

The Missionary Leader

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No. 11

Home Missions Department

Church Missionary Programme

First Week

OPENING EXERCISES: Song; Minutes; Prayer, especially remembering interested persons; Song.

Reports of Labour.

Lesson: The Time of the Harvest.

"Homeward Bound," (See *Testimonies*, Vol. VIII, pages 252, 253.)

Plans for Work.

Closing Song.

LEADER'S NOTE.—We must all realize that we are in the time of the harvest, when the work for souls is rapidly closing. Now, as never before, we can truly say, "Now is the accepted time." This has always been true, but it is true in a special sense in these last days. Are all your members workers for God? If not, now is the time for you to enlist them in some line of soul-winning service. "Homeward Bound." This reading from the Testimonies is an excellent comment on the Bible study, and should make a deep impression upon all. It is so very much to the point that we would suggest that it be read clearly and distinctly just as it is.

The Time of the Harvest

1. IS THERE a time when God may be found by the sinner? Ps. 32:6.
2. When is this time? 2 Cor. 6:2.
3. In view of this, what instructions are we given? John 9:4.
- What are we to redeem? Eph. 5:16.
5. In what condition are the fields? John 4:35.
6. For what, therefore, are we to pray? Matt. 9:37, 38.
7. What promise has Jesus given to His followers? Luke 5:10.
8. In these last days who are being called into the work? Matt. 20:1-7.
9. What is one effective way of winning souls? Mark 5:19, 20.
10. What will the Lord do to the member who bears no fruit? Luke 13:7.
11. What will be the lament of some? Jer. 8:20.
12. What will the loyal member of Christ's church be? 1 Cor. 15:58.

Church Missionary Programme

Second Week

OPENING EXERCISES.

"Am I My Brother's Keeper?"

"Personal Work."

"What Personal Work is."

"When, Where, and How to Do It."

Reports of Work.

LEADER'S NOTE.—Take the text, "Am I my brother's keeper?" and ask the members in what sense they are their brothers'

keepers. Several important points are brought out in the readings. To see that the members get these clearly fixed in their minds, question them at the close of this study on personal labour.

Personal Work

THE emphasis of the gospel is always on the individual life. God cares for men *personally*. "He calleth His own sheep by name." We are not cogs in the wheel nor grains of sand on the shore. We are children, each one precious and dear to the Father. We hear much to-day about enthusiasm for humanity, but we are nowhere told that Christ was enthusiastic over humanity. He loved *men*.

Is the love of God some vague, hazy influence wrapping us all in its impersonal embrace?—No, thank God, it is not. It has been truthfully said: "There is no aggregating about it. There is no plural effect. It is the tenderness that takes up in its arms 'one of these little ones.'" Much has been written in recent years about reaching the masses. I think the word is not to be found in the Bible. The words the Bible uses are "father," "son," "daughter," "child." David thus shows God's intimate relations with man: "Lord, thou hast searched *me* and known *me*." Thou "art acquainted with all *my* ways."

There is nothing wholesale about the judgment. The one hundred and forty-four thousand are not going to be ushered in as a solid brigade, and receive one grand, indiscriminate, resounding eulogy. The judgment is going to be specific, and there will be a sweet intimacy about it: "Well done, thou good and faithful *servant*." It is as individuals we must act. Every man acts upon some other man. The diffusion of the gospel is like the kindling of fire, one original flame communicates itself to a multitude of other points.

Because the people do not fill our meeting-rooms, we conclude that they are "gospel hardened." They are out there groping in the dark. Many of them know they have lost the way, and they are waiting—waiting for the light. Let it be our ambition to be ever ready to carry the glad tidings of great joy to those who are "strangers to grace and to God."

What Personal Work Is

SCIENCE says that "every atom in the universe acts upon every other atom, but only by acting on the atom that is nearest to it." So personal work, briefly, is delivering God's love message to the individual next to me. This personal evangelistic method consists in forming the habit of conversation about Jesus and His coming, and of praying for such opportunities. The great need is that the rank and file of the church seek to habituate themselves to a campaign of personal testimony. "God's pathway to one heart is through another heart." "Ye are my witnesses." No other method *could* have the advantages of

this one, both in its effect upon the witnesses and upon those receiving the message. Do not go out after *everybody*. Go out after *somebody*.

We have all heard of Kitto. He was perhaps the most prolific of all Bible illustrators. He died at the age of forty-nine, with his name as the author of almost as many books. In the whole range of religious biography there is hardly a parallel. He was a layman. His life reads like a romance. Born in a drunkard's home, in poverty and hunger, at the age of twelve through an accident, he became entirely deaf and was a little pinched pauper—almost dumb. A simple lover of the Lord found this deaf youth, Kitto, and led him into the light.

When Robert Eaglon enabled young Spurgeon to see the Lamb of God, he did a greater work than if he had fed five thousand. Do you not think so?

When Joel Stratton laid his hand on the shoulder of John B. Gough, a drunkard in the gutter, and said to him, "Man, there is a better life for you than this," he did not know what he was doing. There are not many who know Joel Stratton, but we shall all remember the great writer and orator, John B. Gough.

No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities.

When, Where, and How to Do It.

IT can be done at any time or place:

At night. John 3:1, 2.

By the way-side. Luke 24:32.

Place of business. Mark 2:14.

When travelling. Acts 8:29.

Close of public meeting. Acts 18:26.

House to house. Acts 20:20; 50:42.

Market place. Acts 17:17.

This work is perennial. "Instant in season, and out of season," are the times when we should be working for the salvation of the perishing.

"Come ye after Me, and I will make you to become fishers of men" (Mark 1:17), is Christ's first recorded command. Our equipment for this service is conditioned on following Christ. The Master loved men. Paul expressed the intensity of his "passion for souls" in the words: "I made myself servant unto all, that I might gain the more. . . . I am made all things to all men, so that I might by all means save some." 1 Cor. 9:19-22. Is it any wonder that he was such a successful soul-winner? It is love that wins.

Alexander Marshall reminds us that "there are more people concerned about their soul's welfare than we imagine." The customs of society too often hinder us from speaking to the unsaved about the Lord Jesus. Satan persuades us to hesitate and keep quiet when the Spirit impresses us to go and speak.

Successful personal work for others must be planned for. How many of us are spending ten minutes a day thinking seriously and planning to the end of actually doing something to bring some one to Christ? Make a list of calls you might make, and set aside a little time for it. You will not always find time, but must take time for it. Think over the class of families you plan to visit, and take a long some of our literature that each would receive.

I recently heard of a home worker who so plans her work that a few hours are given each week to making calls with our literature. She is situated just as hundreds of others are, but makes it her regular business to get in touch with all the families in her vicinity, and with others as she can extend her territory. She makes acquaintances first, and then as the way opens gets them to reading. It has been her good fortune to see several families come into the truth during the past two years through her efforts. The printed page is the greatest helper we have with which to reach the majority of the people with the message.

Every one of us should pledge himself anew to this personal service, and should get others to enter it. If all were engaged, as all should be, in daily witnessing for the Master, in conversation or with the printed page, the spiritual life of our people would be so stimulated and deepened that the entire church would quickly feel the throb of new spiritual energy. The work requires tact: but good sense guided by enthusiastic love for Christ and for those whom He came to save, would make this united and earnest effort wondrously effective in forwarding the message. We need more of that *first fine enthusiasm* that characterized the early history of this movement.—*Selected.*

Church Missionary Programme Third Week

OPENING EXERCISES.
Reports of Labour.
Study: "Signs of the Times"
"Nearing the End"

LEADER'S NOTE.—No intelligent Bible student can doubt that the coming of the Lord is drawing very near, but it is possible to believe this in a sense and yet not realize what it means to us as individuals. Now is the time to search our own hearts to see that Christ reigns supreme in them, and then to go to work with all possible diligence to save other souls for His Kingdom. It would be well to encourage the members to tell what they have been doing for the Lord, and how they feel in regard to what they should do in the future.

Signs of the Times

1. FOR what did Christ censure the Jewish people? Matt. 16:3.
2. What was one of the signs they refused to recognize? Isa. 7:14.
3. Was this fulfilled? Matt. 1:22, 23.
4. Where had the prophet said Christ should be born? Micah 5:2.
5. Where was Christ born? Matt. 2:1.
6. Should we be interested and intelligent regarding the signs of His second coming? Matt. 24:3.
7. Does the Lord regard an honest inquiry concerning this great event? Luke 21:7, 25-28.
8. Have some of these striking signs been fulfilled?

9. What will God's faithful servants be doing at such a time as this? Matt. 24:44-47.

10. What will be done to those evil ones who say in their hearts that the Lord delays His coming? Matt. 24:48-51.

Nearing the End

"WE are nearing the close of this earth's history; soon we shall stand before the great white throne. Soon your time for work will be forever past. Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you.—"Testimonies for the Church," Vol. VII, pages 15, 16.

OUR supreme object in life is the giving of the third angel's message. We cannot do this without coming in contact with people. The importance of knowing how to meet them is at once apparent. The canvassing work I am sure is the very best means to teach us how to meet so many different types of character and temperament. The summers spent in canvassing I consider more valuable to me than an equal number of years spent in school. It develops resourcefulness and ability to act quickly. It increases tactfulness and power of persuasion, in short, it demands and at the same time develops in a wonderful way every mental faculty that makes for efficiency and usefulness.—*Selected.*

Missionary Volunteer Department

Missionary Volunteer Programme First Week

Blackboard Motto: "The Lord has appointed the Youth to be His Helping Hand."—*Mrs. E. G. White.*

OPENING EXERCISES.
Two-minute Talks: Our Great Helper; Bible Examples of Helpfulness; How We May Help. See the Bible Study on this page.
Recitation: The Optimist's Resolve.
Six Questions: To be answered by six persons, speaking one minute each.
Recitation: Helping by Prayer.
Reading: One kind of Boy.
Helpfulness Hints.
Plans and Reports of Work.

Bible Study: Helpers and Helpfulness

Our Great Helper

He is "my helper." Heb. 13:6.
"I will help thee." Isa. 41:10, 13, 14.
His Spirit helps our infirmities. Rom. 8:26.

Bible Examples of Helpfulness

Men who helped Moses. Ex. 17:8-13.
A child who helped by loyalty. 2 Kings 5:1-3.
A church that helped Paul. 2 Cor. 1:8-11.
A woman who helped the needy. Acts 9:36-39.

How We May Help

By encouraging others. Isa. 41:6.
By ministry to the poor and needy. Matt. 25:35-40.
By speaking the truth to our neighbours. Zech. 8:16.
By sending the gospel to those who need it. Acts 16:9, 10.

The Optimist's Resolve

I WILL endeavour to be kind at all times, both to mankind and to animals.

I will be courteous and considerate to the aged, realizing that the weight of their years makes the lightest burden seem heavy.

I will keep my troubles and heart-aches to myself, so that other hearts will not be burdened by the weight of my misfortunes.

I will be gentle to women and little children, with due regard for their weakness and frailties. To the sick and afflicted I will be merciful and kind.

I will endeavour at all times to be cheerful, and smile, so that my smile may be an incentive for others to smile. I will endeavour to be unselfish, not striving for more than what is mine in all fairness, and realizing that other people have rights, and deserve consideration.

I will earnestly try to avoid saying unkind things to people and about them, realizing that slander is a blow from behind, and the act of a coward, and I know that kind words have eternal life. In short, I will try to make this sad old world less sad, because I shall never pass this way again. Every influence, ignoble or unkind, goes out from me like the vapour from the bottle, and can never be recalled.

This is my resolve, and may the Power that rules the world keep me steadfast.—*William J. Robinson.*

Six Questions

1. WHO most need our help?
2. Name some ways of helping others.
3. What are we to do when our offers of helpfulness are repulsed?
4. Name a way of being helpful in speech.
5. How may we grow in helpfulness?
6. How may our Missionary Volunteer Society help us to be helpful—
a. In the home?
b. In the church?
c. In the community?

Helping by Prayer

The weary ones had rest, the sad had joy,
That day; I wondered how.
A plowman, singing at his work, had prayed,
"Lord, help them now."
Away in foreign lands they wondered how
Their simple word had power.

At home the Christians, two or three, had met
To pray an hour.
Yes, we are always wondering, wondering
"how;"
Because we do not see
Some one, unknown, perhaps, and far away,
On bended knee.

—Selected.

One Kind of Boy

"WATCH that boy, now," said Phil.
"Which boy?" said Ned.
"That boy who was at play with us down on the sand. His name is Will. He knows how to look out for himself, doesn't he?"

Phil and Ned, with their parents, had been spending some time at the seaside. Will was a boy who had come to pass the evening in the parlour of the boarding house. Here it was that Phil and Ned saw Will taking a great deal of pains to find a good place.

First, he had noticed a large book full of pictures on the table. After looking at it for a few moments, he had hunted out a large easy-chair, and was tugging at it to get it to the table.

"There! He's got it squared round just to suit him," laughed Ned.

"Now he's moving the lamp nearer it," said Phil.

"And—well, if I ever! If he isn't putting a footstool before it! I suppose he's all ready to enjoy it."

It was plain that Will was. He looked around the room, until he caught sight of a lady who was standing. He darted toward her, and said, "Come, mamma; I have a nice place for you." Then he led her to the chair, and settled the stool at her feet as she sat down.

Phil and Ned looked a little foolish. Presently Phil sprang out of his chair as his mother came near.

"Mamma, take my chair," he said. Ned stepped quickly to pick up a handkerchief which a lady had dropped, and returned it with a bow.

They are wise boys who profit by a graceful lesson given by a true gentleman.—*Exchange.*

Helpfulness Hints

(The following paragraphs on helpfulness have been gleaned from a lesson on this subject by Amos R. Wells, and from other sources. They are not to be read in the meeting, but each may furnish the basis for a short testimony in the social service.)

EVERY one may help some one.

GOD uses us to help each other.

NO CHANCE to help is a little chance.

HELP to bear thy brother's burden; God will bear both it and thee.

THE more we help others, the more we shall be able to help them.

THE parade of helpfulness is likely to destroy its value. Helpers hide.

HELP some one else into the kingdom if you would help yourself into it.

A WORD of praise, if it is deserved, helps more than almost anything else.

THE New Testament is the textbook of the art of helpfulness, and the church is its school.

NO ONE can help others carelessly. Helpfulness needs time and thought. It is an art, and, like all arts, requires training.

HE that careth for the sick and wounded, watcheth not alone; there are three in the darkness together, and the third is the Lord.

IF with your other business, you are not engaged in the business of helpfulness, you are paying no attention to our "Father's business."

HELPLESSNESS may call you to do humble work. Moses was a great helper, but he needed Aaron and Hur, who improved the little chance to help.

KINDNESS has converted more sinners than either zeal, eloquence, or learning; and these three never converted any one unless they were kind also.

LETTING people talk over their troubles with you helps them immensely, even if you do nothing more than listen. Friendly and sympathetic listening is a rare art.

WE have a chance to help other people when we hear them criticized and slandered, and can, if we will, speak a fair word for them. "The cruelest lies are often told by silence."

NO ONE can study Christ's life and words long and earnestly without becoming filled with the spirit of helpfulness which animated Him. He is the king of helpers. Helpfulness was His business in the world; it should be the business of His followers.

I WONDER why it is we are not kinder than we are! How much the world needs it! How easily it is done! How instantaneously it acts! How infallibly it is remembered! How superabundantly it pays itself back! For there is no debtor in the world so honourable as love.

Missionary Volunteer Programme

Second Week

Opening Exercises.

Bible Drill.

"In Beautiful Jamaica."

"A Pioneered Land."

"The Story of Ruth."

LEADER'S NOTE.—After the second hymn, before taking up the subject for the day, a most interesting drill may be conducted on the names of the books of the Bible. A blackboard will be needed. Place the letter "J" on the board, and call quickly on different ones to name the 6 books of the Old Testament commencing with the initial J, writing them down as they are named. There are 5 commencing with E, 3 with H, 3 with N, 2 with M, 3 with S; 2 each with C, D, K, L, P, and Z; and one each commence with A, G, O, R, and I. This will be a good drill in memory work and quick thinking. Then the books may be named in consecutive order. To introduce the subject of the West Indies, review a few facts learned from the previous programme on this field.

In Beautiful Jamaica

PASTOR W. A. SPICER, the secretary of the General Conference, wrote thus of his visit to Jamaica:

"The prettiest of the West Indies, so far as I have seen, is Jamaica. At every visit one wonders at the mountain scenery in an island so small, and at the rivers that come rushing down to the sea. One falls back always on Columbus' old method in trying to describe it. When he told Queen Isabella of the beauties of Jamaica, it is said, he crumpled up a sheet of paper, then partially stretched it out, saying, 'The island is like that.' It is all mountains and valleys, save for a few level strips along the coast.

"Thirteen years ago I visited parts of it by horse and carriage—a slow method up and down these mountains. On a recent trip, I found the times had indeed changed. Things have been speeding up in all the world in the last decade. There is a call for haste in doing things, and gospel work is being hastened on by the new methods. Otherwise I hardly see how our work in populous Jamaica could be administered so successfully. On our recent trip by motor among the churches we were able to hold meetings in from one to three places a day, the longest day's run being 143 miles.

"On the mountains and in the valleys I found little churches; and everywhere one could see signs of growth. One church on a mountain-top—meeting in a fine stone chapel—is near the wild maroon country, and they have taken the burden of bringing the truth to the maroons. The maroons are descendants of the runaway slaves of the old Spanish and planter days, who found refuge among the dens and rocks of the wild cockpit country, still little known.

"Pleasing experiences and kindest hospitality one meets among the believers in the Jamaica circuit. When we reached one mountain church for a ten-o'clock week-day appointment, it was raining, but there was a congregation gathered for the brief forty-minutes' stop. As the visiting ministers entered, we were greeted by the song:

"Welcome thrice welcome,
Ye loyal host of God!
Welcome, thrice welcome,
From near and from abroad!
Though changing years pass swiftly by,
Our cause is still the same;
And thus we gladly greet you in
Our Master's conquering name."

The welcoming hymn had a ring that really warmed the hearts of the visitors as it sounded out that misty morning in the mountains.

Up and down beautiful Jamaica the message of preparation for the coming of the Lord is making its way, and lives are transformed by it. Drink and tobacco are put away. There is a reformation where the message of reform goes. The truth appeals to all classes and to those of all faiths. "Last season we held a tent meeting in Kingston," said Pastor Boger. "About forty took their stand for the truth; and of these half were Roman Catholics." To-day there is no difference. All are made one in taking their stand upon the platform of Christ and the apostles, "the commandments of God and the faith of Jesus."

In the tent effort held this year in Kingston, thirty meetings were held with an average attendance of 800, the highest number attending being 1,600 and the lowest 450. Many are deeply interested and some are taking their stand for the truth.

A Pioneered Land

WHEN I first arrived at Demerara, British Guiana, I inquired for the headquarters of the Seventh-day Adventists from a brown man, a lawyer, and he replied, "Oh yes, I used to know your missionary, Mr. Davis, who was either killed or died away in the interior." Perhaps that man's death has done more to bring publicity to our work in that interior section than the lives of a dozen men, for it was published throughout the United States in all the newspapers.

Over in Trinidad we have the graves of five of our labourers who have fallen by yellow fever, one of whom, Brother W. M. Crothers, was formerly from New Zealand. In Costa Rica, Pastor Frank Hutchins and Dr. Eckels are resting together. And in Grand Cayman three other workers have laid down their lives.

But these pioneer efforts have had their influence. Our work and workers are well and favourably known. We now have almost 5,000 members in the field. Jamaica alone has ninety church buildings, 152 Sabbath-schools, and a membership of over 2,000. In central America the membership is over 600. In British Guiana and in the Leeward and Windward Islands, there are over 1,800 members.

About five thousand pounds' worth of literature is scattered each year. I have never laboured in a field where there were more results for the efforts put forth. Nearly every field has its memorial of some kind to the message for to-day.

In my interviews with the Acting Governor and the head of the Panama Railway, I found they also were well acquainted with us and our work, and as a result we have secured building permit on a prominent lot just four blocks from the steamship docks, for only five shillings a year. On this lot our new publishing house will be erected, within sight of the Panama Canal.

This is a needy land. As I walked up and down the main street in Cuba's beautiful capital the other evening, and saw thousands and thousands of people who know nothing of this truth, I realized afresh the tremendous responsibility that is ours. And then a week later, as I sat in the public square in the old City of Panama, and saw still other thousands passing in their leisurely, happy manner, with no thought for the future and no knowledge of this truth, I said to myself, "This is indeed a great and needy land." These people call for the strength, the experience, the missionary zeal of this denomination. I am glad they are not calling in vain.

H. H. HALL.

The Story of Ruth

RUTH aged nine years, was a poor, fatherless, little brown girl, living with a maiden lady. She ran errands; carried water, and acted as general help; this lady, being very poor, was not able to purchase the clothing she would have liked for the child.

One day the wife of our missionary located in that portion of Jamaica, saw a wistful little face intently looking in from the street at their baby. She spoke to the child, requesting her name, and asked if she would not like to attend the Sabbath-school, which was held in a large open room downstairs. Ruth promptly answered "Yes, but I have no frock." The missionary's wife took one of her own garments and ripped it apart, making the child a neat dress. This, with a spare copy of "Christ in Song," was received with keen delight. Every Sabbath morning after, the little girl with a smiling face and a pair of eager shining eyes, was always in her place.

Ruth listened with profound

interest, and became a really dependable member of the Sabbath-school. She was always faithful in bringing her little offerings from money gained by selling some old, clean copies of our publications which had been given her.

The last Sabbath of the quarter a special offering was to be made, as we do in all our Sabbath-schools. Little Ruth came that morning and laid an envelope in the hand of the missionary's wife. On opening the envelope three tiny earrings rolled out. These had been given to the child long before by her mother. Evidently they were relics of the more prosperous days when the father lived and helped take care of the family. These earrings comprised her sole store of riches; but she felt it a pleasure to give her all to Jesus.

Ruth's self-denial bore fruit in her own island, for as another little Sabbath-school was told of the envelope and the contents shown, coppers and silver pieces began falling on top of the little shining circlets, until they were covered by twenty shillings.

MRS. E. G. BOGER.

Missionary Volunteer Programme

Third Week

Blackboard Motto: "Speak evil of no man." Titus 3:2.

OPENING EXERCISES.

Bible Study: The Canker of Criticism.

"Seeing Faults and Finding Fault."

Recitation: "The Other Fellow."

"A Dangerous Peddler."

"Cancel the Unkind Words."

Recitation: "The Supercilious Seed."

LEADER'S NOTE.—The subject this week is intensely practical. Have you ever heard it said that the members of your church are "gossips"? Such things are said sometimes as an excuse for wrong-doing; but it could never be true of any Missionary Volunteer. And it never can be true of Seventh-day Adventist young people who really love Jesus, if they pray David's prayer (Ps. 141:3) and live the life of their Pattern. Emphasize especially the sin of criticizing those whom God is using as leaders in His great work. Mistakes may be made, yet God will surely punish those who speak against His ambassadors. Much is written on the subject of "Criticism" in the Testimonies. Look up the page numbers given in the index at the back of the volumes, choosing what you think would be the most helpful to read in the meeting. Make this day's programme count for advancement.

Good Advice to Talkers

If you your lips would keep from slips,
Five things observe with care:
Of whom you speak, to whom you speak,
And how, and when, and where.

Bible Study: The Canker of Criticism

The Words of a Talebearer

Are as wounds. Prov. 26 : 22.
Separate very friends. Prov. 17 : 9.
Provoke strife. Prov. 26 : 20.
Show him to be a servant of Satan.
Rev. 12 : 10.

The True Christian Therefore Will not

Bear false witness. Ex. 20 : 16; Luke 3 : 14.
"Bite" and "devour" his brethren.
Gal. 5 : 14, 15.
Take up a reproach against his neighbour.
Ps. 15 : 1-3.
Be free to criticize those in authority.
1 Tim. 5 : 19.

The Remedy for Criticism

Watchfulness. Ps. 39 : 1.
Love. Matt. 22 : 39; Matt. 7 : 12.
Prayer. Ps. 141 : 3.

Seeing Faults and Finding Fault

THERE is a marked difference between *seeing faults and finding fault*. There are imperfections in every one, and we cannot but observe some of these in our associations with others. Jesus saw faults in Judas, but we have no record that He ever mentioned them to others. When He told the disciples on one occasion that one of them would betray Him, they did not know of whom He spoke, and all said, "Lord, is it I?" It is one thing to see a fault in another, but quite different to criticize the person for having the fault, and to hold up to ridicule or unsympathetic consideration an imperfection in the life, over which the person may have wept in humiliation, and in secret prayed for help to overcome.

The practice of faultfinding is mean and contemptible, and does much to embitter the lives of others. And it is while portraying the supposed deficiencies in the characters of others that we portray our own most vividly.

(Here read Matt. 7 : 1-4.)

The Saviour calls those who are quick to criticize others hypocrites, and says they are blinded by something worse in their own experience. A person who is nearly blind should not undertake the work of being an oculist. Until we are free from faults, we should not criticize imperfections in others.

It may at times be necessary to correct a wrong in another. But we should go to *him*, and not to others. Criticizing him to others does him no good, and may do him great harm. But to go to the one in error, and in the spirit of brotherly kindness call

his attention to what we think is a wrong, may save him from a like error in the future, and make him a friend forever.

G. B. THOMPSON.

The Supercilious Seed

(The speaker should carry to the platform a large weed carefully behind him out of sight of the audience. With the very last line the weed should be brought forward and shown.)

A little seed lay in the ground,
And soon began to sprout ;
" Now which of all the flowers around,"
It mused, " shall I come out ?"
" The lily's face is fair and proud,
But just a trifle cold ;
The rose I think is rather loud,
And then its fashion's old.
" The violet is very well,
But not a flower I'd choose ;
Nor yet the canterbury bell—
I never cared for blues.
" Petunias are far too bright,
And vulgar flowers, beside ;
" The primrose only blooms at night,
And peonies spread too wide."
And so it criticized each flower,
This supercilious seed ;
Until it woke one summer hour
And found itself—a weed.
—Amos R. Wells.

A Dangerous Peddler

GOSSIP peddlers are a serious menace to any community. They are more dangerous than a plague. No contagious disease is to be feared and dreaded so much. When they enter the door, a shadow, dark and threatening, enters. Beware! To such you can scarcely speak with safety. Clothed in the garb of a friend, and with a smile they creep into the home, perchance that of a Christian, and begin the work of backbiting and dissecting some neighbour, friend, or brother. They have heard something, and have come to tell you. Be on your guard. The burglar comes for your purse; that is trash in comparison with the more precious honour and reputation the gossip comes to steal. You can be sure of one thing: a person who will sit in your home and backbite somebody else, will sit in somebody else's home and backbite you.

But one asks, "What am I to do when these scandal peddlers come, and insist on gossiping, and backbiting, and spreading rumours?" A writer in a religious journal offers the following suggestions:

"Taking up a reproach against a neighbour is a dangerous business. Persons have been killed recently by handling old shells that had been dropped twenty-five years ago, during

the war. If you should happen to plow up one, you would better bury it again. If persons bring to you reproaches against their neighbours, carry them no farther. If they lay them at your door, leave them there till they die. Positively refuse to have anything to do with them. You take them up at your peril. They are unclean things, which we are not permitted to touch. Scandal-mongers should find no market for their wares at the house of a Christian. They may offer to give them to you, but you should spurn all such offers, as you would an offer to give you the smallpox or the yellow fever."

How un-Christlike is the course of the scandalmonger! How the holy God must loathe such work! From such, the gentle, peaceful Spirit quietly withdraws, leaving the heart cold and hard. There is scarcely anything that will more effectually grieve the Spirit from the heart than this work. And it is so common! Professed Christians engage in this unchristian work, and as a result their spiritual power is destroyed, and they backslide into darkness and unbelief.

G. B. THOMPSON.

Cancel The Unkind Words

SOME of the older boys and girls have doubtless studied cancellation in school. But there is another kind of cancellation that can be used by boys and girls of all ages. For example, two boys were speaking of another boy:

"He is so slow in games," said one.

"Yes," replied the other, "but he always plays fair."

"He is so stupid in school," said the first boy.

"But he always studies hard," answered the second.

Thus, you see, every unkind word spoken by the first boy was cancelled by a kind word from the second. Suppose that the next time we hear an unkind word we try to cancel it, by putting a kind one in its place.

The Other Fellow

It is easy to say what another should do,
So easy to settle his cares,
So easy to tell him what road to pursue,
And dispose of the burdens he bears.
It is easy to bid him be brave and be strong,
And to make all his shortcomings
known ;
But oh, 'tis so hard, when the care and the
wrong
And the dangers we face are our own !

It is easy to stand in the other man's place
When our comforts of life are assured,
And the sting of the rain beating sharp in
his face

By him must be bravely endured.
It is easy to tell him the path he should
take;

And bid him to laugh at his care,
But oh, 'tis so hard, when it's our hearts
ache,

And we have the burdens to bear!
We all know the things that another should
do,

His faults are like books on our shelves;
We can ponder them over and read and
review,

But we haven't a book on ourselves.
We can settle the other man's problems
His griefs we may calmly discuss; each
day,

It is easy to sweep all his troubles away,
But we can't do the same thing for us.

The need of another 'tis easy to see
When our own wants are all satisfied;
Brave and courageous 'tis easy to be

When it isn't our souls that are tried.
But oh, 'tis so hard when we're stumbling
along,

To keep ourselves steadfast and true!
It is easy to tell some one else to be strong.
We would all rather talk than to do!

—Selected.

Missionary Volunteer Programme Fourth Week

God's Blessing on Apparently Useless Material

LEADER'S NOTE.—Have the eight members whom you wish to prepare talks for this meeting, meet with you as a "programme committee." By sharing the responsibility of arranging the programme they will take an interest to make it a success, and encourage one another to take the topics. Timid ones will take courage when they know that the others are giving talks. Assign to each his subject, as stated below, explaining that they are to be three-minute talks or short papers, showing what God's blessing may accomplish with apparently useless material and feeble efforts, and how the blessing in each case comes as the result of obedience.

1. The Loaves and Fishes. Luke 9:10-17.
 2. A Pot of Oil. 2 Kings 4:1-7.
 3. The Branch at Marah. Ex. 15:22.
 4. Water Turned to Wine. John 2:7-11.
 5. Draught of Fishes from Same Pool. Luke 5:1-11.
 6. Gideon's War Weapons and Few Soldiers.
 7. Jericho Overthrown. Joshua 6.
- The eighth talk will show "What God's Blessing Meant to Israel (see Num. 23:20); to Samson; to Job (see Job. 1:10); and to Solomon."

At the close of these talks the leader may make the application. God will bless our offerings, the literature placed in the hands of others, the words we speak for Him. As we think of God as a fellow-worker, may we not have every confidence that He who made Samson strong, Solomon wise, and protected Job, can and will bless our feeble efforts? He bids us work for Him in His great vineyard, and His blessing will surely follow our obedience. It may not be possible

for us to do a great deal or to give much; but the little boy with the few loaves gave all he could, and in the hands of Christ his gift benefited thousands. It is doing our best, with the spirit of loving obedience, that makes it possible for great results to be wrought by God. Read from "Steps to Christ," the last three paragraphs of the chapter entitled, "The Work and the Life."

Sabbath-School Missionary Exercises

(November 3)

Fiji

AS you have doubtless already learned, the Central Polynesian Conference, to which we are giving our offerings this quarter, comprises the island groups of Fiji, Samoa, Tonga, and the island of Niue. There are twenty-five churches organized in this conference and thirteen unorganized companies. The total church membership is 280.

The last census of Fiji, which was taken in the year 1911, gives the population as follows: Europeans, 3,707; half-castes, 2,401; Indians, 40,286; Fijians, 87,096, and other nationalities over 5,000.

During the past year thirty-seven were baptized in Fiji, and thirty-six others are keeping the Sabbath. The work in Fiji has been divided into five districts, over which are placed directors.—two Europeans and three natives. This simplifies the work of the president and distributes the responsibilities.

The Buresala Training School is doing well. The Lord is blessing Brother Martin in his labours there. There are fifty students in the school. The appearance of the school property is a credit to us. The girls' dormitory is filled to crowding, and still there are others preparing to enter.

The Somabula Indian School has made good progress and has an enrolment of fifty. A number of Indians are keeping the Sabbath. Sister Meyers has the hearts of the Indian people, and from far and near her counsel and help are sought.

To carry on our work more successfully in Fiji we need another white worker to be stationed on the large island of Vanua Levu. This would only give us two European field workers for Fiji. Another European worker is needed for the European residents of Fiji. A male worker for the Indian work is also greatly needed.

Fiji is composed of seventeen provinces. We have believers in only seven of these. Some of the provinces in which we are working can only be reached by boat or on foot, as we have no railways, trams, motor cars, or horses and traps to carry us about. Many weary miles must be travelled on foot, entailing mountain climbing, the fording of streams, pushing through the tropical undergrowth, etc., but all the hardships are forgotten in the privilege of presenting the Man of Calvary and his victorious return for those who are looking and preparing for His glorious appearing. "For since the beginning of the world men have not heard, nor perceived by the ear, neither hath the eye seen. . . what He hath prepared for him that waiteth for Him." Isa. 64:4

As a conference we thank all of the members of the different Sabbath-schools for the interest which we know you are taking during the present quarter in our field. May the blessing of God come upon you as

expressed in Prov. 11:25; "The liberal soul shall be made fat: and he that watereth shall be watered also himself."

C. H. PARKER.

(November 10)

Europeans of Fiji

IN addition to our native work in Fiji we have another problem, which is appealing to us with a louder voice each succeeding year. "Why do you not hold services for us white people as well as for the natives?"

"Are not we worth as much in the sight of God as are the natives?" These are questions that white people here have asked us. We would be glad to work for the Europeans, but it is impossible to carry on two interests at the same time. What is needed is a white worker who can give his undivided attention to the Europeans, who number more than 3,707, and are gathered together in a number of centres. They are well-to-do and independent, being government officials, shipowners, planters, builders, storekeepers, mechanics, etc.

If a number of these could be won for the message, it would largely help us to solve the problem of self-support for Fiji, as they would be able to pay a large tithe.

Then there are 2,401 half-caste people who must have this gospel of the kingdom presented to them. They are all well-to-do, being planters and tradesmen. We have twenty half-castes already who are keeping the Sabbath. These pay a good tithe and make liberal offerings.

Years ago the Australasian Union Conference took up the matter and at different times workers have been appointed to this work for the Europeans of Fiji, but various circumstances have prevented their going to this field. Every year makes it harder to work for these people, as their minds become more firmly bound up with their business interests. "Now is the day of salvation," seems to apply to this people, and we ask your co-operation that this work shall not be further delayed.

We have a number of interested ones, who with a little more help would unite their interests with us in this message. One man said to Brother Martin, "I do not know how you can take any interest in an old sinner like I am." His daughter said to my daughter: "How I would like to be a Seventh-day Adventist!" A man in charge of one of the departments of a large store said to Pastor

Steed, "I never knew these things were in the Bible, I was never taught them. Why cannot I have some one to teach me?" He bought a book of Bible readings. Another man said to me, "I never before got hold of such a book as 'Thoughts on Daniel and the Revelation.' All that it says is coming to pass at the present time. I believe everything it says as it holds to a 'thus saith the Lord.'" Our books and papers are read eagerly.

Let us daily pray the prayer our Saviour gave us when He saw the fields ripening for the great harvest: "Pray ye therefore the Lord of the harvest, that He would send forth labourers into His harvest."

C. H. PARKER.

(November 17)

Indian Work in Fiji

THE Indian work in Fiji should appeal very strongly to our hearts, for the greater the need the greater the responsibility.

The 1911 census gives 40,286 Indians in Fiji. It is commonly granted at the present time that there are fully 55,000.

For this people we have only one school conducted for a few hours daily and one lone teacher, Sister Meyers who has given all there is of her to the work for these children.

The reading matter distributed is readily received by this people. Two young men who have been attending the school have taken an intelligent stand for the truth. A man and his wife on Vanua Levu have lately taken their stand through reading; and an old Hindu teacher is keeping the Sabbath through hearing of the life of Sister Meyers and her school work.

The work for this people here in Fiji is far easier than in India, as their old caste system is broken as they settle down under new conditions in Fiji. Now is our time to work before these caste relations are again revived.

We need an Indian or white male worker to take up field work for this people, and another teacher for the boys, so that Sister Meyers can be released to work for Indian girls and women. This people are looking to you with outstretched hands and appealing looks, with the cry upon their lips, "Come over and HELP US." We can answer by our offerings. These, consecrated to the service of God, will avail much for the salvation of this people.

We must work the works of Him

that sent us while it is day; "the night cometh, when no man can work."

C. H. PARKER.

(November 24)

Samoa

SAMOA has been styled by its poet, Louis Stevenson, "The Pearl of the Pacific." We believe that there are many pearls in human form amongst that people who will yet adorn the crown of Christ's soon coming kingdom. Already a few of these gems have been cut out of the rough by God's great clever of truth, and are being polished for a place amongst His precious jewels.

Our literature has taken a firm hold on the minds of that people and the workers can hardly pass a Samoan without being requested for a copy of our Samoan paper, the *Tala Moni*. It was pathetic to me to see them run for the papers as they were held out to them. It brought vividly back to my mind the picture of the Big Nambus people of Malekula, in the New Hebrides, holding out their hands to me for medicine for their bodily ailments. There must be a longing in the hearts of these Samoan natives that only the medicine for the sin-sick soul can satisfy; and like Bartimeus they turn to this message for healing. "Is there no balm in Gilead; is there no physician there? why then is not the health . . . of my people recovered?"

A number of bright young men who are in government employ are studying this message with Pastor Steed. While I was there two of these young men came up to the residence of Pastor Steed and spent a short time with me studying the great truths of the third angel's message. They were very appreciative and seemed to drink in all that was said. Several of these men have sent in a written request to their superiors for the Sabbath, stating their convictions.

Pastor Steed and wife with Brother and Sister Howse, have many interesting cases in hand, and calls are coming from distant parts of their field for the living preacher. Two chiefs and one orator have accepted the truth, and have shown a great deal of concern for its advancement. These men need our most earnest prayers, as their station subjects them to a great deal of temptation. Unless a chief performs all that the customs require he is looked upon with disgust, and other chiefs and the people will have nothing to do

with him. The orator holds the mystic wand, and at his beck and call the people gather together or depart. What he says is law, for he holds the sceptre of such office in his possession until death.

It is hard to divine the future of our school work in Samoa, as Brother and Sister Larwood have but just begun their labours in this line. This we know, they have a difficult task, as the Samoan youth has so much to overcome. They have many heartaches before them and no doubt some disappointments; but the promise is sure, "And let us not be weary in well doing: for in due season we shall reap if we faint not."

C. H. PARKER.

Foreign Mission Day

(November 24)

"God's Overruling"

1. JEALOUSY and hatred led Joseph's brethren to persecute him, and attempt to end his work. Gen. 37: 23-28.
2. But God went with him in his captivity. Gen. 39: 1-5.
3. Finally God placed him where his influence extended throughout the whole land of Egypt. Gen. 41: 41-44.
4. Thus the wrath of Joseph's brethren was turned to the praise of God. Ps. 105: 16-23.
5. Joseph recognized this and on two occasions stated it to his brethren. Gen. 45: 4-8; 50: 18-21.

How God Works

THAT God works "in a mysterious way His wonders to perform," is just as true to-day as at any time in the history of this world. This has been demonstrated many times since we began our work in Nigeria, Africa.

From the first, we found difficulties daily to encounter, and these trials have not diminished in the least, but have increased. Yet with the perplexities, wonderful victories have been gained in the gathering of souls.

Kaiode is a boy of ordinary mental ability, or probably a little above the average, but he developed a spirit evidently actuated by the evil one.

His father and mother being anxious that their boy should become useful in the world, and a benefit to his people, he was placed in one of the missions for training, but his life was such that the missionaries refused to keep him longer. He was then placed in another mission, but with the same result. The third mission accepted him, but he continued to grow worse, and became so reckless that his father had but little

hope of ever making anything out of the boy. He would run away, and for weeks, although his father spent many dollars, Kaiode could not be found. When we opened our first mission station among the Yorubas, his father brought him to us, and asked us to take him. He was then about twelve years of age. We accepted him, knowing nothing of his past career. After we had kept the boy about one year, we noticed his father seemed interested in the message of Christ's soon coming and in kindred truths, and in a short time he joined us. What had been accomplished for his wayward boy had won his heart, and he soon carried the good news to his own people more than one hundred miles away.

They in turn sent me an urgent message to come and tell them the truth. This I did, and to-day the attendance at our Sabbath meetings at that place is from two hundred to two hundred and fifty. But here it does not stop. Imbued with the spirit of the message, they tell others the good news, and believers are springing up in many other towns.

Pastor W. H. Lewis and the writer spent a Sabbath with these people recently, and it was indeed inspiring to see them studying the Word of God together. Most of them read their own language, and know how to pray.

While the Spirit of the Lord is going out before us, we earnestly pray for greater zeal and strength to work while opportunity presents itself.

D. C. BARCOCK.

Borneo

WE think of our friends in the homeland many times, but with so much to do we scarcely find time to write. Our days are filled almost to the limit. New interests are coming all the time.

I thought you might be interested in some of the notes by the way of my last trip over to the west coast of Borneo. While away I organized two new Sabbath-schools and started two church-schools. Three other church-schools were already in operation, making us five church-schools in Borneo at present. I baptized eight persons at Jesselton and five at Sandakan.

One place where I went there were twelve persons who wanted to be baptized who had never heard a sermon or Bible reading by one of our evangelists. There is an old man living near them who can

neither read nor write but he has the love of God in his heart. He was baptized only a year and a half ago, and since then he has broken down the prejudice of his neighbours and won them for the truth. I went to their homes and they begged me to baptize them. I asked how they knew we were the true people and they said, "It shows in the lives of your members." I advised all of them to wait until my next trip.

At Jesselton thirteen persons wanted to be baptized beside the eight, but as they were all heathen before, I advised them to wait a while longer. They all said, "Preacher, you will not have to tell us to wait next time." At another place four persons desired baptism, and at another, two. I asked them all to wait for a time.

I visited about forty families and found them keeping Sabbath as best they knew. Some of them had never seen a Seventh-day Adventist preacher before, and when I walked into their house and told them I was the "Sabbath-day preacher" nothing they had was too good for me. Some of them offered me tobacco, wine or tea, but I could hear those who knew say, "the Sabbath mission not eat tea not spirits not tobacco." I was glad in a way for this, because it is very impolite to refuse to take something in a house where you go for the first time. There is one redeeming feature about this custom and that is they do not get offended if you ask for what you would accept. This saves us many embarrassing situations.

One place where I found two sons, a mother and daughter, is one where we do not have permission to go and teach. The government has notified us not to open up our work where the other missions are working. They, however, recognise our right to go where we have believers or members and visit or teach them. You can see that the Lord is preparing this place for us by bringing us some members, which will of necessity mean visiting them. Men are not able to stop God's work and in spite of their restrictions God is opening the way before us. This mother and daughter have come into the truth by reading our tracts and papers and by letters written by a faithful church member.

One of the places where we started a school has been closed to us until now. We are not allowed to preach but perhaps some day we will have some members there also. The head

man of the Chinese community asked me if we could supply them a teacher for their girls. One of the conditions was, the teacher must be a Seventh-day Adventist. I had one who was able to do the work so telegraphed to have her come on the first boat. They will furnish the house to live in and guarantee ten dollars a month wages and all over that she can make. They also want us to send them a man to teach their boys next year. They will build the school house and guarantee us forty paying students. We hope we can send them a teacher in time.

I have been wondering ever since we came to Borneo, how we would ever reach the native tribes. The natives have no written language. The Catholics have the only books written and they will not part with them on any condition. The government does not want us to go among the natives, so we have been facing a problem. But on my trip I found what may be an instrument in God's hands of solving a perplexing problem. I found six or eight boys whose fathers are Chinese and mothers Dusun, the native tribe name; these boys can speak the Dusun fluently and are now coming to our schools to learn Chinese. Their fathers, two at least, want to join our church, so we are beginning to see a way perhaps of carrying the message where the foreign or Chinese worker cannot go. Another young man who is of the same parentage has been to China and is a very capable man, he speaks the Dusun like a native. He is quite interested in our doctrines and may yet be used of God to carry His work.

We ask you to continue to remember us before the throne of grace.

ROY MERSHON.

We have learned with deep sorrow that since the above report was written by Brother Mershon, death has claimed his wife as a victim. No particulars are yet to hand. The following cable carried the sad tidings to the General Conference: "Sister Mershon sleeps. Send help Borneo."

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