

The Missionary Leader

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Home Missions Department

Motto: "My meat is to do the will of Him that sent Me, and to finish His work." John 4:34.

Church Missionary Programme

First Week

OPENING EXERCISES.
Study: "The Missionary Plan."

LEADER'S NOTE.—Emphasize the fact that God's missionary plan is based upon man's extremity. God's plans are based on love and giving. God gave freely and withheld nothing and this love reaches out after sinners whom He desires to save from their sins. Immediately there comes to the one who has tasted of salvation the privilege of linking up with God in the plan of salvation. This is a great opportunity for the children of men and in order that we might be equal to the work God has promised us His power. Essentially the Holy Ghost is given for witnessing.

The Missionary Plan

1. WHAT brought God's plan of salvation into existence? Isa. 59:16.
2. On what two principles is the missionary idea based? John 3:16.
3. In what spirit did God give? Rom. 8:32.
4. With how great a love did Christ love us? Jer. 31:3.
5. To what end does this love work? Matt. 1:21.
6. Can man save himself? Jer. 13:23.
7. When saved what commission do we get? Matt. 28:19.
8. Who are partners with Christ in this plan? *Answer.*—Angels, Heb. 1:14; men, Isa. 43:10.
9. What has been promised to us? Acts 1:8, first part.
10. For what then is the Holy Spirit given? Acts 1:8, second part.—For witnessing.

Church Missionary Programme

Second Week

OPENING EXERCISES.
Study: The Missionary.

LEADER'S NOTE.—The world is to be saved by the efforts of men used and blessed of God. Therefore God's people are called the salt of the earth. The disciples were simple, honest men in their associations with Christ, but they failed to realize at first the nature of their work. The story in Luke 5, which is outlined to be studied, shows certain principles which

govern our surrender to the service of God.

1. We make room for Christ in our every day life.
2. We must make our lives the pulpit from which He can preach to the multitude.
3. Christ comes into touch with us to make us workers.
4. We always succeed when under His control.
5. We must try in the place we have tried before and realize that His presence can change circumstances or defeat to victory.

The Missionary

1. WHAT is the believer called by Christ? Matt. 5:13. In Luke 5:1-11 there is a story illustrating what Christ meant when He spoke of His people as the salt of the earth.
2. In this narrative what were the people longing for? Luke 5:1.
3. What did Christ find at His disposal? Verse 3.
4. Who was Simon? *Answer.*—A disciple.

NOTE.—Christ only steps aboard the ship of a disciple. To the disciples the fishing life was an every day life. Christ then associates Himself with the ordinary every day life we live that through us He may reach the multitude.

5. Did Christ only talk? Verse 4.
6. How did the disciples respond? Verse 5.
7. What followed when the Saviour's wishes had been met? Verse 6.
8. How many hands helped to land the haul? Verse 7.
9. What did all the disciples think of this? Verse 9.
10. What did Jesus say He would make of His disciples? Verse 10.

NOTE.—With Christ aboard they succeeded, and He promised to be with them to help them succeed in the same way if they would help humanity.

Church Missionary Programme

Third Week

OPENING EXERCISES.
Study: "The Missionary's Qualifications."

LEADER'S NOTE.—There are certain qualifications that we must have before engaging in God's service. These are not profession or talents or other things the world counts necessary, but love in our hearts for fallen humanity. We must realize, too, that we are no more worthy of God's love than any, but His love toward us in revealing us His truth should make us sense our responsibility to

others. Ours like Paul's testimony should be a happy one and we should plan to see that our hands are never slack. The Lord has promised us power if we faint and therefore we should lean on Him.

The Missionary's Qualifications

1. WHAT should constrain us in work for God? 2 Cor. 5:14.
2. What begets this love? *Answer.*—A burden for souls.
3. Are we any more worthy than the worst of sinners to be privileged with a knowledge of God? 1 Tim. 1:15.
4. What must we couple with faith? James 2:20.
5. What does love do? 1 John 4:18.
6. In what spirit did Paul testify of Christ? Acts 26:2.
7. What should we be to all men? 1 Cor. 9:22.
8. What does the Lord say His peoples' hands should not be? Zeph. 3:16.
9. What must we guard against in our work for God? 2 Thess. 3:13.
10. What is the end of our toil if we faint not? Gal. 6:9.

Church Missionary Programme

Fourth Week

OPENING EXERCISES.
Study: Lines of Missionary Work.

LEADER'S NOTE.—Under God's direction the work has grown so that in its many lines of labour there is room for all. God has given to every man his gift, and we are enjoined to develop and use this gift in the Master's service. Note how the Book of Acts shows the various lines of work carried by the apostolic church.

Lines of Missionary Work

1. WHAT has Christ given to every believer? Mark 13:34.
2. What have we to make us equal to our work? 1 Cor. 7:7.
3. What did Paul tell Timothy to do with his gift? 2 Tim. 1:6.
4. There was preaching. Acts 2:4.
5. There was house-to-house work. Acts 2:46.
6. Care was given to the widows. Acts 6:1-3.
7. Dorcas immortalized her work. Acts 9:39.
8. The early believers met in prayer bands. Acts 12:12.
9. Paul wrote his letters—this was correspondence work.
10. The disciples healed the sick—this was medical work. Acts 5:15.
11. The lay people gave interested ones Bible readings. Acts 18:26.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

A Wonderful Talent

OPENING EXERCISES.

Responsive Scripture Reading: James 3: 1-13.
Talk: "A Wonderful Talent."
"Tear It Up!"
"Speak Carefully."
"Unforgotten Words."

LEADER'S NOTE.—In the talk on "A Wonderful Talent" use "Christ's Object Lessons," pages 336-339, and also a few texts that are right to the point, such as Matt. 12: 36, 37; Eccl. 5: 2; Josh. 3: 2. Emphasize the thought that slang words and useless expressions in our speech are included in "idle words." Let all feel the importance of this subject, and study the best methods of presenting this programme in the most effective way. Hymn 581 (Christ in Song) might be rendered as a duet or quartette with telling effect.

"Tear It Up!"

THERE is enough wisdom in this little story to occupy us for a week. Indeed, most of us would do well to remember its lesson all our lives.

Secretary Stanton was once greatly vexed because an army officer had refused to understand an order, or at all events had not obeyed it.

"I believe I'll sit down," said Stanton, "and give that man a piece of my mind."

"Do so," said Lincoln, "write it now, while you have it on your mind. Make it sharp; cut him all up."

Stanton did not need a second invitation. It was a crushing letter, and he read it to the President.

"That's right," said Lincoln; "that's a good one."

"Whom can I send it by?" mused the secretary.

"Send it!" replied Lincoln. Send it! Why, don't send it at all. Tear it up. You have freed your mind on the subject, and that is all that is necessary. Tear it up. You never want to send such letters; I never do."

Speak Carefully

Matt. 12: 36, 37.

Why should we speak a word unkind
Of any human soul?

Why should we seek to find his faults,
Our own without control?

We know not what the motive is
That prompts another's deeds,
We cannot read the inmost heart,
And know of all its needs.

"Judge not," says God, "that no one
take

'Gainst you the judgment-seat;"
The great day hasteth on apace
When each the test must meet.

Then "by thy words thou shalt," He
says,
"Be justified;" aye, more:

"By thy words thou shalt be con-
demned"—
O solemn time in store!

Guard well thy thoughts, for thoughts
find words
Of hatred or of love;
And every one is written down
Within the books above.

What is thy record, youthful friend?
Are idle thoughts expressed?
Are precious moments wasted oft
In some poor, foolish jest?

"O set a watch before my mouth."
Let this prayer with thee 'bide,
That "by thy words," when comes the
test,
Thou may'st "be justified."
MRS. M. A. LOPER.

Unforgotten Words

A GREAT many years ago I knew a lady who had been sick for two years, as you have seen many a one, all the while slowly dying with consumption. She had one child—a little boy named Henry. One afternoon I was sitting by her side, and it seemed as if she would cough her life away. Her little boy stood by the post of the bed, his blue eyes filled with tears to see her suffer so. By and by the terrible cough ceased. Henry came and put his arms around his mother's neck, nestled his head in his mother's bosom, and said, "Mother, I do love you; I wish you wasn't sick."

An hour later the same loving, blue-eyed boy came in all aglow, stamping the snow off his feet. "Oh mother, may I go skating? It is so nice! Ed. and Charley are going."

"Henry," feebly said the mother, "the ice is not hard enough yet."

"But mother," very pettishly said the boy, "you are sick all the time. How do you know?"

"My child, you must obey me," gently said his mother.

"It is too bad," angrily sobbed the boy, who an hour ago had so loved his mother.

"I would not like to have my little boy go," said his mother, looking sadly at the little boy's face all covered with frowns, "you said you loved me—be good."

"No, I don't love you now, mother," said the boy, going out and slamming the door.

Again that dreadful coughing came upon her, and we thought no more of the boy. After the coughing had begun, I noticed tears falling upon her pillow, but she sank from exhaustion into a light sleep. In a little while muffled steps of men's feet were heard coming into the house as if carrying something, and they were carrying the almost lifeless body of Henry. Angrily had he left his mother and gone to skate, disobeying her; and then having broken through the ice, he sank under the water, and now, saved by great effort, was brought home barely alive to his sick mother. I closed the doors, feeling the more danger of her life than the child's, and coming softly in, drew back the curtains from the bed. She spoke, "I heard them. It is Henry. O, I knew he went! Is he dead?" But she never seemed to hear the answer I gave her. She began coughing and strangled to death. The poor mother—the boy's disobedience killed her. After two hours I sought the boy's room.

"O, I wish I had not told mother I did not love her! To-morrow I will tell her I do," said the child, sobbing painfully.

My heart ached, for to-morrow I knew we must tell him she was dead. We did not tell him until he came into the room, crying, "Mother, I do love you."

O may I never see agony like that child's as the lips he kissed gave back no kiss, as the hands he took fell lifeless from his hand, instead of shaking his hand as it always had, and the boy knew she was dead!

"Mother, I do love you now," all the day he sobbed and cried, "O mother, mother, forgive me." Then he would not leave his mother. "Speak to me, mother," but she could never speak again, and the last words she heard him say were, "Mother, I don't love you now."

That boy's whole life was changed. Sober and sad he was ever after. He is now a gray-haired old man, with one sorrow over his one act of disobedience, one wrong word embittering all his life, with those words ever ringing in his ears, "Mother, I don't love you now."

Will the little ones who read this remember, if they disobey their mother, if they are cross and naughty, they say, every single time they do so, to a tender mother's heart by their actions, if not in words of Henry, "I don't love you now, mother."

Missionary Volunteer Programme

Second Week

A Christian Grace

OPENING EXERCISES.

Bible Study: Be Kind.

"The Legend of the Two Sacks."

"Personal—A Question."

"Solomon's 'System' of Self-Defence."

"Courtesy an Essential Part of Christianity."

Talk: Consideration for Others.

LEADER'S NOTE.—The subject of kindness is one that we would do well to study more than we do. Too many of us in the busy rush of life are tempted to forget the little kindnesses that go so far toward making others happy. Some very helpful thoughts on "Consideration for Others" may be found in "Ministry of Healing," pages 493-496.

Be Kind

WHAT is Paul's admonition to us? Eph 4: 32.

How does God treat those who are evil? Luke 6: 35.

What is one of the characteristics of our God? Joel 2: 13.

How is His kindness shown toward us? Eph. 2: 7.

What virtue does Peter place next to love? 2 Pet. 1: 5-7.

What precious promise does God give us? Isa. 54: 8.

The Legend of the Two Sacks

AN ancient legend describes an old man travelling from place to place with a sack hanging in front of him and another behind his back. In the one behind him

he tossed all the kind deeds of his friends, which were soon quite hidden from view and forgotten. In the one hanging around his neck, under his chin, he threw all the sins which his acquaintances committed, and these he was in the habit of turning over and looking at as he walked along day by day, which naturally hindered his course.

One day, to his surprise, he met a man coming slowly along, also wearing two sacks. "What have you there?" asked the old man.

"Why my good deeds," replied Number Two. "I keep all these before me, and take them out and air them frequently."

"What is in the other big sack?" asked the first traveller. "It seems weighty."

"Merely my little mistakes. I always keep them in the sack hanging over my back."

Presently the two travellers were joined by a third, who, strange to say, also carried two sacks,—one under his chin, and one on his back.

"Let us see the contents of your sacks," exclaimed the first two travellers.

"With all my heart," quoth the stranger. "For I have a goodly assortment, and I like to show them. This sack," said he, pointing to the one under his chin, "is full of good deeds of others."

"Your sacks look full. They must be very heavy," observed the old man.

"There you are mistaken," replied the stranger; "they are big but not heavy. The weight is only such as sails are to a ship. Far from being a burden, it helps me onward."

"Well your sack behind you can be of little use," said Number Two, "for it appears to be empty, and I see that it has a great hole in the bottom of it."

"I did that on purpose," said the stranger; "for all the evil I hear of people I put in there, and it falls through and is lost. So you see, I have no weight to draw me backwards."

Personal—A Question

Were the whole world as good as you—
not an atom better—
Were it just as pure and true,
Just as pure and true as you,
Just as strong in faith and works,
Just as free from crafty quirks,
All extortion, all deceit,
Schemes its neighbours to defeat,
Schemes its neighbours to defraud—
Would this world be better?

If this whole world followed you—
followed to the letter—
Would it be a nobler world,
All deceit and falsehood hurled
From it altogether,
Malice, selfishness, and lust
Banished from beneath the crust
Covering human hearts from view—
Tell me, if it followed you,
Would the world be better?

Solomon's "System" of Self-Defence

"HAVE you ever studied the art of self-defence?" said a young fellow to a man of magnificent physique and noble bearing. The elder man looked at the questioner with a quiet smile,

and then answered thoughtfully: "Yes, I have studied and practised it." "Ah!" said the other eagerly. "Whose system did you adopt?" "Solomon's," was the reply. Somewhat abashed, the youth stammered out: "Solomon's! what is the special point of his system of training?" "Briefly this," replied the other: "A soft answer turneth away wrath." For the moment the young man felt an inclination to laugh, and looked at his friend anxiously to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth as his muscular companion added, with a silent emphasis: "Try it."

Courtesy an Essential Part of Christianity

THE value of courtesy is too little appreciated. Many who are kind at heart lack kindness of manner. Many who command respect by their sincerity and uprightness are sadly deficient in geniality. This lack mars their own happiness, and detracts from their service to others. Many of life's sweetest and most helpful experiences are, often for mere want of thought, sacrificed by the discourteous. . . .

The essence of true politeness is consideration for others. The essential, enduring education is that which broadens the sympathies and encourages universal kindness. That so-called culture which does not make a youth deferential towards his parents, appreciative of their excellencies, forbearing towards their defects and helpful to their necessities; which does not make him considerate and tender, generous and helpful, toward the young, the old, and the unfortunate, and courteous toward all, is a failure.

Real refinement of thought and manner is learned in the school of the divine Teacher. . . .

His love pervading the heart gives to the character those refining touches that fashion it in the semblance of his own. This education imparts a heaven-born dignity and sense of propriety. It gives a sweetness of disposition and a gentleness of manner. . . .

The Bible enjoins courtesy, and it presents many illustrations of the unselfish spirit, the gentle grace, the winsome temper, that characterise true politeness. These are reflections of the character of Christ.

MRS. E. G. WHITE.

Missionary Volunteer Programme

Third Week

The Reformation

OPENING EXERCISES.

"How the Reformation Commenced."

Recitation: "Luther."

"The Morning Star of the Reformation."

"The Hero of the Reformation."

"Martin Luther's Letter to His Little Son."

"How a Reformation Works."

LEADER'S NOTE.—The programme for this week should greatly help those who are studying "Great Controversy" in the Reading Course. A talk on "How the Reformation Commenced" should show the influence of the Waldenses in circulating the Bible. Chapter four of "Great Controversy" and chapter two of "History of the Waldenses" will be found helpful in preparing this talk. "The Morning Star of the Reformation" should form the subject for another talk on the "Life of John Wycliffe." The life of Luther could also be taken up as a talk under the title of the "Hero of the Reformation." Much will be found on the lives of these two men in "Great Controversy" and also in the book "Two Noble Lives." Hymn 681 (Christ in Song) written by Luther could be used in connection with this programme to show the spirit that was in the hearts of the great reformers. "Martin Luther's Letter to His Little Son" shows that although he had such great struggles with the outside world, yet he loved his children and always thought of them.

Martin Luther's Letter to His Little Son

(In the Year 1530)

GRACE and peace in Christ my dear little son.

I see with pleasure that thou earnest well and prayest diligently. Do so, my son, and continue. When I come home I will bring thee a pretty fairing.

I know a pretty, merry garden wherein there are many children. They have little golden coats, and they gather beautiful apples under the trees, and pears, cherries, plums, and wheat-plums; they sing and jump and are merry. They have beautiful little horses, too, with gold bits and silver saddles. And I asked the man to whom the garden belongs whose children they were. And he said, "They are the children that love to pray, and to learn, and are good." Then I said, "Dear man, I have a son too; his name is Johnny Luther. May he not also come into this garden, and eat these beautiful apples and pears, and ride these fine horses?" Then the man said, "If he loves to pray and to learn, and is good, he shall come into this garden, and Lippus and Jost, too, and when they all come together they shall have fifes and trumpets, lutes, and all sorts of music, and they shall dance and shoot with little cross-bows."

And he showed me a fine meadow there in the garden made for dancing. There hung nothing but golden fifes, trumpets, and fine silver crossbows. But it was early, and the children had not yet eaten; therefore I could not wait the dance, and I said to the man: "Ah! dear sir! I will immediately go and write all this to my little son Johnny, and tell him to pray

diligently, and to learn well, and to be good, so that he also may come to this garden. But he has an Aunt Lehne; he must bring her with him." Then the man said, "It shall be so; go and write him so."

Therefore, my dear little son Johnny, learn and pray away! and tell Lippus and Jost, too, that they must learn and pray. And then you shall all come to the garden together. Herewith I commend thee to Almighty God. And greet Aunt Lehne, and give her a kiss for my sake.

Thy dear father,
MARTINUS LUTHER.

How a Reformation Works

A GENTLEMAN whose sense of sound was exceedingly acute was passing a church, and the sound of music attracted him to enter, though he had no knowledge of our language. The music proved to be a piece of nasal psalmody, sung in most discordant fashion, and the sensitive gentleman would fain have covered his ears. As this was scarcely civil, and might appear like insanity, his next impulse was to rush into the open air and leave the hated sounds behind him. "But this, too, I feared to do," said he, "lest offence might be given; so I resolved to endure the torture with the best fortitude I could assume; when lo! I distinguished, amid the din, the soft clear voice of a woman singing in perfect tune. She made no effort to drown the voices of her companions, neither was she disturbed by their noisy discord; but patiently and sweetly she sang in full, rich tones; one after another yielded to the gentle influence, and before the tune was finished all were in perfect harmony." I have thought of this story as conveying an instructive lesson for reformers. The spirit that can thus sing patiently and sweetly in a world of discord must indeed be of the strongest as well as the gentlest kind. Ever and anon comes the temptation to sing louder and drown the voices that cannot thus be forced into perfect tune. But this would be a pitiful experiment, and would only increase the tumult. Stronger and more frequently comes the temptation to stop singing, and let discord do its own wild work. But blessed are they that endure to the end, singing patiently and sweetly, till all join in with loving acquiescence, without forcing into submission the free discord of a single voice.

—Mrs. Child (condensed).

Luther

Not his the dreamer's lot, idly to dwell
In pleasant fields, far from the strifes
of men

Who vex their souls with triflings why
and when,
And in the marts of Fame their conscience
sell.

Nay, he had drunk from life's pure, sparkling well,

And felt the rapture of the life divine,
And with his eyes anointed held the
shrine

Of God's great glory, which he fain must
tell.

Long years he laboured in the realm of
right,—

The deathless right,—and fought for
conscience free
From priestly bondage, while blind error's
night

He flamed with heavenly truth, that
all might see

The way to God, and, like him, fearless
stand,

A freeman in God's faithful band.
—George E. Tack.

Missionary Volunteer Programme

Fourth Week

How We May Help or Hinder

OPENING EXERCISES.

Talk: "What Am I Doing?"

"What You Can Do."

"What People Will Read."

"Take It with You."

Enigma.

LEADER'S NOTE.—The subject of influence is one that demands much study from us as young people. When we think that our influence every day is telling for life or for death how careful we should be. These thoughts should be impressed upon the members in a talk "What Am I Doing?" Is my influence telling for life or for death? See "Christ's Object Lessons," pages 339-341, and also "Alone With God," chapter 2.

What People Will Read

"NOW, lads," said the late Duncan Mathieson, the Scottish evangelist, to a number of boys who had been converted at his meetings, "the people here are not in the habit of reading their Bibles to learn what God says to them; but I'll tell you what they'll read. They'll read your lives and ways very carefully to see if you are really what you profess to be. And mind you this, if they find your lives to be inconsistent with your profession, the devil will give them this for an excuse in rejecting Christ."

What You Can Do

"I THINK a Christian can go anywhere," said a young woman who was defending her continued attendance at some very doubtful places of amusement.

"Certainly she can," rejoined her friend; "but I am reminded of a little incident that happened last summer when I went with a party

of friends to explore a coal mine. One of the party, a young woman, appeared dressed in a dainty white gown. When her friends remonstrated with her she appealed to the old miner who was to act as guide to the party.

"Can't I wear a white dress down into the mine?" she asked petulantly.

"Yes'm," returned the old man. "There's nothin' to keep you from wearin' a white frock down there, but there'll be considerable to keep you from wearin' one back."

Take It with You

"I HOPE you'll have a pleasant time, son," I said, as the latter was starting out to spend the evening.

"Thank you; I always do, for I take it with me," was the reply.

And that is a great big secret. Most people wish to have a good time. And that's right. But so many of them seem to fail. Why don't they take it with them? They can; they should. The good time is in you. It lies with you as to whether you have good neighbours and find pleasant people everywhere you go. The glory of the heavens, the gorgeousness of the sunrise and the sunset, the sweetness of bird songs, the beauty of waving trees and blooming flowers, the very goodness of God itself—all are in you, all depend on what you are, on what you have brought with you.

What kind of time do you want to have? It rests with you. Will you walk in clear light or stumble along in the gloom? Will you be strong and joyous, or weak and sad? It rests with you.

Scripture Enigma

1. AN Israelitish leader who conquered the host of Midian.
2. A cunning hunter.
3. A prophet, a native of Elkosh.
4. One whom the Lord refused for His anointed.
5. The wife of Zebedee.
6. The second son of Kohath.
7. The chief ruler of the synagogue at Corinth.

The initials and finals of the answers will give the names of two books of the Bible.

Answers to Enigma

Genesis—Numbers

- | | |
|---------------|---------------|
| 1. Gideo-n | Judges 7:20 |
| 2. Esa-u | Genesis 25:27 |
| 3. Nahu-m | Nahum 1:1 |
| 4. Elia-b | 1 Sam. 16:6 |
| 5. Salom-e | Mark 15:40 |
| 6. Izha-r | 1 Chron. 6:2 |
| 7. Sosthene-s | Acts 18:17 |

Missionary Volunteer Programme Fifth Week

What Are You Doing?

OPENING EXERCISES.

Scripture Reading : John 4: 31-38 ;
Matt. 9: 36-38.

Three Months Work in One Society.
What Some New Sabbath-keeping
Young People Are Doing.
What One Little Girl Did.
Plans for Work.
Enigma.

LEADER'S NOTE.—A short programme has been prepared for this week to help encourage the young people in doing missionary work. Experiences related by members who have been engaged in active work will greatly add to the interest of this programme. In the "Plans for Work" the leader should set before the members some good plans for work during the new quarter.

Three Months' Work in One Society

IN our church the young people were recently organized into a Missionary Volunteer Society. Previously they met with the adults, but now they have their own society which meets every Sabbath afternoon. A very noticeable feature at the commencement of the meetings was the number of predictions of failure, as many thought that a society could not be kept going in this place. We are thankful, however, that the young folks here, as in other places, have proved that young people's work is a successful work when conducted along right lines.

It is good to see what the society has done for the young folks during the first three months of its existence. Members who had done practically nothing are now to be found leading out in the meetings, taking Bible studies and giving talks on subjects quite difficult to handle. The children, too, have responded well in taking their part in the programmes prepared, and in learning the Bible Study texts each week. It is always those who put most into the society who receive the most benefit from it. One little girl who is to be found in her place every Sabbath and who never fails to learn her text perfectly each week said to her mother after meeting, "Mother, I wish the young people's meeting would keep on all night." This expresses the feeling of all the members who take an active part in the meeting on Sabbath and work faithfully during the week.

A young person who paid us a visit one Sabbath has been a regular attendant ever since. This young person says, "The meetings are so interesting that I cannot stay away."

It is always noticeable in young people's work that where there is much interest in the meetings there is generally a good amount of work being done. So it has proved in our society.

The children have been busy on their tract rounds each week and also scattering the *Signs* like leaves of autumn. Before they were separately organized the young people gave away 966 copies of our good papers and loaned 185 tracts in three months. During the first three months of their being organized they gave away 2,110 papers and loaned 452 tracts. Thus we see an increase of 1,144 papers given away and

267 tracts loaned. These are the two chief lines of work in the society as most of the members are children.

The offerings, which are usually an index of the work of any society, show a truly marvellous increase. Before the young people were organized they did not see the necessity of working for the mission boat, although all took an interest in it. By having their meetings each week and having kept before them the necessity of working for our missionaries they all rallied round and seized every opportunity for raising funds so that in three months the society of twenty-five members, mostly juniors, raised £18 4s. where before only £1 11s. had been raised during the same period of time.

We all thank God for what He is doing through our Missionary Volunteer Society, both in the lives of the members through His good Spirit, and in the field through the silent messengers distributed from week to week. A SOCIETY LEADER.

What Some New Sabbath-keeping Young People Are Doing

EXTRACTS taken from letters received from young people who have lately embraced the truth.

"I received your kind and welcome letter. I love this light which has come to me. When I was in the other church I thought I was a good Christian, and thought I knew everything necessary, but now I find that I am at the bottom of the ladder. I pray that I may be quick to learn. We find it a bit hard at present, but we pray earnestly for the guidance of God. My sister has now also accepted the light with me. We are trying to explain things to our brothers, but it does not seem to take root as yet. We think your plan for this year is a good one. We will try to sell some of the papers to raise money for the Boat Fund. I am sending you 4s. for this to-day. I feel so happy that I could give up all things and live for Christ. I would like to be a missionary."

"Since writing last we have been out with papers and tracts. I am sending you 10s. 9d. which is the profit. I like canvassing for the literature when I can get the people to buy. I am so thankful that the Lord called me out of darkness into light. It is such a comfort to study God's Word. We are doing what we can for Christ. There is also a great work to be done for the heathen. How I long to be over there working. When I was very young I felt that I had a call to mission work, but the way did not open. I did not know the truth then. Now I love to tell of it and what it has brought to me. I thought at first I would not be able to speak in defence of it, but truly the Lord blesses and helps me. I would like some more papers to sell."

"I received your newsy letters and appreciated them very much. I keep them all. We find the doctrinal studies much easier this quarter. I feel that God has a work for me to do, and this is the preparation time. For this reason I am being carved and chiseled into shape. We sold twenty-four *Life and Health* and would like some more soon. It gives us a good opportunity to speak to the people."

"I have had several good mission chats lately. One lady became greatly interested in the *Signs*, but since I saw her the priest has been telling her that the Protestant Bible is not the right one. I must pray for her."

What One Little Girl Did

A CONFERENCE secretary writes : "I must tell you about one dear girl here who is a little wonder. She is only twelve years old, but does more work than any other member of the society. She has sold twenty-three books in about two months, besides giving away and selling large numbers of papers, tracts, and magazines. To-day she went out to a place of business with her father ; and while he was busy, she worked the houses in that neighbourhood. She is a sincere Christian. She is one of the new converts. How I wish we had more like this girl! Just a few like her in a church would set the church members on fire."

Scripture Enigma

A MAN who after passing through much trouble, had much prosperity. He was the father of seven sons and three daughters.

The last of a race of giant kings, whose bedstead was fourteen feet long and six feet wide.

A man who, though he died a shameful death, was in it raised to a great height.

A city where lived a widow who lost her only son.

The first letters give a name borne by two characters in the New Testament.

(Answer to Enigma)

John
Job.
Og.
Haman.
Nain.

Sabbath-School Missionary Exercises

(March 2)

A Visit to Aitutaki

WHILE on a visit to Aitutaki recently I was privileged to baptize a native sister who had been keeping the Sabbath about a year, but who had not had the opportunity of being baptized. This was the first baptism held in our own little church baptistry.

While at Aitutaki, I was privileged

to go to the leper island with the Resident Agent to see the three leper believers whom Brother Wicks baptized a year ago. The disease is gradually growing upon them, and not having seen them for over two years, they seemed to have failed very much. We were privileged to hold a short service with them, and celebrate the communion. They were much cheered by our visit, and the day will long be remembered, and talked of by them as they sit about on the white sand under the over-spreading trees.

While at Aitutaki a schooner called bound for the island of Bukabuka about six hundred miles to the north-east. Calls have been coming for help from the island of Bukabuka all this year. Hearing of these calls, our church elder of Aitutaki had volunteered to go there to carry the truth, so when the opportunity offered, we felt it an evidence from God that he should go. We gathered up what books, papers, and tracts could be spared, with a little money to help him in his expenses, and saw him off the same day. Let us all remember Iti in our prayers.

At the close of a very profitable four weeks spent at Aitutaki, the steamer called again, and the next morning we were at Rarotonga.

GEO. L. STERLING.

(March 9)

Cook Islands: Entrance of the Gospel—No. 1

COME with me this morning to the village churchyard not far from our house in Rarotonga. There, in the centre of the yard is a grave over which stands a heavy stone slab with this name inscribed upon it, PAPEHIA. Ask any of the natives of the village who this man was, and they will gladly tell you that he was the first native missionary to these islands; that he was a Tahitian, and came originally from Borabora. But let us learn more of the history of this man who for the love of Christ was willing to come to the then heathen lands, to those who were bowing down to wood and stone.

It was in 1821 that the church in Raiatea, having forsaken their idols, and being quite well established in the gospel as taught by the London Missionary Society, were desirous of seeing the knowledge of Jesus carried to others less fortunate. So when John Williams sailed in search of the Cook Islands, Papehia was one of the native Christians who accompanied him.

The first land they reached was Mangaia. Papehia went ashore, risking his life in doing so, and obtained consent from the savages to bring some of his comrades ashore and to tell them of the new God at Raiatea. Some native men with their wives went ashore while the ship laid off a few days to await results. Soon the islanders began to

mistreat the new-comers. Their wives were stolen, their few belongings were taken, and they themselves were tied or shut up. Upon learning of this on board the ship, a few gunshots were fired, which so frightened the savages that they all fled inland. At this the missionaries freed themselves, escaped to the beach, seized canoes, and rowed off to the ship, which then set sail for Aitutaki.

This ended the first attempt to plant the gospel on Mangaia. Shortly after, a plague broke out on the island, and many of the people died. They attributed the plague to the anger of the gods at their mistreatment of the missionaries: so when the ship returned four years later the island welcomed the missionaries and freely accepted the gospel.

Next week we will tell you about Papehia's work in Aitutaki and Rarotonga.

MRS. GEO. L. STERLING.

(March 16)

Cook Islands: Entrance of the Gospel—No. 2

AT Aitutaki Papehia was better received. With a companion, Apata by name, he went ashore and was protected by the native king, living in fact in a part of the king's house. However, these brave men were not without trials in that land. The natives were treacherous and stole from them, yet they bore it patiently. A few accepted Christ, and they with Papehia were persecuted by those who still held to their idols. At last, after two years of effort, enough had accepted of Christianity so that Papehia thought it advisable to build a church. This required much time and effort and above all patience in teaching the natives to build a house of the size necessary and to make lime for the walls and floor, which work they were hitherto unacquainted with.

About this time perhaps, a certain native woman from Rarotonga was carried over to Aitutaki, and left there by the captain of a trading ship. Williams subsequently arrived at Aitutaki to inspect Papehia's progress, and from this woman he learned of Rarotonga. Taking this woman on board his ship and also Papehia, he set out to find Rarotonga. Though only 120 miles separated from Aitutaki, he knew not its exact location, and on the sixth day had not yet sighted it. His crew urged him to set out for Raiatea and abandon the search. He asked them for one more day; then if no land was seen he would give up and return. The next morning land was seen. The news that the Aitutakians had given up their idols for another God caused much excitement and apprehension at Rarotonga. After a time Papehia ventured to go ashore and sleep. His companion, however, became so frightened by the savage appearance of the natives that he returned to the ship, leaving Papehia alone at his great work.

Three months later the ship returned, and finding Papehia alive and well-treated by the islanders, left another native Christian to help him. Here Papehia remained until his death.

Such was the bravery, courage, and fortitude of one of the first missionaries to these islands. The gospel has not yet been preached in its entirety to the inhabitants of this group. We need men like Papehia to-day. We need native young men and

women who will stand for right and carry the full truth of the gospel to these people. We cannot get them without educating them. Will you as members of the Sabbath-school help us to do this work? We need means with which to start a school where we can train some of these promising young people to engage in God's work. What will you do to help us?

MRS. GEO. L. STERLING.

(March 3)

Pitcairn Island

PROBABLY there is not another place in all the world that can claim a more interesting and remarkable history than the little island of Pitcairn, situated in the middle of the vast Pacific Ocean, half-way between the Panama Canal and Australia, about twenty-five degrees south of the equator. It was chosen as a place of concealment by the mutineers of the *Bounty* in 1790, of whom the present inhabitants are the descendants.

The island is about five or six miles in circumference. It appears like the top of a mountain jutting abruptly out of the ocean, rising to the height of one thousand feet above the sea.

The nearest inhabited islands are the Gambier Group. The natives from this group used to visit and dwell on Pitcairn prior to its settlement by the mutineers. Many of their stone axes, chisels, knives, images, and carvings are still to be found on the island.

The population now numbers one hundred and sixty-six. These all live together in a village known as Adamstown, situated on the north side of the island, built on a gentle slope about one hundred feet above sea level. Though small, the island is very prolific and produces in great abundance bananas, oranges, pine-apples, coconuts, and other tropical fruits; also sweet potatoes, taro, yams, arrowroot, corn, beans, pumpkins, and watermelons. It is well covered with native timbers which are very useful, supplying lumber for the building of houses, furniture, and boats. There is also a good water supply. Two permanent springs, one on the west and the other on the north side, supply the village.

Pitcairn is governed by a local magistrate, two assessors, and a secretary, also an internal committee of three, elected annually by the people. Every one from the age of eighteen, both male and female, has a vote. After leaving school, every male up to

the age of fifty is required to do his share of public work, such as repairing roads, attending to the water supply and to boats, etc.

The community as a whole observe the seventh day as the Sabbath, and obey the Bible injunction to pay a tenth of all their produce. As there is little or no money on the island, they have a storehouse where they deposit the tithe produce, in harmony with the command in Mal. 3:10. No doubt this is why their little island is so productive. The church membership numbers seventy-seven, and the Sabbath-school has one hundred and thirty-five members. There are about forty children attending the church school, which is the only day school on the island and is at present taught by three of the islanders, who are doing faithful service instructing the children in the common branches of Christian education.

Prior to the war the British Government sent one of their warships to visit the island every year, but since hostilities began the island has had no regular communication and the isolation is extreme. Toward the end of 1915 the islanders decided to build a boat of their own, and thus open up regular communication with the Society Islands. Through the blessing and help of God the boat was completed in January 1917, and made her first voyage to Tahiti and back. After being in the water for eight months it was found necessary to beach her for repairs, as the sea insects had commenced their work of destruction in the timber. This made it necessary to replank her below the water line. The repairs are now almost completed, and we hope soon to see the little vessel in the water fulfilling the purpose for which it was built, and being the means in God's hands of carrying the truth for these times to neighbouring islands, thus helping to prepare a people for His soon coming. Pray for Pitcairn.

M. AND M. R. ADAMS.

(March 30)

The Big Nambus Mission

THE next aggressive step we expect to make in the New Hebrides will be the establishing of a mission among the people known as the Big Nambus.

Access is gained to their villages from a point on the west coast of the island of Malekula about twenty-one miles distant from our head station at Atchin. The first village is reached

after a climb of about seventeen hundred feet, up a somewhat rugged path opening on to an extensive tableland. Our workers have been given to understand by these villagers that there is a large population to be reached inland, and the prospects seem favourable to reaching them as the language is the same.

The first white man to set foot among them was Pastor C. H. Parker about two years ago. Since that time our workers have visited them periodically and have always met with a good reception. Brother and Sister Wiles spent a week at the village some months ago and were made as welcome as it was possible for cannibal heathen to make them.

It certainly is a miracle of modern missions that this opening has been made into dark Malekula and we believe the Lord will guide in future plans. We are awaiting the indications of His providence before definitely deciding on the site for our mission home, in which it is expected Brother and Sister Wiles will live and labour for these needy people.

Our offering to-day is to provide means for the erection of mission buildings and other expenses in connection with the opening of this new station. C. H. PREYMAN.

Foreign Mission Day

(March 9)

"For Us and Against Us"

1. THE Christian experience is likened to warfare. 1 Tim. 6:12; 2 Cor. 10:3, 4.
 2. The Christian worker must be prepared to meet strong opposition. Matt. 10:17, 18.
 3. We must contend not only against man but against the devil himself. 1 Pet. 5:8.
 4. With him are hosts of evil angels striving against those who seek to save souls. Eph. 6:12.
 5. In the finishing of the work we must expect to meet Satan's strongest efforts. Rev. 12:12.
 6. The beloved John at the close of his life's conflict was confident in God's power. 1 John 4:4.
 7. The same spiritual truth is illustrated in the experience of Elisha. 2 Kings 6:13-17.
 8. A further illustration is found in the experience of Hezekiah. 2 Chron. 32:7, 8.
 9. When the assaults of the enemy threaten to "swallow me up" help will be sent from heaven. Ps. 57:2, 3.
- "Nothing is apparently more helpless, yet really more invincible than the soul that feels its nothingness, and relies wholly on the merits of the Saviour. God would send every angel in heaven to the aid of such an one, rather than allow him to be overcome."—*Testimonies for the Church*, Vol. VII, page 35.

10. The Holy Spirit Himself becomes our champion at such times. Isa. 59:19; compare Ps. 93:3, 4.

"God has provided divine assistance for all the emergencies to which our human resources are unequal. He gives the Holy Spirit to help in every strait, to strengthen our hope and assurance, to illuminate our minds and purify our hearts."—*Testimonies for the Church*, Vol. VI, page 415.

11 Paul sums up the question in Rom. 8:31.

"In every crisis His people may confidently declare, 'If God be for us, who can be against us?' However craftily the plots of Satan and his agents may be laid, God can detect them, and bring to naught all their counsels. The response of faith to-day will be the response made by Nehemiah, 'Our God shall fight for us;' for God is in the work, and no man can prevent its ultimate success."—*Captivity and Restoration*, page 645.

How Two Hungry Souls Found Spiritual Food and Rest

NOT long ago, at the close of a very busy day, two poorly clad and dusty, care-worn travellers presented themselves at our mission bungalow, a Kalyan, India, inquiring for the pastor of the church. As I met them they both greeted me with the usual polite salutation, "Sa'aam." Our first questions to all strangers usually are, "Who are you?" and "Why have you come?"

This man and his wife said they were both Christians and begged that I give them a little work for a few days that they might not be indebted to any one. Since so many people roam the country and beg for a living, I felt like being rather abrupt, and plainly said, "No, we have no work for you. You had better go elsewhere."

"But the real reason of our coming I have not stated," the man persistently replied. "And if you will give me a few moments of your most valuable time, I will tell you more; for I feel sure the Lord has led us here and has a special purpose in our coming."

By this time I began to feel I should not send them away until I had at least listened to their story. So I told them to sit down and wait until I was free to talk with them. With a polite bow they assented.

In the meantime one of our Christian men came in to tell me that these strange people were most interesting, and he hoped I would give them time to tell their story. He further added that the husband could speak good English, and seemed like a very intelligent person. My conversation with them had been entirely in the Marathi language, and I did not know they spoke English. My first impression was, they were the most humble in spirit I had ever met.

For nearly two hours I was too busy to listen to their story, and I scarcely expected to find them after waiting so long. When I went in search of them they were quietly seated on the ground in front of the door of one of our Indian Christian homes. They respectfully stood and again bowed, almost in reverence. Their story follows:

"We have come a long, long distance just to meet you, and we feel sure it is the

mercy and goodness of God that has led us, for in conversation with an Indian brother here, we feel the Lord has led us to this place. You are God's man, and I know you will listen to our story. I was born in the British Marathi country. My father was a stone mason. We are of the farmer caste and are from respectable families.

"According to the Hindu custom, my wife and I were married as children, and have always been together. We came from large families, and own valuable land in the Nizam's dominions [Mohammedan territory]. About eleven years ago we became Christians under the preaching of an American missionary, but in all that time we have seen that man only three times. Our property is many miles from a railroad, and the other members of our family persecute us much, and when our crops are gathered, because we are Christians, they give us no end of trouble.

"We have read the Bible faithfully, and tried to follow Jesus the best we could. But after we became Christians we were re-married under the Christian law, and have done our best to let our light shine among our heathen relatives. Only one out of them all is a Christian beside ourselves. Now we have left everything for light and truth.

"Last year we heard a new mission had been established at Kalyan, and that the Bible Sabbath was being kept and taught there. At a great Hindu fair several Christian preachers and workers gathered, and after preaching Christ to the Hindus, for the first time I heard of this mission and the Sabbath. One said, 'What do you think of it?' And another said, 'What do you think of it?' And they were divided. But I went home convinced that the seventh-day Sabbath was the scriptural rest day for God's people, and wife and I have tried to keep it for a year the best we could. I feel certain if God has shown you the Sabbath, while so many Christians keep another day, that surely you must know more about the Bible and can teach us what others do not.

"Here we are at your feet to be taught. We have walked many miles in the clothes we wear, simply leaning on our staff, and sleeping by the road at night. Please, sir, put us in a little corner and allow us to stay long enough to know more of God's Word. That is all we want."

By this time I confess my sympathies were aroused, and when I considered they had walked several hundred miles in the hot sun, crossing mountains and rivers, sleeping on the ground at night, eating what was given them by strangers, and talking Christ to many pilgrims who chanced to be going their way, I felt I must not turn them away. The injunction of the Apostle Paul in Heb. 13:1, 2, came to me: "Let brotherly love continue. Be not forgetful to entertain strangers: for thereby some have entertained angels unawares."

All souls do not come to us in the same way, not always in the way we want them, or expect them to come, but if they come seeking light and truth, that should be enough to make us glad indeed. I asked the stranger his name and he said, "Patras Dharma," or Peter the religious one, and immediately I thought of the Bible Peter, the religious man of zeal.

The wife is "Orsha bai," the lady of hope. Two good names indeed! A *zealous brother* and a *hopeful sister*,—God grant they may continue so.

Well, we allowed them to stay in an empty room that night. Brother Lazarus gave them their supper. I found Peter could talk good English and was able to read our papers and books and understand them well. What a fortunate thing! For two or three days the wife had a rest, and Peter stood the test while we asked him to work in the hay field and study Bible at night. In our work all must be tested to prove their sincerity.

In further conversation we found Peter had spent two years in compounding and liked the work, but was not permitted to pursue that line of service. We had thought of bookwork for them, but as we were greatly in need of medical helpers we finally decided to assign Peter and his wife to our over-crowded dispensary. He agreed most gladly to take the full course if we would teach him the Bible too.

So there they are, both doing good honest work every day and attending all our meetings and taking part in a helpful way. They have the respect and confidence of all our people. Their great desire is to know the Word of God so fully that the Holy Spirit may use them to win the better classes to Jesus Christ. Please pray God to teach, anoint, and greatly use them to gather others into the truth.

M. D. WOOD.

Further Experiences in Peru

In our foreign missionary service in January we learned of the arrival of Brother and Sister Howard at our mission near Lake Titicaca, Peru. In a postscript to her report Sister Howard stated that they had just had to flee from their station and would send particulars later. The following particulars, written by Brother Howard, have now reached us:

The flight to Puno, which has been mentioned, Mrs. Howard and I made in fifty-two hours, spending one cold night in a little cave on the edge of a great pampa, sleeping out—an eventful night. There had been an assault by the soldiers from Moho on our mission property, with no papers, and they had taken prisoner a number of our friends and workmen,—it being all the worse because Mrs. Howard was alone, as I was off on a sixty-mile trip visiting our schools. The soldiers were sent by order of the governor and the commissario, or under-governor. The head of the commission is an unprincipled man, who extolled his own belief and stated as cause against our people that they were Evangelistas, and that he wanted to get the first ones. Later when we visited our brethren in gaol, giving them food (which is not furnished by the government but which we afterward learned was not given them), the officials trumped up the charge of disloyalty to the country, which they could not prove, nor would they allow our men to obtain witnesses. They captured the one whom we had sent to our nearest telegraph station, one day's journey distant, with a telegram to Puno for justice, and said

they would not permit us to send that or any other telegrams, or any messengers. And as there was no boat going that week we naturally decided they would not dare to stop us on the road, horseback.

After a day and a half of rest in Puno, seeing the officials with Brother Stahl, and having seasons of prayer among ourselves, we returned by way of the capital of this province. Here we stayed all night with the first judge of the province also visiting the subprefecto with definite orders from the prefe to of Puno. Once more, a few days later, another visit to the subprefecto for justice was again necessary. Very strong papers were sent to the commissario and governor, but they would not heed them. Yet, the Lord is working, and we have no question but in a short time, as soon as some of the troubles can be placed before still higher officials, these lower officials will either obey the law or be removed. We know that God is the chief judge: "He putteth down one and setteth up another." Ps. 75:7. "He removeth kings, and setteth up kings." Dan. 2:21.

They are taking a special spite against our work and our people, trying in every possible way to destroy the work. But we are thankful for the promises of God. "Surely the wrath of man shall praise Thee; the remainder of wrath shalt Thou restrain." Ps. 76:10.

We might relate many instances and in great detail as to how they are opposing the advance of the truth here, but think that this is enough to say now. We never realized before how true are the words of the Saviour: "Think not that I am come to send peace on earth: I came not to send peace, but a sword." Matt. 10:34. Always when the truth begins to invade the territory so long held by the evil one and light begins to spread, then there is trouble. We are glad that soon this will all be over and if faithful we can meet our Lord in peace.

We especially request the prayers of our brethren and sisters that the Lord will not permit the enemy to triumph, but that His cause here may advance gloriously as in the rest of the world, to its final culmination. ELLIS P. HOWARD.

In a letter dated September 13, received just as we go to press, Brother Howard says: "The fifth of this month as I entered Moho, I heard bells from a Catholic church tolling, and saw a large funeral procession. I was informed that the governor was dead: had died the day before. He has been our bitter enemy—with the priest. As the higher authorities did nothing to check him in his work the hand of the Lord has stricken down this enemy of the truth. We know that many prayers are ascending in our behalf." E. P. H.

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