

# The Missionary Leader

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No. 4

## Home Missions Department

### Church Missionary Programme

#### First Week

Opening Exercises.

Lesson: "The Personal Worker."

Reports of Work Done.

Plans for Work.

LEADER'S NOTE.—To enable people to shine as the stars forever there must be souls saved. Now is the time to push a vigorous campaign for the circulation of literature in your territory, and for other lines of soul-winning work.

### The Personal Worker

1. WHEN is the harvest? John 4: 35, 36.
2. When should we work? John 9: 4.
3. What is it that causes us to work and bring forth fruit for God? John 15: 5.
4. In order to bring forth this fruit, what must our bodies be? Rom. 12: 1, 2.
5. From what must we abstain? 1 Thess. 5: 22.
6. What will prepare us for good works? 2 Tim. 3: 16, 17.
7. What must we do to be able to use this Word of God? 2 Tim. 2: 15.
8. What must our lives be in order that we may do good works? 1 Tim. 4: 12, 13.
9. How must we guard our speech? Eph. 4: 29.
10. According to what shall we receive our reward? 1 Cor. 3: 7, 8; Rev. 22: 12.
11. What will the soul-winners do all through eternity? Dan. 12: 3.

### Church Missionary Programme

#### Second Week

LEADER'S NOTE.—Much emphasis is laid on helping the poor and needy, both in the Bible and in the Testimonies. There should be a Christian Help Band in every church, whose members will take an interest in the poor in the church territory, and put other members in touch with them. Much may be done for them without involving the church in heavy expense. Clothing and funds can be solicited in the neighbourhood to meet the needs of the people who are found to be in want. Cooking schools may be held; simple treatments taught. The sympathetic heart will find ways of supplying needs. What is your church doing in this branch of the work?

### Our Duty to the Poor

1. HOW should we regard our neighbour? Prov. 14: 21.
2. What class consider the poor? Prov. 29: 7.
3. How does the Lord regard help given to the poor? Prov. 19: 17.
4. Who will be blessed? Prov. 22: 9.
5. What will happen to those who disregard the poor? Prov. 21: 13.

6. What is one characteristic of a virtuous woman? Prov. 31: 20.

7. What should we not withhold? Prov. 3: 27, 28.

8. What promise is made to the one who cares for the poor? Prov. 28: 27.

### How the People May Be Helped

1. HOW may we obtain greater results in souls saved?

"There is need of coming close to the people by personal effort. If . . . more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counselled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of persuasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*Ministry of Healing*, pages 143, 144.

2. What have many lost, and how may they regain it?

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes, ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His Word is opened."—*Page 145*.

3. What instruction would thousands gladly receive?

"Thousands need and would gladly receive instruction concerning the simple methods of treating the sick,—methods that are taking the place of the use of poisonous drugs. There is great need of instruction in regard to dietetic reform. Wrong habits of eating and the use of unhealthful food are in no small degree responsible for the intemperance and crime and wretchedness that curse the world."—*Page 146*.

4. In giving this instruction, what should be made plain to the people?

"In teaching health principles, keep before the mind the great object of reform, that its purpose is to secure the highest development of body and mind and soul. Show that the laws of nature, being the laws of God, are designed for our good; that obedience to them promotes happiness in this life and aids in the preparation for the life to come."—*Page 146*.

5. By whom should this work be done?

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*Page 147*.

6. What effect will this work have upon those who take it up?

"Those who take up their appointed work will not only be a blessing to others, but they will themselves be blessed. The consciousness of duty well done will have a reflex influence upon their own souls. The despondent will forget their despondency, the weak will become strong, the ignorant intelligent, and all will find an unfailing helper in Him who has called them."—*Page 148*.

7. Where do we have a special duty to labour?

"We should feel it our special duty to work for those living in our neighbourhood. Study how you can best help those who take no interest in religious things. As you visit your friends and neighbours, show an interest in their spiritual as well as in their temporal welfare. Speak to them of Christ as a sin-pardoning Saviour. Invite your neighbours to your home, and read with them from the precious Bible and from books that explain its truths. Invite them to unite with you in song and prayer. In these little gatherings, Christ Himself will be present, as He has promised, and hearts will be touched by His grace."—*Page 152*.

### Church Missionary Programme

#### Third Week

Opening Exercises: Song; Prayer, especially remembering people who are interested in the truth; Song.

Reports of Work Done.

Lesson: "Workers for God."

Plans for Work.

Closing Song.

LEADER'S NOTE.—To read the words of God and not to do them will be of no avail. Are all your members workers for God? Do you know whether they are or not? Now is the time to enlist any in service who have not yet realized their responsibility to become co-labourers with God.

### Workers for God

1. WHAT does Jesus say He will make of those whom He sends out to labour? Matt. 4: 19.

2. What success did the disciples have when they went fishing without the Saviour? John 21: 3-5.

3. Where did Jesus direct them to cast their net, and what success did they have in following His directions? Verse 6.

4. How much can we do in fishing for men without the Saviour? John 15: 4.

5. How are we instructed to conduct ourselves toward those whom we try to teach? 2 Tim. 2: 24.

6. How are we to instruct them? Verse 25, first part.

7. Whom do they oppose?

8. Who leads them to acknowledge the truth? Verse 25, last part.

9. Would you judge from this that success depended wholly on the unanswerable arguments presented?

10. What is the first thing Paul mentions that he feared he would find among the Corinthians? 2 Cor. 12: 20.

11. With what does the apostle mention debate in Romans 1: 29-31?

12. Of what does he say those who do such things are worthy? Verse 32.

13. From such statements, would we not infer that the Lord would have us avoid the spirit of debate?

14. How is the wisdom that cometh from above described? James 3: 17 (margin), 18.

15. How are we to adapt ourselves to the various classes of men in order to save them? 1 Cor. 9: 19, 22.

16. What does Paul say we should be to those among whom we labour? 1 Tim. 3: 12.

17. How are we to become proficient in our work? Verse 15.

18. Unto whom are we to study to show ourselves approved? 2 Tim. 2: 15.

19. After following out these instructions, what shall we be ready to do? 1 Peter 3: 15.

### Church Missionary Programme Fourth Week

Opening Exercises.

Lesson: The Circulation of Tracts and the Family Bible Teacher.

Reports of Work Done.

Plans for Work.

Closing Song.

LEADER'S NOTE.—Tracts are fruitful in winning souls to the truth, so should be used freely. The plan of lending them from house to house is an excellent one. Special packages of tracts may be obtained for this purpose.

### The Circulation of Tracts and the Family Bible Teacher

WE live in a reading age. This statement needs no argument. With the universal demand for reading matter, comes the question of the supply. To furnish this, there are two great forces at work,—the good and the evil. The question before us is, "What shall be our part in supplying this universal demand?"

To know which force has the greater supply, we need only to open our eyes and look about us. Go where you will, on the street, on the train, into the depot, or into the store, and you will find the literature that leads downward. The supply is abundant. And further, it is the little, spicy, attractive bits of literature that trap most victims. They are put out as bait to create the appetite for the heavier meals, and the efforts are fruitful. The forces of evil know how to catch men, and the forces for good may profitably use the same methods.

With this knowledge need we ask, Why should we circulate tracts,—tracts that con-

tain a message of salvation, that direct the eyes and heart upward?

To know that the methods which are used for evil are equally successful when used for good, we need only to look back to the experience of those men who were used for God to scatter light in the darkened portions of earth. All are familiar with the work of the Waldenses, how they went forth as peddlers, but had concealed among their wares precious gems from God's Word, often of their own transcription, to which they would draw the attention of the cottagers. These were freely given to those who desired them. Here was the seed of the Reformation.

Take the work of Adoniram Judson. The small tracts which he translated and distributed were carried to the natives away in the interior. Many years later at a great festival, he was appealed to by thousands of natives for tracts. Some came three months' journey to get these tracts. Some said, "We hear there is a hell; we are afraid of it." Others said, "We have seen a writing that tells about an eternal God. Are you the man that gives away such tracts?" Some said, "Are you Jesus Christ's man? Give us writings that tell about Jesus Christ." The distribution of tracts yielded all this fruit.

Being convinced of the necessity of this work, we turn to the *how* it may be done. This problem will be solved when, by the baptism of the spirit of service, every believer in the message presses into the work. The minister in his work from the desk and from home to home, the Bible worker in her weekly rounds, the colporteur as he journeys over the country, and the lay members in their neighbourhood,—these all have a part in placing "the little wedges that open the way for the larger works."

The "Family Bible Teacher" series answers the following questions so vital to us in these times: "How can I give a Bible reading to my friends and neighbours?" "What can I send to a friend or relative for his personal study?" "How can our missionary society do effectual work in our community?"

In the pages of the Family Bible Teacher the message is given in a concise form, and the searcher is led step by step till he finds himself surrounded by God's last message of mercy.

### Missionary Volunteer Department

Missionary Volunteer Programme

First Week

#### Inspiration of the Bible

Opening Exercises.

"Different from All Other Books."

"The Mistakes of Moses."

"How Readest Thou?"

"Predictions That Have Failed."

"The Story of the Quails."

LEADER'S NOTE.—The programme for this week on the "Inspiration of the Bible" is the first of a series of programmes on doctrinal subjects. Keep the thought uppermost in this meeting of the Bible being direct from God. There is much of interest that we can find on this subject, but that which should appeal to the young people most is that the Bible is the most widely read book at the present time in spite of all men's attempts to refute and

overthrow its teachings. The facts given under "Predictions That Have Failed" should be presented in a talk.

### Different from All Other Books

WHAT makes this book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas on that subject.

Said Tertullian, in A.D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches, in which their very *authentic letters are recited*, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? you have Corinth. If you are not far from Macedonia, you have Philippi and Thessalonica; if you can go to Asia, you have Ephesus; but if you are near to Italy, you have Rome."

These apostolic churches received the Gospels at the hands of men who wrote them; and the Epistles were written and signed by men whom they well knew. Paul wrote, "The salutation of Paul with *mine own hand*, which is the *token in every epistle*."

Now, what did these writers testify? They testified things which they knew. The apostle John does not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of life." 1 John 1: 1. This was their testimony. They testified that they *saw* Christ in His life and in His death; that they saw Him after His resurrection, felt His hands and feet, and saw the nail prints and the spear wound; and they knew these things and testified of them, and they preached Christ who had died and risen again.

### The Mistakes of Moses

FOR a book that has been exploded so many times, this book still shows signs of considerable life. I have heard of a man travelling round the country exploding this book, and showing up "the mistakes of Moses," at about £40 a night. It is easy work to abuse Moses at £40 a night, especially as Moses is dead, and cannot talk back. It would be worth something after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel." When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said, found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion.

H. L. HASTINGS.

### "How Readest Thou?"

It is one thing to read the Bible through, Another thing to read to learn and do. Some read it as their duty once a week, But no instruction from the Bible seek; Some read to bring themselves into repute By showing others how they can dispute;

While others read because their neighbours do,  
To see how long 'twill take to read it through.

Some read it for the wonders that are there,—

How David killed a lion and a bear;  
While others read it with uncommon care,  
Hoping to find some contradictions there.  
One reads with father's specs upon his head,

And sees the thing just as his father said.  
Some read to prove a preadopted creed;  
Hence understand but little that they read,

For every passage in the book they bend  
To make it suit that all-important end.  
Some people read, as I have often thought,  
To teach the book instead of being taught;

And some there are who read it out of spite—  
I fear there are but few who read it right.

So many people in these latter days  
Have read the Bible in so many ways  
That few can tell which system is the best,

For every party contradicts the rest.  
But read it prayerfully and you will see,  
Although men contradict, God's words agree;

For what the early Bible prophets wrote,  
We find that Christ and His apostles quote;

So trust no creed that trembles to recall  
What has been penned by one and verified by all.

—Selected.

## Predictions That Have Failed

### Facts About the Circulation of the Bible Compiled from Official Reports

THE Bible is an exploded book.—*Voltaire*.

In ten years (25 years ago) the Bible will not be read.—*R. G. Ingersoll*.

Here are some facts about the Bible and its circulation,—facts which demonstrate that both Voltaire and Ingersoll were mistaken, and that their predictions have failed completely:—Twenty-seven Bible societies are printing the Bible: two in the United States, three in Great Britain, and twenty-two on the European continent. More copies of the Bible are sold annually than of any other one hundred books combined. Ten millions of Bibles in English are distributed every year.

Every year there are printed 17,000,000 Protestant Bibles, Testaments, and portions, in more than 500 languages. Of these Bibles 10,000,000 are published by the Bible societies and sold below cost. The remaining 7,000,000 are sold commercially.

The British and Foreign Bible Society was organized in London, England, on March 7, 1804, and from its foundation in that year to the end of its one hundred and eleventh year the society had issued 263,000,000 copies and portions of Scriptures. It now prints over 10,000,000 copies a year, in 487 languages.

The Oxford Press of England, one of the oldest Bible houses, issues 20,000 Bibles a week, 1,040,000 a year.

The American Bible Society was organized in 1816, and up to 1912 had issued 96,219,105 Bibles, Testaments, and portions, in 116 languages.

Other Bible societies have issued between 60,000,000 and 70,000,000 Bibles,

while private publishers in Great Britain and the United States and elsewhere have increased these by scores of millions.

The following figures show that there has been a steady growth in the circulation of the Bible, and that Voltaire's *explosion* was but a figment of his own mind; and notwithstanding Ingersoll's statement, the Bible is the most read book in the world to-day. The American Bible Society has this record of its God-given work in the distribution of Bibles and Testaments:

In the first year	...	6,410 copies
" tenth year	...	67,134 "
" twentieth year	...	221,694 "
" thirtieth year	...	483,873 "
" fortieth year	...	668,265 "
" fiftieth year	...	1,150,528 "
" sixtieth year	...	850,470 "
" seventieth year	...	1,437,440 "
" eightieth year	...	1,750,283 "
" ninetieth year	...	2,236,755 "
" ninety-seventh year	...	4,049,610 "

In the first ten years the society issued 439,580 copies; in the ninth decade, 16,773,684.

The increase in issues of the American Society during its ninety-sixth year is 459,749 volumes over the total issues of the ninety-fifth year.

The total issues of 1911 are almost twice the issue of 1906, those of 1911 being 3,691,201 volumes.

In 1913 the total issues of the American Bible Society in English and other languages amounted to 4,049,610 volumes, which is more than twice the issues of five years ago.

Every country in the world, with the exception of Tibet, Afghanistan, and some of the Mohammedan states of North Africa, is now open to the circulation of the Bible.

## The Story of the Quails

NOW we have to discuss this subject from all points of view, but mainly from the direction of objections. Men love objections; and so they say there are difficulties, and absurdities, and errors, and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true; for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits deep on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper that was published in Boston, in which there is about a column of arguments and figures on this "quail story," giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the people, each one would have 2,888,643 bushels of quails, which he was to eat during the month, giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days; and therefore the Bible was not true! That is the meat on which these sceptical Caesars grow so wondrous great. I said to this gentleman, "The Bible does not say any such thing." He replied that it certainly did, but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it." And when you ask an infidel to find anything in the Bible you

generally have him. He could not find the place; so I turned over to the eleventh chapter of Numbers, and there, instead of the birds being packed like cordwood on the ground, three feet deep, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits high," or about three feet high upon, or above, the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet high, where any one could take as many of them as he chose. And this sceptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and some one would insist that they were packed solid from the ground up, a hundred feet high! This is a sample of the kind of arguments infidels bring to prove that the Bible is not true.

H. L. HASTINGS.

## Missionary Volunteer Programme

### Second Week

### The Prophecies

Opening Exercises.

"Prophecy."

"A Fulfilled Prophecy."

"Some Bible Prophecies."

"A Modern Prophecy and Its Fulfillment."

LEADER'S NOTE.—This programme should be made an intensely practical one. It will give some of your members an opportunity of presenting this subject to others and then be a means of training them for work in the field. Under "Some Bible Prophecies" have five or six members prepare short studies on the great lines of prophecy such as Daniel 2, the 2,300 days, prophecies of Daniel 7 and 8, or some of the prophecies of Revelation. These should be presented as they would be to an audience of unbelievers.

Hymn 586 ("Christ in Song") will be found very fitting to use in connection with this programme.

## Prophecy

WHY given. Rom. 15:4.

By what means. 2 Tim. 3:16.

How given. 2 Peter 1:21.

Foretells future events. Isa. 42:9.

What God is able to do. Isa. 46:9, 10.

NOTE.—In contrast with this, read the following confession of a noted modern historian as to man's inability to reveal the future:

"History has yet made so slight progress toward the scientific basis that she is able to foretell nothing that is to be hereafter. As to the future, she is stone-blind. There is not a philosopher in the world who can forecast the historical evolution to the extent of a single day. The historian is as completely dumb before the problems of 1895 as a charlatan weather prophet ought to be with respect to the meteorological conditions of the next season. The year will come and go. It will fulfil its purpose in the great calendar of man life. Its events and issues will be evolved with scientific exactitude out of antecedent conditions. But no living man can predict what the aspect and event will be. The tallest son of the morning can neither foretell nor foresee the nature of what is to come in the year that already stands knocking at the door."—*John Clark Ridpath, in "Christian at Work," Dec. 27, 1894.*

Through whom given. Amos 3:7.

For whom given. 1 Cor. 10:11, 12.

## A Fulfilled Prophecy

A TRAVELLER in a stage-coach attempted to divert the company and display his hostility to the Scriptures by throwing them into ridicule. "As to the prophecies," said he, in particular, "they were written after the events took place." A minister in the coach, who had previously been silent, replied, "Sir, I must beg leave to mention one remarkable prophecy as an exception: 'Know this first, that there shall come in the latter days scoffers.'"—*Rev. J. Field.*

## A Modern Prophecy and Its Fulfilment

THE following prophecy was penned by Mrs. E. G. White twenty-seven years ago: "The Lord will arise to shake terribly the earth. We will see trouble on all sides. Thousands of ships will be hurled into the depths of the sea. Navies will go down, and human lives will be sacrificed by the millions. Fires will break out unexpectedly and no human effort will be able to quench them. The palaces of earth will be swept away in the flames. Disasters by rail will become more and more frequent; confusion, collision, and death without a moment's warning will occur on the great lines of travel. The end is near, probation is closing. O, let us seek God while He may be found, call upon Him while He is near!"

During the first two years of the war over 2,000 vessels were destroyed causing a loss of about 4,000,000 tons to the world's shipping. These were destroyed through acts of violence, and thus "hurled into the depths of the sea."

Note the following definition: "To hurl is a violent species of *throwing*, employed only on extraordinary occasions. Sometimes it denotes the vehemence of the agent; but still oftener the magnitude of the object, or the extremity of the occasion."

Everyone is now familiar with the fact that since this great war began, in August, 1914, "human lives" have been literally "sacrificed by millions." No statistics are available as to the exact number of millions of lives that have been sacrificed in battle and by famine and pestilence. Many millions more have been maimed for life. No science or wisdom of man could possibly have foreknown the conditions now prevailing in the earth, and which, in such a remarkable way, are fulfilling this prophecy.

The following quotation from the *Los Angeles Tribune*, May 22, 1917, is a sample of what frequently appears in the columns of our daily papers:

"Atlanta, Georgia, May 21.—Ten thousand persons were made homeless to-night, and thirty-six closely built city blocks are in ruins, the result of disastrous fires which swept for nine hours, first through the negro sections, and then to the palatial residences in the fashionable Ponce de Leon section. Dynamite was resorted to time and time again to check the path of the flames, and not until late to-night was the fire practically gotten under control."

Many other instances of disastrous fires might also be given but this will suffice.

We have no need to call attention to the increasing dangers incurred by those who travel. We need only look around

us or to read the daily papers to see the fulfilment of this prediction.

The wicked design of Satan in the creation of such conditions is revealed in the following declaration, published in 1900, in Volume 6 of "Testimonies for the Church," page 22: "We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers, so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. . . . We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine."

Although, at the time of the publication of the above prediction everything was favourable for missionary work in all lands, and so far as human vision could see, this would continue indefinitely, it no longer requires the eye of the prophet to behold conditions such as are described above. With the seas infested by submarines; with the increasing dangers in travel both on land and on sea, occasioned by world-wide war; with hundreds of young men in America, in Europe, and in Australia, who were preparing for foreign mission service, called to the service of their country; and all this having come upon us suddenly,—the value of this Heaven-inspired counsel is apparent.

## Missionary Volunteer Programme

### Third Week

## The Second Coming of Christ

Opening Exercises.  
"Bible Testimony on the Coming of Christ."  
"What He Looked For."  
Bible Studies on the Coming of Christ.  
"The Coming of the Lord."

LEADER'S NOTE.—This programme will present to the young people an excellent opportunity of learning how to give a Bible reading on the important truth of the Second Advent. An experienced person who has engaged in Bible work should be chosen to help the young folks prepare Bible studies on the various phases of the subject, as the "Signs of His Coming," "How He Will Come," "Why He will Come." The poem "The Coming of the Lord" could be taken up by four of the older children, each taking a stanza and placing special emphasis on the words "who," "how," "why," and "when."

## Bible Testimony on the Coming of Christ

Acts 3:19-21. Every holy prophet since the world began, prophesied about the coming of Christ.

Jude 14, 15. Enoch taught that Christ would come.

Job 19:23, 27. Job said that Christ would come in the "latter day," and there would be a resurrection of the saints.

Gen. 49:10. Jacob looked forward to that day.

Num. 24:17-19. Balaam prophesied of Christ's coming.

Ps. 50:3-6. David looked forward to the coming of Christ.

Isa. 25:9. Isaiah records what the righteous will say when the Lord appears. Jer. 25:31-33. Jeremiah tells how all the wicked will be slain when Christ comes.

2 Thess. 1:7-9; 2:8. Paul describes the same scene.

1 Thess. 4:16-18. The righteous will be taken to dwell with the Lord.

John 14:1-3. Christ comes to gather His people unto Himself.

The second coming of Christ has been the hope of the redeemed throughout all ages.

## What He Looked For

I WAS once in a mission in New York. It was when the Klondike excitement was at its height. The leader of the meeting made reference to it, and exhorted his hearers to seek first the kingdom of God. A testimony meeting followed. One man said he had no home on Fifth Avenue, but that he had a home on high, and that he hoped some day to see it. Another said he could not get to the Klondike to gather gold, but that the streets before his heavenly mansion were paved with gold, and he longed to behold their glittering glory. Another said his home was plainly furnished, but that his mansion on high was richly decorated, and he longed to see its polished floors and pictured walls.

Just then a man arose with laboured effort. He was twitching in every muscle; he had sown to the flesh, and was reaping a sad harvest of physical ruin. I pitied him, and thought, "Why did not some one who knew him prevent him from bringing mortification to himself and to his hearers?" I could not endure to look at him. The sight was too painful. But as he spoke his muscles grew steady. When I turned to look at him again, his face flashed forth the light of heaven, and he said: "One year ago I was a poor drunkard, staggering from saloon to saloon, selling my lead-pencils for rum. I was steeped in drink and sin; but while in that condition my Saviour found me, and saved me from it all. And now you may talk of wanting to see your mansions on high with their costly furnishings and streets of gold, but I long to see the face of the Son of God, who saved me, and washed me clean in His own blood."

No promise of mansions will supply the place of that Saviour in the heart of the sinner whom He has saved from his sins. Oh, the joy of those mansions is Jesus, Without Him they're barren and cold; Oh, the joy of those mansions is Jesus, I hunger His face to behold.

—*Power for Witnessing.*

## The Coming of the Lord

Coming, coming, coming! *Who?*

Christ, the Lord of life and glory, He who once for me and you

Died!—O depths of sin's sad story!

Coming, not a helpless stranger,

Cradled in the friendless manger;

Coming, Lord of earth and heaven!

King, to whom all power is given,

Judge! at whose all-searching bar

All must stand, just what they are;

And the wicked tell with shame,

Why they've cursed His holy name.

Coming, coming, coming! *How?*  
 Clothed in strange, unearthly splendour,  
 Glory men ne'er dream of now,  
 Grandeur earth ne'er had attend her.  
 At His sight the heavens shall wither,  
 From His presence earth shall flee,  
 Islands move, and mountains thither  
 Seek the caverns of the sea.  
 Every eye shall then behold Him,  
 All the nations feel His ire;  
 While the brightness that enfolds Him,  
 Is to them consuming fire;  
 Thunders all the air shall thrill,  
 All the heavens with lightning blaze,  
 All the universe stand still,  
 While through all its realms is heard  
 That profound, omnific word,  
 Which to life the dead shall raise.

Coming, coming, coming! *Why?*  
 To redeem His purchased treasure,  
 All His saints o'er sin who sigh,  
 All who make His will their pleasure;  
 To bring back within their borders  
 His, whom Hades holds to-day:  
 To arrest sin's wild disorders,  
 And the monster, Death, to slay;  
 Coming to fulfil His plan,  
 Make His oath and promise good  
 Which secures repentant man  
 Life eternal through His blood.

Coming, coming, coming! *When?*  
 Ah that question, solemn, thrilling!  
 For when He appeareth, then  
 All earthly scenes, fulfilling  
 His sure word, shall have an end,  
 And, behold, the day is near!  
 Signs in heaven and earth portend  
 That the Lord will soon appear;  
 Angry thrones through wars proclaim it,  
 Scoffers, by their scoffing name it.  
 And the mute and solemn sky  
 Has hung forth its prophecy.  
 Coming! While we wait and dally!  
 Coming! While we sleep in sin?  
 Swift as light o'er hill and valley,  
 That great day is coming in!  
 Sinner, rouse thee to thy fate.  
 Saint, be watchful at thy gate.  
 Saviour, make us meet t'appear  
 At Thy coming now so near.

URIAH SMITH.

### Missionary Volunteer Programme

#### Fourth Week

### The Sabbath

Opening Exercises,  
 "Does It Matter?"  
 "The Sabbath in History."  
 "Who Changed the Sabbath?"  
 "The First Adventist Sabbath-keepers."

LEADER'S NOTE.—Call for volunteers to repeat the fourth commandment and see how many of your members know it perfectly. A talk on "The Sabbath in History" should show how the seventh day has been observed from the time of Christ right down to our own day by the true Christian church.

### Does It Matter?

#### Dialogue for Three Boys

*Fred.* Hello, Tom, where were you last night? I hunted all over the place for you and couldn't find you.

*Tom.* No, I guess you could not find me as I was at the mission tent down in the park.

*Fred.* Oh, getting religious, eh?

*Tom.* Well, not altogether; but as I was passing there I thought I would slip in quietly and see what was going on. The tent was nicely lighted up and a big chart of the ten commandments hung near the preacher's desk.

*Fred.* Were there many other people there?

*Tom.* Yes, quite a number. I saw Harry Thompson there and some of his people, so we sat together. He has been to several meetings and thinks that the man at the tent is right and we are all wrong on the Bible.

*Fred.* What did you hear about last night?

*Tom.* The preacher talked about two laws that are mentioned in the Bible. He said that we should still keep the ten commandments.

*Fred.* Well, so we do, don't we?

*Tom.* No, I believe that there is one we do not keep.

*Fred.* Which one?

*Tom.* The fourth—the one about the Sabbath.

*Fred.* Well, I go to church every Sunday and help in Sunday school and I never do any work on that day. I think that the fourth commandment is easiest to keep because I have a good rest on that day, and, as you know, church is always so nice. Oh, here comes Harry.

*Both Together.* Hello, Harry. Glad to see you.

*Fred.* Yes, Tom is trying to tell me that I am a Sabbath breaker.

*Harry.* And so you may be. You should have heard the preacher at the tent last evening and you would know all about it.

*Fred.* But I keep the Sabbath as good as the minister himself.

*Harry.* You keep Sunday.

*Fred.* Well, isn't that the Sabbath?

*Tom.* No, and it never was.

*Fred.* Well, my father and mother say it is and my grandfather is a minister and he keeps it. He ought to know.

*Harry.* That may be so. A minister ought to know but when the Bible says it is not then we must believe the Bible before our parents or ministers.

*Tom.* The commandment says the seventh day is the Sabbath.

*Fred.* Well, if Sunday is not the seventh day, what is it?

*Harry.* Look at any calendar and you will see that it is the first and that Saturday is the seventh.

*Fred.* But the calendar might be wrong, how are we to know?

*Tom.* The calendar could not be changed without everybody knowing about it and we would read of it in history if any change had been made, but we do not read of any such change.

*Harry.* But we do read of the change of the Sabbath. The Roman Church changed the day of rest from Saturday the seventh day to Sunday the first day.

*Fred.* Then why do all the Protestants keep the Sunday?

*Harry.* It is because they did not give up all of the teachings of Rome when they broke away from that church.

*Fred.* But it is only Jews who keep Saturday and you don't intend to become a Jew, do you?

*Tom.* We heard last night that there are thousands of Christian people in all lands who keep Saturday as the Sabbath and I believe that they are right too.

The Sabbath existed long before there was a Jew.

*Fred.* Well, it doesn't matter as long as I keep one day and Sunday suits me best.

*Harry.* You said you kept all the commandments but there is one which says the seventh day is the Sabbath. Do you keep that one?

*Tom.* It matters whether I obey God or not and I want to know more about these things. I am going to the tent now to learn more about the Bible.

*Harry.* Let us go too, Fred.

## Who Changed the Sabbath?

### The Answer of the Bells

Who changed the Sabbath?

Is a question asked to-day

By honest-hearted people

Who seek to know the way.

Not I,

Chimed the Episcopalian bell;

It must have been—ah, well!

I cannot say

Just who did change the Sabbath day.

Who changed the Sabbath,

The fourth command, so deep and broad,

Fixed by the firm decree

Of the eternal God?

Not I,

Rang out the Methodist bell;

The Bible, it must be, will tell;

I cannot say,

But think that Jesus changed the day.

Who changed the Sabbath,

An institution well designed

To keep the Creator's works in mind?

Not I,

Came the sound from another steeple;

Don't charge that sin to the Baptist people;

We only say,

It makes no difference about the day.

Who changed the Sabbath,

That day of holy rest,

Which God not only sanctified, but blessed?

Not I,

Rang out in lusty tones a bell;

I've no faith in Sabbaths, or a burning hell.

Don't dare to say

The Congregationalists ever changed the day.

Who changed the Sabbath,

The day that Christ adored,

And said 'twas made for man,  
 And He its Lord;

The day the Marys kept

While Christ lay in the tomb;

The day the disciples spent

In their own upper room;

The day which martyred hosts

Observed 'midst scorn and jeers,

On which they sealed their faith

With earnest cries and tears;

The day that now is kept

By many to their loss,

By many noble men who bear

The burden of the cross?

I!—I!—I!

Rang out at last a bell,

I changed the Sabbath, and that so well

That nearly all the sects agree

That I have power to thus decree;

I, Church of Rome, did change the day,  
 And this I do not shrink to say.  
 Search the Bible's inspired range,  
 You'll find no text that proves a change  
 From seventh to first by God's command,  
 A fact well settled in every land.  
 Ha! ha! ha!  
 I am he  
 That changed the Sabbath,—  
 The Papal See.  
 E. P. DANIELLS.

### The First Adventist Sabbath-Keepers

DURING the "midnight cry," in 1844, the Lord began to lead the minds of His people to the keeping of the seventh-day Sabbath. This doctrine, among Adventists, arose on this wise: Rachel Preston, a Seventh-Day Baptist, moved to Washington, New Hampshire, where there was a church of Adventists. She accepted the advent doctrine, and that church, composed of about forty members, through her missionary labours accepted the Sabbath of the fourth commandment.

Pastor Joseph Bates, of Fairhaven, Massachusetts, accepted the Sabbath in 1845. His experience was like this: Hearing of the company in Washington, New Hampshire, that were keeping the Sabbath, he concluded to visit that church, and see what it meant. He accordingly did so, and on studying the subject with them he saw they were correct, and at once accepted the light on the Sabbath question. On returning to New Bedford, Massachusetts, he met on the bridge between New Bedford and Fair Haven, a prominent brother, who accosted him thus, "Captain Bates, what is the news?" Pastor Bates replied, "The news is that the seventh day is the Sabbath of the Lord our God." "Well," said the man, "I will go home and read my Bible and see about that." So he did, and when next they met, this brother had accepted the Sabbath truth and was obeying it.

Pastor Bates was keeping the Sabbath, and urged its importance. Miss Harmon did not at that time feel its importance, and thought Pastor Bates erred in dwelling upon the fourth commandment more than upon the other nine. But the Lord gave her a view of the heavenly sanctuary. The temple of God was opened in heaven, and she was shown the ark of God with the mercy-seat covering it. Two angels stood, one at either end of the ark, with their wings spread over the mercy-seat, and their faces turned toward it. This, her accompanying angel informed her, represented all the heavenly host looking with reverential awe toward the law of God which had been written by the finger of God. Jesus raised the cover of the ark, and she beheld the tables of stone on which the ten commandments were written. She was amazed as she saw the fourth commandment in the very centre of the ten precepts, with a soft halo of light encircling it. The angel said, "It is the only one of the ten which defines the living God who created the heavens and the earth and all things that are therein. When the foundations of the earth were laid, then was also laid the foundation of the Sabbath." She was shown that if the true Sabbath had been kept, there would

never have been an infidel or an atheist. The observance of the Sabbath would have preserved the world from idolatry.  
 J. N. LOUGHBOROUGH.

### Sabbath-School Missionary Exercises

(April 6)

#### The New Hebrides

FOR about three-quarters of a century missionaries have been at work in the New Hebrides. There are eleven islands of some size with numerous small ones in between. As a result of missionary effort only three of these islands are heathen to any extent at the present time.

Malekula is nearly all heathen and here is where our mission is located. Estimates have been made of the population, but there are parts of Malekula that no white man has ever visited, as the natives are cannibals and on the war-path, so that we cannot say with any certainty what the numbers are.

It is about five years since we entered the New Hebrides, and on North Malekula we have encountered no less than ten different languages. This makes the work difficult, as we cannot do very much until we can speak to the natives in their own tongue.

We often meet with villages of just a few people with a language of their own. They are evidently all that are left of what were once large villages. On one occasion I made a trip inland on Malekula, accompanied by two natives, and after going about six miles we came to a village of the bushmen. There were only four men in the village besides some women. On going further we came to two more villages both with just a few natives. On inquiry I learned that formerly there was a large population here but that the people have died, mainly from sickness. Everywhere can be seen signs of larger villages which have been deserted.

A little farther south, however, things are different. The tribes known as the Big Nambus still have plenty of people, and one village which we have not visited yet has so many men that they are "like the leaves of the trees," so we have been told. These men seem to know very little of the white man and nothing at all of the gospel, having never heard the name of God. Later on we hope to be able to tell you more about these inland strangers, and to have the privilege of telling them the good news of salvation.

I was privileged to meet the second chief of this place and spoke to him of going out to his village; but he did not want any missionary to come. A few weeks later we met again, and this time some natives who had been having the services, began telling him the benefits of the gospel. As they knew the language much better than I, I let them talk, and the result was, he consented to have the missionary come over to his village.

Our local chief has offered to act as guide when we decide to go, and he will see that no harm comes to us. Thus we see how the Lord is opening the way for the gospel to go to these people in darkness.  
 N. WILES.

(April 13)

### Transforming Savages

WHILE travelling by steamer up the west coast of Malekula on the way to our present location, I stepped out of our cabin in the early morning to have a look at the rugged coast and green hills of West Malekula. We were just then nearing the part inhabited by the Big Nambus people, when a fellow passenger who has resided on the other side of the island for a number of years made the remark, "The wildest place in the New Hebrides. I would not land on that coast for a good deal." I turned to him and said, "Yes, are there cannibals here?" To which he replied, "Are there *not*? They shot a recruiter and carried off the crews of two or three boats." I then said, "Well, if this is the Big Nambus, our missionaries are opening up a mission here and have been inland to their village." He shook his head and said, "Well, not I, sir!"

Within a few days after landing on Atchin, Pastor Parker and I left by launch for the very place I have just described. Calling at Matanavat on the way we took aboard Brother Wiles and some natives armed with muskets for their own protection and proceeded to the Big Nambus anchorage. Here I was left in charge of the launch while the others made the trip inland about three and a half miles to the large village where the chief of this part lives. In about four hours they returned smiling and were accompanied by a number of natives, almost naked and most of them armed. This was my first introduction to the wild savages of West Malekula.

Since then Brother Wiles and I have made many similar visits and each time we find the people more friendly than the last. A few months ago Brother and Sister Wiles stayed up on the hills for over a week and held daily services with the people. They soon began to join in singing gospel hymns and listening attentively to Bible stories. They were interested in hearing for the first time about the Big Chief on high who is Master over all. The work of creation, the fall of man, and the advent of a Saviour for mankind, was all interesting to them even though crudely related in their own language. Often some would break in with a fuller explanation of some point or a more explicit description of some Biblical scene on the picture roll usually presented.

A few months ago when we visited them in company with Pastor Jones, definite plans were made to establish our work among them. They have given us the ground for a mission, have even built the church, and are anxious that a teacher should come to them soon.

We have been warned not to go inland among these wild people by government officials, by planters, and by traders; but the Great Commission is "to all the world," and so we plead your prayers on behalf of this mission that the good work of transforming savages may go on until "man Malekula" has heard the gospel of Jesus Christ.  
 A. G. STEWART.

"NO MEN would ever have been brought back to God if Christ had not made a personal effort for them, and it is by this personal work that we can rescue souls."

(April 20)

### The Children of Malekula, New Hebrides

WE all like to look into the faces of children, so to-day I am going to tell you something about the children we meet in the New Hebrides. Of course their skins are brown, but some of them have just as sweet faces as white children.

When a new baby arrives, it is not laid in a soft bed, but its bed is just a little mat perhaps a yard long and two feet wide. A piece of print is laid over the baby and a stone placed on each side to keep it from rolling over. If it is a boy the father hurries over and beats the drum, thus announcing the news to his neighbours. In some places when the baby is four days old a number of the relatives gather and it is brought out and named. At the same time its ears are pierced with an orange thorn and a tiny piece of cocoon fibre tied in. It also has some yam placed in its mouth.

When the baby is two or three months old the parents begin to feed it on solid food. If it is a boy the father masticates its food first, while if it is a girl the mother does this. Until it reaches the age of two years or more it spends much of its time tied on its mother's back with a palm leaf for an umbrella.

When the boy grows a little older, he often goes with his father to the men's eating-house and begins to feel that he is some one. But not so with the little girl. She must begin to work and is often betrothed very young, sometimes before she is weaned. In the village nearest us on northern Malekula, there is not a girl above four years of age who is not betrothed and must spend part of her time at her future husband's home. A little later she goes to his home to live and must begin to help keep his garden and feed his pigs. It is not at all uncommon for a little girl to become the second or third wife of a man perhaps forty or fifty years old. The man who can pay the most pigs is the one to whom her father sells her. Forty or fifty pounds worth of pigs is sometimes paid for a girl. Think of it! Just when a girl should be enjoying the freest time of her life, she is sold into what might almost be termed slavery, and must go and come at her husband's will, or be beaten.

So far we have not been able to do much in the way of educating these children. We did gather a company of them once a week for a little meeting. They came very well and could even answer some questions, but could never be persuaded to join in the singing. We questioned into the reason for this and were finally told that it was because they had no clothes. During the following week we supplied them each with some kind of a garment, and true to their word, the next Sabbath they all sang heartily.

We hope to be able to do more for these children because they are the promising ones for the future of our work in these islands.

I wonder how many of the children who hear this, would like to change places with their little brown cousins. Remember you would have no Sabbath-school to go to; in fact you would not know about a Sabbath-school nor even about Jesus and how He died for you. You would not be able to read or write. You would sleep on the ground in an old dirty house, and

have scarcely any clothes. I am afraid there are lots of other things you would miss, too, so next time you are tempted to complain, just think of the many children who do not have the privileges you enjoy, and pray for them. ALMA B. WILES.

(April 27)

### Our Work for the Women of Atchin

AT first glance an Atchinese woman is not very attractive with her short frizzy hair, scanty clothing, strings of beads stiff with dirt, and often an unwashed baby tied on her back in an old piece of print. But when we become acquainted with these women, and see their lives of toil and sorrow, we learn to love them and look upon them as sisters who need our help.

They are not, however, easy to reach, and it required some months of work before they would consent to come together once a week for a meeting. Finally a few agreed to meet on the beach near their homes. At first they had no idea of how to behave and would laugh and talk or sometimes jump up and run away. Gradually they became more respectful, but on no account could we persuade them to wear any kind of a dress even during the meeting. We decided to say no more for a time, but the women did not forget, and a few weeks later they announced that they all thought it would be good for them to have clothes. The next week many of them assembled, freshly washed, and all wore dresses.

From this small beginning the work among the women grew until Sabbath meetings were being held regularly with women from each of the six villages on the island. This made a big Sabbath day's work when it all fell to the lot of one, so the women from the different villages were all asked to come to the mission house. As it was strongly against their customs to meet with the men we set a different time for them. At first they did not like the change and a number would not come. We learned that this was partly due to the fact that the men objected to them meeting in the same church although at a different time.

Since then the meetings for the women have been held on the verandah and each week from twenty to thirty women and a number of children gather. They all join heartily in the singing. They have native words put to our tunes. Generally good attention is paid while a Bible story is told and illustrated with pictures. They also answer questions on previous lessons very well.

There are still many of the women who cannot be persuaded to come near a meeting, and those who do come are not by any means Christians. They cannot read, so all they know is what they hear in half an hour each Sabbath. During the week they must work hard to provide food for their families. To say the least their lives are hard and they need the love of Jesus to soften and sweeten them just the same as we do. So when you kneel in prayer do not forget the needs of your New Hebridean sisters.

ALMA B. WILES.

Atchin, New Hebrides.

## Foreign Mission Day

### God's Chosen Friends and Their Obligations

1. WHAT privilege is given to those whom Christ has called to His service? John 15: 15 (Friendship).

2. For what purpose are we chosen for His friends? Verse 15.

3. How is God's purpose in choosing us, further explained by Peter? 1 Pet. 2: 9. (Twentieth Century version reads, "God's own people entrusted with the proclamation of the goodness of Him" etc.)

4. What then is the evident meaning of the words "bring forth fruit" (John 15: 15)? Answer.—To manifest in our lives the fruit of the Spirit—Christ's character. Gal. 5: 22.

5. What was God's purpose in choosing the Levites in former days? 2 Chron. 29: 11. (Note the marginal readings.)

6. What do the words "offer sacrifice" imply to the Christian? Heb. 13: 15, 16.

7. How can we show that our friendship for Christ is genuine? John 15: 14.

8. What is His great new commandment? John 13: 34.

9. What is the measure of Christ's love for us and what did it lead Him to do? Matt. 20: 28.

10. What is the last great command Christ gave to us? Matt. 28: 19, 20.

### Christ's Last Command

THE following stirring paragraphs are taken from an address delivered by Dr. Robert E. Speer, and should appeal to the hearts of all who love God and His message for to-day.

Dr. Speer is not a member of our denomination, but is an earnest Christian worker who sees in present-day conditions an urgent call to consecration to Christ's service.

"If ever there was a time when selfishness in individuals or nations appeared mean and insufferable, that time is now. Almost all the peoples of the world are calling for help and sympathy. We are told in the life of St. Paul that one night he dreamed that a man from the Balkans came and asked him to cross over the Hellespont and do some work in Europe. In response to that call of one man the whole course of St. Paul's life was changed. The whole course of human history was changed as well. We are concerned to-day, not with one man whom we hear speaking to us in a dream, but we are seeing in the flesh hundreds of millions of men who are asking us to give our help and our sympathy to the lands to which they belong.

"In a little spot near the wall of Mukden, that old capital of China away up in Manchuria, is a grave, and near by a tablet placed on the

wall of the new medical school and hospital. Two years ago I stood in front of that tablet to the memory of young Arthur Jackson, who had led his school at Liverpool, and who was one of the best known athletes and scholars of his day in Cambridge University. He went out in the fall of 1910 as a medical missionary to Manchuria. A month later the pneumonic plague began to come down from the north. The Chinese hunters had been sending down their marmot skins, and the deadly germs had been carried in them. Before the Chinese government had taken adequate precaution, the pestilence had worked its way down from Harbin to Mukden. The death rate was one hundred per cent. Not one man, woman, or child attacked recovered. When China learned what an awful terror was moving down upon her four hundred millions, she stood dumb and aghast. Arthur Jackson laid down all his other work, and went down to the railway station at Mukden to erect a barrier between that on-coming pestilence and the helpless masses of Chinese behind him. Day after day, clothed in oil-skin boots and a long white robe, with a bag over his head, breathing through a sponge, he went about his work, segregating the diseased, and visiting every railway car that came in and separating every suspected Chinese, until at last he had stemmed the fatal tide. Then when his work was done, he discovered one day in his own sputum the blood traces that told him of the inevitable end, and in a few hours the great Christlike life had come to its close. They carried him around the walls by night and buried him outside the gates.

"Remembering, the men like him, the thousands and thousands of them, scattered up and down the non-Christian lands amid pestilence that will not postpone itself until the war is done, amid sin and moral and spiritual needs that are present and insistent realities, we plead with Christian men and women to make of their lives a new consecration, and to resolve, in the face of the new conditions that we confront to-day, upon a larger and fuller measure of obedience. This is no day to surrender any international bond, any instrumentality of Christianity that overlaps racial division and bridges the chasms that separate the peoples of mankind. This is the day for us with every last sacrifice we can make to maintain and expand our

activities to make Christ known to the whole world.

"You remember the incident—it may be apocryphal, but it has some truth in it—of the drummer boy in one of Napoleon's campaigns, to whom the great commander turned in an hour when the cause for the day seemed lost and said, 'Boy, beat me a retreat!' And to him the lad dared to reply, 'Sire, I know not how. Desaix never taught me that; but I can beat a charge that will make the dead fall into line! I beat that charge at Lodi; I beat it at the Pyramids. Let me beat it now!' And without waiting for the word, he beat his charge and over the dead and the wounded, and over the breast-works and the batterymen, he led the way to victory. To-day let us not know how to beat any retreat. Let us hear the voice calling now more clearly and more appealingly than it ever called in the days gone by, 'If ye love Me, ye will keep My commandments.'"

### A Pagan Indian's Faith in Prayer

BROTHER ORNO FOLLETT, a worker in New Mexico, one of the South Western States which borders on Mexico, tells the following experience with which he recently met. It affords another evidence of the great needs of the heathen world and swells the call for workers who like Paul can help souls who yearn for something better—though they know not what—"that they should seek the Lord if haply they might feel after Him, and find Him, though He be not far from every one of us."

While itinerating among the Navajo Indians recently, I called on a family where a young man about seventeen or eighteen years old was sick with a severe attack of *la grippe*. The medicine man had preceded me, and had drawn upon the young man's chest a picture of a Navajo god having twenty-four eyes, with streamers running from it to different parts of the body. The eyes were supposed to see and frighten away the hosts of evil spirits who are supposed by the pagan Navajos to cause sickness and ill fortune.

Relatives of the patient were lounging upon sheepskins about the fire; and while the wind from outside whipped in, filling the atmosphere of the hut with dust and ashes, and betimes whiffing the smoke from the open fire into our faces, I endeavoured to explain to these poor heathen the futility of depending upon such methods for healing power.

But before I had proceeded far in my reasoning, an old Indian friend interrupted me as follows:

"Sometimes the white man's medicine is good, sometimes it cures, but very, very often when we take our sick to the missionary doctor, they do not get well. They die!

Our medicine men do not depend upon medicine alone for healing. They pray. They pray a great deal. Sometimes they pray for many nights. The prayers are good for medicine. The gods can heal when we pray for help."

Such, dear friends, was the argument, as nearly as I am able to translate it into English, of this poor heathen Navajo. And what a splendid argument it is if those prayers be offered to the true God, the Creator of all things, instead of gods of wood or stone, or paintings in sand or flesh!

Surely there are precious souls among these praying heathen, whom our God would have sought out to become jewels in His crown through the ceaseless ages.

### British Guiana

MANY in the homeland have their eyes turned toward British Guiana, and will rejoice with us in the progress of the message here. The past year has been a very busy one for us. The days slip away into weeks, the weeks into months, so rapidly that we are unable to do all that we plan to do, although we are busy from morn till night.

There are many needy ones here. While circumstances often compel us to turn away empty-handed those asking for temporal food, we are glad that we have never been forced by circumstances to turn away the hungry heart that longs for the bread of life. God has given us a good supply of this to hand out to them, and O the joy of seeing them feed upon the Word! It repays us for all our efforts.

This morning a poor old man came to us, and with tears running down his cheeks said, "Pray for me, that I may get the victory over the tobacco habit. I have been attending your meetings, and I learn that my body is the temple of God. Last night on reaching home, I looked at my hands, then at my old pipe lying on the table, and I said to myself, 'You are a fine temple, aren't you?' O pray, do pray for me!"

Our tent has been pitched here in New Amsterdam about six weeks. The interest has been good; the tent would not hold the crowds. Already twenty-seven have said that they will keep the Sabbath, and we feel confident that others also will step out to obey God. The tent company consists of Pastor I. G. Knight, one of our native preachers, a native Bible worker, and myself. Two women and a boy walk eight miles to attend, and are now anxious to be baptized.

I thought when I began this letter that I could picture to you the great need of this poor people, but I cannot. The pen will not paint it. I can only sum it all up in these words, Brethren, pray and give, for we need both prayers and means.

MRS. I. G. KNIGHT.

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