

The Missionary Leader

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No. 1

Home Missions Department

Church Missionary Programme

First Week

OPENING EXERCISES.

Study: The Ideal Church.

"Our Purpose for the New Year."

Mottoes for 1918.

Discussion: How We May Improve the Work and the Meetings of Our Society.

LEADER'S NOTE.—Have the members come prepared to give a description of a church that could be called perfect. Let us form a clear mental picture of what our church and missionary society will be when it has reached God's standard, and with this design of the great Architect before us, we may endeavour to make our society and church all that it should be during 1918. Invite the members to bring in verses setting forth God's ideal for us: (a) our attitude toward those within (John 13:35; Rom. 12:10, etc.), so that the church may be "the gospel in illustration," and (b) our attitude to all who are without Christ. These references may be grouped upon the blackboard according to the characteristics they present. Keep the missionary phase uppermost, as this is a missionary meeting. God looks for a praying church (Luke 18:1), zealous of good works (Titus 2:12, 14), diligent in service (Eccl. 9:10), studious of His Word (2 Tim. 2:15), all its members "apt to teach," instructing others with "meekness" (2 Tim. 2:24, 25). Following the reading, "Our Purpose for the New Year," ask the members to suggest some helpful Scripture mottoes for 1918.

Our Purpose for the New Year

LET us engage seriously in such reflections as these: "If the church is ever stirred up to greater earnestness, it will be through the greater earnestness of its individual members. I am one of these members, and am as much bound to advance in the divine life as any other member. Is it not hypocrisy to lament over the low state of religion in the church, and to desire a revival while I am not deeply concerned about the state of my own religion, and do not seek a revival of that? I will begin with myself. I will wait for no other. I must be more in earnest, and, God helping me, I will be."

The fine purpose of an earnest worker is expressed by this entry in his diary:

Resolved, That I will, the Lord being my helper, think, speak, act, as an individual; for as such I must die, stand before God,

and be condemned or saved forever. I have been waiting for others; I must act as if I were the only one to act, and wait no longer.

This is just the view and the purpose to be taken by us all, as we ask ourselves the question, "If every member were just like me, what kind of church would our church be?"

It is as individuals that we must act for ourselves, and he who acts for himself in this matter will certainly influence others. "Every man acts upon some other man." "Example is influence." The diffusion of the message is like the kindling of a fire, or the lighting of a torch; one original flame may, by contact, communicate itself to a multitude of other points.



Let us reject excuses which our own hearts and luke-warm fellow-members may suggest for self-defence, and be thoroughly convinced that nothing can or will be admitted by God as an apology for a low standard of personal religion. Let us plan to give more time to the study of the Scriptures, to meditation and prayer. Let us, in short, intelligently, resolutely, and unalterably make up our minds to enter upon a new course of personal godliness, so new that past attainments shall seem as if they were nothing.

There is such a thing as starting afresh, forgetting the things that are behind; and so must it be with him who would really be in earnest. When the spirit of hesitation gives place to the spirit of readiness, we shall see greater things accomplished for the cause we love. "Then the work will move forward with solidity and redoubled strength." God has better things in store for us if we will move forward to possess them.

Let us be in earnest in prayer, in faith, in labour, and in hope. Who can tell but that the day of awakening, of blessing, is near? May God help us to be in earnest in delivering His message to those about us during the new year, attempting greater things for Him and expecting greater things from Him.

Church Missionary Programme

Second Week

OPENING EXERCISES.

Season of Short Prayers.

Lesson: The Value of Time.

Plans for Work.

LEADER'S NOTE.—At the close of the reading, review a few points by questioning. A few other specially selected paragraphs from the writings of the Spirit of Prophecy may be introduced, emphasising the shortness of time and the fact that we are on the very borders of the eternal world. These heaven-sent messages lead us to value as priceless every passing day. Try so to plan with your members that all may follow some special line of missionary work, and give a certain amount of time each week to this personal work.

The Value of Time

THE average man who has reached sixty years of age has spent twenty years in sleep, eight to thirteen years in labour, four years in eating, five years in childhood play, five years in school, two years in reading, and about two years in sickness. From nine to fourteen years are unaccounted for, and have earned him no benefits physically, financially, or spiritually. In each day of twenty-four hours the average person is blessed with from three to five hours which can be rightly improved or fooled away. The wise man has said, "To everything there is a season, and a time to every purpose under heaven." Eccl. 3:1. Certainly now, in these closing hours of earth's history and of man's probation, it is time to improve every spare moment in our daily record.

Our time belongs to God. Every moment is His, and we are under the most solemn obligations to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.—*"Christ's Object Lessons," page 342.*

And yet how easy it is to fritter

away our time, ever mindful but never heeding the admonition, "Procrastination is the thief of time."

The admonition comes again, "Seek ye first the kingdom of God," but how few are actually doing this. All the pleasures of the world, all the cares of this life, are summed up as excuses for not doing what the Saviour requires of us to make our calling and election sure.

Home missionary work is a gift from God for the edification of His church. It utilizes this spare time which would otherwise prove man's spiritual downfall. There is scarcely an earnest Christian whose surroundings are not such that home missionary work cannot become a vitalizing force in his life, bringing into it a refreshing of unspeakable peace and happiness. Try, dear readers, to spend two hours each week, exclusive of the Sabbath, in doing home missionary work, and find the blessing that God has in store for you.

The moments now granted to us are few. We are standing upon the very borders of the eternal world. We have no time to lose. Every moment is golden, and altogether too precious to be devoted merely to self-serving. . . . Shall we not strive to use to the very best of our ability the little time that is left us in this life, adding grace to grace, power to power, making it manifest that we have a source of power in the heavens above? . . . Resolve to redeem the time. Seek not your own pleasure. Rouse yourself! Take hold of the work with a new purpose of heart. The Lord will open the way before you. Make every possible effort to work in Christ's lines, in meekness and lowliness, relying upon Him for strength. Understand the work the Lord gives you to do and, trusting in God, you will be enabled to go on from strength to strength, from grace to grace. You will be enabled to work diligently, perseveringly, for your people while the day lasts; for the night cometh in which no man can work. . . . Who will seek God earnestly, and from Him draw strength and grace to be His faithful workers in the missionary field?—*Testimonies for the Church*, Vol. IX, pages 117, 186, 200, 117.

Church Missionary Programme

Third Week

OPENING EXERCISES: Song; Season of Prayer; Minutes; Song.

Lesson; Tract Study—"Elihu on the Sabbath."

Reports of Labour.
Plans for Work.
Closing Song.

LEADER'S NOTE.—This tract should be given out the week before this programme is rendered, and the members come prepared to answer the questions asked. The analysis should be placed on a board before the meeting and attention called to it by the leader. After studying this excellent

tract in the meeting in this way, the members should be encouraged to use it in working with neighbours and friends or in general distribution the coming week.

Tract Study—"Elihu on the Sabbath"

Analysis

1. Introduction

- Object of this tract
- New Testament a witness
- When written

2. New Testament Writers

- Sabbath customs
- Term "Sabbath" applied only to the seventh day

3. Sin

- Its nature
- Law showing its existence
- All commands of equal force

4. The Sabbath

- Seventh day specified in command
- Time of observance appointed
- Miracles of manna designating day
- Fallacy of one-seventh part of time
- Contradictions
- Conclusions

Questions

- What was the writer's design in publishing this tract?
- To what does the New Testament witness?
- When was Matthew's Gospel written?
- When was Mark's Gospel written?
- When was Luke's Gospel written?
- When was John's Gospel written?
- When was the Acts of the Apostles written?
- When were the epistles to the Romans, Corinthians (two), Galatians, Ephesians, Colossians, and Hebrews written?
- When were the epistles to Timothy, Titus, and the Second of Peter written?
- When was the Revelation written? When were John's three epistles written?
- By their manner of expressing themselves regarding the Sabbath, what do these writers show as to their custom with regard to it at that time?
- To what day alone do all of them refer when mentioning the Sabbath?
- What is sin?
- How are we to show what it is?
- By what law was the knowledge of sin before the Saviour's death? Then by what law must it be shown after the resurrection?
- What does the breaking of one command of the decalogue involve?
- How specially does the Lord describe the Sabbath in His command that man observe it?
- Give text showing the hours appointed for its boundaries.
- In what manner did the Lord especially designate the holy Sabbath to His people immediately after their deliverance from Egypt?
- In the face of so many pointed specifications, what do you think of the theory of one-seventh of time?
- Protestants say they know by the law that Catholics sin in bowing to images. With what can we confront Protestants by the same law? Why?

22. Who contradicts the writer of the Acts of the Apostles, and in what particulars?

23. If, then, the seventh day was the Sabbath thirty years after the beginning of the church of Christ, which day is the Sabbath now?

24. What are the Scriptures able to do for us?

25. How would the one-seventh-of-time theory cause confusion in the world?

26. How can you prove that the law existed before Sinai?

27. What orders given by Paul to some of the churches show that he did not regard the first day of the week as holy?

28. What did the Saviour say to His disciples with reference to His commandment?

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

OPENING EXERCISES.
Review of the History of Our Society during 1917.

"The Value of an Ideal."

"My New Year's Resolve." (Use Chart.)

"Looking Forward and Back."

LEADER'S NOTE.—"My New Year's Resolve" is really a remarkable resolution, and contains just about all the elements of Christian perfection. Every Missionary Volunteer should memorize it. Although the wording is not new to us, when diagrammed as suggested, and the phrases explained by notes and illustrations, the subject should prove both interesting and helpful. The study may be given by one person or by a number, as desired. Have the diagram printed in large letters to hang up above the rostrum, or neatly written upon a blackboard. An appropriate poem or special music may be selected by the leader.

The Value of an Ideal

SEE Phil. 3: 13, 14 and Prov. 4: 25, 27.

Character is the greatest thing in the world. "A great name among men is as letters traced in sand; but a spotless character will endure through eternity."

An ideal is a standard of perfection. No one rises above his ideal. On the other hand, one's habitual desires have a moulding influence on his life. "One's resolution is one's prophecy." "Into your hands will be placed the exact results of your own thoughts: you will receive that which you earn; no more, no less. Whatever your present environment may be, you will fall, remain, or rise with your thoughts, your vision, your ideal. You will become as small as your controlling desire; as great as your dominant aspiration."

My New Year's Resolve

RESOLVED, That I will this year endeavour, by God's help,

- To live a

}	Simple, Sincere, and Active	} Christian life;
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- Repelling* promptly every thought of

}	Discontent, Discouragement, Impurity, and Self-seeking;	}
---	--	---
- Cultivating*

}	Cheerfulness, Magnanimity, Charity, and The habit of holy silence;	}
---	---	---
- Exercising*

}	Economy in expenditure, Carefulness in conversation, Diligence in appointed service, Fidelity to every trust, and A childlike trust in God.	}
---	---	---
- I will make an earnest effort*
- To spend some

}	Bible study and Prayer	}	every day and
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- To encourage

}	Some one nearer to Christ	}	at least once a week.
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Simple.—It is very important that young people understand the simplicity of the gospel. A sister of foreign birth in telling how the acceptance of the truth had saved her husband from drink and brought other blessings to their home, exclaimed, "O, things are so different since we decided to mind God!"

Sincere.—Sincerity is honesty of mind, to be without affectation. Most people live a double life, but the genuine Christian is sincere.

Active Christian Life.—A little boy was asked by his Sabbath-school teacher if his father was a Christian. "Y-e-s," said he, "but he doesn't work at it much." The only real, happy, or successful Christian life is the active one. And now as never before the Lord is calling His people to activity. Mrs. E. G. White has said: "The end is near, stealing upon us stealthily, imperceptibly, like the noiseless approach of a thief in the night. May the Lord grant that we shall no longer sleep as do others, but that we shall watch and be sober. The truth is soon to triumph gloriously, and all who now choose to be labourers together with God will triumph with it. The time is short; the night soon cometh, when no man can work. Let those who are rejoicing in the light of present truth, now make haste to impart the truth to others. The Lord is inquiring, 'Whom shall I send?' Those who wish to sacrifice for the truth's sake, are now to respond, 'Here am I; send me.'"

Repelling Thought.—2 Cor. 9:5. As a man "thinketh in his heart, so is he." Prov. 23:7. There is perhaps no more important subject to present to the youth than the mastery of thought. Dwell on the four kinds of thought to be repelled—Discontent. See Isa. 26:3.

Discouragement. See Joshua 1:7. How the nations strive to keep up the confidence of their armies! What courage it ought to give us to know that our cause will win!

Impurity. See Matt. 5:8.

Self-seeking. Jesus lived not for Himself, but to bless others.

Cheerfulness.—1 Thess. 5:16. It is well for young people to understand that cheerfulness is a Christian grace. But cheerfulness is not frivolity.

Magnanimity.—This is defined as "generous in sentiment or conduct toward others; exaltation above envious, cowardly,

vindictive, or selfish motives; large-heartedness." Booker T. Washington said, "I refuse to degrade myself by hating any man."

Charity.—This should be taken in its general sense of love and good will.

Holy Silence.—A young man promised his dying father that he would spend a half hour alone each day. The reasons for this strange request he soon learned, for when alone his thoughts turned to the great questions of conduct, his spiritual life, and God. How important that we learn to listen!

Economy.—Prov. 27:23; John 6:12. "Let the youth who need an education set to work with a determination to obtain it. Do not wait for an opening; make one for yourselves. Take hold in any small way that presents itself. Practice economy. Do not spend your means for the gratification of appetite, or in pleasure seeking."—*"Christ's Object Lessons," page 334.*

Conversation.—Col. 4:6; Eph 4:29. "The grace of Christ is to control the temper and the voice. Its working will be seen in politeness and tender regard shown by brother for brother, in kind, encouraging words."—*"Christ's Object Lessons," page 102.*

Diligence and Fidelity.—Rom. 12:11; Heb. 3:2.

Trust.—

"There is never a day so dreary
But God can make it bright,
And unto the soul that trusts Him
He giveth songs in the night.
There is never a path so hidden
But God will show the way,
If we seek the Spirit's guidance
And patiently watch and pray."

Three Essentials of Christian Living.—The closing three-fold resolution can hardly be overestimated,—Bible study, prayer, and Christian work. Let us encourage every young person to make this vow. What a wonderful change would be wrought if all our Missionary Volunteers would form these three habits!

Looking Forward and Back

WHENEVER the end of the year comes, and New Year's Day is at hand, I feel as if I had two faces, one turned backward to look at the old year and one looking forward into the new. It is a good thing even for boys and girls at this time of year to stop a moment and look both ways.

When we look backward at the old year, our memory begins to work, and we remember many things that happened to us. It is just as if we looked into a mirror, and there saw ourselves as we are to-day, and all the daily events that have made us what we are. We see the long distance that we have come during the three hundred and sixty-five days; we see the dangerous places we avoided, and the hills and valleys we crossed; we see the difficulties into which we fell, and the many delightful times and places that gave us pleasure. It is a

good thing to look back and see what our life has been. I am sure we shall not be entirely pleased with the picture, and that we shall feel sorry it was not better.

As we look forward, I hope you will remember a verse which Paul wrote: "Forgetting the things which are behind [and though Paul tells us to forget, I think he means that we must not brood over them and worry about them, feeling that, since we have done so poorly, it is no use trying to make the future better], and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus." Paul tells us that we are like runners running a race, and that we must press ahead with all eagerness, trying our best to reach the goal. And the goal which God has set before us is a wonderful one. It is likeness to Jesus Christ, our Lord and Saviour. Let us resolve that we will try our best to be more like Him in the new year. Let me give you three New Year resolutions as we look forward to running this race of the Christian. First, be better examples. Let our works and lives express the holy gospel we profess. Second, let us have more readiness for service. Be anxious all the time to lend a hand, forgetting ourselves. And third, be more faithful in service. Let us be good and faithful servants of God.

If we do these things, we shall become more like Jesus every day, and at the end of each year we shall look back with greater satisfaction at the way it has been spent.—*Selected.*

Missionary Volunteer Programme

Second Week

OPENING EXERCISES.

- "The Books of the Bible."
- "How the Bible Got Its Name."
- "A Message from President Wilson."
- "The Bible in the Army."
- Acrostic: "Holy Bible."

LEADER'S NOTE.—In the acrostic, "Holy Bible," let a member go to the black-board and write the letter "H" and repeat the text given in the first line of the acrostic. Another member should then go forward and write the letter "O," repeating the text given in the second line, and so on until the words, "HOLY BIBLE," are written on the board. The stories of the Bible in the army will be an inspiration to those who are planning to read the Bible through. If on the battle-field, in spite of the distractions of war, 48,000 soldiers can find time to read the Bible, cannot we do as well?

How the Bible Got Its Name

THE word "Bible" is not used in the Scriptures. The Greeks called a book *biblos* because the ancient books were written on material made from the byblos, or papyrus reed. Just as we speak of a printed paper as "the paper," so they spoke of a scroll of byblos sheets with writing on them as "the biblos," and a number of them would be *biblia* (plural).

The Books of the Bible

THE books of both the Old and New Testaments have been grouped largely according to what they contain; thus the historical books are together, the poetical books, etc. Some one has said that all the books can be arranged around four words: precept, practice, principle, and prophecy. The groups of both the Old and New Testaments come in this order, as you will see:

Old Testament		New Testament
The Pentateuch	Books of Precept	The Gospels
Historical Books	Books of Practice	The Acts
Poetical Books	Books of Principles	The Epistles
Prophetical Books	Books of Prophecy	The Revelation

A Message from President Wilson

PRESIDENT Wilson, in a letter addressed to the soldiers and sailors of the army and navy of the United States a few months ago, gives a striking testimony of appreciation of the Holy Scriptures. The statement is an impressive one in itself, but doubly so when made by a man in such an important position. He says:

The Bible is the word of life. I beg that you will read it and find this out for yourselves—read, not little snatches here and there, but long passages that will really be the road to the heart of it. You will find it full not only of real men and women, but also of things you have wondered about and been troubled about all your life, as men have been always; and the more you read, the more it will become plain to you what things are worth while and what are not; what things make men happy—loyalty, right dealings, speaking the truth, readiness to give everything for what they think their duty, and, most of all, the wish that they may have the real approval of the Christ, who gave everything for them. . . . When you have read the Bible, you will know that it is the Word of God, because you will have found it the key

to your own heart, your own happiness, and your own duty.

This good advice should be heeded not alone by sailors and soldiers, but by every one who would receive guidance and help for the trials which all face in these days of distress. When many face the danger of sudden death, the divine promises found recorded in the "good old Book" bring comfort and consolation such as no human words can give. And even though our feet are set in pleasant places and our path leads by the still waters, the Word of God should ever be our guide, our chart and compass, for the soul's danger in times of prosperity is as great as in times of tribulation and trial, if not greater. At all times it will be a lamp to our feet and a light to our pathway.

Charles Dickens once wrote to his son who came out to Australia:

I put a New Testament among your books because it is the best book that ever was or will be known in the world, and because it teaches you the best lessons by which any human being, who tries to be faithful and truthful to duty, can possibly be guided.

The Bible in the Army

RECENTLY we have learned of the splendid work of the Pocket Testament League among the English and French soldiers on the battle-field. In twelve months no fewer than forty-eight thousand soldiers have enrolled as members of the league, and of that number twenty-eight thousand have accepted Christ. There are only two rules for membership. One is to carry the League Testament always, and the other is the reading of at least one chapter a day.

"Some of these little books have been riddled with bullets, and on some occasions have saved life by intercepting the shot or shell on its way to a vital portion of the body. Frequently while shrapnel has been bursting overhead, the Testament has been read aloud by a member of the league to his anxious comrades, and its words of counsel and comfort have brought peace and strength amid the inferno raging on every side. It was quite common to see them reading in the huts," Mr. J. Kennedy MacLean has written, "and we used to find them reading as they sat about in the fields. Many told us that before the war such a thing as Bible reading would have seemed impossible of them." In not a few places the canteens (drinking places) have been deserted through the influence of the Pocket Testament League, and countless lives have been turned into new channels.

"A packet of membership cards from one of the large military camps in the west of England arrived not long ago," Mr. MacLean continues. "On the backs of these—the cards of men who had professed acceptance of Christ as Lord and Saviour—the worker in charge of the place had briefly sketched biographical notes. 'This

man was an agnostic,' ran one of these descriptions, 'but through God's Word his doubts were removed, and after receiving a League Testament, he with twenty of his comrades came to my house, and finally decided for the Lord Jesus.'

"Another: 'This man told me there was nothing like gambling to make one happy, but since accepting Christ he says that it's Christ who makes one happy.'

"A third: 'This was a wicked man when he accepted a Testament, but he promised to read it, and was led thereby to Christ.'"

All these incidents bear witness to the wonderful work of grace at present in progress through this instrumentality. The following is portion of a letter written to a friend by a man who has since been killed on the battle-field:

"When you go over to the young men's tent, I want you to remember me to the staff there, and to tell the leader how glad I am that I ever had the opportunity of a quiet talk with him. You know what my life had been up to that time. You know how I had wasted my life and brought degradation to my poor wife and family. But that day changed my world. . . . There are about twenty-three of us left here who signed those Testament cards and marked A. C. (accepted Christ) in the corner, and we are sticking to our pledge. In the lonely hours of the night, when one is skimming his eyes for Turks, it is good to feel one is not alone, and to be conscious of an Unseen Presence brooding over one.

"Last night poor old Dick died, and as he was dying he handed me his Testament and a letter he had received from the Y. M. C. A. leader, and asked me to send them to his mother, and tell her to keep them for his sake. You remember the night he came over to go to bed after he had been with the leader in his tent, and how he knelt down to pray. Yes, and how we hurled at him anything we could lay our hands on. We thought it rare fun night after night, but we too were soon brought under the same influence ourselves, and passed through a like experience. And we are better for it."

The Testaments are eagerly sought after and much valued. With the assistance of the evangelist, the army chaplain, and the private Christian soldier the work is still spreading. And wherever the Word of Life is scattered, it yields results. God Himself promised that it should, and He is ever faithful to His promises.—*Selected.*

The Holy Bible

HEAVEN and earth shall pass away, but My words shall not pass away.

O how love I Thy law! it is my meditation all the day.

Open Thou mine eyes, that I may behold wondrous things out of Thy law.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

Yea, in the way of Thy judgments, O Lord, have we waited for Thee; the desires of our soul is to Thy name, and to the remembrance of Thee.

Blessed are the undefiled in the way, who walk in the law of the Lord.

Blessed are they that keep His testimonies, and that seek Him with the whole heart.

In the beginning was the Word, and the Word was with God, and the Word was God.

And the Word was made flesh, and dwelt among us, full of grace and truth.

Being born again, not of corruptible seed, but of incorruptible, by the Word of God, which liveth and abideth forever.

Lo, I come: in the volume of the book it is written of me, I delight to do Thy will, O my God: yea, Thy law is within my heart.

Every word of God is pure: He is a shield unto them that put their trust in Him.

Missionary Volunteer Programme

Third Week

OPENING EXERCISES.

"Personal Work."

"Won by Personal Effort."

"How Little It Cost."

"A Tract Sent by Post."

Poem: "He Is Counting on You."

Personal Work

THE young people in our denomination should, it seems to me, possess a better Christian experience in regard to personal work. I know that it is hard to approach any one, especially a stranger, and converse with him about his salvation; but I believe we would be greatly blessed if we would more often do so. We may think we are too busy with our other work; but if we will make it a point to lend a helping hand when ever opportunity offers, we shall soon find ourselves extensively engaged in personal work.

When on the tram, or out for a walk, we often meet those who would be glad to hear something of the precious truth for this time. Why is it we persist in not bringing this important subject before the people whom we daily meet? I believe we should feel a greater responsibility for souls, and should improve our spare minutes helping those who do not know God. We enjoy all these blessings, and still we do not seem to want any one else to enjoy them. Why not break this habit, and seek to render to God service in this way? It may be difficult to start, but after the first effort it will become easier.

Personal work is one of the first steps in preparing for service in any phase of Christian work. Perhaps some look forward to the time when they will become missionaries, and go to foreign fields. No missionary was ever fitted to go to a distant field who had not first some missionary training at home; and if we are not able to do missionary work at home, we certainly shall not be able to labour acceptably in the different

parts of the earth, where languages unknown to us are spoken.

Would it not be well at the beginning of each new day to resolve to grant God better service in personal work than we have in the past? While He is so good and merciful to us, we should try to express our appreciation by improving every opportunity for doing personal work in soul winning.—*Selected.*

Won by Personal Effort

AS we were riding along in the train on our way home from a general meeting, I was looking out of the window and grieving that I had done so little in winning souls to Jesus; so I asked the Lord to help me win a soul to Him by personal effort.

Before we reached home, we stopped at a place to look up a location for a tent effort. After spending some time in this endeavour, we returned to the railway station, and I saw a young Salvation Army woman sitting there alone. I spoke to her, and our conversation soon led to the Sabbath question, and she asked me to what church I belonged. As my train came in, and I was about to go, she said, "I wish you could tell me some more. I was just getting interested." I told her that if she desired me to do so I would send her some literature on that subject. She gave me her address, and to my surprise she lived in the same town as I did. I wrote her a letter, and sent her some tracts.

The next week I was again going to the place where I met her. As I sat there waiting for my train, I saw her come in and buy a ticket. Her destination was the same as mine, so I had another opportunity to talk with her. I invited her to have lunch with us. Both times she was expecting to meet the captain, but instead the Lord sent me. The next week she called on me to pray with her. Since then we have moved from that place, and she is now at my home, drinking in the precious truths of God's Word. She is attending our tent meetings and accepts every ray of light. She kept her first Sabbath last week. She has been a most valuable worker in the Salvation Army corps. She expects to enter our periodical work. Surely the Lord helps us to reach souls when we improve the opportunities given. Let us each be more faithful in watching for souls.—*Selected.*

How Little It Cost

A WOMAN bought a copy of "Great Controversy," but failed to be interested in it. After keeping it two years, she sent it to a nephew whom she thought might care for it, as he was interested in religious things. The young man studied the book for about two years, and finally yielded to God, and is now making progress in living the present truth.

A FAMILY residing about six miles from a village where they traded were accidentally thrown in the company of a Methodist family, to whom they gave copies of our papers and tracts. A few subsequent personal visits and other literature served to bring the entire family, in about a year's time, into the light of the last gospel message. The man

was studying for the Methodist ministry at the time he received the truth. How little it cost to win to the truth of God this family!—a few visits, and the distribution of a few papers and tracts.

A COMMERCIAL traveller picked up in the office of his firm a magazine that had been sold there a few months before. He placed it in his bag as he started on a trip, read it on the train, was convinced of the truth it contained, secured more literature, and embraced the whole message. He at once severed his connection with the firm, and devoted himself to the circulation of the literature that had brought such great light to him.

A Tract Sent by Post

I WAS invited to open up a new field of work at a point in central Indiana. I quickly responded to the call because it came from a sister who had very recently begun to keep the Sabbath, wholly from the evidences she had obtained through reading matter. A neighbour of hers had received a tract through the post, but the sender was unknown. He read the tract, and thought it was interesting, but was not wholly moved upon by its contents, so gave it to this lady. She read the tract, and became interested in it. Finding in it an advertisement of the *Signs of the Times*, she subscribed for that paper. It was from the reading of the *Signs* that she was finally led to obey God. Her love for the truth and for her friends and neighbours led her to call for some one to present the message to them. The response to her call resulted in raising up a strong church, the building of a meeting house, and the giving of hundreds of pounds to the cause of the Lord. The work still lives there, and its influence is widening. WILLIAM COVERT.

He Is Counting on You

"He is counting on you!
On a love that will share
In His burden of prayer
For the souls He has bought
With His life-blood, and sought
Through His sorrow and pain
To win "home" yet again.
He is counting on you!
And if you fail Him—
What then?"

"He is counting on you!
O! the wonder and grace
To look Christ in the face
And not be ashamed!
For you gave what He claimed,
And you laid down your all
For His sake—at His call.
He had counted on you,
And you failed not.
What then?"

Missionary Volunteer Programme

Fourth Week

OPENING EXERCISES.

Commencement of the Work among the Indians of Peru. (See "Outline of Mission Fields," pages 167, 171.)

"The Indians of the High Andes."

"A Needy People."

"Establishment of Our Work at Lake Titicaca."

"Opposition from Romish Priests."

Closing Hymn.

The Indians of the High Andes

THE Inca Union Mission was organized in 1914, and embraces territory in the north-west part of South America. Its six and a quarter million people are found in Ecuador, Peru, and Bolivia. We believe it will be of interest to you to learn more about this mission field, for which all the Missionary Volunteers of one of the union conferences in North America are working hard to support native workers and to provide medicine and instruments. Brother F. A. Stahl writes thus of these people living among the high Andes of Peru :

The Indians of these high plateaus are a rough and hardy people, as indeed they must be to stand these high, cold altitudes, two to three miles above the level of the sea. Both winter and summer are cold. The summers are cloudy and wet; the days of winter bright and sunny, while the nights are bitter cold. Very few trees are to be seen, and but a small variety of food can be grown; small potatoes, barley, beans, and a grain called "kinwa," are about all, with no fruits at all. One would hardly expect such a bleak part of the world to be inhabited, but on the contrary these high plateaus are thickly populated, and every available place is cultivated, even to the tops of some mountains. The inhabitants are the remnant of the once proud Incas.

The Indians are divided into two tribes, the Quechwa and Aymara. The former is the larger, and it is said that their language was originally the Inca.

The Indians live in small huts that are roofed with straw, but in some parts the roofs are also of mud, owing to the scarcity of straw. The floors of these huts are earth, not even having a straw mat or skin upon them. On poles running from one wall to the other are hung the few clothes that the Indians own. The bed is made of mud also, and is built into the side of the hut. The walls of the huts are rough and black, and many use the one room to cook in, and in this case the walls are covered with soot.

A Needy People

The Indian has no idea of hygiene. He has had no educational advantages. The fact is, he has been purposely kept in ignorance, as in this state he has best served the interests of the large land owners who look upon the Indian as merely a beast of burden. I asked one of these land owners one time what the population of a certain village was, and he answered thus: "There are fifty persons, and two hundred Indians."

The Indian is conservative and very distrustful, and with good reason, as he has been the most deceived and abused man in all the world. He is industrious, and if given opportunity is quick to learn any trade, but the vast majority are farmers, shepherds, and labourers on the large estates, land that originally belonged to the Indians themselves.

They are full of superstition, and are encouraged to be so. For example, a priest will suddenly announce that the image of some departed saint has appeared itself on some mountain top, or at the turn of some road. He will go with the Indians to the

place, and sure enough there the image is in plain sight, but the priest does not tell the people that he placed it there. Then he makes up a story of why that image should appear at that place, and tells them that the place must be holy, and that a cross or a temple ought to be built on that very spot. He then collects money, much of which the priest uses for other purposes.

The Indians are encouraged to use alcohol and coca, the priests being foremost in this. The dreadful effects of these poisons are seen everywhere. The coca robs the Indian of his intelligence, and the alcohol robs him of the last vestige of manhood. All he knows about religion are the fast days, which the priests announce very often. At these times the Indians flock to the villages, entering the image-laden buildings called churches. They first kiss the floor, then kneel for half an hour to an hour looking at the lighted candles, pay their fees, and go forth—to be better men?—No, to get drunk and to continue their dancing, howling, cursing, and fighting for the remainder of the period.

This has gone on for many years, until six years ago, when our mission was established in the centre of these high plains, on the shores of Lake Titicaca.

Establishment of our Work at Lake Titicaca

When we arrived here we found a needy field. We found the sick and the dying, and everywhere the need of the Saviour. The sick were treated, the people prayed with and taught about the pure, loving Jesus. Day after day this went on, and soon Indians from distant places sent in calls for help. When we responded to these calls, we found the people waiting with their sick. No time would be lost. Every one would be put to work doing something. Wounds had to be washed, treatments given, medicine dispensed, and directions given how to care for the sick. After the sick had been cared for, a meeting would be held. All were eager to hear and be taught God's Word. Then the people were invited to attend the Sabbath meetings. And thus was the work built up. Some days several companies of this kind are visited.

The Sabbath attendance has increased from fifty to over six hundred. At the first baptism there were eighteen candidates; the second, forty; the third, seventy. Now, by the blessing of the Lord, there are nearly four hundred members at this one place. There are now two other stations, and churches have been organized at these other places. We now have two large church buildings, and each of these places has an organ. The Indians are very happy because of these, and no matter how it storms the meetings go on just the same.

The Indian of yesterday, silent, sullen, untrustworthy, is becoming the clean, helpful, faithful, and educated citizen of to-day who is to give a new future to his country. The change is due to the evangelical mission schools that are teaching him to trust in God and do his duty.

The president of the National Temperance Society visited our mission station at Plateria not long ago. He saw the thousands of Indians under our influence, the hundreds of children in our schools. He saw the clean, happy faces, the clean clothes, the faithful actions of our members, and said to me, "I tell you, my friend, you ought to have twenty missions like Plateria in the mountains of Peru." And we ought.

Opposition from Romish Priests

When the work first began among the Indians, the priests only joked and laughed, calling us "evangelists with horns." But it was not long before the large quantities of food stuffs that the Indians used to bring them as presents fell off. The Sunday mass was not so well attended. There were not so many dead to be chanted over, each at a cost of thirty shillings. In many ways the receipts fell off. Then the priests became very angry at the missionaries, and scolded the people who still attended Sunday mass for visiting the mission. This only resulted in more coming to the Sabbath meetings of the missionaries who did not scold.

They notified the bishop to come out and curse the work and us. He came out the whole twenty-one miles on his horse. Over two hundred persons came with him. He was dressed in purple, and the people who were with him looked up to him almost as if he were a god. As he arrived, he drew himself up and said some terrible things, and all the people that were with him expected that the mission buildings would collapse at once. They expected that the missionaries would be found cold in death soon. But no, instead of the mission buildings collapsing, they were soon after added to, and the missionaries looked better than ever.

But something did happen soon after that neither the people nor the bishop expected, that frightened them. The Bishop died and five others who were with him at the time of his cursing. Two of the five were the priests nearest the mission. Did the people notice this? Yes, indeed.

There was no religious liberty in those days in Peru. When we would go to the authorities for help, some would treat us very roughly, and tell us that they would enforce the law against us. But now there is religious freedom. The priests still try in many ways to hinder the work. They accuse us before the authorities, and then again they try to get the Indians to kill us, telling them that it does not rain because of this work, and when it rains too much, it is because of us.

But in the midst of all this the work is prospering. Our enemies have left the village nearest us, where the most persecution came from. Other mission stations have been planted, and these in very important centres.

More men and means are needed to push the work. Money is needed to put our Indian brethren to work. They are willing; many have already left their farms and are ready to go out. God has impressed their hearts, and they do splendid work. How many times our hearts have been cheered because our faithful brethren and sisters in the homeland have come nobly forward with their means. How many times we have been strengthened by receiving this word from them, "We are praying for you."

A few more strong efforts, perseverance in prayer, generosity in giving, and all will be warned, and Jesus will come to take us home with Him. May God bless His people so that they will be strong to finish the work.

"We have heard a joyful sound,
Jesus saves, Jesus saves,
Spread the gladness all around,
Jesus saves, Jesus saves."

Sabbath-School Missionary Exercises

(January 5)

Eastern Polynesian Mission

OUR offerings for this quarter are to be devoted to the work in Eastern Polynesia. As is indicated by its name this mission field consists of the south sea islands lying in the eastern part of the Pacific Ocean. The fields in this division in which we are now operating missions are the Society Group, the Cook Group, and Pitcairn Island. Plans are also in hand for opening work in Mangareva of the Paumotu Group.

On October 7 Pastor Lyndon, the superintendent of this mission field, wrote:

"We have just closed our annual meeting. This is by far the best meeting we have held out here. By the preaching of the Word hearts were touched, and some who had wandered in sin turned again to the Lord.

"Definite plans were laid at this meeting to build a school-house at Rarotonga (in the Cook Group) for the training of native workers and evangelists. It was decided that Pastor Sterling take charge of this new enterprise. It is hoped by this means to meet a great need in the field. Native workers must be raised up by the providence of God and trained for service in our school, to work under the direction of European leaders. We hope also to supply some trained helpers for the great fields to the west of us, over which Pastor Jones is superintendent.

"The Union Conference is supplying us with a printing press and outfit so we can do the printing of our own two native papers at Rarotonga. We have a printer in the field in Brother W. R. Howse, and we are arranging for his transfer to Rarotonga to look after the interests of the printing work.

"As soon as possible we are planning to enter the Austral Group to the south of us and the Marquesas to the north. We realize that now is the opportune time to strike out into new places, and we are confident that the Lord will raise up suitable help to press forward the work at this time.

"The Lord is blessing our work here at headquarters in Tahiti. We have had many opportunities of late to present the truth to interested people. Pori, our native worker, finds the places, and after he has an interest calls on me, and so we work together. To-night he has arranged for me to speak on a large schooner in the harbour from Rurutu Island, four hundred miles away. Several have been brought into the truth lately through these means."

(January 12)

Entrance of the Gospel into Rarotonga

IN the year 1823, John Williams visited the island of Rarotonga. Finding that the people were very hostile and unwilling to receive him he decided that they must wait and visit this island some other time when the people were more friendly. Papeiha (Pa-pay-ee-ha), one of his converts from the island of Raiatea, begged him to let him stay on Rarotonga, and this request was granted.

Papeiha had not been among them very long when he was surprised one day to see

one of the priests coming to him leading his ten-year-old boy.

"Take care of my boy," said the priest, "I am going to burn my god, and I do not want my god's anger to hurt the boy. Ask your God to protect him." So the priest went home.

Next morning quite early, before the heat of the sun was great, Papeiha looked out and saw the priest tottering along with bent and aching shoulders. On his back was his cumbersome wooden god. Behind the priest came a furious crowd, waving their arms and crying out:

"Madman, madman, the god will kill you."

"You may shout," answered the priest, "but you will not change me. I am going to worship Jehovah, the God of Papeiha." And with that he threw down the god at the feet of the teachers. One of them ran and brought a saw, and first cut off its head and then sawed it into logs. Some of the Rarotongans rushed away in dread. Others—even some of the newly converted Christians—hid in the bush and peered through the leaves to see what would happen. Papeiha lit a fire; the logs were thrown on; the first Rarotongan idol was burned.

The watching awe-struck people watched to see the teachers fall dead, but nothing happened. The islanders then began to wonder whether, after all, the God of Papeiha was not the true God. Within a year they had got together hundreds of their wooden idols, and had burned them in enormous bonfires which flamed on the beach and lighted up the dark background of trees. Those bonfires could be seen far out across the Pacific Ocean, like a beacon light.

To-day the flames of love which Papeiha bravely lighted, through perils by water and club and cannibal feast, have shone right across the ocean, and some of the grandchildren of those very Rarotongans who were cannibals when Papeiha went there, are to-day preaching the love of God in other islands of the Pacific.

(January 19)

A Call for Help

TWO or three years ago when a company of natives from Bukabuka were here on Rarotonga, we made it our business to become acquainted with some of them and to hold Sabbath meetings with them. They were pleased with the Sabbath meetings, because the seventh day was still the recognized Sabbath on the island from which they came.

In the meantime the representatives of the London Missionary Society had induced the inhabitants of Bukabuka to accept the Sunday rest day, and upon the return of some of those whom we knew here at Rarotonga to their native island they found a new rest day being observed. Upon my return from Mauke to Rarotonga a few days ago, I found the following letter from one of them awaiting me:

To you, my dear Pastor,

Greetings,

I herewith make a short request to you; please do not refuse. I desire that

you come at once to us at Bukabuka. If you have work on hand at Rarotonga, leave it, for our need is urgent. There is a harvest here, but no one to gather it. The people of this island have divided since the change of the Sabbath. Those holding with me desire some one to be sent to lead them. We are being made fun of by the other party because we have no leader. We desire to be baptized. Please come soon and bring Tonga with you. Do not send any more *Tuatua Mou* to Periki and Matapi, for they belong to the Sunday church and have become enemies of ours.

Your friend,
Noah.

The island of Bukabuka has a population of about five hundred who need the light of truth. Could they have help now, no doubt many would unite with God's commandment-keeping people.

GEO. L. STERLING.

[A worker has now been appointed to labour on Bukabuka, in response to this urgent plea.]

(January 26)

Laying Up Treasure in Heaven

WHERE the treasure is, there the heart will be. In every effort to benefit others, we benefit ourselves. He who gives money or time for spreading the gospel enlists his own interests and prayers for the work, and for the souls to be reached through it; his affections go out to others, and he is stimulated to greater devotion to God, that he may be enabled to do them the greatest good.

And at the final day, when the wealth of earth shall perish, he who has laid up treasure in heaven will behold that which his life has gained. If we have given heed to the words of Christ, then, as we gather around the great white throne, we shall see souls who have been saved through our agency, and shall know that one has saved others, and these still others,—a large company brought into the haven of rest as the result of our labours, there to lay their crowns at Jesus' feet, and praise Him through the ceaseless ages of eternity. With what joy will the worker for Christ behold these redeemed ones, who share the glory of the Redeemer! How precious will heaven be to those who have been faithful in the work of saving souls!

"If ye then be risen with Christ, seek those things which are above where Christ sitteth on the right hand of God."

MRS. E. G. WHITE.

Foreign Mission Day

(January 12)

Performing the Impossible

1. It is in performing things humanly impossible that God always manifests His omnipotence. Isa. 41: 18-20.

2. He sent Noah to preach for 120 years the coming of a deluge which men declared impossible. Gen. 6: 3, 13, 18. Compare 2 Pet. 2: 5.

3. He chose Abraham ("one as good

as dead") to be the progenitor of the Messiah, Rom. 4:13, 18-20.

4. He led Israel to the Red Sea and opened the waters before them, when they and the Egyptians thought deliverance impossible. Ex. 14:13-15, 21, 22.

5. To inspire faith in His omnipotence He asks, "Is there anything too hard for Me?" Jer. 32:27.

6. Because the Lord performs human impossibilities, without faith we cannot please Him. Heb. 11:6.

7. Our Saviour in the great commission, laid upon the infant church a task which was impossible from the human standpoint. Matt. 28:19.

8. Faith makes all things possible. Mark 9:23.

9. Men to-day scoff at the message of final judgment, and deny the story of the deluge. 2 Pet. 3:3-7.

10. But our Saviour plainly states that His commission will be fulfilled. Matt. 24:14.

11. For our encouragement, John was given a vision of the work completed and its results. Rev. 7:9.

Lost His Home and Business, but Found His Saviour

DOI SAN was a Japanese shopkeeper in the city of Kagoshima, Japan. He and his wife lived in the rear of the shop, and when we pitched our tent and began meetings, he could hear the Bible studies and sermons while going about his business. He soon wanted to see as well as hear, and ventured into the tent, bringing his wife with him. His wife did not seem much impressed, but Doi San became deeply interested, and came as often as possible.

At the close of the meetings he purchased a Bible, and the studies were continued at his shop and home as time could be found, until he was convinced that the Bible was the Word of God, and that it was his duty to be a Christian. His wife opposed and ridiculed him, and placed every obstacle that she could invent in his way. There were some months of struggle before he could decide to take a stand against the wishes of his wife and friends. His shop had been open every day year in and year out, and he had only just managed to make a living. How could he live with the loss of one whole day each week?

The time came when he could no longer refuse to do what he knew to be right and his duty, so he closed his shop when the Sabbath came, and told his wife what he was going to do. She was very angry, and after he had gone to the little meeting in another part of the city, she opened the shop again, and he found the business going on as usual when he returned home. This continued for some time, his wife being determined to compel him to give up and carry on his work as before. But he soon made it plain to her that he would neither give up, nor allow her to open his shop on the Sabbath. She therefore left him and went home to her relatives.

Then his friends and her relatives attempted to get him to give up, and send for his wife. He stood firm, and declared that he would not forsake his new found Lord; but would receive his wife if she would permit him to exercise his rights of conscience. This she was not willing to

do. Then his friends began to desert him. When the people found that the reason his shop was closed every week was because he was a Christian, they would not trade or associate with him. The result was he lost his shop.

But although he has lost his friends, his shop, and his wife, he is happy that he has found One who is even more to him than all these. He is now canvassing, taking the papers and tracts containing the truth he has so learned to love from house to house. The Lord is blessing him, and he is very happy that he has been found worthy to suffer a little, and to sacrifice something for the Lord, and to have a small part in His work. T. KAJYAMA.

Starting a New Mission Station in the Andes

NOT long ago Brother and Sister Ellis Howard went to South America to join the force of workers in the Indian Mission around Lake Titicaca. After staying for a time at Plateria, the headquarters of the mission, Brother and Sister Howard went on to open up a new station at Moho, around the lake shore.

In a letter to her mother who resides in Washington, Sister Howard has spoken of some of the experiences coming to the mission housewife in the effort to get started in new quarters, high above the tree line, and above the line of most vegetation.

We give below extracts from this letter as supplied to us by the General Conference. We trust that these will not only be of general interest to our readers, but that they will enable us also to gain a more intelligent idea of the conditions under which some of our brave missionaries are labouring. We hear much of the difficulties encountered by workers in the tropics; from this letter we shall learn something of the hardships and difficulties of life at the highest mission station in the world. Sister Howard writes as follows:

"Here we cannot get milk, and consequently no butter. There are no garden vegetables to be had now, and it gets rather hard to know what to cook. There are small potatoes sometimes; but this year is bad, they say. Once or twice some one exchanges medicine for a strange vegetable that looks to be a sort of cross between a lobster and cactus; they are very sweet if you let them sunburn a few days before cooking.

"We have left our temporary quarters in the fuel shed at last, and moved into the first room of our new house; but the dirt floor, here, has been just as dirty and deep as in the other place. Having made allowance for windows it has been even colder. But we had roofing enough for this one room, so we knew it was safer, as the folks cannot burn it down. It seems good to have the prospect of a house; but it does go slow. The walls have been up for weeks, and the remaining work is nothing the Indians can do. It could have been done by now if we only had the money and materials. It is hard to study in such cold and unsettled conditions, or do justice to the work, and for the lack of money have not been able to start the other buildings. June 15, we took the boat over to Puno. We scoured the town and raked up all the alcohol boxes we could, knocked them to pieces, and

shipped them over for flooring. Water is scarce and hard to bring as yet. It is the windy and cold season now, and the winds sweep down on us from all corners, and, without a ceiling, are hard to keep out. But we got in Puno some of the same kind of cloth they use for ceiling in Plateria, and I have finally got enough narrow strips sewed together to cover the kitchen.

"This will give you just some of the detailed facts behind the scenes. If it were not for the bigger things, and the people taking hold of the truth, we most surely would not choose this place for a home from any standpoint,—whether health, or neighbours, or comforts. Yet if it were not for so many enemies, and if it were not quite so high up, life here would be delightful. The moonlight outside, just now is almost bewitching. It seems as though in North America you can hardly imagine what real moonlight is, such as we have here above the clouds.

"You say you hope we will be at a lower altitude in our new field. We would like to hope it, too. But the facts are, we are 14,000 feet high; 1,500 feet higher than at Puno. A few hundred feet at this height make a difference, too. It is much harder to get breath, and also harder to get things to eat. Less grows than around Plateria. There is no other station at so high an altitude.

"Please do not fail to express our best thanks and hearty appreciation to the Sabbath-school for those picture rolls. They are having part in a good work up here, and may count for a share in the profits, as these Indians get hold of the truth and the Bible stories. We can use any kind of pictures that you see going to waste or lying unused. We do need a small mission organ, for the church, one that can be carried back and forth.

"By the way, I should mention that occasionally the Indians bring up oranges from the valley and sell them quite cheaply. So that is one treat we have; but we have to wait till they bring them. There is no market to go to here."

Post Script six days later:

"This letter has not been mailed yet, and certainly looks as if it had been through the wars—as it nearly has. I have had to open it and use another envelope. Hope it goes this time. In Puno now, ready to ride back. Rode here on horseback in fifty-two hours. Had trouble at the station and were not allowed to send telegram or messenger, and there was no boat in time, so we came by horse. Brethren Stahl and Howell expect to go back with us, but have not come yet. Have the folks especially pray for us and Moho."

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