday evenings tell of victory over the evil one, and of his hungering for righteousness. His name is not now called in the courts for drunkenness or wife beating, he knows a better way. He has given his heart to God.

In those evil days it was mostly on Sundays that he started his carousals, but he was never fined in the courts for Sunday-breaking; but since he has left these evil things, and has seen that the seventh day is the true Sabbath, he has several times been fined for weeding his garden. He counts it joy now to suffer for his Lord.

Then again, his mother has seen the change in his life and the contrast to his old way of living, and she has commenced to keep the commandments of God and to attend our little church.

One of his children, aged eleven years, at the last week of prayer (1915), when asked for whom she would like to pray, said she wished to pray for her grandmother that she would accept the truth. This she did, and has continued to do so in all the children's meetings throughout the year. When the week of prayer again came round she had her prayers answered, for her grandmother then decided to follow the Lord and keep His commandments.

H. P. B. WICKS.

Greetings from the Young People of Aitutaki, Cook Islands

(Translations)

TO THE Young People,

Salutations to you with the Lord's blessing. We, the young people of Aitutaki, desire to express through this letter our gratitude to you for sending us the light. You have done a good work in searching for us from among the dark places of this world. Pastor Sterling has made known to us the right way, and we have stepped out to obey.

We, who were at one time in darkness, have the light for this time, and we desire your prayers that we also may carry the light to others. Read 1 Thess. 5:25, 28. We have a burden for the young people of our land, and so would ask an interest in your prayers that they too may turn to the true God. Accept this our letter of greeting from the young people's society of Aitutaki to the young people in Australasia.

From PIPU.

To the Young People's Society,

Greetings. I am writing this letter to you as a greeting. We are learning our lessons, such as are planned for the young people. There are six members in our society. Mr. Wicks and wife are well. They are strong in the work of the Lord. One woman has accepted the truth recently and will join the Seventh-day Adventists. On Aitutaki, we number twenty-six. God be with you.

BEBE MORE.

To the young people of Australasia,

Salutations to you in the Lord. It is I, just a boy in the Lord's family on Aitutaki, who am writing this letter to you to express my thoughts. We are exhorted in the Holy Book to watch and be prepared, for in an hour that we think not the Son of God shall come. We are also told to "hold fast" that which we have, that no man take our crown. How beautiful then to have these reminders with us continually.

We, the young people of Aitutaki, are doing all that we can in obeying the instruction as given in the Word of God. Let us, therefore, be strong as we see the day approaching when all things will end. Surely the Word of God is being fulfilled by the events taking place around us; and we must be ready for the coming of Jesus, for in such an hour as we think not, He will come. Scoffers are to be among the signs of the end, and we in Aitutaki are being scoffed at for proclaiming the coming of our Saviour. However, we find comfort, for it is written, "Blessed are ye, when men shall revile you, . . . for My sake." We know, too, that faith without works is dead, but faith that works is indeed alive. Pray for us.

From TIRAA.

Young People's Society in Australasia,

Salutations. It is I, Mary Ann Howard Strickland, who am writing you this letter to express my joy. The work of the week of prayer throughout all lands has been marvellous. In Aitutaki, also, the Spirit of God has worked during the week of prayer. I prayed that the Lord would turn the heart of my grandmother to the truth, and so He did. He has heard my prayer, and my joy is great. Now I want to pray that my relations may be turned to the living

God, even as my grandmother. Will you not also pray for them, that they, too, might turn from darkness to the light? What a number of things we might pray for!—For one another, and that the work of the gospel be not hindered here and in every land. We need also to pray for the heathen, so that they will not eat human flesh any more. That is all.

MARY ANN HOWARD STRICKLAND.

To the Young People's Society.

Our greetings to you, in the bonds of Christian love, even in Him, Christ Jesus, our Lord.

I write you this letter as a greeting. We enjoy much of the Lord's blessings in health and strength, and our desire is that life may be lengthened in order for us to carry out His will and work here in the land of Aitutaki. Every Sunday, as we hold our meetings, we pray for you all in Australasia. We pray also for those on Aitutaki, that they may turn to the truth of God. You pray also with us to this end. We are told in Heb. 4: 16 to come boldly to the throne of grace.

Our week of prayer was very enjoyable, especially so as the Lord heard and answered our prayers on behalf of Howard's mother, and has turned her heart to believe and accept the truth. Pray with us and for us, that others may turn to God and keep His Sabbath, even as this dear soul. I will conclude by saying with Paul, "Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you." The Lord be with us all as we move forward.

TUPUNA STRICKLAND.

Second Week The Bible

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"A Chart to Guide the Life."

"The Secret of Victory."

"Reading His Will"

"Money Hidden in the Family Bible."

"The Word of Life."

Five-minute Exercise: Questions on "Revelation" for week ending November 11.

Hymn.

A Chart to Guide the Life

A CHRISTIAN gentleman, while crossing the Atlantic, was standing on deck one day with the captain of the steanship, who was a brave, but nevertheless a very irreligious man, when quite accidentally he dropped a little book from his coat pocket. The captain, seeing it fall, at once picked it up and handed it to him. The gentleman thanked him most warmly, saying that he valued that little book beyond price, and had he lost it he would have been exceedingly sorry,

"Indeed," said the captain: "may I ask what book it is?"

"It is a New Testament; a chart for guiding my life. You have your chart and compass for guiding your vessel; and captain," added he, smilingly, "I wish you were always as sure of your way as I am of mine." No more was said; but later the captain hunted up his friendly passenger in order to tell him that the arrow, shot apparently into the air, had hit its mark. "Had you attempted to preach to me," he said, "I should have given you a rough answer; but the words you said, and the manner in which you said them, made such an impression upon me that I could not rest until I gave my heart to God."—*Selected.*

The Secret of Victory

IN the manner in which Jesus met and triumphed in every conflict with Satan, He gave to man the secret of victory.

"It is written," was His successful weapon; and it may be ours.

It was not a matter of choice with Jesus, as to how He would meet and conquer every temptation. That is, it was not a question of selection of one among many methods, equally good and effective. No, there was only ONE effective weapon that even He, the Son of God, could use, and that was THE WORD OF THE LIVING GOD, the promises of God, the "exceeding great and precious promises" containing in themselves the divine nature, the very life and power of God. This was the only weapon by which even Jesus could conquer sin and Satan; and it is absolutely our only weapon; all others, without this, must fail.

"Christ Himself could not resist temptation but by the Word 'It is written,' was His weapon for every attack. You will have to study that Word before you can know what is written."

The Spirit of God brings to our memory what we have read and studied of that which is written. The more the Word is studied the more securely is the soul garrisoned against the attacks of the enemy.

The Word of God is also an antidote for sin. No man can continuously, daily, read the Word of God, and keep on sinning. He will cease to read the Word if he decides to continue in sin; and he will cease to

sin if he decides to constantly read the Word. The Word of God creates an aversion for sin; a hatred for evil in every form. When praying for a "clean heart," let us remember the words of Jesus: "Ye are clean through the Word which I have spoken unto you."

Our only hope is to "let the Word of Christ dwell in us richly in all wisdom." "For this cause also thank we God without ceasing, because, when ye received the Word of God which ye heard of us, ye received it not as the word of men, but as it is in truth, the Word of God, which effectually worketh also in you that believe." 1 Thess. 2: 13.

G. B. STARR.

Reading His Will

A MISSIONARY in Brazil was making her usual visit when she came upon a poor woman whose face was radiant, sitting in her little thatched hut with a copy of the Gospels on her lap and an A B C book by her side. When she saw the missionary, she said, "O Senora, I'm an heiress! Just think of all these riches for me." The missionary saw her labour hard to read the words, and asked, "Why do you take so much trouble to read?" The reply came, "It is His will. Just think how ashamed I would be to meet my Lord and have Him ask, 'Did you receive the inheritance? Did you read my will?' And I should have to answer, 'No.' O Senora, I want to learn it by heart, for He left it all for me."—*Youth's Instructor.*

Money Hidden in the Family Bible

SOME years ago an old man in New Jersey found \$5,000 [about £1,000] scattered in bills of large denominations through the family Bible. In 1874 this man's aunt died, and a paragraph of her will read as follows: "To my beloved nephew I will and bequeath my family Bible and all it contains, with the residue of my estate after my funeral expenses and just lawful debts are paid." The estate amounted to only a few hundred dollars, which was soon spent, and her nephew, neglecting to read the Bible, did not find the treasure put there for him. He lived in poverty all that time, and it was while packing up his things to remove to his son's home for the remainder

of his days that he discovered the money. How many people miss the precious treasures that are placed in the Bible for them by a failure to read its pages! How many rejoice in having found Christ in the blessed Book worth more than all the money of all banks, the pearl of great price worth more than all the costly jewels of the earth! Christ thus bids us all to secure this wealth: "Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of Me."—*Youth's Instructor*.

The Word of Life

"MAN shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Thus spake the Saviour when subjected to the severest trial in the wilderness of temptation. By skilfully employing the sword of the Spirit He conquered the arch enemy and finally triumphed over all his power, bringing life and immortality to light.

The nearer we approach the great day of the Lord the more carefully and prayerfully we should study the Bible, hiding the Word in our hearts that we sin not against God. A thorough knowledge of the Scriptures will be a safeguard against temptation. "His truth shall be thy shield and buckler." Ps. 91:4.

A few years ago every believer in the third angel's message (unless sickness or extreme distance from a place of worship prevented) might be seen Sabbath morning with their Bible and hymn book under their arm making their way to Sabbath-school and preaching service. They went to Sabbath-school not merely to recite the lesson they had carefully studied through the week, repeating from memory the texts in answer to the questions asked by the teacher, and telling where they were found, but also to search still more carefully for the hidden treasure to be found in the Word of God, hence they must have the Bible with them. Each child that was able to read had its own Bible, and was taught to value it as a great treasure. In the preaching service or Bible study following the Sabbath-school the texts of scripture referred to were carefully read, and often were preserved in a note book and studied at home.

It is with considerable regret that I observe this good custom, once so common among us, growing less and less frequent. Many leave their Bibles at home, and but few have their own hymn books. The deep interest in the subject being presented so apparent where all turned to each text read by the minister is not always in evidence, and the complaint is often heard, "The sermon was too long." There is at times some ground for such friendly criticism, but I fear the more serious fault lies in our people not following the discourse with their open Bibles, hence the Spirit of God that works through the Word cannot impress deeply the vital message borne by God's messenger, and to some of the hearers the service seems "so long."

Would it not be a great help in bringing about a genuine and lasting revival in our churches if all our people would take their Bibles with them to every religious service? I would urge that this practice be revived.

It is a source of encouragement to see a systematic effort being put forth to lead all our young people to read the Bible through by course each year, and to commit to memory certain texts of scripture, and that this is being made a daily practice. This should extend to the middle aged and the old as well as to the young.

As we see the perils of the last days thickening about us the necessity of giving earnest heed to the inspired counsel of the Apostle Paul spoken to the elders assembled at Ephesus is more and more apparent: "And now, brethren, I commend you to God, and to the word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." Acts 20:32.—*Selected*.

Third Week Criticism

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Reports of Labour.
Hymn.
"Deacon Lee's Opinion."
"Why There Are So Many Critics."
Poem: "Judge Not."
Five-minute Exercise: Questions on "Revelation" for week ending November 18.
Hymn.

Judge Not

Don't frown at a brother in trouble
Or sneer when you see him distressed;
It may be his heart still is loyal,
It may be he's doing his best.
It may be the flood of temptation
Was greater than you have known;
Or it may be his spirit forgetting,
Lost strength in being alone.

Don't chide when a friend is defeated,
For you cannot tell how severe
The conflict in which he went under,
Nor yet can you tell how sincere
The sorrow that burdens his spirit
When thinking of wrongs that are past;
Then give him a cheer in his struggle,
It may be he'll conquer at last.

Too often we censure in judgment
When the tale is only half told;
We hasten to speak condemnation,
And character loses its gold.
Thus a life may be darkened forever
That we might have helped to be clear,
If instead of condemning so hastily
We had spoken some kind words of cheer.

Then touch with a hand that is kindly
The life that has failed in its test;
It may be he struggled sincerely,
It may be he aimed for the best.
And only the records in heaven
Can tell what to man is unknown;
It may be the wrong pictured darkly
Will fade in the light of the throne.
—*Selected*.

Deacon Lee's Opinion

DEACON LEE, who was a kindly, silent man, was one day waited upon by a restless, ambitious, worldly church-member, who was labouring to create uneasiness in the church, and especially to drive away the preacher. The deacon came to meet his visitor, who after the usual greetings, began to lament the low state of religion, and inquire as to the reason why there had been no conversions for two or three years past.

"Now, what do you think is the cause of the spiritual declension?" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "I do not know."

"Do you think the church is alive to the work before it?"

"I do not think it is."

A twinkle was seen in the eye of this troubler in Zion; and taking courage, he asked, "Do you think our pastor a very extraordinary man?"

"No, I do not."

Making bold after this encouragement, he asked, "Then don't you think we had better dismiss our pastor and hire another?"

The old deacon started as if shot with an arrow, and, in a tone louder

than his wont, shouted, "No, I don't."

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find what you do mean."

"I talked enough once," replied the old man, rising to his feet. "Thirty years ago I got my heart humbled and my tongue bridled and ever since that I've walked softly before God. I then made vows solemn as eternity, and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, unmovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which He had planted him. In my blindness, I fancied it a little thing to remove one of the stars which Jesus holds in His right hand, if thereby my ear could be tickled, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a fool—flattered ourselves that we were conscientious. We groaned because there was no revival, while we were gossiping about and criticizing and crushing, instead of upholding, by our efforts and our prayer, the instrument at whose hand we harshly demanded this blessing. Well, sir, he could not drag on the chariot of the gospel with half a dozen of us taunting him for his weakness, while we hung as a dead weight to the wheels; so we hunted him like a deer, till, worn and bleeding, he fled into a covert to die. Then God came among us by His Spirit to show that He had blessed the labours of His dear, rejected servant. Our own hearts were broken, and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which, like long-buried seed, had now sprung up. But God denied me that relief, that He might teach me a lesson that He who toucheth one of His servants toucheth the apple of His eye. I heard my former pastor was ill, and, taking my oldest son with

me, set out on a twenty-five mile ride to see him. It was evening when I arrived, and his wife denied me admittance to his chamber. She said,—and her words were arrows to my soul,—'He may be dying, and the sight of your face might trouble him.'

"Had it come to this, I said to myself, that the man whose labours had, through Christ, brought me into His fold; who had consoled my spirit in a terrible bereavement; and who had, till designing men had alienated us, been to me as a brother—that this man could not die in peace with my face before him? 'God pity me!' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before His dying servant, and receive his forgiveness."

"As I entered the room of the blessed warrior, whose armour was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! Brother Lee!' I bent over him, and sobbed out, 'My pastor! My pastor!'

"I told him how dear he had been to me. I craved his pardon for my unfaithfulness, and promised to care for his widow and fatherless children; but his only reply was, 'Touch not Mine anointed, and do My prophets no harm!'

"I stayed by him all night, and at daybreak I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine, she said: 'I freely forgive you; but he has left us all with his covenant-keeping God, and He will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ was there in my dream, saying, 'Touch not Mine anointed, and do My prophets no harm.' These words followed me until I fully realized the esteem in which Christ holds those men who have given up all for His sake, and I vowed to love them evermore for His sake, even if they are not perfect; and since that day, sir, I have talked less than before, and have supported my pastor, even if he is not a 'very extraordinary man.' My tongue shall 'cleave to the roof of my mouth,' and my 'right hand forget her cunning,' before I dare to put asunder what God hath joined together. When a minister's work

is done in a place I believe God will show it to him. I will not join you, sir, in the scheme that brought you here. I would give all I own to recall what I did thirty years ago. Stop where you are and pray God if perhaps the thought of your heart may be forgiven you."—*Youth's Instructor*.

Why There Are So Many Critics

IT has been well said that the reason there are so many critics is because so much business can be done on a small capital. Any brainless, irresponsible person can criticize. Lucifer introduced the idea into the universe by criticizing the Creator. Notwithstanding that he and all his sympathizers were cast out of heaven to save the universe, men refuse to be warned, and continue the useless practice.

The following anecdote and lesson from the *Christian Commonwealth* is to the point: "A dog, harnessed to a lawn-mower, stopped pulling to bark at a passer-by. The boy who was guiding the mower said: 'Don't mind the dog; he is just barking for an excuse to rest. It is easier to bark than to pull the machine.' It is easier to be critical than correct; easier to bark than to work; easier to burn a house than to build one; easier to hinder than to help; easier to destroy reputation than to construct character. Fault-finding is as dangerous as it is easy. Anybody can grumble, criticize, or censure, like the Pharisees; but it takes a great soul to go on working faithfully and lovingly, and rise superior to outward circumstances and surroundings, as Jesus did."

G. B. THOMPSON.

Fourth Week

What True Consecration Means

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"Whom Do We Serve?"

Poem: "Pray—Give—Go."

Five-minute Exercise: Questions on "Revelation" for week ending November 25.

Whom Do We Serve?

1. CAN we live for self and serve God at the same time? Matt. 6: 24.

"If we are not active in the service

of Christ, we are ranking with those who are in positive hostility against Him; for we are in the position of stumbling blocks."—*"An Appeal to Our Churches,"* page 30.

2. Will God be satisfied with a divided heart and service? Matt. 22:37; 4:10; Deut. 6:5.

3. What does God say of those who are half-hearted? Rev. 3:15, 16.

"There is no place in the work of God for half-hearted workers, for those who are neither cold nor hot."—*"An Appeal to Our Churches,"* page 25.

4. If we are servants of Jesus, whom will we obey? Rom. 6:16.

5. What command is the Lord giving His servants at the present time? Isa. 60:1.

6. How may we let our lights shine?—By working for Him. Matt. 5:16.

7. How many can have a part in the work? Mark 13:34.

8. If God has given to every man his work, can one do the work allotted to another?

9. What position do the angels occupy in this work?

"The angels are constantly earnest and active, seeking to bring every child of God to work in the vineyard of the Lord, . . . and they sorrow when they see that those for whom so much has been done have no interest to win souls for Christ."—*"An Appeal to Our Churches,"* page 26.

10. What does God call those who profess to be His servants and do little or nothing for the advancement of His cause?—Unprofitable servants.

11. What will be the reward of such servants? Matt. 25:30.

12. What will be the reward of the faithful ones? Verse 21.

13. Which sentence do you wish to hear?

14. Will any receive the reward awaiting the faithful who have not done all they could in this life to save souls?

"Those who are not interested in the cause of God on earth, can never sing the song of redeeming love above. I saw that the quick work that God was doing on earth would soon be cut short in righteousness, and that the messengers must speed swiftly on their way to search out the scattered flock. . . . The mighty shaking has commenced, and will go on, and all will be shaken out

who are not willing to take a bold and unyielding stand for the truth, and to sacrifice for God and His cause."—*"Special Testimonies to Ministers and Workers,"* No. 2, page 31.

15. Is it left to us as to which place we shall occupy?

"Choose you this day whom ye will serve." Joshua 24:15. If we choose to serve God, it means thorough consecration to Him and a willingness to obey all His commands.

Pray—Give—Go

Three things the Master hath to do,
And we who serve Him here below
And long to see His kingdom come
May pray or give or go.

He needs them all,—the open hand,
The willing feet, the asking heart,—
To work together, and to weave
The threefold cord that shall not part.

Nor shall the giver count his gift
As greater than the worker's deed,
Nor he in turn his service boast
Above the prayers that voice the need.

Not all can go; not all can give
To arm the others for the fray;
But young or old, or rich or poor,
Or strong or weak,—we all can pray.

Pray that the full hands open wide
To speed the message on its way;
That those who hear the call may go,
And—pray that other hearts may pray.
—Annie Johnson Flint.

Sabbath-School Missionary Exercises

(November 4)

Chajju Island, Korea

CHAJJU ISLAND, or, as it is sometimes called, Quelpart Island, is the largest island belonging to Korea, and is about one hundred and twenty miles to the south-west of the peninsula.

The island is about thirty miles wide and fifty long. The population of the island now numbers about two hundred thousand.

Early in the year 1914 a colporteur went to this island, and one day met a man who had been drinking liquor. When the agent saw that the man was intoxicated, he was not anxious to sell to him, but the man wanted to buy; and he did buy a copy of

everything the colporteur had,—*"Thoughts on Daniel and the Revelation,"* *"Helps to Bible Study,"* and a pamphlet on the *"Nature of Man,"* and three copies of the magazine. Later this man decided that, although he knew nothing of Christianity, he would become a Christian and study the literature. To be a Christian he thought it would be necessary to attend church, so he went to the only church in that part of the island, supposing that it was the church that had published the literature he had bought.

For four months this man was faithful in attending church, studying his literature, and trying to lead others to Christ. Upon hearing that he was studying Adventist literature and giving the truth to others, the pastor became angry, and said that he was a deceiver, an employee of the Seventh-day Adventist Church, coming in there to break up his congregation. He was no longer allowed to attend that church, and so it seemed best for him to move to another part of the island. He went to a place called Sa Kae Re, where there are about five hundred houses, but not a Christian inhabitant. He rented a house, and with his wife decided to keep the true Sabbath, worshipping on that day in their rented house. However, the people of the place said that they would not allow a Christian to hold religious services in that village.

About one mile back of the village there is a rocky mountain, and high up on one side of it is a large cave. This man now decided that as he was not allowed to worship in what was called a Christian church or hold meetings in the house in which he was living in that heathen village, he would go to this cave and worship God on the day He had blessed and set apart for His worship. Each Sabbath morning for three months he and his wife would leave their house before daylight so that people would not see them, and spend the day in this cave, studying the Word of God, praying, and singing. As they were spending one Sabbath in the great cave,—a natural cathedral,—some people from the village came to the cave sight-seeing, and were surprised to find a man and his wife there studying the Bible. They soon became interested in what was told them, and returned next Sabbath, bringing others with them. Thus an

interest was aroused, and by the end of that month a man of influence in the village had also decided to become a Christian, and he said that they should hold meetings in the village from then on, and he would see that they were not molested.

In these native villages there are no large houses suitable for meeting purposes, most of the rooms being eight feet square, and so only a few persons can assemble. The man of influence, Mr. Yun by name, said that as he had spent most of his money for drink, he would now spend what he had left to build a church in which they could worship God. He planned to build a little church that would seat about thirty persons, but the people of the place strongly objected to having a church building erected there. They were so determined that he should not build that he said he would change his plan and make the new church the largest building in the place, capable of seating at least one hundred people.

That building is now about finished, and the expense has been borne mostly by Brother Yun, although it has taken almost all his worldly possessions. This brother, anxious that the building should be used only for the proclamation of the third angel's message, has given a deed of the land and building to the Korean Mission.

On the last Sabbath in February, in company with the director of the work in that part of Korea, it was the privilege of the writer to visit this place, and by a rocky cliff in the ocean baptize eleven candidates, including the above-mentioned two brethren. These have taken a firm stand for the truth. A Sabbath-school of nineteen members has been organized, and many others have promised to become Christians. The opposition that was manifested at the first is rapidly giving place to friendliness, and we trust that a strong church will be built up there, and many souls won for Christ.

C. L. BUTTERFIELD.

(November 11)

Another Baptism at San Pablo, Philippine Islands

A Baptismal Fallacy Exploded

THIS is the third baptism that has been held at this place during the past three months. At this time forty-one persons were buried with

their Lord in baptism. It was a beautiful day, and all nature seemed to rejoice with us at the thought of wakening into a new life, as the rains had just begun to fall, and all vegetation had begun to shoot forth. This makes 171 people that have been baptized in this place as a result of our tent meeting at San Pablo, and still there remains a good interest in the barrios. We feel to praise the Lord for the success that he has given our native evangelist, Brother Bibiano Panis, and his co-workers.

At one of these baptisms, the fallacy of the oft-repeated assertions of those who do not believe in immersion as the proper mode of baptism was made manifest. During my ministry, I have often heard it repeated and seen it stated in articles, that on the day of Pentecost, it would have been impossible to baptize so many as three thousand souls in one day by immersion. The fallacy of this claim was clearly demonstrated when, in one afternoon, I baptized 104 people in just one hour by the watch. If all twelve of the apostles had been engaged in baptizing, and had carried on their work at the same rate per hour, it would have taken them less than two and one-half hours to baptize that great multitude of three thousand souls. Of course, we planned our baptism well to be able to accomplish such results. One brother helped the candidates into the water and another helped them out so that I could baptize one directly after the other. We need not doubt the statements of the Scriptures although we may not always fully understand them.

At this place a church of 183 members has been organized, and they are starting to build a house of worship. May the Lord greatly bless this new church, and make it a power for good in disseminating the light to others.

L. V. FINSTER.

(November 18)

God's Children in Korea

ABOUT six years ago as I was holding a Bible reading on the subject of the "Seal of God," down by the Yellow Sea, an old man sprang to his feet and said, "I want this seal. Pray for me," and sat down with

tears rolling down his face. He accepted the whole message, and went to his home only to have all his belongings as well as himself thrown out of the house by one of his older sons. But he held on, and soon his youngest son and his wife accepted the faith, to be followed in a little while by his second youngest son. Then his oldest son yielded to the truth, and began preaching in the extreme north of Korea, on the border of Manchuria.

About one month ago I had the privilege of dedicating a small church at the home of the old brother and ordaining him as elder. He is now about seventy years of age, and at the close of the organization the remaining son yielded to the pleadings of the Holy Spirit, and he and his family made a complete surrender; so that now the father and his wife, his five sons and their families, and one daughter are one in desiring to be sealed with God's seal. As the last son, the one who had persecuted his father, yielded to the claims of God's law, the father broke down and cried, saying his cup of happiness was well-nigh full as he saw his whole family come into the fold. So the message goes, for it is an over-coming message.

RILEY RUSSELL, M.D.

(November 25)

Our Work in the Far East

FROM many parts of the Orient come encouraging words of the progress of God's cause. First we might speak of the Philippines, with its hundreds of islands situated at the threshold of the Eastern world. The bright native people of this summer land were for centuries kept in ignorance and superstition by the craft and deception of priests and friars. But with the change of government comes an awakening. Many are anxiously turning toward the light and are rapidly learning the way of salvation and God's last message.

Rapidly Developing

Hundreds have accepted the truths of the Bible as presented by Seventh-day Adventists, and thousands of others are awakened by the literature that has been circulated. Young men continue to have wonderful

success selling our books and magazines, thus making an honourable livelihood for themselves; but, best of all, they become workers in the spread of a great message.

The Filipinos are a very attractive race. They are active, intelligent, and progressive. With good foreign supervision much should be expected from our Filipino work. Young men who are working as evangelists for us are being greatly blessed, bringing in many converts. One evangelist has had several hundreds attending every night, and over a hundred have been baptized already as a result. Others are having similar results. God is doing wonders in the hearts and lives of men. This is not a spasmodic movement, it is a message of God, and is winning its way and meeting its object.

China is the centre of a great forward movement. Notwithstanding unsettled conditions incident to revolution, brigandage, the war, and every other depressing and disturbing element, God's work moves on, and men born in heathen darkness and accustomed to the grossest sin, welcome the new-found light and rejoice in it. Some of these at once throw in their lives to devoted service on behalf of others, and so the force to carry on the message is magnified many-fold.

Interesting cases are constantly brought to our attention of individuals who have had wonderful deliverances from the thralldom of sin. One is that of a notorious and desperate robber, who now is redeemed. The light of heaven shines in his face, and now instead of being longer a terror to men, depriving them of their rightful possession, he devotes his life to the saving of men, distributing our message-filled literature, and also telling in a most convincing way the story of his redemption.

J. E. FULTON.

"If you fail, do not be discouraged, but determine to get nearer to God and to gain more power through your apparent failure."

"BEWARE of the temptation to postpone. The evil one prompts such suggestions. Many a man is never asked to give his heart to Christ because a good impulse was averted by indecision and the false plea of 'a better time to speak.'"

Sabbath-School Day

Programme for Church Service

(November 18, 1916)

Hymn: "Crown Him Lord of All," C. in S., No. 258.

Responsive Reading: Psalm 46.

Prayer.

Hymn: "How Shall the Young Secure Their Hearts," C. in S., No. 364.

"What I Think of the Sabbath-School."

"Common Excuses."

Poem: "Are All the Children In?"

Hymn: "Buy up the Opportunity," C. in S., No. 596.

"How the Clock Helped."

"Duty of Each Member of the Sabbath-School."

"Up-to-Date Information" *Conference Sabbath-school Secretary.*

"Some Things to Think About."

Hymn: "Work for the School," C. in S., No. 607.

LEADER'S NOTE.—Much of the success of this programme will depend upon the preparation for it. Careful planning should be done early, and all the parts assigned well on time to good readers and those who will enter into the spirit of the meeting, contributing all they can to the success of the service. From the copy of the LEADER clippings for the various portions can be supplied to those who are to take part.

If other hymns than those chosen are better known or preferred, they may be substituted for those given; but care should be taken that the hymns selected harmonize with the spirit of the meeting.

The two mottoes, "All the Church in the Sabbath-School and all the Sabbath-School in the Church," and "The Sabbath-School Needs You and You Need the Sabbath-School," should be displayed in the place of meeting on Sabbath-school Day. This could be done by means of charts or by placing them on blackboards.

"What I Think of the Sabbath-School." This is one of the strongest features of the programme, giving as it does the sentiments of some of the most prominent leaders among us in regard to the Sabbath-school work. Each one who reads one of these testimonies should seek to make the meaning clear and emphatic. The name of the writer in each instance should be announced first.

"Common Excuses." This item of the programme should be carefully planned. An impressive way to render it would be for the one chosen to take charge of this exercise to present the excuses, and different ones in the congregation previously chosen and notified read the answers in a clear, distinct voice.

"Another Way to Join." This reading is in the May number of the *Sabbath School Worker*, and should be presented if time will permit.

"Up-to-Date Information by the Conference Sabbath-school Secretary." This will be furnished to the churches in type-written form, independent of this printed programme, and should help to give a practical turn to the meeting.

If the appeals made in this programme in behalf of our Sabbath-school work are carefully followed up by personal efforts on the part of the Sabbath-school officers, the attendance should be increased, and the general work of the school rendered much more effectual.

What I Think of the Sabbath-School

[Assign this exercise to nine persons. Each should announce the name of the writer before beginning to read.]

Pastor W. A. Spicer: "The Sabbath-school: God bless it! It caught our hearts and turned them toward the light as we entered childhood. In youth and in maturity of years it has been a training school in the way of life. It has been the strongest single educational factor we have had—the great Seventh-day Adventist University of Bible study. Look back over a ten-year period of lesson outlines; such a period represents a systematic course of instruction covering the whole range of Bible truth and divine providence in human history. We never finish the Sabbath-school course; for the waters of life flow ever fresh in the blessed Word, and the fellowship of study together in class is a continuous power for good from childhood to old age. Let everybody come!"

Pastor I. H. Evans: "The Sabbath-school is a part of our denominational, church, and educational activities. It provides for a weekly study, both at home and in the Sabbath-school, of a definite portion of the Word of God. There is nothing in our organized work which can be a substitute for the Sabbath-school. The preaching service is never a substitute for it, although the sermon be ever so eloquent. It may be very practical and helpful, yet it cannot be to the individual what a faithful study of the Sabbath-school lesson can be.

"In the Sabbath-school lesson the individual takes an active part. He not only recites his lesson to the one conducting his class, but he prepares the lesson by previous study, searching the Scriptures day by day, through the week, that he may understand fully the import of the lesson. Then the Sabbath-school brings out splendid thoughts in the review of the lesson, so that there is scarcely a division of our work which imparts such a wide range of knowledge, and is so helpful to the individual, as the Sabbath-school. It is the means of

saving a large number of our young people, and it gives to many of them a strong desire to become workers in the cause of God.

"The Sabbath-school is of such vital importance to the church membership that no one can afford to miss the benefits to be derived from it."

Pastor S. N. Haskell: "The Sabbath-school is the stronghold of the remnant church. Following the apostolic example of keeping the ministers in the field doing aggressive work, leaves our churches with no ministers to instruct them; but the Sabbath-school is a much better instructor than the most eloquent minister. The little company meeting together from week to week, bearing the responsibilities and filling the positions of officers and teachers, receive an experience that is invaluable. The members who attend the Sabbath-school regularly, and who prayerfully study the Sabbath-school lesson every week, do not backslide. The Sabbath-school is the stronghold that protects the rank and file of our people from the pitfalls of the enemy."

Pastor J. O. Corliss: "To lose the Sabbath-school service deprives one of a superior opportunity for learning the way of life eternal. How many times is heard the lament: 'O if I could only comprehend more fully the meaning of God's Word!' The Sabbath-school class provides the best known remedy for this common lack, because the various questions and answers there exchanged leave lasting impressions of truth that no other method can supply. To know God 'is life eternal.' Put nothing in the way of receiving this knowledge by neglecting Sabbath-school privileges, and so miss the royal road to endless glory."

Pastor W. C. White: "The Sabbath-school is the church in study. A living, growing, active church is as much in need of united, systematic, earnest study, as is the world in need of the energies of the church manifested through united, systematic, energetic action. Individual study is of great value, but it is in the Sabbath-school that old and young are trained to think in harmony, and thus are prepared to work in harmony in holding up the light of truth, and in winning the world for Christ."

Pastor G. B. Thompson: "The Sabbath-school is a strong agency in

leading those who attend to deeper spirituality, and a more full and unreserved surrender to God. Think of the uplifting influence of a school where on God's holy day more than a hundred thousand souls of many languages are assembled, from the child prattling in the innocence of childhood, to the worn and grey servant of God who has known the storm and stress of many years of life, met to pray, and to meditate upon and study the Word of the Lord! Doubting Thomas missed much by being absent when Jesus met with the disciples. In like manner those who fail to attend the Sabbath-school, where Jesus meets with His people every Sabbath to bless and cheer and strengthen, sustain an irreparable loss."

Pastor William Covert: "In my judgment the Sabbath-school Department in our work has been our very best medium of help. When a company of believers has been formed, the first step toward organizing them into a church has been that of classifying them for Sabbath-school work, with lessons in hand. And as the Sabbath-school lessons are provided by our best Bible teachers, our people in these schools have from the beginning been trained in the very essentials of Christian experience and Biblical lore. We can think of nothing better for them to do than to continue in the way, co-operating with the Sabbath-school actively to the close of their career."

Pastor J. N. Loughborough: "It is a surprise that so many adult church members do not attend the Sabbath-school. The Lord says, 'Let the Word of Christ dwell in you richly.' Why should any fail to be where the special object is to instil that word into the mind? The testimony read by Sister White in the spring of 1856, to the second Seventh-day Adventist Sabbath-school was, 'The adult members as well as the young should attend the Sabbath-school.' The testimony of 1913 is on the same line, 'The Sabbath-school affords to parents and children an opportunity for the study of God's Word.'—*"Counsels to Teachers," page 137.*"

Pastor A. G. Daniells: "I don't believe there is a Sabbath-school teacher who knows the extent of his influence. I have been sorry many times that I failed to tell my first Sabbath-school teacher what she did for me.

When I was a boy we had no lessons. My first teacher prepared her lesson by giving a list of questions on paper for each of her boys. You may think that kind of lesson would do no good. She would tell me not to ask any one for the answer, but to dig it out myself. And I tried to find the answers. That was my first study of the Bible, and I received my first impression about God's book in that way. She taught me that the Bible is God's book, and I had implanted in my mind the belief that it was an inspired book. I cannot tell you how I came to venerate that teacher. I loved her and loved to sit in the class with her. It put a mould upon my life that has remained.

"After a while she became ill, and I heard she was going to die. I remembered her exhortation to me to be a Christian, and I practically settled the matter there. I wish I might have told her what she had done for me. Thirteen of us boys in that church gave our hearts to God. I believe it was the result of her work. The Sabbath-school moulds the hearts of the youth and children, and leads them to give their hearts to the Lord."

ALL THE CHURCH IN THE SABBATH-SCHOOL
AND
ALL THE SABBATH-SCHOOL IN THE CHURCH

Common Excuses Expressed in Word or Action

[Answers compiled from the writings of Mrs. E. G. White.]

I think the Sabbath-school is for the children.

"The Sabbath-school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath-school, both parents and children should devote time to the study of the lessons, seeking to obtain a thorough knowledge of the facts presented, and also of the spiritual truths which these facts are designed to teach."—*Sabbath School Worker, April, 1885.*

"Parents should feel it a sacred duty to instruct their children in the statutes and requirements of God as well as in the prophecies. They should educate their children at home, and should themselves be interested in the Sabbath-school lessons. By studying with the children they show that they attach importance to the truth brought out in the lessons, and help to create a taste for Bible knowledge."—*Review, Oct. 21, 1884.*

I have no time to study the Sabbath-school lesson.

"Parents, set apart a little time each day for the study of the Sabbath-school lesson with your children. Give up the social visit if need be, rather than sacrifice the hour devoted to the precious lessons of sacred history. Parents, as well as children, will receive benefit from this study."—*Sabbath School Worker, April, 1885.*

"There are many children who plead a lack of time as a reason why their Sabbath-school lessons are not learned; but there are few who could not find time to learn their lessons if they had an interest in them. Some devote time to amusement and sight-seeing; others, to needless trimming of their dresses for display, thus cultivating pride and vanity. The precious hours thus prodigally spent are God's time, for which they must render an account to him. The hours spent in needless ornamentation, or in amusements and idle conversation, will, with every work, be brought into judgment."—*Testimonies for the Church, Vol. III, page 189.*

"Young and old neglect the Bible. . . . Especially are the young guilty of this neglect. Most of them are ready, and find plenty of time, to read almost any other book. But the Word that points to life, eternal life, is not perused and daily studied."—*Testimonies for the Church, Vol. I, page 134.*

I attend the church services regularly; but I do not regard the Sabbath-school as being so important.

"God would have those who profess to be His followers thoroughly furnished with proof of the doctrines of His Word. When and where can this be better obtained than in youth at the Sabbath-school? Parents should in no case treat this matter indifferently."—*Review, Nov. 28, 1878.*

"The Bible lessons which are taught in our schools are of far greater consequence than many now discern. These children will have to meet in the near future the heresies and fables that abound in the Christian world. Instruct the youth with simplicity but great thoroughness. Our work must stand the test of the Judgment."—*Sabbath School Worker, April, 1886.*

We plan to study our lessons, but extra work, sewing, and visitors interfere so that we do not.

"Observe system in the study of the Scriptures in your families. Neglect anything of a temporal nature; dispense with all unnecessary sewing and with needless provision for the table, but be sure that the soul is fed with the bread of life. It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God. . . . Do not break up your home class for callers or visitors. If they come in during the exercise, invite them to take part in it. Let it be seen that you consider it more important to obtain a knowledge of God's Word than to secure the gains or pleasures of the world."

My children must have their day-school lessons, and we have little time left for other study.

"Even greater care should be taken by the parents to see that their children have their Scripture lessons, than is taken to see that their day-school lessons are prepared.

Their Scripture lessons should be learned more perfectly than their lessons in the common schools. If parents and children see no necessity for this interest, then the children might better stay at home; for the Sabbath-school will fail to prove a blessing to them."—*Testimonies for the Church, Vol. III, page 189.*

"There is no reason why Sabbath-school lessons should be less perfectly learned by teachers or pupils than are the lessons of the day-school. They should be better learned, as they treat of subjects infinitely more important. A neglect here is displeasing to God."—*Sabbath School Worker, April, 1885.*

My memory is so poor I cannot learn my lesson.

"Let the more important passages of Scripture connected with the lesson be committed to memory, not as a task, but as a privilege. Though at first the memory may be defective, it will gain strength by exercise, so that after a time you will delight thus to treasure up the precious words of truth. And the habit will prove a most valuable aid to religious growth."—*Sabbath School Worker, April, 1885.*

"While your hands are engaged in labour, if you desire to become intelligent in spiritual things, if you desire to have your mind directed heavenward, you might commit to memory texts or portions of the Scriptures, and thus train your mind to dwell upon things that are pure and lovely."

"The students in our schools should aspire to higher knowledge. Nothing will so help to give them a retentive memory as a study of the Scriptures."—*Testimonies for the Church, Vol. VIII, page 156.*

The ground covered by the Sabbath-school lessons is very familiar to me.

"In the Scriptures thousands of gems of truth lie hidden from the surface-seeker. The mine of truth is never exhausted. . . . Every day you should learn something new from the Scriptures."—*Vol. V, page 366.*

"The Christian is required to be diligent in searching the Scriptures, to read over and over again the truth of God's Word."—*Vol. V, page 273.*

"If the Word of God were faithfully studied by all who profess to believe the truth, they would not be dwarfs in spiritual things."—*Vol. IV, page 312.*

I expect the Sabbath-school teacher to do the work of teaching my children the Bible.

"While it is essential that wise, patient efforts should be made by the teacher, the work must not be left altogether to the Sabbath-school and church worker, but it must find its foundation and support in the work of the home. Parents have a sacred responsibility and charge committed to them, and they are called upon to keep their charge, to bear their responsibility in the fear of God, watching for the souls of their children as they who must give an account. . . . The responsibility which God has given to men and women as parents, many have shifted from themselves to the Sabbath-school worker and to the church influence. But each instrumentality has its work, and parents who neglect their part will be weighed in the balances and found

wanting."—*Sabbath School Worker, April, 1889.*

"Let parents do their part, not only helping the children in their study, but becoming familiar with the lessons themselves. The Bible is our textbook. Parents, teachers, and scholars need to become better acquainted with the precious truths contained in both the Old and the New Testaments."—*Sabbath School Worker, July, 1885.*

Are All the Children In?

Are all the children in? The night is falling,

And storm-clouds gather in the threatening west;

The lowing cattle seek a friendly shelter;

The bird hies to her nest;

The thunder crashes: wilder grows the tempest,

And darkness settles o'er the fearful din;

Come, shut the door, and gather round the hearthstone;

Are all the children in?

Are all the children in? The night is falling,

When gilded sin doth walk about the streets.

O, "at last it biteth like a serpent!"

Poisoned are stolen sweets.

O mothers, guard the feet of inexperience,

Too prone to wander in the paths of sin!

O, shut the door of love against temptation!

Are all the children in?

Are all the children in? The night is falling,

The night of death is hastening on apace;

The Lord is calling, "Enter thou thy chamber,

And tarry there a space!"

And when He comes, the King in all His glory,

Who died the shameful death our hearts to win,

O, may the gates of heaven shut about us,

With all the children in!

—*Elizabeth Rosser.*

How the Clock Helped

A GOOD sister who attended church regularly, but thought she could not attend Sabbath-school, was finally led in a most peculiar way to become a regular attendant at the Sabbath-school as well as the regular church service. Another good sister in the same church on several occasions urged her to go to Sabbath-school, but the answer was that the morning was too short for her to prepare for Sabbath-school, and all she could do was to be ready in time for church. But one Sabbath, by some mistake, the clock had been set an hour too fast, and so the sister was an hour earlier in starting for church, which she reached in time for the Sabbath-school. The study was so interesting and profitable that she concluded she must be there every week, and from that time she became a regular attendant at the Sabbath-school.

We can ill afford to miss the rich instruction the Sabbath-school lessons are bringing out from God's Holy Word. There are many brethren and sisters who do not attend the Sabbath-school. Perhaps they plead that there is hardly time for them to prepare. Who will take the hint from the above-mentioned sister, and try setting the clock an hour ahead? Do not miss the Sabbath-school.

J. E. FULTON.

**THE SABBATH-SCHOOL NEEDS YOU
AND
YOU NEED THE SABBATH-SCHOOL**

Duty of Each Member of the Sabbath-School

PERHAPS there is no duty of more importance, or so lightly regarded, as that of regular attendance at Sabbath-school. Many seem to have the idea that if they do not attend regularly it does not matter, and they stay at home frequently. The teachers mark the class record, and place an absent mark after the names of those not present. This seems to be a very small matter if only one member is absent; but is it if several stay at home? Every member wishes his Sabbath-school to have a good report at the end of each quarter, and at the end of the year. This can only be had when each member attends regularly.

I am aware that many times these absent ones are weary from their weekly toil. We read in John 4:6 that Jesus was wearied; but when the woman of Samaria came to the well, He was not too weary to give her needful instruction. In Luke 4:16 it is said of Jesus that "He came to Nazareth, where He had been brought up: and, as His custom was, He went into the synagogue on the Sabbath day, and stood up for to read." So it was "His custom" to attend the service at the synagogue regularly.

How many of us invite our friends to go with us to Sabbath-school? Yet this is a duty that should not be neglected. We read in John 1:40-47 that some of the disciples, after becoming acquainted with Jesus, went out and found others, and invited them to come and see Him.

When a stranger visits our school, do not wait, one for the other, to give him a cordial greeting. It would do no harm if each one should go to

him and speak a few kindly words. It may be that our Heavenly Father has sent him to hear words that will lead him to Christ.

A young lady who had never been in the habit of attending church or receiving religious instruction, had occasion to go to a small village to remain for a few days. While out for a walk she passed a little chapel just as the people were gathering for worship. She felt impressed to join them, and entered just as the small congregation arose and sang that beautiful hymn, "Blest Be the Tie That Binds." As she saw the peaceful look on their faces, she felt that they were indeed bound by a tie,—the tie of God's love. At the close of the service, many came to speak to her. The scene made such a deep impression on her that she soon became a Christian, and she is now an earnest worker in Christ's vineyard. Perhaps no duty brings greater results or richer rewards than a warm reception to strangers.

CORA E. FISKE.

Some Things to Think About

OF all the regular services held by Seventh-day Adventists, none is of greater importance than the Sabbath-school. If circumstances should compel us to have but one service on the Sabbath day, there is no question but that we should eliminate everything else before the Sabbath-school.

With the very limited number of ministers available for work among our churches, it is impossible to have a preaching service every Sabbath in all of them. But our Sabbath-school methods are so wonderfully adaptable to every possible situation, that from the largest city church to the smallest rural company all may enjoy the weekly blessings of the Sabbath-school.

We confess, however, to a positive alarm over the growing disposition on the part of many of our church members to defeat the real purpose for which our Sabbath-schools are conducted. Of recent years many new members have come into the church who have not been led to see the importance of attending the Sabbath-school. It is a common sight to see people come flocking into the house of worship after the Sabbath-school is dismissed. If such members could realize the inestimable loss they are sustaining, we are certain

they would begin this very day to change their ways.

Many of our older church members have grown lax in attending Sabbath-school, and this wrong example has no doubt largely influenced the newer members to regard the Sabbath-school as something of little importance. We plead earnestly for a reformation. We hope that every church member will carefully and prayerfully consider this situation. If you have been neglecting the Sabbath-school, then begin at once, as loyal, devoted Seventh-day Adventists, to change your attitude and attend the Sabbath-school. Ask God to forgive you for the wrong influence your example has had upon others.

Why do we feel so anxious that both old and new church members attend the Sabbath-school? Among many reasons that might be given is the need of our older members being kept constantly in touch with the advancement of the message, lest their faith and courage fail in these perilous times.

Those who have been long in the way toward the kingdom may be tempted to depend too much on their past experiences, forgetting that the inward man must be renewed day by day if we would maintain our Christian experience. We must daily lay hold upon the promises of God, and daily renew our consecration and devotion to the cause of God. Those who are faithful in their relation to the Sabbath-school are generally the ones who are most loyal to the message. The Sabbath-school unites its interests, not only with the work at home, but also with the work throughout the world-wide field. A clear, comprehensive view of the foreign mission fields and their needs is kept constantly before our people through the medium of the Sabbath-school.

Our Sabbath-schools to-day are the largest factor we have in the support of our foreign missions. This is no doubt due to the fact that in giving, as in other things, our interest is greatest in whatever we know the most about.

All the foregoing reasons apply to the new as well as to the old members. And another very important reason why new members should attend the Sabbath-school is their need of the Bible instruction in the truths of the message, which can be gained through the Sabbath-school lessons,

To over-estimate the importance of Bible study would be impossible, yet it is a fact that a large proportion of our church members no longer study the Bible. Think of it! Seventh-day Adventists no longer studying their Bibles! Does this startle you? Does it alarm you? Are you not concerned about such a state of affairs?

We plead for a return to Bible study, for systematic Bible study such as we have in our Sabbath-school lessons. It is not enough to go to church once a week and listen to a sermon by the minister, yet many of you who hear these words know that you have fallen into just such ways. Arouse, and begin to study the Bible for yourselves. Let not one member rest content with the knowledge gained by past study. Enrol yourself to-day and join the Sabbath-school recruits.

Every church member should attend Sabbath-school because of his influence upon the children and youth. Do we wish our young people to grow up to be the same kind of church members as we are? Do we wish them to manifest *more* or *less* interest in the cause of God than we do? If they follow in our footsteps, do just as we do, and fail just where we fail, will they be prepared for the coming of our Lord?

We ask you to-day to consider the responsibility you bear in your influence and example upon the young.

The Lambs Follow the Sheep

"We oft hear the plea for trying to keep
The lambs of the flock in the fold;
And well we may; but what of the sheep?
Shall they be left out in the cold?"

"'Twas a sheep, not a lamb, that strayed
away,
In the parable Jesus told,—
A grown-up sheep that had gone astray
From ninety and nine in the fold.

"The lambs will follow the sheep, you know,
Wherever the sheep may stray;
If the sheep go wrong, it will not be long
Till the lambs are as wrong as they.

"And so with the sheep we earnestly plead,
For the sake of the lambs to-day.
If the lambs are lost, what a terrible cost
Some sheep may have to pay!"

J. L. M'ELHANY.

"No superintendent nor teacher can successfully urge upon others that in which he himself is negligent. We cannot lead others to a height we have not ourselves attained."

Fourth Sabbath Reading

(November 25)

The Promise of God's Presence with Us in Service

1. WHEN Moses was first called to lead Israel out of bondage he feared his own insufficiency. Ex. 3: 11.

2. This was overcome by God's promise, "Certainly, I will be with thee." Ex. 3: 12.

3. After the giving of the law Moses again felt his need of help. Ex. 33: 12, 13.

4. Again the Lord promised His presence. Verse 14.

5. That God literally and faithfully fulfilled His promise is seen from Moses' statement to "all Israel" shortly before his death. Deut. 31: 6.

6. When the commission was given to Joshua the same cheering promise was given. Josh. 1: 5, 6, 9.

7. At the close of his life of victory Joshua bore testimony that the Lord had been faithful to His promise. Josh. 23: 14.

8. To the eleven apostles, confronted with the apparently impossible task of teaching all nations, the same blessed promise was given. Matt. 28: 19, 20.

9. Every one who will go can claim this promise *to-day*, for it is given "unto the end of the world," and it is not till this gospel of the kingdom shall be preached in all the world for a witness that the end shall come. Matt. 24: 14.

NOTE.—"Christ gave His disciples their commission. He made full provision for the prosecution of the work, and took upon Himself the responsibility for its success. So long as they obeyed His word, and worked in connection with Him, they could not fail. Go to all nations, He bade them. Go to the farthest part of the habitable globe, but know that My presence will be there. Labour in faith and confidence, for the time will never come when I will forsake you. The Saviour's commission included all believers. It includes all believers in Christ till the end of time."—*Desires of Ages*, pages 821, 822.

"Those who work for God will meet with discouragement, but the promise is always theirs. 'Lo, I am with you always, even unto the end of the world.' Matt. 28: 20. God will give a most wonderful experience to those who will say, 'I believe Thy promise; I will not fail nor become discouraged.'"—*Testimonies for the Church*, Vol. VI, page 335.

Glimpses of Our Work in the World-Wide Field

THE readings to be presented to-day will give us glimpses into the varied experiences met with by our workers in foreign lands. In each experience we can recognize the guiding and protecting hand of God stretched out on behalf of His workers. We can see also that the very efforts of the opponents of truth to hinder the flight of the third angel with his message result only in hastening his progress. "We can do nothing against the truth, but for the truth," says Paul in his second letter to the Corinthians; and David

exclaims, "Surely the wrath of man shall praise Thee: the remainder of wrath shalt Thou restrain." The worker for God to-day finds that He is the same yesterday, to-day, and forever, and still "the eyes of the Lord run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him." 2 Chron. 16: 9. C. H. P.

Amidst Cannibals

DURING the past week we have been made sensitively conscious that we are in a heathen land, amidst a cannibal people whose lustful passions have again been satiated on human flesh.

Last Monday evening a company of a dozen or more men from inland on Malekula came down to the coast, about ten miles south of our mission here on Atehin, to a trading station in charge of a Mr. Bridges, a married man with six children. During the day his wife and one of the youngest children had boarded a cutter to visit her home island. The local natives, who are friendly and partly Christian, had seen the tribe of "man bush," as they call them, come to the station, but, being evening, they had returned to their respective villages. Next morning when they visited the station they discovered the horrible spectacle of the murdered father and four children who had been mutilated with axe or tomahawk. One of the eldest boys, a lad of about thirteen years of age, was missing, and the general conclusion as to what has become of him is too apparent to need mentioning. The body of Mr. Bridges was lying with pipe in one hand and matches in the other, apparently about to have a smoke after the evening meal, as the dishes were still on the table. Some looting was done on the premises, as some money and stores were missing.

Two days later another sensational report reached us from the village of Lalip, a village about seven miles directly inland from here, and where we have been conducting weekly meetings for some time.

It seems that a number of bushmen had been down to the coast, and while passing the village of Lalip on their return met a man walking along the track whom they instantly shot dead and took flight

into the bush. The deceased was also a married man and had attended several of our meetings.

Naturally these two sad fatalities have caused the people in the neighbourhood much anxiety. The Presbyterian missionary on a nearby island, and in whose district these murders have been committed, told me that he thought none of us were safe, especially if we ventured on the mainland of Malekula. He said he thought it unwise for me to visit the village of Lalip (it was in this district that six of his native teachers were murdered about two years ago), and also expressed concern for Mr. and Mrs. Wiles who are on the mainland about twenty miles to the north side.

The natives here on Atehin expressed themselves as being shocked at what the "man bush" has done, and many of them warned me not to go to Lalip again for a long time. Some even came privately to Mrs. Stewart on Friday and told her to use her influence to persuade me not to make my trip on the Sabbath. I must say that had it not been that I was fulfilling the Great Commission and could claim the protection of the angels of heaven I should not have ventured. As I was nearing the village of Rel, which is about half-way, a native woman caught a glimpse of me from the other side of the village and ran to her house, telling her husband that a man was coming. As I was coming round the corner of the adjoining house I spoke so that they might hear, and as I appeared I saw the man lowering his musket. He surprisingly said, "O Misi Situate, I hear him, I think him one 'man bush.'" Proceeding to Lalip I found the people a good deal unsettled. Several of the men, armed with rifles, were scouring the country, while others were rebuilding their houses in another part unknown to the bushmen. We were glad for the opportunity of directing them to the protection that God has promised to them that fear Him. After our meeting I returned home grateful for the privilege of being able to speak a few words to these needy souls in their unhappy condition. We feel sure that the readers will unite with us in praying for the heathen of Malekula, that they may be brought to a speedy knowledge of Jesus Christ and His soon return.

A. G. STEWART.

A Catholic Country of Europe

THE following interesting items are culled from a recent report by Pastor L. R. Conradi, President of the European Division Conference, concerning our work in one of the Roman Catholic countries of Europe:

"Strange to say, the field in which our brethren had the most bitter persecution and where other Protestant denominations had thus far had the least success, has proved to be the very best one for the growth of the message. Not fewer than 181 members have been added to that local conference the past year, bringing up its membership to 754. Of the many remarkable experiences through which our workers and members here have passed during the year, I shall mention only the most interesting and striking. To quote from one of our workers' letters:

"Seven of our brethren had been summoned, charged with violating that paragraph of the law which is punishable by a fine of eighty pounds and the imprisonment of any one who is found guilty of a direct provocation and contempt of the state religion. The legal proceedings were postponed three times in order that new witnesses might be secured, as nothing could be proved from the testimony of those who had been called. The hearing of the brethren was interesting. The testimony of one of the accused well represents the true influence of our faith. This testimony is even used by those not of our faith to enlighten people as to what kind of men the Adventists really are.

"The accusation was stated as follows:

"Such and such persons have become heretics, and make propaganda to spread their heresy, and by so doing slander the church.

"The brother giving the testimony is an old, grey-haired man. The president of the court said, Hello, old man, how have you become a heretic at such an advanced age? The brother replied:

"I will tell you, Mr. President. Up to this age and until the time I had these grey hairs (pointing to his grey head), I was a thief, a drinker who caroused in the saloon, on the street, and in the family, and who caused much trouble to the local police. In short, I was, without exaggeration, the worst fellow in the whole village. Please ask the priests

and the witnesses whom they have summoned against me, and they will confirm this (the priests and the witnesses confirmed the statement). But now in my advanced age God has had mercy on me, and through these people, called Adventists, I learned to know the gospel of the fear of God, and I have become another man. Now, I steal no more, I drink no liquor, make no disturbances; yes, all the villagers testify of me that now I conduct myself better than any of them. Please ask the priests, of our village, and the witnesses, and they will also tell you.

"Both the priests and the witnesses affirmed this also. Then the brother continued:

"Now, Mr. President, please judge for yourself: When was I a heretic? Was it at a time when I committed such evil deeds, or is it now when I lead such a different life?

"The presiding judge and the judges and lawyers in attendance were all astonished and speechless. They themselves afterward said they had never before heard such a testimony.

"Since then this incident has become widely known, as seen from the following:

"Some time later I stood before a book-store. I was called by name to a group of gentlemen consisting of a lawyer, a government counsellor, an engineer, and another high official. The lawyer, after asking how my health was, asked me also how Adventism prospered, at the same time introducing me as an Adventist preacher. One of the gentlemen asked me, What kind of people are these Adventists, and what are their principles? Before I could give an answer, the lawyer and the government counsellor said:

"Listen, I will tell you. The prefect of the district went out into the country in order to convert the Adventist farmers there to the orthodox church again, but before he got through, he himself was converted. He saw with his own eyes that the Adventists were really the best people of the villages—clean, polite, of good behaviour, having cleanly houses and farmyards. And in conclusion: Have you ever heard that an old farmer would come and say to any one, My sir, up to my old age I have been the worst man in the village, which my neighbours

can all confirm, and now that I am converted, the contrary is the case? Have you ever heard any such thing? Behold, such are the Adventists, and this is their work, and thus you may know what the Adventists are, and what they teach.

"Very interesting also was the hearing of the witnesses. One of them was asked, Have they slandered the church? and he answered, Yes, indeed, in the worst manner. Then the president asked, In what way? The witness answered, By not going to church any more. Well, asked the president, what has that to do with it? Should they be therefore punished by the law? Do you yourselves go regularly to church? Yes, the witness said, I go to church on Christmas and Easter, but not on all the holidays. Then the president asked again, Have you slandered the church by going so seldom? And the answer was, No.

"Another witness was asked, Have these people slandered the priests?—Yes. How? What have they said? Well, one of the witnesses said, they have slandered the priests in the worst manner. Then he was asked, Which one of the accused has done this? After naming one of the seven, he was asked what this brother had really stated. Then the witness answered, I cannot tell it, but he spoke very loudly to the priest. Well then, please tell all that has taken place. I can't tell it all. Both priest and Adventist were sitting round a table. They had a thick book which lay on the table. The Adventist pointed to the book, and spoke very loudly, but what he said I do not know. I cannot read: therefore I cannot tell you what kind of book it was. All I remember is that the Adventist spoke of a Matthew and of a Luke. But I cannot tell you who these persons are, for I have never learned to read.

"Then the judge answered, That's not slandering the priests. I know well of what you speak. Matthew and Luke are evangelists. The book was surely the Bible, and the Adventist undoubtedly had a conversation concerning it with the priest. The priest said, perhaps, You should believe so and so.—The Adventist answered, perhaps, No, for Matthew and Luke write differently from what

the priests believe. But this is surely no slandering of the priests on the part of the Adventists.

"All the witnesses were asked concerning the general behaviour of the Adventists in the village, and all had to testify that the Adventists are the best people in the village. Yet two of the seven brethren were fined twelve pound each, but they appealed to the highest court, and were freed."

Argentine Republic

BROTHER A. R. SHERMAN relates a little of his experience as he was out assisting one of the book workers in his capacity of field missionary agent:

"About two weeks ago I had an interesting experience while working with one of our colporteurs in the country. At a certain place where we had put up for the night, the man of the house began to question us in regard to our work. When we told him that we were booksellers he immediately said that he read very much, and did not care what kind of literature it was, so long as it was not Protestant. We did not come out and tell him our books were Protestant, but he must have surmised it, and that we were not of his religion; for the next morning he treated us rather coolly, and did not even offer us breakfast. It was not long after we left when he hitched up his horse, and did some advertising for us. For leagues he notified the people about us, and must have warned them against us, for we found it difficult to do much where he had been. He even notified the chief of police of that district.

"The second day the chief of police was looking for us, and arrested us. He did not treat us very kindly either. We tried to tell him that we were doing a good work, and showed him the few books that we had taken along, but that only made him feel worse toward us. I knew that you were working against *the* religion," he said. He tried to paint us as black as he knew how. He said because we did not have the right license (a license that costs 900 pesos), we would be heavily fined. He pronounced us rogues, and thus we would have to suffer. He would listen to no argument. As soon as he wrote out the papers of arrest he ordered us to the head police of that

department, a distance of twenty-one miles.

"We had to make that trip in the heat of the day. Our poor horses were nearly tired out when we got there. This was my first experience of this kind, and it did make me feel a little queer to have an armed police keep right behind us. Especially did it make us feel queer when the people came out to see what had happened, the very ones to whom we had offered our books.

"When we arrived at the police office we were ordered to surrender all our things, money as well, and were placed in a cell until the chief should come. We had to wait about six hours. Finally we were ordered to appear before him. When we explained the matter he set us free. However, I was forced to buy a license, since I was along with my colporteur, no matter if I did not sell. It was fortunate for us that the last chief was not such a fanatic as the former one: had he been I am sure we should have fared much worse. I had a good talk with this chief, and he gave us permission to work the way we had been working. He thought we would not be molested again. However, he would not give me a written permit, and without such a permit we are likely to be molested, for these people can interpret the law in any way they desire.

"Up to this time we had been molested but very little. But we may expect to see more and more of these experiences. I was glad I was along with the worker, to encourage him. About a year ago this same man made a delivery of about one hundred "Coming King" in the town where he now lives. As soon as the priest found it out he ordered the books to be burned. After the priest had anathematized the books and the man, many of his pious subjects would talk about that bad book and that awful man that would sell such a book."

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