

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 4

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No. 5

Home Missions Department

Church Missionary Programme

First Week

AS the first week in May is the annual week of prayer, and special meetings have been arranged for each day, no missionary programme has been prepared.

Church Missionary Programme

Second Week

OPENING EXERCISES; Reports of Labour.

Talk: "The Two Lighthouses."

"A Light! A Light!"

"Ye Are the Light of the World."

LEADER'S NOTE.—For the last reading, "Ye Are the Light of the World," take "Thoughts from the Mount of Blessing," pages 63 to 72. We would suggest that you mark and use only the paragraphs that have impressed you most in your study of the chapter while preparing for the meeting. In this way, you can make them mean more to your hearers.

The Two Lighthouses—A Lesson in Efficiency

ON Point Loma, near San Diego, California, are two lighthouses. One is a massive stone structure, built long ago when the Spanish occupied the land, high up on the point; and this seems to the casual visitor to be the dominating one. Surely, he thinks, it is to this lighthouse that the storm-tossed sailors look for the needed assistance in securing a safe entrance into the welcoming harbour of the bay.

Down lower on the point, much nearer the sea, is a small steel structure of more modern build, which seems hardly to merit the name of "Lighthouse" in comparison with its overshadowing companion. But the comparison is unfavourable to the lesser structure only in the daytime, when lighthouses are not needed, and when their efficiency cannot be tested. Wait till night comes and the storm arises, and it

will be found that it is the small lighthouse that does the work of illuminating the harbour entrance.

Indeed, because of its inefficiency, the more imposing lighthouse has been long since abandoned. Still standing, it is really a "castaway." Its very elevation invited the gathering fogs to settle about it and obscure its light.

The government engineers have learned that lighthouses are not effective because they are massively built or situated high. It is the lighthouse on the shore, near the danger-fraught vessel, whose efficiency has been proved.

And herein is a parable of life. One does not need to tower high in the social world or in the financial world or even in the educational world to be a light to men. Some of earth's lowliest lives are conspicuous for their brightness. Somehow they are better able to reach the souls in need of light and guidance than many which occupy so high a place that the fogs of criticism and prejudice settle about them and obscure their light.

When our Lord said, "Let your light so shine before men, that they may see," He did not mean that the light is to shine DOWN, but that from its lower place it is to shine OUT. Thus did His light shine among His fellows, and thus may yours and mine shine.

"There are hermit souls that live withdrawn
In the peace of their self-content;
There are souls, like stars, that dwell apart
In a fellowless firmament;
There are pioneer souls that blaze their paths
Where highways never ran,—
But let me live by the side of the road,
And be a friend to man."

—Rev. Henry C. Buell.

A Light! A Light!

IF you, fellow traveller on life's highway, were journeying a dangerous road on a very gloomy night, carefully picking your way with the

aid of a lantern; and you came up with another, so unfortunate as to be groping his way in the inky darkness without a light, would you pass him by unnoticed? Would you not invite him to share the welcome light? And if you saw others also in the dark who wished to join the first, would you say, "No"? And if some of them were lame, would you not give them special help over all the hard places, and slacken your pace so they could follow? If you met still others who had lost their way, and had turned back, would you not tell them the way, and invite them also to share your light? Would you not be still more willing to do this if you had a map of the country, and knew the roads?

O, fellow traveller, if you, in a fine automobile, with brilliant headlights, were carefully threading your way on a stormy night along a narrow, mountain road, carefully avoiding the yawning precipice which would plunge you upon the rocks, hundreds of feet below; slowly turning the slippery corners, and using your best judgment in negotiating the difficult grades—if you were travelling thus, my friend, and came up with another who was steering along that perilous road in the dark, would you refuse to light his lamp? Would you be so thoughtful of your own comfort and destination that you would speed past at the first opportunity, without a question? Would you not, rather, give him a light, lest at some corner he plunge over the brink?

If hundreds of others, all in the dark, were travelling that way, and you knew that many had already lost their lives on that slippery road, would you not, though delayed in your journey, light every lamp? If you, with your own eyes, saw man after man drive to his death over one particularly dangerous precipice, because of the dense darkness, would you not, with joy, place a sentinel there with a bright light in one hand, and a torch in the other, to warn all

of that danger, and light their lamps for the rest of the journey?

Dear friend, all are travellers upon life's highway. The long, dark night of sin is a stormy one, at best. Over the yawning precipice of sin hundreds have already plunged. Upon the slippery highway thousands have skidded with a crash. A sudden chug of the engine, a scream, a toppling car—and all is over. The danger has been seen and breaks applied—too late. Meanwhile we, with our own lamps lighted by God's word, have been too unmindful of our neighbours' perils. We have even exposed ourselves to similar dangers by permitting our oil to go unreplenished. Though the people grope in gross darkness, let us shine out heaven's light. Let us not hide heaven's rays. Let us do faithfully our part to enlighten the soul of "every man that cometh into the world."

F. A. COFFIN.

Church Missionary Programme
Third Week

OPENING EXERCISES; Reports of Labour.

"Answers to Important Questions."

"The Scriptures a Safeguard."

Season of Short Prayers; Closing Hymn, "Christ in Song," No. 604.

LEADER'S NOTE.—The study, "The Scriptures a Safeguard," is based on chapter 37 of "Great Controversy." No more thrilling statements could be found anywhere. In the little time of probation that remains, all should be thoroughly familiar with the instruction sent through the Spirit of Prophecy. Select the most appropriate portions. Some of the lines may be copied and given to other readers in the meeting. Emphasise the two leading thoughts of careful, daily study ourselves, and leading others to study. "It is the first and highest duty of every rational being to learn from the Scriptures what is truth, and then to walk in the light, and encourage others to follow his example."

Answers to Important Questions

Is heaven interested in the closing struggle?

The whole universe is looking with *inexpressible interest* to see the closing work of the great controversy between Christ and Satan.—"Testimonies for the Church," Vol. V, page 526.

Will each of us be put on trial before tribunals?

If God has ever spoken by me, the time will come when we shall be brought before councils and before thousands for His

name's sake, and each one will have to give the reason of his faith.—Mrs. E. G. White, in *Review and Herald*, Dec. 18, 1888.

Who will be among our bitterest enemies?

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis.

Some "will renounce the faith, and take their stand with its avowed enemies, toward whom their sympathies have long been tending. These apostates will then manifest the *most bitter enmity*, doing all in their power to oppress and malign their former brethren, and to excite indignation against them."—"Testimonies for the Church," Vol. V, page 463.

Who is in danger of surrendering his faith?

The time is not far distant when the test will come to every soul. The mark of the beast will be urged upon us. Those who have step by step yielded to worldly demands, and conformed to worldly customs, will not find it a hard matter to yield to the powers that be, rather than subject themselves to derision, insult, threatened imprisonment, and death.—"Testimonies for the Church," Vol. V, page 81.

Church Missionary Programme
Fourth Week

Hymn: "Christ in Song," No. 566.

Responsive Reading: Isaiah 53.

Prayer; Reports; Hymn: "Christ in Song," No. 316.

Lesson: The Members of the Body.

Closing Hymn: "Christ in Song," No. 318.

NOTE.—At the close of this study on The Members of the Body, let the entire company present repeat, or read several times in concert, Rom. 6:12, 13, after which there should be a season of earnest prayer, asking help from the Lord that all the members of our bodies may be under the direction of His Spirit, and used to His honour and glory. The hymns suggested bear directly upon the subject. If attention is called to this they may be sung with the understanding.

The Members of the Body

1. The Ears.

- a. The hearing ear. Prov. 20:12.
- b. The inclined ear. Prov. 4:20.
- c. The applied ear. Prov. 23:12.
- d. Attentive ears. Neh. 8:3.
- e. Listening ear. Rev. 2:29.

2. The Eyes.

- a. The single eye. Matt. 6:22.
- b. The lifted-up eyes. John 4:35.

c. The bountiful eye. Prov. 22:9.

d. The seeing eye. Prov. 20:12.

3. The Tongue.

a. A kept tongue. Prov. 21:23.

b. A wholesome tongue. Prov. 15:4.

c. A kind tongue. Prov. 31:26.

d. A soft tongue. Prov. 25:15; 15:1.

e. A bridled tongue. James 1:26.

f. A consecrated tongue. Phil. 2:11.

4. The Feet.

a. The shod feet. Eph. 6:15.

b. The unmovable foot. Ps. 121:3.

c. The beautiful feet. Isa. 52:7.

d. Obedient feet. Matt. 28:14.

5. The Hands.

a. Clean hands. Ps. 24:3, 9.

b. Work with might. Eccl. 9:10.

c. The diligent hand. Prov. 12:24.

d. Wonders wrought by hands. Acts 5:12.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

OPENING EXERCISES; hymn; prayer; secretary's report; Scripture drill; reports; hymn.

Bible Study: "Gratitude."

"Ingratitude."

"Bible Instances of Ingratitude."

"Bible Examples of Gratitude."

Talk, based on last chapter in "Steps to Christ," "Rejoicing in the Lord." Praise Service.

LEADER'S NOTE.—Many texts signifying gratitude may be found in the Psalms and in the New Testament, from which to select the verses for the Bible Study. Paul says, "With thanksgiving, let your requests be made known unto God." Phil. 4:6. Among instances of ingratitude may be mentioned the nine lepers, Judas, etc.; and Mary Magdalene's example among others of gratitude. For the praise service, ask that each state *one thing* definitely for which they thank the Lord.

Ingratitude

INGRATITUDE is a very grievous sin. It is the exhibition of the greatest selfishness. To receive unmerited favours and kindnesses from friends, and never say, "Thank you," to make no response from the heart in return, makes one appear as a selfish ingrate, and unworthy of being the recipient of kind words and acts. "Be ye thankful" is an injunction that all should heed.

We are told of a woman who one day rushed into a blazing room when her home was on fire, and rescued her infant daughter. The flames disfigured the mother's once beautiful features, and through all her remaining life she was a deformed, hideous cripple. The years passed, and the daughter whom she had rescued grew to be a beautiful and talented woman. One day when she was walking with a companion down the street of a large city, she met her poor, deformed, crippled mother. Her companion asked, "Who was that hideous woman?" The daughter, instead of saying that it was her mother, her dearest friend, said, "I do not know."

Such ingratitude shocks all the tender sensibilities of the soul. Yet think of Jesus! To save us from the awful consequences of sin, He suffered ignominy and shame, and went down into the portals of the tomb. Yet many are often ungrateful. He is, among those whom He saved, as one unrecognized. In our lives we deny Him. How sad it all is!

But the day is just before us when those who have denied Him will be denied before the Father and before the holy angels. Did you ever stop to think what it will mean when we stand at the tribunal of God, in the very presence of the majestic Ruler of all, with all earthly support cut off, in darkness, and without one ray of hope, to have Jesus deny us? That will be a terrible hour for those who through selfish ingratitude have denied the Lord who bought them.

How deeply thankful we should be for all the blessings with which the Lord has surrounded us, and the heart should continually be overflowing with grateful praise to Him who died that He might redeem us.

G. B. THOMPSON.

Missionary Volunteer Programme

Second Week

OPENING EXERCISES; hymn; prayer; reports of labour; Scripture drill; secretary's report; hymn.

"Fellowship with Christ."

Testimony Study: "Prayer."

Talk: "I Will Never Leave You."

Testimony Study: "Reading the Bible."

Reading Course Review.

Hymn: "Christ in Song," No. 599.

LEADER'S NOTE.—"Fellowship with Christ." A few seed thoughts are given under this heading, that might be divided by the sub-heads among four members and form the basis of four short talks. Helpful thoughts on these subjects may be obtained from "Steps to Christ" or "Mount of Blessing." The Testimony study on "Reading the Bible" contains very precious instruction. Impress the leading thought in each selection.

Fellowship with Christ

It is possible and practicable for each Christian to have Christ become and remain a great reality in his life; to be conscious of His presence; to experience beyond doubt His actual help in breaking the power of temptation, in lifting the burden of sin, in shedding light in times of doubt on questions which perplex, in affording a sense of companionship in times of sorrow or severe trial; to have Him become a vastly more potent factor in transforming character and energizing life than any other person or persons, living or dead. How may we make Jesus a great reality in our lives?

Know Him

We must have confidence in His character, life, and power. Such confidence begins and develops with growing knowledge of Him. There must be a continuous study of the records of His life and works and words. Our study must be thorough. It must be reverent. It must be continuous.

Die to Sin

We must obey Him, and seek to conform our lives to His example. We must surrender ourselves unconditionally and completely to His will and reign. We must preserve an uncompromising attitude toward sin, and thus preserve, at all costs, our sensitiveness to sin. We must guard against the little breaks in our friendly union with Christ. So-called little sins are deadly. We

should confess and forsake wrong as soon as it is recognized. (Show how the apostle Paul's life illustrates this. Gal. 2:20.)

Remember Him

Christ becomes and remains real to the one who cultivates the habit of reminding one's self of His presence. One means of doing this is regular daily occasions for secret prayer. Another is the right use of the holy communion. Still another is associating thoughts of Christ with certain places, hours, or circumstances. (Use Enoch's experience as an illustration.)

Know Him Through Others

We should read biographies of saintly men and women who had an intimate acquaintance with Christ, and associate with those to whom Christ is a great reality. He may be made more real by serving men in need. Intercessory prayer brings and keeps Him very near. Availing ourselves of the promise of the Holy Spirit makes His presence real. *Christ becomes increasingly real to one who forms the undiscourageable resolution to make Him a reality.—Suggestions selected from the tract, "How to Make Jesus Christ Real," by John R. Mott.*

"I Will Never Leave You"

How shall we know temptation when it comes? The answer is very plain: By companionship with Christ. A young man of intemperate habits was converted, says the Rev. Dr. Hallock. A former associate met him, and asked him into an hotel to have a drink. He said, "I cannot; I have a Friend with me." "Oh, that is all right; bring your friend with you," said the man. "No," said he, "the Lord Jesus Christ is my Friend, and He will not go into a bar, and does not wish me to go." This is the real test. Imagine Jesus with you, your Friend, at your side. His eyes upon you, would you do the thing? This is no imagination. It is reality. Jesus is by our side. His eyes do see, His ears do hear, and His heart really cares. And how shall we meet temptation when we know it?—In the same way: first, by quickly realizing our relationship with Christ—that His honour is wrapped up in

us, that His confidence is fixed upon us; also by wielding strongly the weapon of "all prayer," and drawing quickly the "sword of the Spirit," the Word of God. Pray as if all depended upon God. Fight as if all depended upon you.—*Selected.*

Reading the Bible

1. How greatly do we neglect the Scriptures?

I saw that young and old neglect the Bible. They do not make that Book their study and their rule of life as they should. Especially are the young guilty of this neglect. Most of them are ready and find plenty of time to read almost any other book, but the Word which points to life, eternal life, is not perused and daily studied. *That precious, important Book that is to judge them in the last day is scarcely studied at all.* Idle stories have been attentively read, while the Bible has been passed by neglected. A day is coming, a day of clouds and thick darkness, when all will wish to be thoroughly furnished by the plain, simple truths of the Word of God, that they may meekly, yet decidedly, give a reason of their hope.—"Testimonies for the Church," Vol. I, pages 134, 135.

2. How may we know of our acceptance with God?

How are you to know that you are accepted of God? *Study His Word prayerfully. Lay it not aside for any other book.* This Book convinces of sin. It plainly reveals the way of salvation. It brings to view a bright and glorious reward. It reveals to you a complete Saviour, and teaches you that through His boundless mercy alone can you expect salvation. *Do not neglect secret prayer,* for it is the soul of religion. With earnest, fervent prayer plead for purity of soul. Plead as earnestly, as eagerly, as you would for your mortal life were it at stake.—"Testimonies for the Church," Vol. I, page 163.

3. By what means may we breathe a heavenly atmosphere?

The oftener and more diligently you peruse the Scriptures, the more beautiful will they appear, and the less relish will you have for light reading. *The daily study of the Scriptures will have a sanctifying influence upon the mind. You will breathe a heavenly atmosphere.* Bind this precious volume to your hearts. It will prove to you a friend and guide in perplexity.—"Testimonies for the Church," Vol. I, page 242.

4. How may we as young people attain a high moral excellence?

The youth who finds joy and happiness in reading the Word of God and in the hour of prayer, is constantly refreshed by drafts from the fountain of life. He will attain a height of moral excellence and a breadth

of thought of which others cannot conceive. Communion with God encourages good thoughts, noble aspirations, clear perceptions of truth, and lofty purposes of action. Those who thus connect their souls with God are acknowledged by Him as His sons and daughters.—"Testimonies for the Church," Vol. IV, page 634.

5. What unfits us to enjoy the reading of the Bible?

It is impossible for the youth to possess a healthy tone of mind and correct religious principles, unless they enjoy the perusal of the Word of God. This Book contains the most interesting history, points out the way of salvation through Christ, and is their guide to a higher and better life. *They would all pronounce it the most interesting Book they ever perused, if their imagination had not become perverted by exciting stories of a fictitious character.*—"Testimonies for the Church," Vol. II, pages 410, 411.

6. What is the secret of strength?

Young men, if you would be strong, if you would have the integrity and wisdom of a Joseph or a Daniel, study the Scriptures. Parents, if you would educate your children to serve God and do good in the world, make the Bible your textbook. It exposes the wiles of Satan. It is the great elevator of the race, the reprobator and corrector of moral evils, the detector which enables us to distinguish between the true and the false.—"Testimonies for the Church," Vol. V, pages 321, 322.

Missionary Volunteer Programme

Third Week

OPENING EXERCISES and Reports; Hymn, No. 560.

Reading: "The Heavenly Vision."

Talk: "Why Trials Are Permitted."

Talk: "The Effect of Trial on Abraham's Life."

Talk: "The Effect of Trials in Moses' Experience."

Talk: "The Effect of Trials in David's Life."

Closing Hymn: "Christ in Song," No. 712.

LEADER'S NOTE.—Ask three persons to come prepared to give a talk or read a short paper on the effect of trials in the lives of Abraham, Moses, and David. Abraham gave up his home in Mesopotamia, which was doubtless a trial. The result: God will give him a city "whose builder and maker is God." He is called "the friend of God." Angels came in human form to converse with him. God highly honoured him, and made him the father of the faithful, and the head of the line through which Christ came. See Gal. 3: 29. If Moses had not chosen to bear trials, where would he be now? But where is he at the present time? Few are persecuted so much as was David, who had to flee from one cave to another, continually in danger of being overtaken by men seeking to kill him. Had it not been for those trials, many of David's

most beautiful Psalms would never have been written, which have brought comfort to thousands down through the centuries since that time. Ask the young people if they can think of any in our time who have been led, as a result of trials, to accept the truth or enter the work. Perhaps in their own experience they could tell of a trial that proved a blessing in disguise. The talk, "Why Trials Are Permitted," should be brief. God has stated the reasons through the Spirit of Prophecy. See "Thoughts from the Mount of Blessing," pages 22-28, or "Ministry of Healing," pages 470-472.

The Heavenly Vision

EVERY ambitious young person is looking toward the future, and has some purpose, or some idea of what he would like to be. I recently heard a noted architect, who had been converted, say that God has a plan of life for every one. His plea was that every one should let God work out this plan in his life. This certainly is the truth, and is in harmony with the Scriptures, too.

Paul, when he stood before the tribunal of Agrippa, after relating his wonderful experience, and the vision given him on his way to Damascus, said, "Whereupon, O King Agrippa, I was not disobedient unto the heavenly vision." In order to reach the purpose of God, and have His plan worked out, it is absolutely necessary that one pass through trials and difficulties, yes, even sufferings; for by no other way can one gain perfection. Even the Captain of our salvation was made "perfect through sufferings."

Ordinarily, when one is desirous of reaching a high position, or of doing something of importance in the world, he looks for many helps and great opportunities, expecting that by these he will reach the place desired. But always in the Word of God we find that it is different with respect to the heavenly vision that Paul saw. The same angel that spoke to Paul, speaking with Ananias, said of the former, "I will show him how great things he must suffer for My name's sake." So Paul's call to greatness was a call to pass through trials and sufferings; and his greatness consisted in the fact that he was able to endure them and come through triumphant.

Among the sons of men, there have been none who could say, at the close of their lives, more triumphant words than those of this same humble follower of our Lord and Saviour Jesus Christ. On the eve of

his departure, when he knew that the time had come to suffer martyrdom, he wrote to Timothy these words: "I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day: and not to me only, but unto all them also that love His appearing."

Joseph had a similar experience. In fact he saw the heavenly vision in early youth. But before Joseph could reach the place where he was ready to be a ruler of men, and the temporary saviour of his own brethren, it was necessary that he pass through the severest trials. Sold as a slave, unjustly cast into prison, he still preserved his integrity and his faith in God. When he had passed the test, he was made ruler of Egypt.

His character was such now that when his brethren spoke of what they had done to him, he said, "God did send me before you to preserve life." When, after the death of their father, they spoke as though they feared he might take vengeance upon them, he wept that they should imagine him capable of doing any such thing.

It is character that God desires. It is that which He is trying to develop in the children of men at the present time. And if any are able to endure the test, and follow the heavenly vision, they will certainly reach the character that will be crowned with eternal life in the final day. G. W. CAVINESS.

Missionary Volunteer Programme

Fourth Week

OPENING EXERCISES; Scripture drill; review; reports of labour.

Short Talks: "Self-Sacrificing Heroes."

Poem: "Hero Missionaries."

Reading Course Review.

LEADER'S NOTE.—Have a few of the most interesting features concerning one or two other missionaries presented, such as John G. Paton, Geddie, Robert Moffat, or David Livingstone.

Hero Missionaries

They have journeyed far on the stormy tide
To the friendless shore and the strange
hillside,
Where the wild winds sigh and the darkness
creeps;

For their hearts are sad with a world
that weeps,
And theirs is a love that never sleeps.

Where the stress is great and the battle
long,
They strengthen their faith with Psalm
and song;
And if for guerdon they have defeat,
The hymns of their angels are forever
sweet,
And they take their rest at the Master's
feet.

God is the source of their secret strength;
They trust in Him, and they see at length
That morn is breaking after the night,
And the harvest fields are gold and white,
While shines around them God's fadeless
light.

But who will follow where they have led?
Who live and labour and love instead?
O hearts of youth, earth waits for you!
Be strong and brave, be firm and true;
Faithfully promise, and nobly do.

—Selected.

Self-Sacrificing Heroes

The Second Book of Acts

INDIA, the chief bulwark of heathenism, comes first in this study. Schwartz and Ziegenbalg did noble service in this dark land, but Carey, the "consecrated cobbler" and "father and founder of modern missions," is ranked as the first missionary in the modern period.

"In the organization of the first real attempt of Great Britain to evangelize India, God chose a leader whom man never would have chosen. William Carey gave little promise in early life of achieving success in his chosen calling, or for that matter, in any calling. . . . But he thought." —*Christian Conquest of India*, page 139.

"It seems strange to think of the minister working and studying in a shop bearing the cobbler's sign. . . . On the wall was a great map of the world, and on the bench was a rough globe made of leather and covered with the outlines of the continents of the world. In front of the minister as he worked stood a stool, and on it were Hebrew, Greek, and Latin books, which he diligently studied while his fingers plied his trade.—*Winners of the World*," page 69.

This is the man who, when speaking to a body of ministers about giving the gospel to the heathen, was told by them, "When the Lord wants to convert the heathen, He will do it without your help or mine." His

literary labours were enormous. He either himself translated or supervised the work of translating the Bible or parts of it into about thirty-five languages and dialects of India. Besides this, he wrote grammars and textbooks, and made scores of improvements for the natives in their daily labours in the field and in the realm of arts and manufacturing.

Within eight years from the time he reached India, William Carey secured the passage of a law forbidding mothers to throw their children into the Ganges. In 1829, a law was passed abolishing "suttee," the burning of live widows on the pyres of their deceased husbands. "The proclamation reached him on Sunday. He sent another man into the pulpit to preach, and he finished the translation by sunset. He said, "The delay of an hour may mean the sacrifice of many a widow."

For forty-one years, unbroken by a single return to England, he toiled for India's Christian conquest, his death occurring June 9, 1834. "Surely William Carey not only attempted but also accomplished great things for God; he expected and received great things from God."

Dr. John Scudder

While in college, the first medical missionary from America received, unknown to himself, a preparation for this kind of work. A small tract left in his office was the means of directing his attention to the mission fields, and the result was that he and his wife sailed for India in 1819.

His life was truly an exemplary one. The devotion of his wife to her eight sons has few if any parallels. She not only was accustomed to spend regular time in prayer for them, but on the anniversaries of their birthdays, devoted a whole day to prayer. What was the result?—Every one became a Christian. One died before completing his education; but the other seven gave their whole lives to India, and their children are to-day labouring in that field. It is estimated that this family have given about four hundred years of labour for India.

Dr. Scudder paid tithe. He said that churches should cease talking about sacrifice, and give a tenth to the Lord, and the treasury would never want. This is the man who said that the word "discouragement" was not in his vocabulary; he did

not know the word. In a letter to his wife occurs this sentence: "Eternity is long enough to rest in."

Adoniram Judson

The pioneer herald to Burma was Adoniram Judson. He deserves special mention, but a few words must suffice. Some of his experiences are doubtless familiar to the reader. He and four others left America in 1812. Before reaching India, Mr. Judson accepted the doctrine of immersion.

The one great monument to Judson is his Burmese Bible, which cost him over twenty years of constant labour. The English-Burmese part of his dictionary was not completed until 1849. This man is best known by the following statement: "The prospects are as bright as the promises of God." It should be noted that these words were spoken under the most trying circumstances.

Among other workers for India were Henry Martyn, Dr. Duff, William Butler, Mary Reed, Eliza Agnew, and scores of others who counted not their lives dear unto death. Surely India has received generous support from the mission boards. Men and means have been sent without stint, and not in vain. The following statement indicates briefly the fruits of mission work in this field:

In the face of mighty opposing forces, missions have won amazing triumphs. Property has been acquired, languages mastered, translations made, literature published and circulated, converts added, intelligence advanced, lives transformed, native workers enlisted, reforms inaugurated, women emancipated, heathenism stirred to its very foundations, and a considerable constituency leavened with the spirit of Christianity.—"*Christian Conquest of India*," page 225.

The words "China" and "Missions" immediately brings to our minds the name of Robert Morrison. He was the first Protestant missionary to China, reaching that field in 1807. He had wished to go to Africa; but the way opened for him to enter the great field of China. To teach the Chinese language to a foreigner was a crime punishable by death; and his teacher constantly carried with him a small bottle of poison, as he feared detection. The labours of Morrison were prodigious, the Bible and the Anglo-Chinese dictionary being the greatest of his literary productions.

"During twenty-seven years he had never been able to hold a public service, and had seen but three or four touched by the renewing power of the spirit. . . . In his last letter he wrote, 'I wait patiently the events to be developed into the course of divine providence.'" "The development of those events was not long delayed." A. EARL HALL.

Sabbath-School Missionary Exercises

(May 5)

The Spirit of God Guiding People to the Truth

BROTHER B. L. Anderson, labouring in South China, sends the following cheering note telling how people embrace the truth in that field:

"In a recent letter received from Foochow, Pastor Keh speaks of a whole church with their pastor beginning to observe the true Sabbath. This is an independent Chinese church that has been pleased to have our gospel workers come and preach to them, and the pastor and members have also attended our meetings and studied the message for some months.

"About two weeks ago six young men and two young ladies were baptized into the church at Amoy. None of these have ever had any connections with any other church or mission. These young men have accepted Christ by attending the night school conducted by one of the young men who has studied in our boys' school at Amoy. He gives promise of becoming an efficient worker for Christ."

(May 12)

One Letter Did It All

ABOUT seven years ago, a Chinese brother with a real missionary spirit wrote a letter to a former associate, enclosing some small leaflets. The person to whom the letter was written, told me a few days ago that he attributes his conversion to the influence of that letter and the leaflets. He entered the evangelistic work, and success has crowned his efforts, in that many have been led to the Saviour by him. He also has carried on missionary correspondence, which

has been blessed to the salvation of souls.

That missionary letter was the beginning of the work in the Auhwei province, where now there are 135 church members and thirty evangelists, colporteurs, and teachers devoting their full time to the spreading of the gospel. In addition to this, the missionary spirit has led some of these faithful workers to leave their native province, and go into the neighbouring provinces of North Kiangsu, Shan Tung, and Chili as pioneers in opening the work in these places. O. A. HALL.

Nanking.

(May 19)

Orient Marching Forward

Eight Hundred Million People—How They Are Being Reached

THE Asiatic division of the world field embraces China, Manchuria, Korea, Japan, the Philippines, Australasia, the East Indies, Ceylon, India, and Burma.

This large territory has between eight and nine hundred millions of people. As the present population of the world is between seventeen and eighteen hundred millions, this division contains more than half the entire population of the world. And of this vast population, by far the greater portion are heathen. In the Far East, we are therefore confronted by the greatest of mission problems.

In spite of disasters by flood, fire, famine, and war, the past year has been one of the most prosperous, in missionary advance, in the history of our work. Numerous calls have come from far and near for missions to be established in interior places. In Mukden there is a company of believers, and the sale of literature is creating many openings throughout that field.

Korea is always at the front in mission interest. Their latest annual report reveals the largest number of baptized converts, and the most extensive circulation of literature, in their history.

The mission territory in Japan has been reorganized, and all parts of the field have been placed under closer foreign supervision. The Japanese converts have taken a greater interest in the raising of funds and the circulation of literature. This has resulted in a more general awakening,

with numerous calls for advance into unoccupied fields.

ROSS C. PORTER,
President Asiatic Division Conference.

(May 26)

Ripe and Waiting for the Harvest

PERHAPS one of the largest general meetings held by Seventh-day Adventists in China, was held at Yencheng, Honan, October 27 to November 5. There was a total attendance of about four hundred. It was raining on Friday evening, but our new church room, which seats 400, was almost full. After the Sabbath many more came in.

Our new church and school building was dedicated on Sabbath, when several hundred persons also dedicated themselves to God. This was one of our best meetings. Another interesting meeting was held after a stirring talk by one of our evangelists on tithing, when eighty-five persons arose and definitely pledged ninety-five dollars Mexican (£10) tithe that they had not previously paid. It was a good example to all and made a good witness to the duty of tithe paying. At another meeting two days later \$250 (£26) was donated in cash and pledges as a yearly offering. I never saw people so willing to give. The total donations and offerings during the meeting amounted to over \$360 (£37).

On the last Sabbath 250 church members took part in communion services. Near the close of the meeting forty-five were baptized, making to date a membership of 415. In Honan we now have stations and out-stations numbering thirty-four, besides ten places where there are interested ones. The workers to look after these places are as follows: evangelists and assistant evangelists 27, Bible women 9, school teachers 15, miscellaneous workers 5, colporteurs 15, making a total of 71 workers.

Ten short years ago there were but two church members in all these central provinces, and but few knew the truth. But now there is not one province without Sabbath-keepers. Territory and membership have more than doubled in the last three years. This truth has received an impetus which nothing can stop, and it takes much diligence to keep apace. These

central provinces truly are ripe and waiting for the harvest. All that is needed is consecrated workers who will go forth and reap the grain, and means for their support.

FREDERICK LEE.

Fourth Sabbath Reading

(May 26, 1917)

"Trust and Deliverance"

1. The Psalmist summarizes the early experience of Israel as one of trust and deliverance. Ps. 22: 4.

2. The first such experience was at the Red Sea. Ex. 14: 13, 14, 30, 31.

3. The tribes of Reuben, Gad, and Manasseh won their inheritance in Canaan by faith. 1 Chron. 5: 20.

4. Jonathan and his armour-bearer had their faith in God rewarded by victory. 1 Sam. 14: 6, 7, 15, 23.

5. Judah was saved from the rebellious ten tribes "because they relied upon the Lord." 2 Chron. 13: 14, 18.

6. In "resting" on God, Asa was delivered from the Ethiopians. 2 Chron. 14: 11, 12.

7. Jehosaphat looked to God as the only source of help and was delivered. 2 Chron. 20: 12-17, 22.

8. Experiences that await the people of God to-day are described as "fearful tests and trials."—"*Testimonies for the Church*," Vol. IX, page 17.

9. In order to meet these, the remnant must have the "faith of Jesus," and "patience of the saints." Rev. 14: 12; James 5: 7, 8.

10. Such faith and patience will win the overcomer's reward. Rev. 3: 21.

Experiences and Providences in South Africa

DURING his visit to our missions in South Africa, in 1916, Pastor W. A. Spicer, Secretary of the General Conference, gathered accounts of a number of interesting experiences and providences from the various workers with whom he came in contact. Below we give some, which we have selected from the many related by Brother Spicer:

The Broken Idol

We read in the sixth of Judges of the young man who broke down the altar of Baal one night. When the worshippers of Baal demanded his death, Joash, the father said:

"Will ye plead for Baal? . . . If he be a god, let him plead for himself, because one hath cast down his altar."

Evidently the people saw that if an idol that was worshipped could not prevent injury to itself, it certainly could not be much protection to its worshippers. Such a lesson as this was taught to the heathen near one of our out-schools in Africa. A visitor to that region gives us the story as follows:

"When I visited Brother Victor Wilson, beyond the Zambezi, he said to me, 'When you go to Solusi, ask Jim to tell you about the time when he broke down the idol stone and had his life threatened for doing so. So when I met Jim, one of our eldest teachers in Matabeleland, I asked him to tell me the story.

"The idol stone,' he said, 'was a stone pillar in a place beyond the river. The people worshipped it. They thought that long ago a man from the east was turned into a god and disappeared into the ground at that place and a stone sprung up. So the people worshipped it and brought gifts and offerings to it.

"When I went to teach an out-school nearby, I heard about it. The people said that it was their prayers to this stone that caused the god who went into the earth there to send them rain; I told the people that it was the God of heaven who sent the rain, that the stone could never do it.

"They said, 'That stone is not really stone; it is a god.'

"No, it is only a stone,' I said.

"But if you strike it or injure it, blood will come from it," they said.

"Well,' I told them, 'I know better than that.'

"They said, 'No, that is the truth.'

"So when I got better acquainted there I called some of my boys from the school who believed the stories told about the stone, and we went down to the place. Some of the people came down to see what I would do. I touched it, and struck it, and said, 'You see it is only a stone, just like other stones that the God of heaven has made.' I took an axe, and told them I would show them that there was nothing to it at all.

"Some of the boys cried out, 'Don't you strike it! You will die! You will die!'

"But I said, 'O you will see that this is nothing but a stone, and that it is no god at all.' So I struck

it with the axe and it broke in pieces. Some of the Makalanga tribe who were the principal worshippers, said, "The teacher has broken the stone; we will set fire to his kraal and drive him away." Others said, however, "No, you let it alone. If the stone is a god, the teacher will die, if not now, some time later." So nothing was done, and the people saw that they had been deceived. Now they pay no attention at all to the place where the stone stood."

Our missionaries are by no means going about breaking idols, but in this case an African boy helped the people beyond the river to see that an idol was nothing in the world. The best of it is that in many hearts in Africa the blessed truth of the gospel is turning people away from idols to serve the living and the true God.

Further Word from Ecuador

It will be remembered that on our Foreign Mission Day in January a reading was presented relating some very trying experiences passed through by our workers in Ecuador, South America. The Roman Catholic priests were endeavouring by persecution to hinder workers who on more than one occasion had to leave their home and seek official protection from ruffians led by the priests. The following brief report received by the General Conference from the wife of one of our workers, who we are sorry to say has since had to leave the field owing to a break-down of health, will give a further glimpse into existing conditions, and should arouse us to more earnest prayer for the workers in Ecuador:

"Because of a general alarm of a revolution in Quito at the time of the inauguration of the new president, and because of threats made toward us, we left our home and went to stay with some friends. The people are very fanatical. They came to our door and cried, 'Down with the Protestants, down with the Protestants.' They also drew a picture of a man's head, and across it wrote my husband's name, and under it wrote, 'Down with the Protestants, let them die.'

"The other day I was obliged to go into the city. I had no sooner reached the street than I was attacked

by a fanatical woman. I thought no one knew me in the part where we were staying. The woman followed me several blocks, crying, 'I know you, I know you, Protestant, Mason, daughter of the devil, from the United States. Go and confess to the Archbishop and be saved.' She also cried many other things. If I turned to take a good look at her, I seemed to enrage her. When I arrived at the railroad station, I looked for a policeman to take care of her, but while I was waiting for one to come, she stoned me, and then rushed upon me with her hands clenched as though to tear the hair out of my head. But God did not permit her to harm me. When she saw a policeman coming, she ran to a convent for protection. It really seems that God must work miracles to save some from this nation.

"Not long ago we received a letter from a brother in Ambato, saying that his life was really in danger. He said that the priests had been teaching the people that the presence of the bubonic plague there was a curse from God because of Protestants and Liberal people.

"Whenever we make any special effort to enlighten the people in Quito or outside the city, the priests begin their opposing work. Three times our work has been denounced by them through the daily paper. Last year two colporteurs went to a small city not far from Quito to sell some books. They took fifty orders, but when they returned to deliver them they were thrown into jail until they could prove who they were. When they got out they tried to deliver their books, but no one would take them. Customers would say, 'Bring us an order from the priest saying that the book is good, then we will take it.' But such word, of course, the priest would not give.

"This is a hard field, but God's message of truth wins hearts even among these fanatical people. Pray for the workers here."

When the Rain Came at Monze

DOWN among the heathen in their superstition, our workers often rejoice over the daily providences that often we let pass among ourselves with too little thought of our Father in heaven who sends us every blessing that we have.

Our Barotseland Mission farm is near the grave of Monze, a famous chief of the days of Livingstone. That missionary traveller talked with Monze, and probably tramped over the very farm where now the Pamba Mission boys are cultivating the fields before and after school hours.

Some time ago there was a dry season. The rains had failed. A heathen came along who was considered by the people as a prophet. He held strange ceremonies by Monze's grave, in the effort to bring rain. Finally he gave out the word that the mission was to blame for the lack of rain. "The spirit of Jesus," he said, "and the spirit of Monze are at war. Monze says that he will not send rain because you send your children to the mission school. If you take your children out of the school then Monze will send you rain."

We can well believe that our Christian school boys as well as the missionaries prayed the Lord to turn the heathen challenge to His own glory. Sure enough! Next day came a blessed rain, mostly confined to the mission farm. Very little fell beyond the farm borders. That season this occurred again and again, the clouds seeming to pour out their moisture especially over the region of the farm.

Evidently this was talked about in the heathen villages, for along came the head man of the district, Chilembwa, a hardened heathen, whose village was just beyond the farm. He made a request of the mission. "Will you let me come and dig ground on the mission farm?" he asked. "I would like to plant on your land, because the rain comes on it."

NOTE.—It will be of interest to many to know that the Mission Station at Pamba, referred to above, is the station which was opened and superintended by Pastor W. H. Anderson who passed through Australia on his way to America on furlough during the latter part of 1916.

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