

The Missionary Leader

Vol. 5

SYDNEY, OCTOBER, 1917

No. 10

Home Missions Department

Church Missionary Programme First Week

OPENING EXERCISES.

Lesson: Tract Study: "Is Man Immortal?"

Reports of Labour.
Plans for Work.

LEADER'S NOTE.—Bear in mind that unless the members know something of the contents of this tract, the study will prove dull and uninteresting. The week before announce the name of the tract to be studied, and encourage all to read it through carefully several times. The one who conducts the study should be familiar with the questions and ask them rapidly, so that too much time will not be consumed on this part of the programme. These tracts are obtainable from the tract societies at a farthing each. They are found in the special envelope series. Suggest that where the members fail to sell a copy of the book, "Beyond Death's Barriers," they sell this tract. Very few will refuse to buy a tract at a penny, after having been canvassed for a shilling book. Those who thoroughly understand the state of the dead can never be led away by Spiritualism, Satan's masterpiece deception.

Tract Study—"Is Man Immortal?"

Analysis

1. NINETEEN propositions on the reasonableness of the Bible doctrine of the state of man, and the unreasonableness of the popular belief on the subject.
2. Thirty-seven questions on immortality.
3. The final test.
4. The Word of God.

Questions

1. What four divisions are there in this tract?
2. How many propositions are there in the first division?
3. What are the main thoughts in these propositions?
4. What do they draw a contrast between?
5. What are the people exhorted to do?
6. How many questions are there in the second division?
7. What is their main theme?
8. How is immortality obtained?
9. Why is it not a natural possession of man?
10. When does man receive it?
11. What becomes of those who do not receive it?
12. What is this called?
13. What is the third division?
14. What is this test?
15. By what is it made?
16. What is everlasting punishment?
17. What is the fourth division?
18. What will this word do for us?
19. What then shall we do?

Church Missionary Programme

Second Week

OPENING EXERCISES.

Reports of Labour.

Study: "Christ's Call."

"A Little Child Shall Lead Them."

NOTE.—This lesson calls attention to the way the members are to work among their friends and neighbours. Are you and your church members doing this? Remember that these meetings are for the purpose of helping the members to do more and better work. The reports of labour might be called for with the question, "Who have been answering Christ's call this past week, and how?"

Christ's Call

1. WHAT is Christ's call? John 11: 28, last clause.
2. What should be our response? Verse 29.
3. What shall we do?

The Lord is calling upon His people to take up different lines of work. Those in the highways and byways of life are to hear the gospel message. Church members are to do evangelistic work in the homes of their neighbours who have not yet received full evidence of the truth for this time.—"Testimonies for the Church," Vol. IX, page 33.

4. By what means may the message be given?

Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighbourhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted.

Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the Word of God was explained, I saw that a soft radiant light illumined the Scriptures, and I said, softly, "Go out into the highways and hedges, and compel them to come in, that My house may be filled." Luke 14: 23.—"Testimonies for the Church," Vol. IX, page 35.

5. What will this work mean to our own people?

Very much more might be done for Christ if all who have the light of truth would practise the truth. There are whole families who might be missionaries, engaging in personal labour, toiling for the Master with busy hands and active brains, devising new methods for the success of His

work. There are earnest, prudent, warm-hearted men and women who could do much for Christ if they would give themselves to God, drawing near to Him and seeking Him with the whole heart.

My brethren and sisters, take an active part in the work of soul-saving. This work will give life and vigour to the mental and spiritual powers. Light from Christ will shine into the mind. The Saviour will abide in your hearts, and in His light you will see light.—"Testimonies for the Church," Vol. IX, pages 40, 41.

What was the Saviour's purpose?

Christ came to the earth to suffer and die, that, through the exercise of faith in Him and the appropriation of His merits, we might become labourers together with God. It was the Saviour's purpose that after He ascended into heaven to become man's intercessor, His followers should carry on the work that He had begun. Shall the human agent show no special interest in giving the light of the gospel message to those who sit in darkness? There are some who are willing to go to the ends of the earth in order to carry the light of truth to men, but God demands that every soul who knows the truth shall seek to win others to the love of the truth. If we are not willing to make special sacrifices in order to save souls who are ready to perish, how can we be counted worthy to enter into the city of God?—"Testimonies for the Church," Vol. IX, page 103.

"Ask God to give thee skill
In comfort's art,
That thou mayest consecrated be,
And set apart
Unto a life of sympathy;
For heavy is the weight of ill
In every heart,
And comforters are needed much
Of Christlike touch."

"A Little Child Shall Lead Them"

"A LITTLE child shall lead them." This portion of Scripture was forcefully brought to my remembrance by the following incident: In one of our cities lives a sister who is a semi-invalid. She has a bright little boy of five years, who said to her a few days ago, 'Mamma, why do you not take all the tracts and give them to the neighbours? We know all about the Sabbath, and we shall never forget it.' 'Well son,' she said, 'I want certain tracts to go to certain people, and it takes some time.' 'Well, you sort the tracts, and tell me the neighbours you wish to have them, and I will deliver them.'"

Church Missionary Programme

Third Week

OPENING EXERCISES.

Lesson: "The Way to Win."

Reports of Work.

Experiences in the campaign with "Beyond Death's Barriers."

Season of Prayer.

The Way to Win

A KING had at the edge of his domain a small rebellious province that he wished to bring into harmony with his policies. The people of the province were brave, hardy, and industrious, as well as clever and skilful. He felt that they would be a valuable part of his kingdom. So he sent one of his great generals to conciliate the people.

The general appeared before the town meeting to make a speech. "People of the province," he said, "you are very different from us. You have a different ancestry. Your forefathers were men of violence, evil men. You ought to recognize that we are better than you, and cease your strife. You belong to a different church, but ours is the right church, and you are but heretics. You must come into our church, and do as we do. You do not wear garments like ours, but you ought to. You hold your town meeting on Wednesdays, whereas the proper time to hold it is on Thursdays, as we do. You wear your cut short, but you should have it trimmed as we do ours. You do not think our king ought to reign, for you favour a different branch of the family, but our king belongs to the only right branch. Now I want you to get rid of all these differences. You are a part of our kingdom, and you must conform yourselves, and live at peace."

As you can imagine, the hardy little province was so swept with anger that the general had to leave secretly by night to avoid danger. He went back to the king, and told him that the province was in a hopeless state of rebellion, and the differences could never be settled.

"Let me go," said the king's old tutor, a gentle, white-haired philosopher.

The king let him go, though he expected no results from the visit. The old philosopher attended the town meeting, and he, too, made a speech. "Brothers," he said, "I have come to show you in how

many things we are alike, so alike that there cannot be division between us. We are sprung from the same tribe. When your brave and splendid forefathers settled here, their brothers went on, and settled farther south. So we must still be brethren. We call our churches by different names, but do we not all seek the one Master, even Christ? Come and help us to make our church more useful, and let us help you. And our king is from the royal family that springs half from your tribe. He belongs to you as much as to us of the south. Come and claim him. Our kingdom needs you. We need your strength, and wisdom, and daring, and fine traditions."

So the old philosopher went on. He talked not of differences, but of likenesses. He saw all the good within their institutions, manners, and laws, and he pointed it out, and urged them to bring their contributions to the aid of all the kingdom. He did not ask them to come in as inferior and conquered people, but as a part of the great nation.

And the philosopher won the people. He carried back their allegiance to the king, and thereafter they were an important and peaceful part of the kingdom.

The philosopher knew the secret of winning men. It is a secret that all people need to know. There is no business in life that will not be bettered if we know this secret. It simply consists in starting with the likenesses, ignoring the differences, and pointing out the excellences. It does not involve deceit in any way. It needs a sympathetic heart. The great theologian, Munger, tells us that the best missionary is not the one who hates idolatry most, but the one who loves the people most. So if we are sympathetic and broad-minded, we can see the other man's viewpoint and show him that we do not misunderstand or under-value it.

All need to practise the art of winning, even in the little matters of life. If you never can get another person over to your side, there is something wrong with you, and your success in life is seriously threatened. Don't approach a person, roughshod, and demand that he come over to your side. Find out first how you agree with him, lead him by the likenesses in your opinions. It is a secret worth knowing, an art worth cultivating.—*Selected.*

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

OPENING EXERCISES and Reports.

"One Way in Which We May Help the Home, the Nation, and the Cause of Christ."

"A Missionary Garden."

Recitation: "My Missionary Garden."

"A Church-School Garden."

"Some Good Results."

Call for Volunteers.

"Some Things the Seedlings Tell Us."

LEADER'S NOTE.—Make this an enthusiastic meeting for the missionary garden plan. Now is the time for all to set to work with a will. "The blessing of the Lord will rest upon those who thus work the land, learning spiritual lessons from nature," we read in "Christ's Object Lessons," page 88. Counsel with those who do not know what would be the best to plant. It is better not to plant a little of many different things, but to specialize with one or two that will bring good returns. Different children may select different lines, and work in harmony. Some in the society who have more land than they will use may lend a plot to another to work. The poem, "My Missionary Garden," may be learned and recited by a small boy. "Some Good Results" may be divided among three readers. Have one of the members who can do so in an interesting manner, give a five-minute talk on "Some Things the Seedlings Tell Us." With the thought of seed-sowing before them, and watching the plants grow, this talk may present truths stated in "Christ's Object Lessons," pages 81-87 and 64-67: as follows: God's power; obedience to His commands; our dependence on Him for results; we reap what we sow; liberality; self-sacrifice—dying to self; the truth of the resurrection; spiritual seed-sowing; and a symbol of our own Christian development.

Helping the Home, Nation, and Cause of Christ

MUCH has been said about missionary gardens in the past, and some have taken up the idea and made a real success of it. Now that our country is hard-pressed by war, there is a double reason why all who can possibly do so should cultivate the soil. "Industry is a source of wealth" and not only will the cause of Christ benefit by our enterprise in this direction, but by this means we can "do our bit" towards increasing the prosperity of our country. In England the people are working with a will, and the smallest garden plots are being made to yield their treasure of wholesome vegetables.

A good example is being set the youth of the empire by Princess Mary, the only daughter of King George. It is reported that with her own hands she is digging up a garden at

Windsor Castle. She will raise potatoes and other vegetables for the now frugal royal table. A call for 60,000 women to work on the land is made by England. People of all classes are turning their attention to this health-giving and profitable work. Why not you?

The American nation has taken up the same good spirit. One of our workers in the Review and Herald Publishing office, Washington, writes thus:

Yesterday the employees met together and talked over the advisability of turning all the grounds back of our offices into gardens. There is a large plot of ground at the back, so all agreed they would take their share and work it as well as they could. The ground will be divided into lots of about twenty-five by fifty feet, and each one can take his lot. We all feel that it is time we got busy, and helped where we could, and all the spare land is being used in this way. The food shortage seems to be universal, and all are urged to use their spare land and grow everything possible. The government is taking the parks and spare land all through the country and having the people work it. We shall soon be busy now getting our seeds in and caring for them. With so many engaged in it at the same time, I think they will get a good deal of pleasure out of it also, for each one will want his plot to look as well as his neighbours'. We should be able to accomplish something. Besides, the community will see we are trying to "do our bit" and it will help in sentiment as well.

Writing a month or two later, Sister Gregg tells more about the new gardens. She says:

You would be interested could you see us each evening. The entire plot of ground back of the two offices has been ploughed up and laid out in garden beds. The newspaper in reporting said we were trying to combat the high cost of living, but so far it has not worked that way, for all declare their living has gone up considerably since we started that work, for we come back with such enormous appetites. We have two plots, for another family and we started in with one, and then decided to take the second plot as we were enjoying it so much. Now we have beans, sweet corn, cucumbers, tomato plants, cabbages, radishes, lettuces, etc., all planted, and some flower seeds around the border. We are having thunder storms nearly every day, so they are getting lots of water and things are beginning to come up nicely. It is doing us all good to spend some time out in the open air. We go at it when finishing in the office, and work till dark each evening when we do not have meetings to attend or other duties which must be attended to. We felt we must do our part in helping in these strenuous times, and it certainly will have a better influence than baseball playing or tennis.

A Missionary Garden

AT half-past nine one early February morning two little boys, aged nine and eleven respectively, set forth to sell the fruits of their missionary garden to the neighbouring people.

About an hour later they excitedly told the following details:

First of all they started out with fifteen pounds of onions. These were sold at the first house, bringing in two shillings. They then returned home for more, and set out the second time with two baskets of onions, one containing seventeen pounds, the other fourteen, also taking with them some corn that had been donated. From house to house they quickly went, sometimes selling two or more pounds, but never failing to sell something. After an hour's time they were in receipt of seven shillings and three pence for the Melanesian Mission Boat. After numerating these and many other details, the elder boy said: "As soon as the people have had time to use all the onions I am going to sell them some more, and get some more money for the mission boat. We have nearly two shares now."

And soon they had more than that. How many more boys and girls have missionary gardens? Would you not like to start now to make a missionary garden and give what money you get into the Boat Fund, so that the little boys and girls who have not such homes and comforts as you have, may learn of Jesus and prepare to meet us in heaven?

My Missionary Garden

Some money I desired to earn
To send to foreign lands,
So mother took some garden seeds
And placed them in my hands.
Then earnestly I went to work
With spade and rake and hoe;
I planted every seed I had,
And wondered if they'd grow.
It wasn't long before I saw
Some little leaves of green;
I thought they looked more beautiful
Than any I had seen.
Each day when I came home from school
I to my garden went;
In hoeing and in pulling weeds,
My leisure time I spent.
My mother said to me, "My child,
You've worked so very well
I'll buy of you, if you desire,
Whate'er you have to sell."
I never tasted anything
So tender and so sweet;
I thanked the Lord most heartily
For all I had to eat.
My mother is so good to me,
But God is better still;
Whatever I can do for Him,
With all my heart I will.

DORA BROSEN.

A Church-School Garden

THE following account tells how the children raised money in the school taught by Miss Learned, who

formerly laboured in Australia. They do not have a nice warm climate, so have to be very careful to protect their little plants from the severe frosts. Still their garden prospers.

Within sight of the snow-capped Sierras, California, in a beautiful valley of running streams and fruitful orchards, is the little town of Bishop. Fort-twelve years the church there has faithfully maintained a church-school. For a small church to keep up the expense of a school is not always an easy matter. Early in its history a teacher solved the problem by starting a hot-bed, and from the sale of various plants the question of expense is met from year to year.

To one unaccustomed to the work, it was largely a matter of experiment, but it all proved most interesting—from the time of planting the seed, through the period of watching for the tiny plants, then guarding against frost, and finally the selling of garden plants.

The first work of preparation was made during the winter, and from then until the closing day of school our hot-bed was the subject of much care and thought. In planting and weeding, even the smaller children had a part. We feel confident from the nature of the little prayers and testimonies given during the week of prayer, that many valuable lessons drawn from the seeds and plants found an abiding place in the hearts of the children.

When the time came for selling the plants, all again had a part—the children in soliciting and delivering orders, and the teacher in pulling and counting plants. The results were very satisfactory. This year the proceeds will be enough to make up one pound a month on the teacher's salary, and after other expenses are met there will be something over five pounds left, which will be used in improving the church property. For all of this, thanks are due to our loving Heavenly Father, who brings to light the life hidden in the tiniest seed.

MARY LEARNED.

Some Good Results

A FAMILY of boys at Cooranbong planted a missionary garden of melons last summer. By the sale of their watermelons they made a profit of one pound for the Boat Fund.

Some little girls in the country planted flowers, and when the seeds were ready they placed them in little envelopes, which they sold for one penny each. In this way they realized about seven shillings and sixpence for missions.

Another recently sold violet plants for missions, for which she received nine shillings in cash. A lady in New Zealand cultivated tomatoes as a hobby, and in one season made many pounds from their sale. What are you going to plant?

Missionary Volunteer Programme

Second Week

OPENING EXERCISES.

Bible Talk.

"The Beginning of Modern Spiritualism."
"Spiritualism." (See chapter in "Early Writings" on this subject or *Record* of August 27.)

Essay based on "Great Controversy," chapter 34, showing something of the power

and evils of Spiritualism, how widely it has spread, and the danger of tampering with it.

Five-minute Talk from "Beyond Death's Barriers."

LEADER'S NOTE.—No doubt your society has aimed to sell a definite number of copies of the book, "Beyond Death's Barriers." Help the members to realize that thousands of good-hearted people are falling into the procession led by Satan toward perdition, through the lack of a warning voice to expose this clever deception. "Bible Talk." Have one of the young people give a short talk presenting proof from the Bible that death brings unconsciousness till the resurrection. "None need be deceived by the lying claims of Spiritualism. God has given the world sufficient light to enable them to discover the snare. . . . The theory which forms the very foundation of Spiritualism is at war with the plainest statements of Scripture." This is our only defense, our surest proof, and we must all examine well the reasons of our hope. "Spiritualism." The leader, or one of the older ones, should give a brief summary of this article, making it plain to the children. The essay from "Great Controversy" should be brief and pointed. The "Five-minute Talk" should mention (1) some of the strange demonstrations of this power, taken from pages 58, 59, 81, of "Beyond Death's Barriers." (2) Are its miracles useful or helpful? Page 84. (3) What are the final results to mediums? Pages 65, 94.

The Beginning of Modern Spiritualism

MODERN Spiritualism had its beginning in the State of New York, in the village of Hydesville, in the year 1848. The first communication brought from the world of spirits in modern times came in answer to a direct appeal to Satan himself. In the year mentioned, a farmer by the name of John D. Fox lived in Hydesville. He was the father of six children, two of whom were living at home. These were the youngest of the family, Margaretta, fifteen years of age, and Kate, twelve.

This family had but lately moved, and they found their new home disturbed by noises, especially at night. They first thought these noises were caused by mice and rats, and then by a loose board in the wall, but they soon discovered the noises to be distinct and intelligent rappings. After going to bed on the night of March 1, 1848, the parents and children sleeping in the same room, these rappings commenced with greater violence than usual.

Mr. Fox arose and tried the window sashes. Finding them all secure he was about to return to his rest, when Kate, having noticed that when he shook the sashes the rappings seemed to reply, turned in the direction from which the sound seemed to come, and snapped her fingers, at the same time calling out, "Here, old Splitfoot, do as I do." Instantly the rappings replied. When forbidden to snap her fingers, Kate made the motion silently, and found that the raps again answered. At this she cried out, "Oh, father, it can see as well as hear." Questions were asked, and the answers came by raps. They pretended to convey a message from the spirit of Charles B. Rosma, stating that he had been murdered

in that very house some years before. An exact location in the cellar of the house was given as the place where his body had been buried, and on digging there, a considerable portion of a human skeleton was found. It was discovered later that a man answering the description given had visited the house and had not been seen since.

Missionary Volunteer Programme Third Week Our West Indian Union

OPENING EXERCISES.

Map Talk.

Talk: "An Important and Historic Land."

Talk: "It Is a Strange Land."

"The Beginning of Our Work in the West Indies."

"School Work in British Guiana."

Map Talk

OUR West Indian Union Conference stretches from San Diego, the Rio Grande, and Key West on the north, down through Central America to Colombia, Venezuela, and the Guianas bordering on the equator to the south. It includes Colombia, Costa Rica, Cuba, Guatemala, the Guianas, Haiti, Honduras, Jamaica, Mexico, Nicaragua, Panama, Porto Rico, Salvador, Santo Domingo, Trinidad, Venezuela, as well as numerous small islands of the West Indies. It has a population of nearly 40,000,000. Of these about two and a half millions are English, as many more French, perhaps 50,000 Dutch, and the rest Spanish.

An Important and Historic Land

IT includes the canal Zone, one of the most remarkable works of man. One cannot watch the great ocean liners passing through the jungle, thereby in ten or twelve hours saving a trip of 10,000 miles, without appreciating the marvellous engineering feat which has made this possible.

Cuba, one of the greatest sugar-raising countries in the world, is in this group. It has about 200 sugar mills, and its sugar crop this year will amount to £70,000,000.

It was a little north of Cuba where Columbus first discovered the New World, and on landing fell upon his knees, kissed the ground, and called it "Holy Saviour," San Salvador, a name which it still bears.

Here, too, is Jamaica, which still stands a monument to Nelson, who coined the phrase, "England expects every man to do his duty." It was among these islands that he waged

many of his sea fights which afterwards gave him the opportunity of becoming the hero of Trafalgar.

There are old crumbling Spanish forts at every important landing. At the harbour entrance of Trinidad is pointed out the place where in 1797 the Spanish admiral, Apodaca, burned his ships rather than have them taken by the English. Since then the island of "Trinity," as Columbus called it from three mountain peaks which he first sighted, has been in the hands of the English. Just across the channel to the north-east is Tobago, or Robinson Crusoe's island. I sailed by this one Sunday morning, and so familiar was the well-known story that I almost looked for Crusoe's man Friday. Here, by the way, we have two churches, with seventy members at the present time, and the island sustains a population of 20,000. H. H. HALL.

It Is a Strange Land

IN British Guiana you see and hear of the great snakes, the enormous crocodiles, the wonderful birds, and the marvellous orchids. In the zoological garden at Georgetown is an entire building, perhaps 150 feet long by 75 feet wide, entirely devoted to the various varieties of orchids found in that country.

Thousands of acres of cane and rice fields stretch in every direction, while coffee, nutmegs, and coconuts are found everywhere. Our boat from Panama brought 45,000 bunches of bananas to New Orleans, and this is but one of a large fleet engaged in this business.

The great mangrove swamps on the coast, the tropical foliage, the chattering monkeys and parrots, the flowers of every description and hue, the brilliant sunsets, and the profusion of insect life, all proclaim this to be a strange land to the person from the temperate zone.

The Beginning of Our Work in the West Indies

THE story of the entrance of the third angel's message into almost every island of the West Indies, opens with the printed page or the missionary letter. The story begins back in 1883, two years before the third angel's message was introduced to Australia and New Zealand.

One day a brother connected with the tract society office in New York City asked the captain of a ship sailing for British Guiana, South America, to distribute a roll of religious papers in that country. The captain reluctantly consented to do so.

Not long afterward, a woman living near

the wharf in Georgetown, British Guiana, noticed that an old man who daily passed her house did not go as usual to his work. Upon visiting him she found him ill, and on his table noticed a strange looking paper called *The Signs of the Times*. He told her that a few days before, a sea captain had stepped ashore, and scattering a bundle of papers on the wharf, remarked, "I have fulfilled my promise." The old man had brought one of the papers home, and gladly gave it to his visitor. She read it with eagerness. The seed thrown thus carelessly by the wayside found lodging in an honest heart. That woman at once began keeping the Sabbath. Others soon joined in Sabbath observance. After thoroughly studying that treasured paper, it was carefully folded and sent by mail to her sister living in Barbados. Before it was worn out, several in that place were brought to the light of the Sabbath truth. From the interest developed at Georgetown has sprung a membership of more than six hundred believers.

But all the story of that fruitful effort goes back farther still—to the days of slavery, when a black and pious mother in Barbados, with her children gathered around her knee, and an open Bible in her hand, read to them the fourth commandment. She said to them, in substance: "My children, God made the seventh day holy, and it is the Sabbath. Men have changed it, but some day the true Sabbath will be restored. I may not live to see it, but you will."

They never forgot that Bible lesson and its comment. When that *Signs* fell into the hands of those children, now grown old in years, and they read of a people who were keeping the Sabbath day according to the commandment, they at once with joy accepted it, and said, "Mother told us so."

In 1891 Mrs. M. Harrison, an English lady of Jamaica, received three health tracts from Battle Creek, which resulted, through correspondence and additional literature, in her accepting the truth, attending the General Conference, and appealing for help. Workers were sent, and now we have a membership of over two thousand in that island alone. Sister Harrison, now seventy-six years of age, still lives, and rejoices in the progress she has been permitted to behold.

School Work in British Guinea

SCHOOL work was begun for the children of the East Indian immigrants of British Guinea about twelve years ago. A brother in America supported this school for over seven years. There were fifty pupils enrolled with a daily average attendance of forty. Their ages were from four to sixteen years, and they came from both Mohammedan and Hindu homes. The majority of them were boys; for the girls are married from five to twelve years of age, and they are not allowed to go to school after that event. The boys have the privilege of attending school if they are ambitious to rise out of the inevitable position of porter or "coolie."

One day I called at the home of one of my pupils whose parents were very devout Mohammedans. As I entered the door, I heard a voice sneeringly saying, "Christian!" and some uncomplimentary things in Hindustani about Christians. I didn't know whether I ought to go in or not, when I heard the voice of a little girl, one of my pupils, saying in broken English, "No, bap

(father), teach na Christin, teach na seven day 'Ventist.'" The father inquired what that meant. The little girl gave an explanation far beyond my expectation, for in it she gave some of the principles of our belief. This is what she said:—"Bap, teach na smoke; na drink rum; na eat pork; na tell lies; teach na love Jesus; teach na keep Sunday." After this genuine description, I was cordially invited in, and always found a warm welcome whenever I called.

Once when I was trying to describe the beauties of the new home that Jesus is preparing for those that love and obey Him, one of the girls, her face eagerly alight, pulled at my dress and anxiously asked, "Teacha, you not tell lies, are you? Is all this true? Not lies? true, true teacha?" My eyes filled with tears as I prayed for wisdom to be able to explain the beauty and love of God to these heathen children, who were only acquainted with what was false and unreal.

Another incident which has been of great encouragement to me, shows that the seed planted in those heathen hearts will bear fruit some day.

We were reading the New Testament through in our morning worship and all who could read took part. We had reached 1 Thess. 4: 15-17. A bright intelligent boy of fourteen, who had been with us for six years, read these verses aloud. He then looked up, his face aglow with the meaning and thought of the words, as he exclaimed, "Teacher, this is a 'champion' verse." I said, "In what way, Lilyia?" He said, "Just think, teacher, the dead shall be raised alive out of their graves, and with the living go up to meet Jesus in the air. Too wonderful! God is too good!"

JOHANNAH HAZEL DAW.

Missionary Volunteer Programme

Fourth Week

OPENING EXERCISES.

Scripture Reading: Gen. 19: 12-26.

Reading: "Shall We Patronize Picture Shows?"

Recitation: "Be True to Your Colours."

"Important Counsel."

"An Immortal Picture."

Closing Hymn: Look for the Beautiful." No. 523.

LEADER'S NOTE.—Following the appeal from a Missionary Volunteer entitled, "Shall We Patronize Picture Shows?" we suggest that the leader read Isa. 93: 15, 16, which gives God's ideal for man. The promises contained in verse 16 are made to him who "shutteth his eyes from the seeing of evil." Ask different ones present the following questions: Are the pictures *true*, or do they merely portray stories that have been written and then acted? Are the deeds shown *honest*? Are they *just*? Are they *pure*? These are God given tests (Phil. 4: 8), and if they fail to pass the test it is contrary to His will that we lend our minds to them. Put the young people on their honour by appealing to the better part of their natures. Could we imagine these picture shows in heaven? Will not those who love a lie be left outside the city of God, as stated in Rev. 22: 15? The Lord is calling us apart now, for heaven. He appeals to us, "Come out from among them, and be ye separate. . . and touch not the unclean thing, and I will receive you and will be a

Father unto you." The selections entitled "Important Counsel" may be divided among four readers.

Shall We Patronize Picture Shows?

Is it wrong for an Adventist young person to visit the pictures once in a while? is a question not infrequently raised by some of our Missionary Volunteers. Those of us who live in the city are on every hand confronted with glaring advertisements enticing observers to some picture theatre where a popular film is being presented to thousands of interested spectators. The impression gained from the posters may be that the entertainment is harmless. Shall we step inside and join the audience?

Let us consider what should be our attitude toward such amusements. We are ambassadors of the King of kings and as such we must represent Him in our daily lives. A simple yet comprehensive definition was once given by a little girl when asked what it meant to be a Christian. She said, "It is to live as Jesus would if He were a little girl and lived at our house." Would Jesus attend one of our picture shows of to-day?

Some idea of the subjects presented may be gained from the report given by a committee in Cleveland, Ohio, who made a study of the moving pictures of that city:

They found that forty per cent of the two hundred and ninety films examined were unfit for children to see. Fourteen per cent represented robbery; thirteen per cent murders; eight presented indecent suggestions; five portrayed domestic infidelity. Others represented loose ideas of marriage, kidnapping, and suicide. They also found that twenty-one per cent of the evening audience were under eighteen years of age. A chief of police reports that many criminals who come under his charge confess that their fall came as a result of reading exciting tales of crime. This is unquestionably true. Others trace their fall to picture scenes of violence or to the theatre.—*Youth's Instructor*, Feb. 27, 1917.

It may be that here in Australasia the percentage of demoralising films is less than in America; but the fact remains that many of the pictures thrown on the screen in this country are not fit for a Christian to witness.

"But," it may be said, "some of the pictures are educational and I am not affected by those that may be light." Dear young friend, do not deceive yourself in this way. This is but a loophole through which Satan will drag you into his net. No, we are to avoid even the ap-

pearance of evil. Every picture, good or bad, leaves its influence. The Lord tells us:—

If we place ourselves among associations whose influence has a tendency to make us forgetful of the high claims the Lord has upon us, we invite temptation and become too weak in moral power to resist it. . . . Everything leaves its impress upon the minds [of the young]—the countenances they look upon, the voices they hear, the places they visit, the company they keep, and the books they read. It is impossible to over-estimate the importance, for this world and the next, of the associations we choose for ourselves.—“*Testimonies for the Church*,” Vol. V, page 543.

Amusements that have a tendency to weaken the love for sacred things and lessen our joy in the service of God are not to be sought by Christians.—“*Patriarchs and Prophets*,” page 707.

The young would not be seduced into sin if they would refuse to enter any path, save that upon which they could ask God's blessing.—“*Great Controversy*,” page 622.

Can we seek God's blessing to be with us as we witness the foolish comedy or sensational drama that is screened? Can we afford to place ourselves where we may become ensnared by the enemy? Can we return home with a greater desire to study God's Word? Let us think over these questions seriously and candidly.

Look at the influence of gaiety and pleasure-seeking upon the family of one of God's ancient followers. Lot lived in a time parallel to ours, when iniquity abounded on every hand. What was the result of his choice to live in Sodom? When the angels bade him flee from the city his efforts to arouse his children to sense their danger were futile. In “*Patriarchs and Prophets*” we read:

They laughed at what they called his superstitious fears. His daughters were influenced by their husbands. They were well enough off where they were. . . . Lot returned sorrowfully to his home and told the story of his failure. Then the angels bade him arise and take his wife and the two daughters who were yet in his house and leave the city. But Lot delayed. Though daily distressed at beholding deeds of violence he had no true conception of the debasing and abominable, iniquity practised in that vile city. . . . Some of his children clung to Sodom and his wife refused to depart without them.

In the destruction of Sodom that day some of Lot's children perished because of their love of pleasure and riches. Dear fellow-volunteer, do you see any lesson here for us? Soon the retributive judgments of God are to be poured upon those in this world who have lived in pleasure and sin, and not responded to the call to cut adrift from the world and its allurements. In that

day we may find in Jesus our shelter, if we make the decision now to daily heed the counsel in Phil. 4:8. “Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.”

Again the question, Is it wrong for an Adventist youth to visit the picture theatres? I cannot do it and preserve my connection with God, can you?

—A MISSIONARY VOLUNTEER.

Important Counsel

WE are living in a time of special peril to the youth. Satan knows that the end of the world is soon to come and he is determined to improve every opportunity for pressing young men and young women into his service. He will devise many specious deceptions to lead them astray.—“*Testimonies for the Church*,” Vol. VIII, page 223.

He who is drawing his life from Christ will have no desire for the frivolous, unsatisfying enjoyments of the world.—“*Testimonies for the Church*,” Vol. V, page 88.

The body as well as the mind must have exercise. But there is a great need of temperance in amusements as in every other pursuit, and the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have upon physical, mental, and moral health? —“*Testimonies for the Church*,” Vol. IV, page 652.

It is dangerous for those who wish to honour God to find their pleasure and entertainment with companions who fear Him not. Satan ever surrounds such with great darkness, and if those who profess Christ go unbidden into this darkness they tempt the devil to tempt them. . . . If we seek the company of sinners, and are pleased with their coarse jests, and entertained and amused with their stories, sports, and ribaldry, the pure and holy angels remove their protection, and leave us to the darkness we have chosen.—“*Testimonies for the Church*,” Vol. II, page 222.

An Immortal Picture

Now we “see through a glass darkly.” We behold the image of God reflected, as in a mirror, in the works of nature and in His dealings with men; but then we shall see Him face to face, without a dimming veil between. We shall stand in His presence and behold the glory of His countenance.

All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality they wing their tireless flight to worlds afar. With undimmed vision they gaze upon the glory of creation,

even suns and stars and systems all in their appointed order circling the throne of Deity. . . . As Jesus opens before them the riches of redemption, and the amazing achievements in the the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise.—“*Great Controversy*,” pages 677, 678.

Can earth offer such joy as this?

Be True to Your Colours

Be true to your colours, O soldiers of God,
Ne'er parley with sin by the way;
Remember your Captain is trusting your
word:

Be faithful to Him every day.

Be true to your colours, ne'er trail in the
dust

The standard Christ gave you to bear;
Unfurl it on high, 'neath its folds march
along;

A crown all the faithful shall wear.

Be true to your colours, yes, loyal and true,
Temptations you'll meet by the way.

Then wave high the standard of Jesus, your
King.

Be true to your colours each day.

Sabbath-School Missionary Exercises

(October 6)

Fruit of Our Indian Mission, Fiji

AN interesting experience is related by another one who keeps the Sabbath at Navua. While visiting out here at Somabula, he was attracted by the singing at the mission home on Sabbath. He inquired about it, and was told we were “Seventh-day Sabbath-keepers.” This set him thinking, and on his return home to Navua he searched his old Hindu records, and found that the seventh day was the original time observed as a rest day. Faithful to the light received, he kept the next Sabbath, and yoked his oxen on Sunday. His doings were questioned, but each time he related his experience and firmly held to his religious convictions, till those in authority gave him up as a hopeless case. Even a Christian minister expostulated with him in vain.

On his next visit to this district, he spent a few hours with me and came to Sabbath-school. The hours seemed so short; he drank in everything that was said. We studied the

second chapter of Daniel, and he took away all the literature we had to give him. He plans to sell out and live in this district.

I solicit your prayers on his behalf. He is a teacher in the Hindi religion, and is well respected. He is a man who has worked hard and honourably, not lived on other people, and is faithful to the light he has.

ELLEN MEYERS.

(October 13)

Vailoa School, Samoa

OVERLOOKING the beautiful harbour of Saluafata, about five hundred feet up the mountain side and a third of a mile from the Pacific, stands our mission property which has now been converted into a training school.

The land is of volcanic origin, and slight earthquakes occur almost daily. Large boulders and molten granite are outcropping everywhere. The best soil seems to be among the rocks, and with an annual rainfall of twenty feet (we measure rains here by the foot not the inch) the land is very productive. All that is done to the soil is to cut down the undergrowth with large knives, clear away the grass, make a hole with a stick and then plant the coconut, yam, taro, or whatever is desired.

On coming here we found the place overgrown with slender saplings called *fua fua*, attaining in some places a height of twenty feet. Two years ago Brother Howse had the place like a park, but while he was in New Zealand it became so overgrown that the coconuts were not discernible.

We started to build native houses in March. The Samoan thinks he is the only man who can build his house. Imagine their surprise when I hired about eight of them and we set to work and built one of the largest native houses on the island. This was for a school house sixty feet long and twenty-five feet wide. The large posts of hardwood were brought down from the top of the mountain. All the framework is native wood, and the roof is of plaited sugarcane leaves. We had this house finished in two months, which usually takes about twenty Samoans six months to build. They generally spend about half their time feasting. The houses look like haystacks on poles as the walls are made of plaited coconut leaves about three feet long, and are pulled up in the day like venetian blinds and let down at night. The school house measures twenty feet from floor to ridge. The floor is of large stones with earth between and fine coral on top.

This building gives prestige to our work, and cost a little over forty pounds. Twenty of this was for the thatch for the roof. Having no brethren in the neighbourhood we had to buy everything. We have two small houses for the boys to live in, and two girls are living in the mission house with us.

We opened school on May 19. Our enrolment is sixty-two. The large majority of these are day students, as it would cost too much to provide food for so many. We have to buy taro and other provisions until the gardens are productive, and then we can increase our school family.

* Since opening school the boys have cut down about ten acres of the thirty-two acres

of saplings. The rows of coconut and cocoa can now be seen, and there is a different look about the whole place.

Pray for our work here, that many of the young people in our school may be trained to carry this last message to their people who sit in darkness. H. D. LARWOOD.

(October 20)

A Little Witness

ONE of our church members has a little girl aged seven years, who manifests a firmness of principle unlooked for in one of such tender years.

Fehoko, for such is her name, was a very restless child when she first attended our Sabbath-school, over two years ago. No attention whatever was paid by her to the lesson. But after a while she began to show interest, and is now one of the best behaved children in the class.

The test which proved her to be a true little witness came some time ago, when some of the neighbours tempted her with swine's flesh. Now, one of her age might be expected to yield quickly enough to such a temptation, especially as pork is here considered a great delicacy. But not so: this little Tongan girl stood for the right, telling them that she did not eat pork. They sought to persuade her, but to no effect. Her father would never know, they told her,—and how many children are led into sin by this argument! Finding their efforts to be in vain, her tempters desisted. One of those present was so impressed by the firm stand she maintained that he related the circumstance to her father.

In these fields very few are to be found who will deny the appetite for conscience sake. So we are glad for the constancy shown in this case, and trust Fehoko will grow in grace as in stature, and develop a character of sterling quality.

H. L. TOLHURST.

(October 27)

An Expression of Gratitude

Come to the feast at Bethany—
At Simon's house—and view, with me,
The guests reclining round the board,
In honour of our blessed Lord.

The highest seat is occupied
By Christ Himself; and, on one side
Is Simon, whom the Lord set free
From hideous, hateful leprosy;
While close upon the other side
Is Lazarus, the one who died,
But could not in the tomb remain;
For Jesus called him forth again.

Here are the sons of Zebedee,
The fishermen of Galilee,
Who prayed that Jesus would permit
One on each side of Him to sit.

Not far away from one another,
Are Simon Peter and his brother;
All, from the greatest to the least—
All of the twelve—are at the feast.

Martha is serving. Note her air
Of vigilance and anxious care.
But where's her sister Mary, pray?
Is she not here this festal day?
Has she forgotten what the Lord
Has wrought for her? Must we record
A thankless heart? Has she no part
In giving honour to God's Son
For all the works which He hath done?

O, yes, she knows the debt she owes;
Her heart with gratitude o'erflows.
How much she's scrippied, and saved, and
planned,
None but her Lord can understand.

She brings her gift, by love made sweet,
And pours it at her Saviour's feet.
Ah, note the fragrance in the air!
It fills the whole earth, everywhere?

"But what a waste! But what a waste!"
Cries Judas in his selfish haste.

Hark to the answer! Note the tone!
"Let her alone! Let her alone!
For she hath done all that she could."
Ah, yes, the Master understood.

This Sabbath-day our offering
Is brought in honour of our King.
Shall we, like Judas, think it lost,
Because we can't have what it will cost?
Or shall we, while the Spirit knocks,
Bring out our alabaster box,
And fill the earth with fragrance sweet,
And haste the missionaries' feet?
Mus. JESSIE F. MOSER.

Foreign Mission Day

(October 27)

We Can Work for God Just Where We Are

1. THE captive maid found opportunity for sympathetic interest and simple words which resulted in her master's conversion. 2 Kings 5: 1-4, 15.

2. David, the shepherd lad, arriving when the armies of Israel were awestruck by Goliath's repeated challenge, found opportunity to work for God. 1 Sam. 17: 22-24, 32-37, 45-51.

3. Daniel and his companions found opportunity of witnessing for God by refusing the king's meat and wine. Dan. 1: 8, 9, 14, 15, 17-19.

4. Amid the idolatrous throng on the plain of Dura the three worthies stood faithfully and were delivered to the glory of God. Dan. 3: 17-28.

5. Paul and Silas were thrown into prison at Philippi, in order to stop their work, but they found new territory within the prison and won the keeper and his family for Christ. Acts 16: 23-33.

A Remarkable Opening

YESTERDAY we were strangely and happily surprised. Just as we had finished dinner our gateman came in stating that there was a man outside desiring to see me. I inquired as to who he might be. Getting no satisfaction, I sent him back to learn the man's name and his business. He returned with the name written in the Arabic, stating that the man was from Shanghai. This all looked strange to me, but upon meeting the man and conversing somewhat with him it seemed very providential that he had come. Brother Davis, Du Fu Gu, and I spent a very interesting afternoon with him and the Spirit of the Lord I am sure was with us.

The man is a Jew by nationality, a Mohammedan by birth, early training, and profession, but now a Sabbath-keeper at his home in far off north-west Kansu with a company of about two hundred followers. There they have a place of worship

and often as many as four hundred meet to worship upon the Sabbath day. Never have they observed the first day of the week. They have been praying all these years that they might find God's Sabbath-keeping people with whom they might unite in church fellowship. Our visitor was born in Mecca, and is a single man sixty-one years of age, although judging from appearance he would pass for forty-five. Until the age of seven he lived in the city of his birth, after which time he went to Cairo to be educated and was graduated there at the age of twenty-nine. Shortly after finishing his school work, with his parents and others he went to Turkey, and from there journeyed northward to what is now southern Russia, where they remained for eight years. There his father died. Their next move was towards China. They migrated, a company of upwards of fifty, to central Sin Kiang, far to the west of Kansu province, remaining there a few years. Fifteen years ago the company migrated to their present location in the Kanchow district of Kansu province.

Upon taking the boat when leaving Egypt for Turkey, about thirty years ago, he was presented with a copy of the Holy Scriptures, and this he later learned to love. He first compared this holy Book with the Koran, finding much that was alike. Upon more thorough investigation he was convinced that the Bible contained much that was lacking in his Koran, and in his heart he became a Christian although he made no outward profession for years. But after leaving Russia he openly proclaimed his faith and began to work for his own people. Of the fifteen years spent in Kansu the first few years he was entirely at his own expense in his missionary work, carrying on a business for a livelihood; but when the number of believers increased they felt it their duty to look after the temporal needs of the one who spent his time so untiringly in their behalf. For the last six years he has been supported by gifts and donations from his people, and thus has been enabled to devote his time to their spiritual needs.

This man, Sha Fi Er by name, is just now returning from a rather extended trip to Singapore and South China where he has relatives. He has appointments en route for meetings with the Mohammedans, feeling that it is his duty to tell them of the

faith which he has in Jesus. We spent a very pleasant afternoon with him and I am convinced that he is no fanatic, but a real Bible student. He has read the Bible through from Genesis to Revelation seventy-nine times, and stands ready to accept its teachings. We were very fortunate in having Du Fu Gu, one of our native ministers, here with us at the time, for he was able to talk more freely and fully on many points than either of us. We spent practically the whole afternoon in conversation with him, and to-day, in company with Du Fu Gu, he left for Djengchow where he will stop over the Sabbath with our workers, who I am sure will make the best of the opportunity to present the various points of our faith to him.

It may be of interest to know how the man found us. In Hankow at the railway station before procuring his ticket he met a lady colporteur with our *Signs of the Times*, and purchased a copy. He noticed our church name and inquired of the colporteur where our mission was located. He was directed to us inasmuch as all at the Hankow headquarters excepting Sister Gillis were away. Therefore instead of purchasing a ticket direct to Djengchow as he had planned, he bought one to this place, bent on finding us and knowing for himself that there were others in China who with him were keeping the Seventh-day Sabbath according to the Scriptures.

He speaks and reads the Chinese very well though he does not write the characters to any extent. At home they converse largely in the mother tongue,—the Arabic. His dress resembles that of a Catholic priest, and he says he often hears people speak of him as such, which is very repulsive to him. The costume which he wears is that adopted by the better classes of the Mohammedan people,—his own folk, those with whom he associates and for whom he labours. In the course of our conversation many points were brought up concerning which we were agreed, and this is not strange for he has taken the Bible for his guide the same as we have. He remarked that he wondered how we kept the Sabbath and when we began it; then he went on to tell how they did. At sundown Friday evening the bugle is sounded and they observe the Sabbath till the following evening. He is a student of history, although he has not studied much into the proph-

ecies of the Bible. I gave him copies of "Daniel and the Revelation" and some of our other publications, all of which he gladly received. May the Lord bless these silent messengers as they go into that far corner, using them as faithful witnesses for Him. We could touch upon comparatively few subjects in our short time together, but all of us were much impressed with the seriousness of the man and believe his coming is by divine providence.

Thus the doors are thrown open for our message to go to far-off Kansu, and the way is prepared for the giving of the gospel to the Mohammedans of this great country. Kansu above all other provinces is their stronghold. Out of a population of upwards of ten millions over eight millions are reckoned as Mohammedans. It is calculated that nine-tenths of the Mohammedans in China reside in the three provinces of Kansu, Shensi, and Yunnan, and Kansu is said to possess more than twice as many as either of the other two provinces.

It would seem that Honan is destined to be the gateway to the regions beyond. Three years ago the tidings went through Honan to Shensi, and now the way is prepared for the message to enter her sister province.

Thirty-five days of continuous travelling after leaving the railway in west Honan takes this man to his destination, at an expense of something like five pounds. He gives an earnest invitation to visit them, and is himself desirous of entering school that he might qualify for ordination. For years they have been praying to God to send them help in the form of the living preacher, and now their leader returns with renewed hope and courage at what his eyes have seen and his ears have heard. He with us thanks God for the privilege we have had of meeting. If we may serve as channels for this grand, glorious truth to the regions beyond, to the Lord be the glory.

D. J. GIBSON.

Yencheng, Honan, China.

June 28, 1917.

The Missionary Leader

PUBLISHED BY THE

AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS

Mizpah, Wairoonga, N.S.W.,
Australia

Editor: Anna L. Hindson

Printed monthly for the Conference by the
Avondale Press, Cooranbong, N.S.W.