

The Missionary Leader

"The leaders took the lead in Israel"

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No. 2

Church Missionary Programmes

First Week

"Man's Part in God's Plan of Salvation"

Opening Exercises.

Reports of Labour.

Bible Study.

"What Two Who Were Faithful in God's Plan Accomplished."

Poem: "The Christian's Duty."

Plans for Work.

Man's Part in God's Plan of Salvation

Bible Study

1. WHAT is God's desire regarding man's salvation? 2 Peter 3:9; 1 Tim. 2:4.

2. What accompanies the accepting of the truth of salvation?

"It is the eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this work."—*Testimonies for the Church*, Vol. VII, page 30.

3. Is it God's design to use humanity to lead men to repentance?

"It is God's plan that those who are partakers of this great salvation through Jesus Christ, should be missionaries, bodies of light throughout the world, to be as signs to the people, living epistles, known and read of all men, their faith and works testifying to the near approach of the coming Saviour, and showing that they have not received the grace of God in vain."—*Testimonies for the Church*, Vol. II, page 632.

4. How many are included in this work for Him? Matt. 13:24. Every man.

5. Has God provided for the success of the work? Rom. 8:32, 35-39.

"God does not ask us to do in our own strength the work before us. He has provided divine assistance for all the emergencies to which our human resources are unequal. . . . Christ has made provision that His church shall be a transformed body, illumined with the light of heaven, possessing the glory of Immanuel."—*Testimonies for the Church*, Vol. VIII, page 19.

6. What relationship does the human agent sustain to the Master worker? Isa. 43:10, 12.

7. What is being done to experience this relationship through acting in harmony with God's plan?

"Not one-hundredth part has been done or is being done by the members of the church that God requires of them."—*An Appeal*, page 11.

8. Will God overlook the laxity that exists? Rom. 14:12; Luke 12:48. "Unto whomsoever much is given, of him shall be much required."

9. What three steps must we then take? Rev. 2:4, 5.

(a) Remember from whence thou art fallen.

(b) Repent.

(c) Do the first works.

What Two Who Were Faithful in God's Plan Accomplished

HE and his wife were graduates of the Sydney Sanitarium five years ago. They had completed their course and had determined to sail for New Zealand, there to open treatment rooms for the healing of the sick.

In the passing of time they found themselves, almost penniless, but full of faith, in a prosperous North New Zealand town. After prayer they felt led by the Lord to here commence operations, so finding an empty shop they started, spending their small capital fitting up shelves and erecting partitions, and then praying for patients.

The Lord heard their prayers, and soon business became brisk. With the incoming sick, opportunities were given to sound the warning message of salvation through Christ.

Case Number One

There came one day a business man who had once been a member of the Society of Friends. He had through indifference drifted away from his religious teachings and practices. Conversation was turned round until the all-important theme of Christ's coming was introduced, then the prophecies were mentioned, until a desire to hear more was awakened that led to Bible studies

in the home, where followed a deepening interest that grew until this man took a firm stand for God and His truth.

Case Number Two

A few days after the above-mentioned interest had been awakened, another young man entered this nurse's room for physical treatment. He was secretary and deacon of the Baptist Church, Y.M.C.A. secretary and treasurer, and local preacher for the Baptist, Methodist, and Presbyterian denominations, so perhaps did not feel his need of further Scriptural enlightenment. But a few words were again dropped by this fisher of men and another's interest was aroused in things divine, and with him there followed Bible studies, and finally the decision to obey God was made. It meant to him the loss of his business, and many of his so-called friends.

Case Number Three

A few weeks after this another young man, an accountant by profession, who, while singing in the Church of England choir, felt but little interest in religious things, found himself in the hands of this physical helper, and was soon like those preceding him, also very disturbed in mind by the message that from his nurse was reaching his ears and touching his heart. In place of the hymn book the Bible was studied, and the time came for a decision, and the third young man stood for God in spite of jeers and smiles from his professed friends of singing days.

Case Number Four

The secretary of one of the wealthiest racing clubs in New Zealand was the fourth. He had become a smoker, and through association was in danger of dropping into other harmful ways. He found himself the next to be brought within the influence of this God-used instrument, and while he tried to shake it off he

found the Spirit of God doing its appointed work in convicting him of sin, and the time came when he, who once cared for no church nor the things of God, found himself dropping all his old associations and walking in the way of Christ.

Let us notice now the later results: The first man left his business, found through God much of his physical strength of old, and for a time went out with truth-filled literature as a colporteur until called to occupy a position of much responsibility in the health food work.

The second left his business and his home, going to the Australasian Missionary College for further training that he might better tell others of this truth. He now occupies a position of trust and responsibility in this Australasian Union Conference.

The third also left his business and entering the work as a colporteur he was used of God to bring several others to Him. After also undergoing training at Avondale, he entered the Lord's work, and to-day he is filling, and filling well, a responsible place in the Lord's work.

The fourth, recognizing his duty and his privileges, also filled with a desire to let others know of those things he had seen and heard, took the words of truth and for some months canvassed in New Zealand with success, and later attended the college at Avondale. He now is in one of the largest foreign fields carrying a burden and responsibility that only a man upheld by God can carry so well, and he, like the others, has been blessed of God.

The writer, the second young man of this article, to-day on behalf of the three other young men and himself, can sincerely accord deep thankfulness to God for sending to that town in New Zealand a man who knew God's plan for the salvation of others, and practised it. He commends it to every reader, having learned by experience that it is true that God will help those who work in harmony with His plan in making known to others the salvation that comes from Him.

The Christian's Duty

The lighthouse stands on the rock-bound coast

Where the stormy winds do blow,
And white-crested waves rush towards the reef

Like the ranks of an angry foe,

The Christian, too, has his place on earth,
Amid sorrow, sin, and strife,
To tell of the coming King of kings,
And the way to eternal life.

But what would the use of the light-house
be

Were no light from its tower to show?
For how could it warn the trav'ler at sea
Of his dark, grim foes below?

And what is the use of the Christian then,
Whose life does not portray

The precious love of a Saviour dear,
And point to Him as the way?

The beacon shines on every night,
Whether stormy or calm or fair,
And sends its bright rays far over the sea,
Ever telling the sailor, "Beware!"

So the Christian, too, must fill his place
Like the beacon that shines o'er the

wave,
And tell to the world of the "perilous
times,"

And that God is still anxious to save.
O brethren! let us be faithful, then,
To the work God has called us to do;

For there's space in His vineyard for each
one to fill—

A place there for me and for you;
And if we zealously do His good will

While travelling life's rugged way,
We'll go, with the saints that rise from the

grave,
To the land of celestial day.

—Selected.

Second Week

Other People

Opening Exercises.
Reports of Labour.
"There Are Other People."
Plans for Work.

LEADER'S NOTE.—This subject should be given a very practical turn. There is nothing truer than the statement, "The world is very full of sorrow and men, and we cannot live among our fellow-men and be true without sharing their loads" and ministering to them. This reading could be divided into five parts and rendered by as many members. A little time at the close could be spent in considering the various practical ways in which we, as Seventh-day Adventists, can help other people and particularly those close at hand.

There Are Other People

THERE are other people. We are not the only ones. Some of the others live close to us and some farther away. We stand in certain relations to these other people. They have claims upon us. We owe them duties, services, love. We cannot cut ourselves off from them, from any of them, and say they are nothing to us. We cannot rid ourselves of obligations to them, and say we owe them nothing. So inexorable is this relation to others

that in all the broad earth there is not an individual who has no right to come to us with his needs, claiming at our hand the ministry of love. The other people are our brothers, and there is not one of them that we have a right to despise or neglect or thrust away from our door.

We ought to train ourselves to think of the other people. We may not leave them out of any of the plans we make. They have rights as well as ourselves and we must consider these in asserting our own. No man may set his fence a hair's-breadth over the line on his neighbour's ground. No man may gather even a head of his neighbour's wheat. No man may enter his neighbour's door unbidden. No man may do anything which will harm his neighbour. Other people have inalienable rights which we may not invade.

Owe Others More than Their Rights

We owe other people more than their rights; we owe them love. To some of them it is not hard to pay this debt. They are lovable and winsome. They are thoroughly respectable. They are congenial spirits, giving us in return quite as much as we can give them. It is natural to love them, and be very kindly and gentle to them. But we have no liberty of selection in this broad duty of loving other people. We may not choose whom we will love if we claim to be Christians. The Master's teaching is inexorable. "If ye love them which love you, what thank have ye? for sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for sinners also do even the same. And if ye lend to them of whom ye hope to receive, what thank have ye? for sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for He is kind unto the unthankful and to the evil."

The Good Samaritan is our Lord's answer to the question, "Who is my neighbour?" and the Good Samaritan's neighbour was a bitter enemy, who, in other circumstances, would have spurned him from his presence. Other people may not be beautiful in their character, nor congenial in their habits, manners, modes of life,

or disposition; they may even be unkind to us, unjust, unreasonable, in strict justice altogether undeserving of our favour; yet if we persist in being called Christians ourselves, we owe them the love that thinketh no evil, that seeketh not its own, that beareth all things, endureth all things, and never faileth.

We Owe Service

That is, we owe other people service. Serving goes with loving. We cannot love truly and not serve. Love without serving is but an empty sentiment, a poor mockery. God so loved the world that He gave. Love always gives. If it will not give, it is not love. It is measured always by what it will give. The needs of other people are, therefore, divine commands to us which we dare not disregard or disobey. To refuse to bless a brother who stands before us in any kind of want is as great a sin as to break one of the commandments of the Decalogue. We like to think there is no sin in mere not doing. But Jesus, in His wonderful picture of the last Judgment, makes men's condemnation turn on not doing the things they ought to have done. They have simply not fed the hungry, nor clothed the naked, nor visited the sick, nor blessed the prisoner. To make these sins of neglect appear still more grievous, our Lord makes a personal matter of each case, puts Himself in the place of the sufferer who needs it and is not cared for, and tells us that all neglects to give needed kindness to any are shown to Him. This divine word gives a tremendous interest to other people who are brought providentially into the sphere of our life, so that their wants of whatever kind make appeal to our sympathy and kindness. To neglect them is to neglect Christ.

Multitudinous Forms

This matter of serving has multitudinous forms. Sometimes it is poverty that stands at our gate, and money help is wanted. But a thousand times more frequently it is not money, but something else more precious that we must give. It may be loving sympathy. Sorrow is before us. Another's heart is breaking. Money would be of no use; it would be only a bitter mockery. But we can hold to the sufferer's lips a cup filled out of our own heart, which

will give new strength. Or it is the anguish of a life struggle, a human Gethsemane, beside which we are called to watch. We can give no actual aid—the soul must fight its battles alone; but we can be as the angel who ministered in our Lord's Gethsemane, imparting strength and helping the weary struggler to win the victory.

The world is very full of sorrow and trial, and we cannot live among our fellow-men and be true without sharing their loads. Selfishness must die, or our own heart's life must be frozen within us. We begin to felicitate ourselves on some special prosperity, and next moment some human need knocks at our door, and we must share our good things with a suffering brother. We may build up our fine theories of taking care of ourselves, of living for the future, of laying up in the summer of prosperity for the winter of adversity, of providing for old age or for our children; but oft-times all these frugal and economic plans have to yield to the exigencies of human need. The love that seeketh not its own plays havoc with life's hard logic. We cannot say that anything is our own when our brother is suffering for what we can give.

Not a day passes in the commonest experiences of life, in which other people do not stand before us with their needs, appealing to us for some service which we may render. It may be only ordinary courtesy, the gentle kindness of the home circle, the patient treatment of neighbours or customers in business relations, the thoughtful showing of interest in old people or in children. On all sides the lives of other people touch ours and we cannot do just as we please, thinking only of ourselves and our own comfort and good, unless we choose to be false to all the instincts of humanity and all the requirements of the law of Christian love. We must think continually of other people. We may not seek our own pleasure in any way without asking whether it will harm or mar the comfort of some other.

Think of Others' Convenience

For example, we must think of other people's convenience in the exercise of our own liberty and in the indulgence of our own tastes and desires. It may be pleasant for us to lie late in bed in the morning, and

we may be inclined to regard the habit as only a little amiable self-indulgence. But there is a more serious side to the practice. It breaks the harmonious flow of the household life. It causes confusion in the family plans for the day. It makes extra work for faithful housekeepers or servants. It sorely tries the patience of love. The other day an important committee of fifteen were kept waiting for ten minutes for one tardy member whose presence was necessary before anything could be done. At last he came sauntering in without even an apology for having caused fourteen busy men a loss of time that to them was very valuable, besides having put a sore strain on their patience and good nature. We have no right to forget or disregard the convenience of others. A conscientious application of the Golden Rule would cure us of all such carelessness.

These are but illustrations of the way other people have claims upon us. They are so close to us that we cannot move without touching them. We cannot speak but that our words affect others. We cannot act in the simplest thing without first thinking whether what we are about to do will help or hurt others. We are but one of a great family, and we dare not live for ourselves. We must never forget that there are other people.—*J. R. Miller, D.D.*

Third Week

Principles in Soul-Winning

Opening Exercises.
Reports of Labour.
Bible Study: "The Spirit of the Work,"
"Individual Work."
Plans for Work.

The Spirit of the Work

1. WHAT is the first thing necessary for effective home missionary work? 2 Cor. 8:12.
2. How should we work? Col. 3:23.
3. What deep feeling will this work call out? Ps. 126:6.
4. Are only great acts of service worth while? Matt. 10:42.
5. What should we not be ashamed to make known to others? Rom. 1:16.
6. What is an essential element in successful work? Heb. 11:1, 6, 33, 34.
7. What else is necessary to success in soul-winning? Eph. 6:17.
8. What promise is made to those who work on right principles? Joshua 1:8.

Individual Work

INDIVIDUAL work is the hardest work. Why?—Because it is the most effective.

Does it ever become easy?

"If it is so hard even for the trained minister, it is not to be expected that laymen will do it more easily. But if it is our greatest work, and if it is Christ's preferred method because the most effective method, have we the satisfaction and encouragement of knowing that this work will grow easy as we go on in its accomplishment? Will long-continued practice bring ease and facility?

"It is to be hoped not. And judging from the experience of others we are not likely to be in danger, in this field, from the peril of easy accomplishment, which usually means loss of effectiveness.

"If it 'takes it out' of a man to sell goods, or write life insurance, or solicit advertising, or do anything else that means bringing another across from his position to ours, is there anything we ought to be more sharply watchful against in ourselves than slipping into a superficial 'facility' in soul-winning? We not only must not expect the work to grow easy, but we must realize that if it does so, something is wrong.

"Dr. Trumbull was often spoken of as being a man of exceptional tact.' He practised quite frequently at individual soul-winning from the time when he first found his Saviour, at twenty-one, until his death more than fifty years later. People who knew him and his ways, and his life-long habit, have said of him, 'Oh, it was "second nature" to Dr. Trumbull to speak to a man about his soul! He fairly couldn't help doing it, it was so easy for him. I never could get his ease in the work.' And in so saying they showed how little they knew of him or of the demands of this work upon every man.

"The book on "Individual Work" was written after its author was seventy years of age. Hear what he had to say as to the 'ease' which his long practice had brought him:

"From nearly half a century of such practice, as I have had opportunity day by day, I can say that I have spoken with thousands upon thousands on the subject of their spiritual welfare. Yet, so far from

my becoming accustomed to this matter, so that I can take hold of it as a matter of course, I find it as difficult to speak about it at the end of these years as at the beginning. Never to the present day can I speak to a single soul for Christ without being reminded by Satan that I am in danger of harming the cause by introducing it just now. If there is one thing that Satan is sensitive about, it is the danger of a Christian's harming the cause he loves by speaking of Christ to a needy soul. He [Satan] has more than once, or twice, or thrice, kept me from speaking on the subject by his sensitive pious caution, and he has tried a thousand times to do so. Therefore my experience leads me to suppose that he is urging other persons to try any method for souls except the best one.'

"Have we not the answer here to the question which was passed over a moment ago, as to why this work is the hardest work in the world? Just because it is the most effective work for Christ, the devil opposes it most bitterly, and always will while he is permitted to oppose anything good. The devil strikes hardest and most persistently at the forces which will, if effective, hurt his cause most. He devotes his chief energies to those from whom he has most to fear; their sides he never leaves. Therefore the worker who seeks to win individuals to Christ may rest assured that he has, by entering upon that work, served notice upon the devil for a life-and-death conflict; and that notice will be accepted by the devil as an obligation to swerve the worker from his purpose whenever, by any subtle means in the devil's power, this can be done. Let us write down large in our mental or real note-books the devil's favourite argument:

"His favourite argument with a believer is that just now is not a good time to speak on the subject. The lover of Christ and of souls is told that he will harm the cause he loves by introducing the theme of themes just now.'

"This, then, is what we face when we enter upon this work. The greatest and hardest work in the world, it will never grow easy, but it will never grow small. If it always remains the hardest, it always remains also the greatest. There is a character challenge in continued

difficulties that assures this work a quality of success to which easy work could never attain.

"One who was making a study of the incidents in Dr. Trumbull's book started to group together first those cases that seemed to be complicated by some special difficulty, some factor that offered a noticeable obstacle to doing individual work in that case. He put down one incident, and another, and another, and another. And then he gave up that plan of classifying, for he found that he would have to put into that first group practically every case in the book! In the record of fifty years' work by one to whom this work was said to be 'easy' because it had become 'second nature,' there was scarcely a single instant that had not its own peculiar obstacle or reason for holding off!

"Shall we not take encouragement by remembering this the next time we are tempted to discouragement by the peculiar difficulties that beset our path? As it was in that volume, so it will be in life. There will seldom be an opportunity free from some strong reason why we had better 'do it later.' But the devil is back of the reason."—*Selected*.

Fourth Week

Essentials in Gospel Work

Opening Exercises.

Reports of Labour.

"Tact—An Essential in Successful Gospel Work."

"A Chaplain's Experience."

Plans for Work.

Tact—An Essential in Successful Gospel Work

"THE labourer for souls needs integrity, intelligence, industry, energy, and tact. . . . No man can be inferior with these qualifications, but he will have a commanding influence."—*Gospel Workers*, page 244, old edition.

"As workers for Christ, we want sanctified tact. Study to be skilful when there are no rules to meet the case. Win hearts, do not repulse them. In this kind of work more than in any other that can be undertaken, you need wisdom from above. Many souls have been turned in the wrong direction, and thus lost to the cause of God, by want of skill and

wisdom in the worker. Tact, wisdom, and good judgment in the labourer in the cause of God increase his usefulness a hundred-fold. If he can only speak the right words at the right time, and manifest the right spirit, it will exert a melting power on the heart of the needy one."—*"Gospel Workers," page 392, old edition.*

"When thrown into the society of unbelievers, whether walking, working, riding, trading, or visiting, we should, as we have opportunity, introduce the subject of religion, and speak of the things which concern their eternal interest. We should not do this abruptly but with tact."—*"Gospel Workers," page 393, old edition.*

A Chaplain's Experience

ARMY-TRANSPORT life gave many an opportunity of personal work with souls, as well as did public preaching. Along the Atlantic coast the Civil War in America demanded frequent and varied use of transports. At one time in North Carolina our division made a raid into the interior of the state, cutting itself off from its base of supplies, and exposing itself to capture by a force of the enemy in its rear. It seemed, both to us and to the enemy, that we were hopelessly hemmed in; but at the close of the day in which we had accomplished the main object of our raid, we turned directly toward a river, and on reaching its banks found a number of small vessels waiting there to receive us, in accordance with the plan of our commanding general. These transports had been brought up to this point so that we might board them, and quietly slip down the stream during the night, thus flanking the force that had come into our rear.

Boarding those vessels and getting under way was an exciting movement. If the enemy discovered our position in time to attack us before we were fairly started, there was little hope of escape for us. The skipper of the craft on which our regiment embarked felt the responsibilities of the hour; and he gave evidence in his superabundant profanity, accompanying every order which he issued. I had never heard such abounding and varied oaths as he poured out in the half-hour from the time we began to come on board till we were fairly

afloat and were moving down the stream. Of course then was no time to begin preaching to him. . . .

I could merely watch and study him. But that I did, with real interest.

When, at last, all was quiet, and the evening had come on, and the old skipper was evidently gratified with the success of the movement so far, I accosted him with complimentary words as to the skill and energy he had shown in his command.

[The bait was cast. But suppose, instead, that the chaplain, even now in the quiet of the evening, had commenced his conversation with an expression of regret at the skipper's profanity, and had called his attention to the bad example he was setting, and the harmful influence he must be exerting among the other men, if he did not reform. How much farther, and with what profit, do you think that conversation would have gone? The bait of commendation, on the other hand, was readily taken, as it always is.]

This opened up a conversation, in the course of which he told of other exciting experiences he had had in other parts of the world. I listened attentively, and he saw that I was appreciative and sympathetic.

[To be a good listener is one of the surest ways of winning and holding men. The "I can help you" attitude is fatal in this work; the "you are helping, or interesting me" spirit is one of the secrets of success.]

Presently he spoke of a particularly perilous time he once had on the coast of Africa.

"Ah, captain! I suppose you had charge of a slaver then," I said.

Seeing that he had "given himself away," he replied, with a quiet chuckle:

"Yes, chaplain, I've been up to purty nigh ev'rythin', in my time, 'cept piety."

[Is it not remarkable how sure the opening is to come when we are looking and praying and planning for it?]

"Well, captain," I responded, "wouldn't it be worth your while to try your hand at that also before you die, so as to make the whole round?"

"Well, I suppose that would be fair, chaplain."

The way was now open for a free and kindly talk. As we stood to-

gether there, on the vessel's deck, going down the stream by night, we talked pleasantly and earnestly, and I got at the early memories of his boyhood life in New England. Then I knew I was near his heart.

[There might not have seemed to be much in common, a few hours earlier, between the young Connecticut chaplain and the weather-beaten, profane sea captain. But that the younger man had already succeeded in winning the other to himself personally, as a powerful aid in winning him later to Christ, comes out in what happened that first night.]

By and by we all made ready for the night. There was but one berth in the cabin. That was the captain's. Our officers were to sleep on the cabin floor. The captain said to me:

"Chaplain, you turn in in my state room. There's a good berth there."

"No, no, thank you, captain," I said. "Let the colonel take that."

"It isn't the colonel's room; it's mine, and I want *you* to take it."

"It would never do," I said, "for the colonel to sleep on the floor while I slept in a berth. But I thank you just as much for your kindness, captain."

I lay down with the other officers on the cabin floor. While I was asleep, I felt myself being rolled around, and I found that the captain had pulled his mattress out of his berth, and laid it on the floor, and he was now rolling me on to it. I appreciated the gruff kindness of the old slaver-skipper, and my heart was drawn the closer to this new parishioner of mine. Nor did I lose my hold on him when we were fairly at New Berne, at the close of this trip. I was again with him in the waters of South Carolina, and he came again and again to our regimental chapel tent on St. Helena Island to attend religious services there. I saw that I had a hold on him. . . .

One week-day he called at my tent, having a brother skipper with him, whom he introduced to me, and then fell back, leaving us together. He joined my tent-mate, the adjutant, and stood watching while I talked with the new-comer. He told the adjutant, with a string of oaths, that his foolish friend didn't believe there was a God, so he'd "brought him over here for the chaplain to tackle." It was fresh

evidence that life was stirring in him, and that therefore he wanted another saved. . . .

When the war was over, I heard of that slaver-skipper in his New England seaport home. At more than threescore years of age he had become as a little child to be a disciple of Jesus; he had connected himself with the church, and was living a consistent Christian life. He was honestly trying his hand at "piety" before he died, and so was completing the round of life's occupation. For this I was glad.—*Selected.*

Missionary Volunteer Programmes

First Week

South America

Hymn.
Prayer.

Secretary's Report.
Scripture Drill: John 1:3, 10.
Reports of Labour.

Hymn.

"Facts About South America,"

"Missionary History."

"Printed Page the Entering Wedge."

"The Continent of Opportunity."

"A Little Girl in Brazil."

Five-minute Exercise: Questions on "Life Sketches of Ellen G. White," for week ending February 5.

Hymn.

LEADER'S NOTE.—This programme will be made more interesting by having a map and pointing out the different places mentioned in the readings. "Facts About South America" should be distributed among the members, who should be encouraged to tell the statement assigned to them in their own words.

Facts About South America

THERE are between forty-five and fifty million people.

Its territory is virtually twice the size of all Europe.

Buenos Aires, the capital of Argentine, is the fourth city in size in the whole Western Hemisphere.

One of the most progressive countries of South America is Paraguay.

South America has the longest river in the world, the Amazon; some of the highest mountains, the Andes;

and the very highest lake, Titicaca, said to be "on the roof of the world," because it is so high up in the mountains.

In Peru and Bolivia are wonderful mines of gold and silver. Potosi, in Bolivia, is so rich in silver that it might well be called Silver Mountain. It is said that if all the silver that has been taken out of this mountain could be melted up and made into teaspoons, there would be so many that every person in the world could have two. Bolivia also has wonderful borax lakes, from which thousands of tons of borax are shipped to Europe every year.

Rich copper mines are found in Chile.

Argentine is one of the great food-producing countries of the world. Sugar-cane, grapes, and a great deal of wheat are raised for export, as well as millions of sheep and cattle.

Brazil fills the world's coffee cups. It is also rich in mines of gold and silver, iron and coal.

The diamond fields in Bahia, Brazil, were for many years the richest in the world.

From Para, at the mouth of the Amazon, more rubber is shipped every year than from any other place in the world. All the best rubber comes from the valley of the Amazon.

Sugar-cane, cotton, and coffee are raised in the Guianas, which has very rich soil. The sugar-cane is cut several times each year, and it is said that, once planted, it can be cut over and over for sixty years without replanting.

Venezuela is most famous for its cocoa, but also raises millions of cattle for export.

"Fifty years ago Japan was a pagan nation, but to-day there are three times as many teachers and three times as many pupils in the schools of Japan as in the schools of all South America.

"In Brazil, Uruguay, Ecuador, Venezuela, and Paraguay, the population is illegitimate to the extent of eighteen, twenty-seven, fifty, fifty-eight, and ninety per cent respectively. . . .

"Speaking generally, there are no doctors outside the larger towns, but an appalling prevalence of disease."

Missionary History

THE Spanish poured into South America on its discovery, and with them the Catholic priests, who became, through the power of the church, the real rulers. While North America was moulded by Protestant influence, South America fell under the bondage of Rome. The separation of the United States from the mother country stimulated a movement for independence of Spain and Europe in all South America, and between 1810 and 1825 all the countries had won independence save the Guianas. Brazil was for years an independent empire, but became the United States of Brazil in 1889. The misrule and corruptions of the church alienated the respect of the people and the liberalizing tendencies opened the way for Protestant effort. The Methodists were the pioneers, beginning in Brazil in 1835; in Argentine, 1867; in Chile, 1878. Bible Society colporteurs have done the most to open the field, and a number were martyred in the pioneer days.

Argentine

The printing-office in Argentine was moved from the training-school, to Florida, a suburb of Buenos Aires, in 1906. In 1907 a young brother, called from the school to military service, was flogged until unconscious for refusing to work on the Sabbath, and after two or three months of detention under military discipline, was sentenced to seven months' imprisonment on the island of Martin Garcia. He wrote: "The Lord will help me in my afflictions." Later, through good behaviour and interviews with the army officials, he was granted the privilege of keeping the Sabbath, providing he would work on Sunday. This he gladly consented to do, and by his activity in teaching and circulating literature, succeeded in interesting many fellow-soldiers in the truth. In 1906 Sabbath-keepers were reported in Punto Arenas, on the Straits of Megellan. In 1907 work was begun on a two-story brick school building, alongside the original school building at Camorero. A house and sixty acres of land next the school was purchased, making one hundred and eighty acres for the school farm, the added house to be used as a sanitarium. Dr. Habenicht, while refused the right to qualify in the universities, which are under Catholic influence, is allowed to work

in places where no other physicians are in business, and has had a large amount of medical work at Camarero, thirteen miles from the nearest town.

Peru

With the spread of books and papers by colporteurs interests sprang up in what had appeared barren soil. In 1909 A. N. Allen took the superintendency, later W. R. Pohle joining in the work. Among both Spanish and Indians believers were found. The interest among the Sabbath-keeping Indians of Lake Titicaca called for permanent work, and in 1910 F. A. Stahl and wife, nurses, who had just opened work in La Paz, Bolivia, were constrained to give half time to the Lake Titicaca work. From 1911 onward they laboured there most of the time. At times fierce opposition was met, the ecclesiastical authorities cursing the work and ordering it to be destroyed. In 1913 six Indian brethren were put in jail, but investigation by the government resulted in greater favour and less bitter local prejudice. In that year mission headquarters and school and dispensary were completed. But the school was closed by clerical influence, on the ground that the teacher (who had just come to the mission from Argentine) had not a Peruvian certificate, though no school work had ever before been done for the Indians. He passed his examinations, and in 1914 the school reopened, with eighty-three students, the school-room having to be doubled in size, Indian brethren and sisters doing the work gratis, carrying timber and roofing twenty-one miles on their shoulders, from Puno, the railway station. The mission is on the south shore of Lake Titicaca. Here is our largest church in South America. In 1914 it numbered 230, with very many more keeping the Sabbath. In 1913 a company was raised up in Laraos, Peru, by meetings held in a Catholic church, the only building large enough to hold those who wished to hear. Believers are found in northern Peru, and another Indian church is growing in the Otao Valley, where in 1914 they were putting up a church building.

Printed Page the Entering Wedge

ABOUT 1889, a French-Swiss colonist in Argentine read in a newspaper the account of a baptism by

our people in Switzerland. He wrote to Switzerland for literature, and with others accepted the Sabbath. A little later some Seventh-day Adventist German families moved from Kansas to Argentine, settling north of Buenos Aires. In 1891 three colporteurs pioneered the way for our work, selling mainly English and German books among foreigners, some of whom began to keep the Sabbath. A young man, L. Brooking (now a nurse in England), quickly embraced the truth in Buenos Aires, and engaged at once in canvassing among the French-Waldensian settlements.

The Continent of Opportunity

IN South America, "the continent of opportunity," the young people who have received the spirit of the Advent message in their hearts are offering themselves for service. In Brazil many young people are taking up the Bible doctrine studies and the leaders are planning a more thorough organization of the Missionary Volunteer forces. One chosen method of work is to call upon a list of families week by week with tracts. Thus the interest is developed which calls for Bible readings.

In the Spanish portions of South America something is being done. The Spanish Morning Watch is circulated and Reading Courses in Spanish are being conducted. The young people are also being organized for service. The leaders of the work realize that very largely their future workers must come from the ranks of the young people. Training schools are being conducted in Argentine and Chili, and many incidents of real heroism in breaking away from the world and seeking a preparation for the Lord's service might be told.

Even the poor Indians of the Andes upon whom the light has shone, come offering themselves for service that the truth may quickly be carried to others.

A Little Girl in Brazil

(For the Juniors)

WE have a dear little girl of eleven in one of our new Sabbath-keeping families in Brazil; they are Italians and very poor. The mother and big sisters make men's trousers of heavy cotton material, machine-

sewed, and well made, for the Italians are good workers. For these they receive three cents a pair; and a tiny loaf of bread costs six cents. Imagine the misery and sorrow when rich men oppress the poor thus. These articles of clothing go into the big department stores operated by Jewish owners, and are there sold. This little girl wanted a hymn book so badly that she begged her mother to buy one for her. They only cost twenty-four cents, but the woman did not have the money and told her to be patient and some day she would buy one for her.

This the mother related to me when I went there to treat the sick and to study the Bible. The little girl had attended our weekly children's meeting since the beginning and had learned the tunes; but the hymns she could not yet sing at home because she could not remember all the words. I immediately gave her the much-longed-for treasure, and she was constantly seen with the book in her hands memorizing all the hymns which we use constantly. She then joined my Sabbath-school class, when we moved our Sabbath meetings into the tent.

Then came the difficulty of the memory verse; she had no Bible from which to study it. A cloth-covered Bible of splendid print costs us only twenty-four cents (they are put out by the New York Bible Society), and the dear little soul soon found a Bible in her hands. Now she was happier even than with the hymn book. And after I showed her how to find the references she could quickly find them herself. Then she read to her mother as she sewed, and when she came to a passage that she particularly liked she would copy it off, that when I took the Bible away she might still have some of it to read.

When she went to school, she would put her precious book high out of reach of the younger children and say, "Mother, don't let any one touch this except Dona Louisa if she should come for it." Of course, this made me tell the mother that I would never take the Bible away, that she might have it, but the mother said, "I'll pay you for it," and commenced undoing a knot in the corner of her handkerchief where she had a few coins. These experiences rend my heart sometimes. I thank God for the privilege of instructing such souls. Yesterday, in the Sabbath-school

(and it was only this last week that the little girl received the Bible), when I asked what our lesson was about last week, she jumped up so quickly and repeated her memory verse so perfectly and so fast, that it quite took my breath away. They sometimes make mistakes, but learn very rapidly. LOUISA WURTS, M.D.

Second Week

Youthful Workers

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Col. 1: 16.

Reports of Labour.

Hymn.

"What Young People Have Accomplished."

"From Message Boy to Eminent Physician."

LEADER'S NOTE.—Let the reading, "What Young People Have Accomplished," be given out in sections to several members at least one week before the meeting. If possible have these sections memorized and given as talks. This will add to the interest of the meeting.

What Young People Have Accomplished

In the Nation

MORE than two thousand years ago, according to the story that has come down to us, Diogenes, with a lantern in his hand, went up and down the streets of Athens looking for a *man*. Greece was seeking for men and women who would work loyally for the welfare of the nation, and endeavour to idealize the homes of her people. Every country is looking for such young men and women. Every church is wishing, praying, and searching for them.

There always has been a demand for young men and women who were as true to principle as the needle is to the pole; for young people who have got out of the dark, narrow rut of self-living, and have cast their lives into the furrow of the world's great need. There have been such young men and women in the past; there are such young people to-day. You find them in legislatures, in colleges, in pulpits, on battle-fields, in heathen lands,—yes, everywhere.

The world always makes room for the young person who tries to fill his place with unselfish service. Some one has said that every great enterprise has a young person at its heart

or at its head. History shows how young men have put their shoulders to the wheel of national, political, and missionary progress. Let us notice a few cases: Alexander the Great, when a youth of about twenty, crossed the Hellespont and saved Greece from Asiatic rule. At the same age, La Fayette was a Major-General in the United States Army. At twenty-eight, Napoleon had changed the map of Europe. Washington was a Major at nineteen. Think of Hamilton, a lad of seventeen, stirring his country in behalf of the cause of liberty! See Wilberforce and Gladstone step into Parliament when only twenty-two.

In the Realm of Science

Look into the realm of science; George Stephenson, when a boy of only nineteen, had in his mind a very good plan for a steam engine. Alexander Graham Bell was a young man when he sent through the crude telephone he had invented the first spoken message ever carried over wires. Newton had completed many of his great discoveries before he was twenty-five. Maria Mitchell became a famous astronomer during her twenties.

Through the arteries of music, literature, and art, the blood of youth courses freely. Beethoven was a prominent musician at twenty-one, Bach at nineteen, Mozart at seventeen. Milton wrote "Comus" before he was twenty-six. Bryant was only nineteen when he wrote "Thanatopsis." Michael Angelo was a very promising artist at seventeen. At thirty, Reynolds was the greatest portrait painter in England.

In the Church

Coming to the work of the church,—the greatest of all world work—we find young men and women in the forefront of its "far-flung battle line." Charles Spurgeon became the pastor of a church when he was only eighteen. At twenty-five Huss had fought mighty battles for the truth. Roger Williams at about thirty-one was banished because of the religious liberty principles he advocated. David Brainerd, at twenty-nine, had finished a career among the North American Indians that has given hundreds a desire to enter the Master's service. Luther was only twenty-nine when he nailed his theses to the door of the Wittenberg church. Wesley and Whitefield be-

gan the great revival of the eighteenth century while students at Oxford. Melancthon was a teacher of Greek when only twenty-one. Calvin had published his "Institutes" when he was twenty-six.

To this list of noble young workers, could be added many names from our own church. Many of our leaders, Pastors Daniells, Evans, and Spicer, and others, entered the ministry when they were mere boys, about twenty-one years of age.

In Sacred Song

Sacred song has a large place in church work, and it is interesting to know that many of the heaven-sent messages have come to us through the pens of youthful writers. Take for instance, "Jesus, Lover of My Soul," which one writer has called "the greatest hymn ever written." That song has brought peace and comfort to aching hearts in all lands, is among the first sacred songs to be lisped by childhood and the last to linger on the lips of the dying sufferer. Henry Ward Beecher once said of it: "I would rather be the author of that hymn than to have the wealth of the richest millionaire in New York. He will die and pass out of men's thoughts. He will have done nothing to stop trouble or encourage hope! . . . But that hymn will go on singing until the trump brings forth the angel band." And this hymn, which has done and is doing so much good in the world, was written by Charles Wesley when he was only about thirty years of age.

In the Mission Field

Such Bible characters as David, Daniel, Paul, and a score of others challenge young people to become efficient workers for God. So, also, do the brave young men and women who blazed the foreign missionary trail. When the century of modern missions dawned, we see William Carey, at thirty-three, pressing into India; Robert Moffat, at twenty, starting for Africa; John Williams, at the same age, sailing for the South Sea Islands. David Livingstone, when twenty-seven, went to Africa. Robert Morrison, when twenty-five, entered China. When about twenty-four, Adoniram Judson began work in Burma. Allen Gardiner was a comparatively young man when he

landed on the shores of South America. And with most of these young men, were equally brave young women. Should we turn our telescope upon the mission fields to-day, we should find that by far the majority of workers who are entering upon service there are young men and women, no older than those who blazed the trail in heathen lands one hundred years ago.

Whom God Calls

One thing is noticeable: When God wants a worker, He calls a worker. He does not search for the idle young man or woman. He calls the busy one. Moses, David, and Amos were all busy with their flocks when God called them; Elisha was busy plowing with twelve yoke of oxen; Nehemiah was busy bearing the king's cup; Peter, Andrew, James, and John were busy fishing and mending their nets; Matthew was busy collecting taxes. The same is true to-day. God can use only the young people who are busy improving their present opportunities.

Much of the comfort and hope we enjoy to-day, comes to us through the faithfulness of young men and women of the past. To all of them we owe much; but we are in a special way indebted to those who served in God's great army of soul-winners. Their poverty and self-sacrifice have made us rich. What have they bequeathed to us? They have left records of their noble lives which should inspire us to live for others, records of their experiences to guide us in service, and rich harvest fields for us to reap—harvests grown from seeds sown by their faithful hands, watered with their anxious tears, and blessed by their earnest prayers.

"They climbed the steep ascents of heaven
Through peril, toil, and pain,
O God, to us may grace be given
To follow in their train."

The World's Greatest Need

My dear young friends, the world's need to-day is of young men and women who will "follow in their train." That is the need of the world! of the church! of our church! You are not too young to follow. Samuel was a very small child when his mother lent him to the Lord. Our Saviour when only twelve years old asked, "Wist ye not that I must be about My Father's business?" In the early advent movement children helped preach the message

of our Saviour's return, and the Spirit of Prophecy tells us that children will do a similar work before the close of time. Let us thank God for the host of young people who are trying to live "to bless others" just as their Master did: and let us thank God that it is our privilege to do the same.

"'Tis ours to make earth's desert glad,
In its Eden greenness clad;
Ours to work as well as pray,
Cleaning thorny wrongs away;
Plucking up the weeds of sin,
Letting heaven's warm sunshine in;
Standing on the hills of faith
Till upon earth's grateful sod,
Rests the city of our God."

MATILDA ERICKSON.

From Message Boy to Eminent Physician

IN the year 1889 the young lad Paulson engaged service in the Battle Creek Sanitarium as message boy. While in that position his association with helpless invalids so drew upon his sympathies that he determined to fit himself for caring efficiently for all such. Without funds he worked his way through school, and graduated from Ann Arbor University in 1894 with medical honours. As a missionary he went to the slums of Chicago, in 1898, there spending a year or more in learning how to work for the most needy class of humanity.

Later he became one of the principal physicians of the Battle Creek Sanitarium. For the last several years Dr. Paulson was chief physician in the Hindsdale Sanitarium, which was established under his direction, and was greatly beloved by all his associates in that institution. So constant were his labours in connection with that establishment that his health failed, and early in the present year he sought relief from his malady in the South, where he lingered without needed succour until his death, October 15, 1916. Of him it may well be said: "Blessed are the dead which die in the Lord."

J. O. CORLISS.

"THE Lord does not judge us according to the elevation of our various spheres, but according to the faithfulness with which we fill them."
—*Testimonies for the Church*, Vol. VI, page 439.

Third Week

The Home of the Saved

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill: Matt. 1: 23.
- Reports of Labour.
- Hymn.
- Bible Study.
- "Through a Glass Darkly."
- "The Goodly Land."
- "The Saints' Inheritance."
- "Things Not Worth While."
- "Things Worth While."
- Five-minute Exercise: Questions on "Life Sketches" for week ending February 17.
- Hymn.

LEADER'S NOTE.—Let one of the members write a short essay on "The Saints' Inheritance," selecting paragraphs from "Thoughts on Daniel and the Revelation," chapters 21, 22, or from the last fifteen paragraphs of chapter 42 of "Great Controversy."

Bible Study

1. A NEW Earth Promised. Isa. 65: 17; John 14: 2.
2. A Better Country. Heb. 11: 13-16, 39, 40.
3. A Literal Inheritance. Isa. 65: 21-25; 66: 23.
4. A Capital City. Rev. 21: 1, 2, 10-26; 22: 1-3.
5. The Happy Inhabitants. Isa. 35: 5-10; Rev 21: 4; 7: 16, 17.

Through a Glass Darkly

THE human eye has beheld some wonderful things. There are dazzling sunsets and rosy sunrises, mountain glories and ocean marvels, so beautiful that, once seen, their impression clings to memory during life. The ear has listened to wonderful harmonies, and the music of the sweet song has thrilled us. Into our hearts have entered spiritual visions of sunny plains and seas of bliss, but we have never correctly pictured the golden streets, the pearly gates, the broad river of life, or the glorious tree of life. When we shall at last view their splendour, we shall exclaim, "The half has never been told!" Thank God that He has revealed them unto us by His Spirit, "for the Spirit searcheth all things, yea, the deep things of God." 1 Cor. 2: 10.

In meditating upon the delightful garden of God, we array it in imagination with the highest degree of beauty we have observed in this

world. We clothe it with golden sunlight, bright flowing streams, graceful hills, verdant plains, sparkling lakes, balmy air, blooming flowers, and singing birds. But in our highest ideal, we only see through "a glass darkly." 1 Cor. 13:12. When viewing the sun through a darkened glass, we may obtain a correct outline of its disk, but its glory is veiled. By giving heed to what God has revealed through His Spirit and Word, we may get a clearer view of what the kingdom shall be when fully established, and yet obtain but little comprehension of the glory that is better experienced than explained. At most, the beauties of this world are only faint glimmerings of the glory which shall be revealed in the world to come.—*"Our Paradise Home," pages 107, 108.*

The Goodly Land

I SEE there a land which stands in a wonderful contrast to this. As the hymn says,—

"O, how unlike the present world
Will be the one to come!"

I see fields smiling in living green, trees majestic in their wealth of verdure, flowers dazzling with their rainbow hues, and on neither field nor tree nor flower do I see the touch of frost, nor the pale hand of decay. I see no footprints of the curse, no scars of sin; no pestilence walking in darkness, nor destruction wasting at noonday. I see no forms distorted with pain, nor brows furrowed with anxiety and care. I see no mournful shafts telling where weary forms and sad and broken hearts have gone down into dust and darkness. I see no painful messages passing over that land, telling that a friend, a brother, a fellow-labourer, has fallen beneath the cruel stroke of a relentless foe. I see no darkened room where the tide of a precious life is ebbing slowly away. I see no bosoms heaving with anguish, no badges of mourning, no funeral trains, no yawning, insatiate grave. But, on the other hand, I see a glorious company who bear bright palms of victory over death and the grave.

I see every eye sparkling with the fullness of the joy that reigns within. I see on every cheek the bloom of eternal youth and everlasting health. I see every limb lithe and strong. I

see the lame man leaping as an hart. I see the blind gazing with rapture on the celestial glory. I see the deaf listening enchanted to the heavenly melody. I see the dumb joining with loud voice in the anthems of praise. I see the mother clasping to her bosom the children she had lost awhile in the land of the enemy, but now recovered forever. I see long parted friends meet in eternal reunion. I see a river so pure and clear, so charged with every element of refreshment and life, that it is called "the river of life." I see a tree over-arching all, so healing in its leaves, so vivifying in its fruits, that it is called "the tree of life." I see a great white throne in whose effulgence there is no need of moon or sun to give us light. I hear a voice saying to that victorious company, "This is your rest forever, and you shall no more be acquainted with grief; for there shall be no more pain or death, and sorrow and mourning have forever fled away." And in all the universe I then see no trace of sin or suffering, but I hear from every world and from every creature a joyous anthem, like the sound of many waters, going up to God; and they say, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb forever and ever." U. SMITH.

Things Not Worth While

SUPPOSE the last great day had come, and you were in heaven this morning, sitting in that beautiful, happy home, looking back over your life here below. What do you think are the things that would make you glad? Suppose the Master should let you come back to live life over again, what do you think are the things you would count worth while? My dear young friend, things will look very different from the other side!

The last great day is near at hand, and only the supreme things, only the things really worth while, will endure the test it brings. On that day the sceptre will fall from the ruler's hand; the fame of the statesman will vanish away; the warrior's weapon will be powerless; the farmer's deed to his broad acres of fertile land will be worthless; mansions and hovels will become heaps of ruins; jewel-decked garments and

filthy rags will perish together; the gulf between wealth and poverty will be no more; worldly pleasure, on that great day, will come to a sad, sudden, and tragic end.

There will be a big prayer meeting when the last great day approaches—the biggest the world has ever seen. But it will be a sad one. In that gathering rich and poor, learned and ignorant, famous men and obscure toilers, will mingle their tears, and sigh in bitter regret that they missed the supreme things in this life. But too late comes their realization of true values. The last prayer has been answered; the last name written in the book of life; the last sinner saved. In bitter agony of soul they cry, "The harvest is past, the summer is ended, and we are not saved."

But what are the supreme things in life? What are the things that will give you joy when you reach the end of the road? Not power, not position, not wealth, not pleasure. O, no, these are not the supreme things. Whether they shall bless or curse life depends alone on the manner in which they are used. The beautiful clothes for which you sigh; the fascinating story which crowds out all thought of present troubles or neglected duties; that high salary that is leading you to sacrifice some principles of Christian manhood; those pleasures that it seems you cannot forego,—these, none of these, are the supreme things in life.

When you reach the end of life, it will not make you glad to be able to say, "Well, I owned the finest automobile in our part of the country; I dressed better than any of my friends; I read every really popular novel of my day; my musical accomplishments made others envious; we had more money, more land, more power, than any other family in our neighbourhood; I had a better education and a higher position than any of my associates; no one was more popular than I in social gatherings; no family in the community was as prominent as ours."

O, no, these and a hundred other things that many young people are seeking to win, are not the supreme things in life. These are not the things that will make you glad when you reach the other side. Some day these, too, will go the way of the mud pies that we used to make and

guard with zealous care. Whether your money, your education, your influence, your ability, and all similar blessings will give you joy in the last great day will depend altogether on the way you use them.

MATILDA ERICKSON.

Things Worth While

WHAT things are really worth while in this life? There are many good things that you will have to let go; but the supreme things you must not miss, for these—and only these—will make you glad when you reach the end of your journey.

When you reach the end of life's road, you will be glad that you took pains to live the victorious life, and build a character after the pattern shown you when alone with God and His Word in the chamber of secret prayer.

You will be glad that early in life you accepted Jesus as your personal Saviour and tried to live a consistent Christian life.

You will be glad that, forgetful of self, you lived "to bless others."

You will be glad that you obtained the best possible preparation for your life work.

You will be glad that each day you laid up some treasure in heaven—perhaps a visit with a wayward one, a letter to a discouraged friend, a self-denial offering for the poor, a prayer for the tempted.

You will be glad that you never allowed yourself to set your affections on the things of this world; that, like Moses, you esteemed "the reproach of Christ greater riches than the treasures in Egypt."

You will be glad that, while you were never content to stand still in your present Christian experience, but were ever striving to be a better Christian and a more efficient worker, you were always content with your surroundings and never murmured because your task was hard or your associates unkind.

You will be glad that you took time daily to hide a portion of God's Word in your heart.

You will be glad that you kept the stream of your life pure—so pure and clean that all along the way others could see Jesus reflected in it.

You will be glad that you always watched for opportunities to do others good, to make those about you happy, to speak a word of

comfort and courage, to lead others to Christ.

You will be glad you were always kind—kind in the home, in your judgment of others, in your criticism of the absent.

You will be glad that you became so intimately acquainted with your Saviour that you found Him closer and more real than any human friend.

And the things that will make you happy when you reach the end of life are the things that are worth your while to-day. They are the supreme things. They should have first place in your daily programme. Just as the sunbeam contains all the beautiful colours of the rainbow, so the life worth while, the life that will endure the test of the last great day, will be made up of the things that make you glad when you reach the end of the road.

Recently when a train pulled into Canon City, Colorado, the flagman was seen helping a very sick young man off the train. He wished to get a breath of fresh air during the brief stop. Too faint to stand, he lay down on the station platform, and, alas, in a few seconds he was dead. In his pocket was a ticket from New York to Los Angeles. Doubtless this young man had plans laid for his stay in the West, but he started too late; death overtook him on the way. How often death overtakes a young person in hot pursuit of some cherished plan. Some young people will decide too late to live for the supreme things in life; but *you* must not. The future is uncertain. The only safe way is to begin living for the supreme things to-day; to-morrow may be too late.

M. E.

Fourth Week

The Word of God

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Review.

Reports of Labour.

Hymn.

"A Hungry World."

"Our Priceless Heritage."

Poem: "The Book of Books."

"An Indian Prince."

"What a Little Girl Did."

Five-minute Exercise: Questions on "Life Sketches" for week ending February 24.

Hymn.

A Hungry World

THE whole world was never so open and hungry for the Bible as it is now. The proof of this is that in 1914 the combined output by the Bible societies and publishing houses amounted to 32,000,000 copies of the Scriptures—or more than one volume for every second of every minute, day and night, of the 365 days of the year!

Surely the prophet's prediction is even now breaking into fulfilment:

"God is working His purpose out,
As year succeeds to year.
God is working His purpose out,
And the time is drawing near,—
Nearer and nearer comes the time,
The time that shall surely be,
When the earth shall be full of the
knowledge of God,
As the waters cover the sea."

The Book of Books

(Hold Bible in hand, and at the last line hold it up for all to see.)

Men's books with heaps of chaff are stored;
God's Book doth golden grains afford;
Then leave the chaff, and spend your pains
In gathering up the golden grains.
Yea, were the sun one chrysolite,
This earth a golden ball,
And diamonds all the stars of night,
This Book were worth them all.

—Selected.

Our Priceless Heritage

WE will let the so-called wise men of this day prove to their own satisfaction that the Bible is worthless; but so long as it works,—redeeming, elevating mankind, causing the moral desert to blossom as the rose,—we will stand by it. It has had attacks before, and has survived them. At the close of the last century there were those who after demonstrating, as they said, that it was antiquated and defective and effete, prophesied that before the middle of this century it would be found only on the shelves of the antiquarian, but yet it works. And while your existence and your names, O enemies of the Bible, are fading from the remembrance of mankind,—verifying the prophecy contained in that Word, that "the memory of the wicked shall rot,"—that Bible that you despised, translated since your day into 150 more languages, is running through the world, conquering and to conquer, till all the earth shall be subject to its sway.

Brothers, sisters, friends, we have this Bible! It is our priceless heritage. Let us read it more. Let us study it more. Let us love it more. Let us live it more. And let us join hands with the Bible Society in giving it to all the world, to every creature.—*Dr. Jacob Chamberlain.*

An Indian Prince

A Remarkable Conversion

LONG and learned chapters, and even entire volumes, have been written on the conversion of the fiery zealot who pursued the Christian believers so relentlessly during the period immediately following the martyrdom of Stephen. Yet, after all, the simple narrative of Luke, the beloved companion of Paul's later years of fruitful ministry, is more impressive by far than can be any paraphrase of the inspired Record,—as witnesses the following true story told in the columns of the *Bible Society Record*, October, 1874:

"Many years ago, in one of the mission schools (of India) was a bright young Hindu boy, named Bhajan Lal. Active in play, he was also diligent in study, and as a reward for his proficiency in learning, a Bible was given him. The boy did not value the gift because it was God's Word, for, child though he was, his young heart was joined to the idols to which his parents bowed down; but because the book was a prize, given him on account of his diligence as a student, he gave it a place among his treasures.

"Ten years before this time the maharaja of the Punjab, in northern India, died. The heir to the throne was his little son, Duleep Singh, then but four years of age. As he was too young to wield the sceptre of government, regents governed in his place, and at the time when our story opens these regents were engaged in war with the British. In this war they were defeated, and the sceptre of the Punjab passed into the hands of the English.

"The British Government placed the young prince, then fourteen years of age, on a pension, and, removing him from the country where he had expected one day to reign as king, sent him to Fathigarh to be educated. Those to whose care he was committed desired to make as pleasant as possible the life of the exiled prince, and, to amuse him, sought for him a young companion. The per-

son to whom the choice of such a companion was entrusted visited, one day, the school in which young Bhajan Lal was a pupil. The bright, handsome face of the boy at once attracted his attention, and the intelligent answers he gave when questioned in his classes delighted and surprised him, and he resolved to secure this young student as a companion for the boy prince.

"Bhajan Lal was pleased with the distinction conferred upon him, and was at once transferred from the schoolroom to the home of the young prince, a fine mansion, in the midst of extensive grounds, on the banks of the sacred Ganges.

"One day young Duleep Singh found lying among the possessions his companion had brought to his new home, the Bible which he had received at school as a prize. It was a new book to him, and he curiously turned over its pages.

"'What is this?' he asked.

"'It is the Sacred Book of the Christians,' was the answer, 'and it was given me as a prize at school, so I keep it.'

"'I wish to know what it contains,' said the prince. Turning over its leaves, he pointed to a chapter. 'Read that to me,' he said.

"'Strangely enough, it was the chapter in Acts containing the account of the conversion of Saul. Eagerly the young prince listened. Again and again the history of the wonderful change in heart and life in this man was read to him. And then he desired to know more of that gospel which had power to convert the fierce persecutor into the faithful and self-denying minister and missionary of that faith which he had once sought to destroy. And so day after day the wondrous story of redemption was read to him, until he began to feel a personal interest in the great theme. Did he not find in his own heart just such passions as once burned in the heart of Saul? and did he not need just such a Saviour as Saul needed? Some of the faithful missionaries at that time living in Fathigarh were made acquainted with his case, and sought to instruct him more perfectly in the things of the kingdom.

"Duleep Singh withdrew his confidence from the Brahmanic priests, and placed his trust alone in Christ as his great High Priest, and on March 8, 1853, he received the

ordinance of baptism in the presence of all the servants of his retinue, of the European residents of the station, of the missionaries, and of the native Christians. He was at that time eighteen years of age."

In after-life, Duleep Singh continued faithful to his vows. For many years he resided in England, but never did he forget his countrymen who were unacquainted with the Saviour of mankind. While he lived, he is said to have supported a large number of mission schools for boys in India; and every year, on the anniversary of his marriage, he sent a princely gift to the mission in one of whose schools his wife, to whom he was devotedly attached, first heard the story of the Cross.

C. C. CRISLER.

What a Little Girl Did

(For the Juniors)

To a little girl of Wales belongs the great honour of planting the little mustard seed which has grown and waxed into a great tree.

Little Mary Jones, daughter of poor Welsh weavers, longed for a Bible, and when only ten years of age began to save her pennies to buy one. Bibles were very scarce and very expensive. After six years of persistent labour and economy she had the price of the cheapest Bible. But to get it she tramped twenty-five miles, across the valleys and mountains, to a minister at Bala, who was said to have a few copies. On arrival she was told that all had been taken. The effort of six years, and the longing of her life, seemed futile, and she burst into tears.

Mr. Charles, the minister, was so touched by her great desire and deep grief that he finally arranged to let her have a Bible. This story of six years' saving and fifty-mile walk, by a girl who wanted a Bible, he later told to a group of Christian workers in London. It became the seed that brought forth the great British and Foreign Bible Society, which, in turn, stimulated the organization of other national Bible societies throughout Protestant countries. Thus again is it true that "A little child shall lead them."

THERE is no cheer better than the cheer that comes from giving good cheer to others.—*Henry F. Cope.*

Sabbath-School Missionary Exercises

(February 3)

In South China

THE following report from Pastor W. C. Hankins will be of special interest to our Sabbath-schools at this time as China is one of the fields to which we are sending our offerings this year:

"At a general meeting in Foochow, South China, when the call was made for candidates for baptism to present themselves in the chapel at a certain hour, the brethren were somewhat surprised to see a group of seventy candidates. When they asked the reason why so many of the students were among the candidates, they were told that the twenty-eight boys among the students who were already members of the church had set themselves to pray and work for the conversion of their fellow-students, with the result that fifty-four of them had been converted and wished to join the church. Out of the seventy candidates sixty-six were baptized, while four were requested to wait until a later period. After the close of the Foochow meeting Pastors Anderson, Keh, and the writer went to the village of Sinchiu, where we are carrying on chapel and school work. There seventeen more were baptized, making a total of eighty-three for the two places, and of 104 for this province for the first half of this year.

"God is blessing the work and going before us to open the doors of men's hearts. We are glad to report such large numbers entering our ranks from among the heathen. Out of the 104 baptized thus far this year only six were ever members of any other church. When members of other missions accuse us of directing our work toward securing converts from among their members and neglecting work for the heathen, it is always good to be able to call their attention to the large number of heathen we are reaching in comparison to the numbers that are coming to us from their ranks.

"A few days ago we held a four-days' meeting in Amoy city. The chapel holds about one hundred and thirty people comfortably. About two hundred people attended every

meeting, so you can imagine what it was like. These people were not passers-by who just happened to come in, but people who came on purpose to hear what we had to say. Half of the room was occupied by the women, and a good class of women attended in numbers to more than fill their half of the room. Asking the evangelist who these women were, I was told that they were relatives of our girls'-school students. They gave good attention to all that was said. On the last night of the meeting over thirty signed cards promising to attend a twice-a-week Bible study in the chapel. I hope all our brethren will pray for the work in this district."

(February 10)

New Church in Japan

SABBATH, June 24, was a day of unusual blessings and special importance to our work in the city of Nagoya. Pastors DeVinney and Okohira, of Tokio, having previously joined us, some very profitable meetings for special instruction had been held, at the close of which it was found that six new believers were ready to follow their Saviour in the rite of baptism. Friday afternoon a goodly number of us gathered on the bank of the river just outside of the city, and it was the writer's privilege to bury these precious souls in the likeness of Christ's burial, and lead them forth also in the likeness of His resurrection to walk in newness of life. It was in this same river that we baptized six last year, all of whom are proving faithful as witnesses of the power of salvation.

Sabbath forenoon after Sabbath-school we organized the company of believers into a church with a complete set of officers. Eighteen believers were thus united in church fellowship, and in the afternoon manifested their new relationship by mutually entering into the participation of the sacred ordinances of the Lord's house. For the majority it was the first time, but it was indeed a feast of good things in which the love of God and the mysteries of the cross were made more real to us all.

This church is the fruit of the faithful seed-sowing of Brother Watanade who has laboured in Nagoya five years, and of tent efforts we have held in that city for two

summers. Though so young, this is one of our strongest churches in Japan, as the members are nearly all self-supporting, and imbued with a fervent missionary zeal. With joy we welcome them into our family of churches and bespeak the prayers of all our brethren in their behalf.

The tent meetings in Kobe have closed. Of those who heard the truth for the first time at the tent, five or six have already accepted Christ and are keeping the Sabbath. Two who had been studying before were brought to take their stand, and a number of interested ones are continuing to study.

In recent trips, visiting all the companies and isolated believers in our section of the Empire, I have been encouraged by seeing many proofs of God's continued care for His work and evidences of the advance of the cause of truth.

BENJ. P. HOFFMAN.

(February 17)

Good Word from India

PASTOR J. S. JAMES sends the following cheering word regarding the literature work in the vernaculars of India. Speaking of the progress that has been made in Southern India he writes:

"About four years ago we started our Tamil quarterly, and put our first colporteur force into the field. Since then our Tamil literature has gone over all South India, and has also found its way into many parts of Ceylon, Burma, Straits Settlements, Sumatra, Java, and even South Africa. In fact, it has gone everywhere that the Tamil people have gone, and they are to be found in nearly all the Eastern tropical countries. We have kept working steadily during these four years, and have had from seven to twelve men in the field all the time. In the meantime we have been developing a larger class of literature, so that our men could do more toward supporting themselves from their commissions.

"We are just now beginning to see the results of some of this work. In all quarters scores of people who have read our literature or have talked with our colporteurs are sending us letters asking for more light. Some of these people have even left their homes in remote parts of the

country and have searched us out to learn more about the truth. Our most substantial converts have come to us through reading our literature. We have received scores of letters highly recommending the Tamil journal as the best of its kind in India, and some have said, 'Write me down as a subscriber for life.'

"It was by the Tamil paper circulated among the Malayalam people of Travancore who read Tamil that the truth got its foothold in that new language area scarcely a year ago. To-day we have a good strong company of baptized believers among these people. Brethren Knight and Thomas recently held an institute in Travancore to prepare our first colporteurs in that new field. This means that six million more of the people of needy India will be brought in direct touch with the message. A Malayalam paper is now passing through the press in Madras, and will soon be ready for these workers, and just as fast as we can we are getting out pamphlets and small books.

"Simultaneously we are getting out a quarterly journal in the Telugu language, the tongue of twenty millions of people. I think we have about a dozen men to take up work in that section. Thus we shall have a twenty-four-page illustrated paper printed in three languages,—Tamil, 16,500,000; Telugu, 20,000,000; Malayalam, 6,000,000,—with an average quarterly circulation of 15,000 copies, besides a vast amount of small tracts, pamphlets, and books bearing on the message.

N. Z. TOWN.

(February 24)

Medical Missionary Work in India

OUR Karmatar station is located just beyond the border of Bengal, about one hundred and sixty miles from Calcutta.

Those suffering with every sort of malady, curable or otherwise, come from far and near. It is surprising how readily they respond to even the simplest treatment, and it is indeed fortunate for all concerned that they do, for no other kind of treatment can be given with the meagre equipment. They are so grateful for what is done for them that they can hardly be restrained from falling down and worshipping the one who relieves them of their suffering.

The dispensary itself is a small square building with brick walls and tile roof outside and thatch underneath. When the wind blows, dust and even small pieces of dirt come sifting down over everything—medicines, open wounds, or whatever happens to be exposed. The front room extends the full length and half the width of the building, but that is not much space when one bears in mind that the whole building is very little larger than a good-sized wood-house in the homeland.

Our Needs

We need another room outside, where the heating may be carried on without making the rest of the house almost unendurable.

We also need another cottage nearby with ten or twelve beds where we can accommodate those coming from a distance who need daily care. We have absolutely no place for such at the present time, and the lack is felt very keenly.

Not long ago a wealthy native gentleman came to the dispensary in a very serious condition. He needed close attention and could not take the journey from his home daily. Some arrangement for him had to be made, so Brother Leech went into the native village of mud huts, about a mile away, and finally succeeded in renting one for the use of the sick man, and each day one of the workers went two miles through the hot sun to give him the needed treatment. Through the blessing of God, it was not long before the man was restored to health and went to his home rejoicing, desirous of sending others to the place where he had found relief.

If only you could see the great need of these darkened millions, your heart would burn within you, and you would cry out from the depths of your heart, "Here am I, send me." But if it was really an impossibility for you to come, you would give liberally of the means God has blessed you with, that others might come and that those already in the field might have the facilities needed to do the best work possible and reach the most people in the short time that is left us before Jesus comes.

Brethren and sisters, pray earnestly for the work and workers here and ask with a sincere heart, "Lord, what wilt Thou have me to do?"

MRS. O. SMITH, M.D.

Education Day

(February 10, 1917)

INSTEAD of providing a programme for our Education Day, and supplying an article to be read in the churches, we think it advisable to throw the responsibility upon our ministers and church elders of preparing their own studies upon this live question.

It should not be necessary to impress upon all of our ministers and church elders the importance of making the subject of education a prominent feature in the work. The Lord is calling everywhere for educated workers to enter the field. Shall we not therefore, one and all, throw ourselves heartily into the work of instructing our people to fit themselves and their children for the finishing of the work? Shall we not earnestly labour to impress upon all our young people, especially, their duty to develop every talent the Lord has given them?

A. W. ANDERSON,
Educational Secretary.

Fourth Sabbath Reading

(February 24)

Gems of Promise for the Last Generation

Culled from Isaiah's Prophecy

1. FOR the worker wearied by his toil. Isa. 40: 31.
2. For the soul thirsting for more of God's Spirit. Isa. 44: 3; 41: 17.
3. For those who are meeting almost over-powering temptations. Isa. 59: 19.
4. When opponents by word and deed seek to overthrow our work. Isa. 54: 17.
5. When passing through affliction and trouble. Isa. 43: 2, 3.
6. When men are incensed against us, on account of our faith. Isa. 41: 10-12.
7. When relatives hate us because of the truth. Isa. 66: 5.
8. When the famines of the last days fall upon the earth. Isa. 33: 16.
9. When faced with the penalty of death for our faith. Isa. 25: 8, 9.

A Hindu Girl's Thrilling Experience

THE following story of a Hindu girl as told by herself is not only of thrilling interest, but it serves also to

show how difficult it is to reach the women of India with the message of the everlasting gospel. It shows too the almost insurmountable barriers that confront the Indian woman who would dare to forsake the religion of her people and to accept the religion of Jesus Christ:

"I was given in marriage according to Hindu custom at the age of ten years. When I was thirteen, I went to the home of my mother-in-law, where I passed a few happy years, for I was loved by my husband's people.

One day, while I was standing on the verandah talking with my mother-in-law, a European lady, accompanied by a Bengali, came up. I had never seen a white woman before, and I exclaimed, "See, a mem-sahib is coming!"

She stopped at our door, and asked if we would like to have her study the Bible with us; but my mother-in-law's "No" was very positive, and she turned away. She had gone but a few steps when mother-in-law asked her if she taught sewing. She said she would teach the child sewing if the child were permitted to study the Bible with her.

"No," said mother-in-law, "my daughter-in-law cannot study your Bible. As you have your Book, so we have ours; why should you teach us your Bible?"

"Yes," said the missionary, "there are many so-called holy books; but there is one God, and His Word is one only. Your book is written by men, and much of it is false."

"If she will teach me sewing, let her come," I said, "for if I can learn to make my own clothes, I can save you much. Why should I be afraid of her Bible?"

After a moment's thought, my mother-in-law replied: "Yes, I want you to learn to sew, but the men will not like it. They have forbidden me to open the door to any Christian."

"But," I answered, "what is the harm of letting a mem-sahib in? Bengalis who come to sell books and preach are to be feared; but just think, she will teach me sewing for nothing!"

"Girl, keep still," mother-in-law said; "this woman will not teach you without something in view."

When she saw my disappointment, however, she told the missionary that if she would come when the children

were in school, and the men in the office, she might do so; therefore from twelve to two was appointed for my lesson. She told her she must leave exactly at two o'clock; for if the men should come home and find her there, she would not answer for the consequences.

One day, we did not notice the time, and the missionary remained longer than usual. Suddenly, from above the verandah where we were sitting, a brick came down with a crash, striking the missionary on the foot, and cutting it badly. We attempted to stop the flow of blood, but could not, whereupon I began to cry.

"Do not cry," she said; "I am glad to suffer for Christ's sake. Your husband (for it was he who had thrown the brick) does not understand. Christ has suffered, and He has told us we will be persecuted for His sake; so I am thankful to have the privilege of suffering for Him." We had just been studying about Christ's death on the cross; so I understood her words, and marvelled. I had never seen the like before.

She left, and I did not see her again for a year. Then I went with my husband's people to Kashi for a change. One day a woman came to the door; and, on looking up, I was overjoyed to see my missionary. She told us the reason she had not been back to see us was because she had been transferred to Kashi. As she was about to leave, I asked her where she lived.

"Not far from here," she said; "just over in the missionary cantonment. But why do you ask? Will you come to see me?" Then looking me straight in the face, she said: "Do you love Jesus? Will you forsake all for Him who forsook all for you?"

I said nothing; but I marvelled that Jesus had forsaken all for me, and I longed to forsake all for Him.

A few days later, while the family were taking their noonday rest, I opened the gate, and with great trembling, started down the street in the direction of the mission. As I walked, I prayed, "Lord, I am forsaking all for You; show me the road to the missionary's home." I had never been on a street alone in my life, and I knew not where to go. I saw a gharri, and called it, and told the driver to drive very fast to the missionary's home.

We had scarcely started when my missionary threw a tract into my gharri. I called "Mem-sahib! Mem-sahib!" and she stopped the gharri. "God has answered my prayer," I said, "and brought me to you."

"How did you get here?" said she, when she recognized me. "Have you run away?"

"Yes," said I. "Take me somewhere before they discover I am gone."

She got into the gharri, and told the driver to drive quickly to the station, where she bought tickets, and we took the train for a two days' journey to another mission. I was now far from home, and safe to serve Him whom I had chosen.

My people, upon learning that I had left the house, went at once to the mission, and demanded that I be brought out. But no one there knew anything about me, and could give no information. They then called the police, who searched until they learned of my whereabouts. We were called into court, and on the witness stand I was asked if the missionary had stolen me away. "No," I said; "I ran away from home to her." As I was now of age, the case was dismissed, and I was left free to serve God.

Nigeria, West Africa

NORTHERN Nigeria on the west coast of Africa is one of our comparatively newly-entered fields. For years our missionaries have laboured in Sierra Leone and the fever-stricken districts of the Gold Coast and adjacent regions. Worker after worker put up a noble fight against the trying climate and deadly malaria, only in the end to have to leave the field with health broken up and strength almost gone and apparently little accomplished. Nothing daunted, however, after furlough the workers have again taken the field and believers have been gathered out and trained to be workers for the millions of their dark-skinned neighbours of the interior.

Nigeria is said to have ten million inhabitants, many of whom are found in large towns and cities. One town, Ibadan, has a population of one hundred thousand. In 1914 Pastor D. C. Babcock, formerly pioneer and director in the Sierra Leone field, landed at Lagos, to open a new region. Later his family proceeded

to the field in company with two workers from Sierra Leone, R. B. Dauphin and R. Morgue. Brother Babcock started out on a journey of exploration with the view of finding the most suitable site for a mission. He travelled north to a town on the Niger River about six hundred miles above its mouth. This region was occupied by the Yorubas; a people strong in agriculture and native manufactures. A site was selected here sixteen miles from the chief city, Ibadan.

A young man who came with Pastor Babcock from Sierra Leone had given earnest study to the Yoruba language while at Lagos, and within five months started a school. The son of a local chief who was instructing the workers in the language soon began to keep the Sabbath.

The work was conducted amidst many difficulties and the workers endured much discomfort while living in a temporary galvanized iron shed with only a low roof to shelter them from the hot sun. But finally the new mission premises were completed. Three schools are now in operation in connection with this mission.

As the work here became established, Brother Babcock planned to advance into other territory. Through the advice of the governor of the Ilorin-Kabba province, the mission station was opened at Shao, eight miles from Ilorin, a city of fifty thousand inhabitants,—Mahomedans—about one hundred miles from our other station. It took several hours to make the journey from Ilorin to Shao, as there was only a narrow native path over hot burning sands among thorns and thickets. Mrs. Babcock and the little boys rode in a hammock carried by four stalwart natives of the Hausser tribe. The following is the most recent report that has come from Brother Babcock concerning the work at this new station:

"The Lord is giving daily victories in this field. Never before, in all my thirty-eight-years' experience in this message, have I seen so much of the working of the Holy Spirit. Our workers are few and inexperienced, but the message moves forward. Truly we can say, as did the apostles, that souls are daily added to our numbers. I have just organized a church of eighty-one members at Ipoti, and there will be about as

many more baptized in the near future at the same place. At another station fully fifty have accepted Christianity, given up their idols, and are preparing for baptism. Here where we are, near Ilorin, more than three hundred have given up their idols and embraced the message we love. An outbreak of smallpox has made it necessary for us to close our native meetings and Sabbath-school temporarily. Last Friday the chief and head man came to me and asked if I would not allow them to come to Sabbath services at the mission church. The request was granted, and more than three hundred were present. Pray for us."

New Hebrides

WRITING from our mission station at Atchin, Pastor A. G. Stewart sends us the following word concerning the action taken by the authorities following the murder by the bush tribesmen of a trader and five of his children, not many miles from Atchin, and its effect upon his work:

"Atchin has been the scene of a good deal of activity the past few days. The Resident Commissioner's yacht steamed into the anchorage, and the assistant commissioner came ashore announcing the fact that two war vessels were following—the *Una*, and a French warship—and that they wanted as many men as they could get for carriers, to assist in a punitive expedition upon the bush tribes who recently murdered the trader and five children. Native bluejackets from the *Una* were soon running over the island ordering the men to go at once to the beach in front of the mission for inspection. Such an expedition as was anticipated seemed to strike terror into a good many of the men, and it was surprising how many suddenly discovered that they had either a sore foot, a lame leg, a bad arm, or some other trouble which unfitted them for service. A few of them came suddenly to our back door wanting some medicine and a bandage of calico. However over fifty were passed that day and ten the next morning. A few dodged the bluejackets and disappeared until after the man-of-war had weighed anchor.

"During the absence of these men we visited among those remaining at home and found many weeping and

many gloomy and refusing to be comforted.

"After an absence of three days the warship returned and we learned from the natives an account of the expedition. Fifteen of the bushmen had been killed and some others had been wounded but escaped. One of their villages had been destroyed. Needless to say, these expeditions excite the people for many miles around and in consequence their minds are not receptive to the truths of the gospel. We must work the more earnestly and pray more fervently that the people of Malekula may soon be brought to a knowledge of the Saviour's love and thus be led to forsake their old and cruel ways."

Brethren and sisters, if our missionaries, who are right in the thick of the fight, and who are daily called upon to endure hardship and dangers of which we know little, and to make sacrifices far greater than any self-denial we have yet exercised, see in such experiences as this a new call to greater devotion and earnestness in their labour and in prayer; what should their recital call forth on our part? Should we not more earnestly seek to deny ourselves that we may give more liberally and pray more earnestly that more help may be sent to these fields which are continually calling for more workers?

FINISH every day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. To-morrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense. This day is all that is good and fair. It is too dear, with its hopes and invitations, to waste a moment on the yesterdays.—*Emerson*.

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