

The Missionary Leader

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No. 8

Home Missions Department

Church Missionary Programme

First Week

Essential Characteristics of Christ's Ministry

No. 5.—Tactful

Opening Exercises.

Reports.

Bible Study: Christ's Example of Tactfulness.

"An Illustration."

"Tactfulness."

Experiences.

LEADER'S NOTE.—This week we consider another characteristic of Christ's ministry. For the Bible study, invite those present to mention incidents in the Saviour's life where He displayed tact, and briefly draw practical lessons from these. In His experience with the woman of Samaria, Jesus did not disparage Jacob's well, but He offered her something better than she possessed. So we are to show others how infinitely superior to the fleeting joys and pleasures of this world are the imperishable glories of heaven, and the freedom, rest, and peace to be found in the Saviour. Christ's reception of Nathaniel won his heart. John 1:47-49. How tactful were His words to Zaccheus the publican, who consequently "made haste, and came down, and received Him joyfully." Luke 19:1-7. Mary no doubt felt grateful for His tactful words at the feast of Simon when her acts were criticized and censured. Mark 14:6-9. "Experiences:" let the members relate incidents in their work or the work of others, where a little tactfulness resulted in the winning of a soul.

An Illustration

TACT is defined as "discernment of the best course of action under given conditions." Tact will bring about what no amount of force could accomplish. The following story is told of Benjamin Church, the commander of the Plymouth Colony. Seventeen of his soldiers were ordered to join a hard expedition against the Indians. Eager to escape duty, they complained of the first stages of smallpox. Without a moment's hesitation the commander secured for them a house already infected, when, strange to say, a sudden recovery saved them!

Tactfulness

OF all people, reformers need to be the most tactful. The worker who speaks hastily or acts thoughtlessly may close the door to hearts so that he can never reach them. In "Gospel Workers," pages 117, 120, we read:

"In the work of soul-winning, great tact and wisdom are needed. The Saviour never suppressed the truth, but He uttered it always in love. In His intercourse with others, He exercised the greatest tact, and He was always kind and thoughtful. He was never rude, never needlessly spoke a severe word, never gave unnecessary pain to a sensitive soul. He did not censure human weakness. He fearlessly denounced hypocrisy, unbelief, and iniquity, but tears were in His voice as He uttered His scathing rebukes. He never made truth cruel, but ever manifested a deep tenderness for humanity. Every soul was precious in His sight. . . .

"God's workmen must be many-sided men; that is, they must have breadth of character. They are not to be one-idea men, stereotyped in their manner of working. . . . Tact and good judgment increase the usefulness of the labourer a hundred-fold."

"Speak to those whom you wish to reach upon points of doctrine on which you can agree. Dwell on the necessity of practical godliness. Give them evidence that you are a Christian, desiring peace, and that you love their souls. Let them see that you are conscientious. Thus you will gain their confidence. Let the heart be won, the soil prepared, and then sow the seed, presenting in love the truth as it is in Jesus.

"God will surely help those who seek Him for wisdom." "If the worker keeps his heart uplifted in prayer, God will help him to speak the right word at the right time."

Church Missionary Programme

Second Week

No. 6.—Sympathetic

Opening Exercises.

Reports.

Bible Study: "The Sympathy of Christ."

"A Present Need."

"Response to the Sympathetic Touch."

The Sympathy of Christ

WITH the mourner. John 11:33-35.
With the weary. Matt. 9:36, margin;
Matt. 26:41.

With the needy. Matt. 20:31-34.
With the apparently hopeless. Luke 8:2, last part.

With the leper. Mark 1:40, 41.
With the little children. Luke 18:15, 16.

A Present Need

"WE need more of Christlike sympathy: not merely sympathy for those who appear to us to be faultless, but sympathy for poor, suffering, struggling souls, who are often overtaken in fault, sinning and repenting, tempted and discouraged."—"Ministry of Healing," p. 164.

"All around us are poor, tried souls that need sympathizing words and helpful deeds." "We should anticipate the sorrows, the difficulties, the troubles of others. We should enter into the joys and cares of both high and low, rich and poor."—"Christ's Object Lessons," p. 386.

Christ "bore Himself with divine dignity; yet He bowed with the tenderest compassion and regard to every member of the family of God. He saw in all, souls whom it was His mission to save."—"Gospel Workers," p. 117. "Leaving us an example." 1 Pet. 2:21.

Response to the Sympathetic Touch

"ON an old castle wall, says the legend, there hung a strange instrument. Its strings were broken and it was covered with dust. People went in and out and wondered at it. No one saw its use. One day a stranger came to the castle. He entered the hall where the instrument, long unused, hung. Taking it down, he tenderly brushed off the dust and replaced the broken strings. Then as his fingers swept over it strains of sweetest music came forth.

"Those who were near stood in awe, and their hearts were touched. They asked each other, 'How came this stranger to know the value of the harp?'—Ah, he was the master, who had long been absent and now returned to his own.

"The human heart is the most wonderful musical instrument in the world. It is far more sensitive than any harp or violin ever made by the skill of man. It can be played upon by anger, or love, or joy, or ambition. Envy and jealousy can extract from it fearful discords, while sympathy and mercy can touch it into a music so sweet that angels will stoop to listen. Christ is the great Musician to whom the human heart belongs. He can bring out its noblest music."—Selected.

Church Missionary Programme

Third Week

Opening Exercises.

Bible Study: "Personal Work for Souls."

Testimony Study: "Witnesses for Christ."

Personal Work for Souls

1. WHAT pitiful cry is in the hearts of many people at the present time? Ps. 142:4.

2. How did the Saviour respond to this cry in His time on earth? Luke 19:10.

3. Upon whom has He now laid the burden of seeking these people who are hungering for spiritual help? John 17:6, 18.

4. How is this work to be done? Zech. 8:16, first part.

5. How extensive is this work to be? Matt. 22: 9.

6. How may the hearts of men be opened to receive the gospel? Luke 10: 33-37.

7. What effect does personal testimony concerning Christ have? John 4: 39.

8. Why is it important that we be diligent in this personal work for souls? John 9: 4.

Witnesses for Christ

I. HOW was the Christian church founded?

"With the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. John directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbours. There are those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church."—*"Desire of Ages," p. 141.*

2. For what are many waiting?

"There are many who need the ministrations of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbours, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighbourhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight. . . . The saving and sanctifying truth cannot be shut up in his heart."—*Ibid.*

3. What is one of the most effective ways of winning souls?

"Philip said to Nathanael, 'Come and see.' He did not ask him to accept another's testimony, but to behold Christ for himself. Now that Jesus has ascended to heaven, His disciples are His representatives among men, and one of the most effective ways of winning souls to Him is in exemplifying His character in our daily life. Our influence upon others depends not so much upon what we say, as upon what we are. Men may combat and defy our logic, they may resent our appeals; but a life of disinterested love is an argument they cannot gainsay. A consistent life, characterized by the meekness of Christ, is a power in the world."—*Id., pp. 141, 142.*

4. Of what are we to bear witness?

"As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing."—*Id., p. 340.*

5. How did Jesus illustrate the work His followers were to do in the world?

"In Christ's act of supplying the temporal necessities of a hungry multitude, is wrapped up a deep spiritual lesson for all His workers. Christ received from the Father; He imparted to the disciples; they imparted to the multitude; and the people to one another. So all who are united to Christ will receive from Him the bread of life, the heavenly food, and impart it to others."—*Id., p. 369.*

6. What only can we impart to others?

"The disciples were the channel of communication between Christ and the people. This should be a great encouragement to His disciples to-day. Christ is the great centre, the source of all strength. His disciples are to receive their supplies from Him. The most intelligent, the most spiritually minded, can bestow only as they receive. Of themselves they can supply nothing for the needs of the soul. We can impart only that which we receive from Christ; and *we can receive only as we impart to others.* As we continue imparting, we continue to receive; and the more we impart, the more we shall receive. Thus we may be constantly believing, trusting, receiving, and imparting."—*Id., pp. 369, 370.*

Church Missionary Programme

Fourth Week

Opening Exercises: song; several short prayers; minutes; song.

Lesson: The Co-operation of God's People Needed for the Success of God's Plans.

Reports of Work.

LEADER'S NOTE.—The Lord has committed His work into the hands of His people, and He calls on every one to do His appointed work. Are all your members co-operating with God? If not, you have an important work to do in enlisting them in service for Him.

The Co-operation of God's People Needed for the Success of God's Plans

1. WHEN was it that God wrought victories for Israel? Judges 5: 2, 9.

2. What was said about those who held back? Judges 5: 15, 16, 23.

3. When Saul was preparing to deliver Israel from oppression, who strengthened him? 1 Sam. 10: 26.

4. What helped David in establishing himself on the throne? 1 Chron. 12: 32, 33, 38.

5. With what words did David encourage Solomon in his work? 1 Chron. 28: 21.

6. What call did David make for help in the work? 1 Chron. 29: 5.

7. Why was the wall of Jerusalem built so quickly? Neh. 4: 6.

8. How was the word of the Lord published? Ps. 68: 11.

9. What will be the attitude of the people in the day of God's power? Ps. 110: 3.

Missionary Volunteer Department

Missionary Volunteer Programme First Week

Opening Exercises.

Talk: "The Neglected Continent."

"How the Message First Went to Brazil."

LEADER'S NOTE.—The programmes for August are taken largely from reports presented at the General Conference last April. They tell of the onward progress of the message and should encourage us to fit ourselves for an active part in this great work. The facts given under "The Neglected Continent" should be given in a talk. Other interesting information can be found in any good geography.

The Neglected Continent

SOUTH AMERICA stretches from about 12 degrees north of the equator to 55 degrees south latitude.

It is about two and one half times the size of Australia, and has a population of 38,482,000.

Brazil, the largest state of South America, is almost equal in size to the whole of Australia and New Guinea. Its population numbers over 15,000,000.

The Amazon River, the greater part of which flows through Brazil, stretches across the continent almost from the Atlantic to the Pacific. It is navigable for a distance of over 3,000 miles from the ocean.

Bolivia is about the size of Queensland.

Lake Titicaca is the highest up of any large body of water in the world. Its surface is 15,000 feet above sea level. It is situated midway between Bolivia and Peru. On the shores of this lake our missionaries are conducting an important work for the Indians.

Peru, one of the highest countries in the world, is larger than the states of New South Wales, Victoria, and Tasmania combined.

Chile has a length of 2,500 miles, yet its area is not as great as that of New South Wales. It is about twenty-five times as long as it is wide.

Argentina is a large state in the southern part of the continent. Its capital, Buenos Aires, is the largest city south of the equator, having a population of over 2,000,000. This city is also the headquarters of our work in the Austral Union Conference. This Conference, which includes the states of Argentina, Chile, Uruguay, and Paraguay and the Falkland Islands, extends from within the tropics to a point 900 miles further south than the southern shores of New Zealand.

If all the people in the world were placed in Argentina there would be room enough for each person to have about two acres of land.

We have in South America a membership of 5,755.

How the Message First Went to Brazil

PASTOR O. MONTGOMERY who is in charge of the South American field told the following story before the General Conference:

A Providential Paper

A tramp vessel left in the port of Santa Cathrina a German paper, twenty-four years ago. This paper fell into the hands of a schoolmaster in Bursque. In this paper, he noticed that any one desiring literature could receive the same by writing to the International Tract Society. He immediately wrote, asking for literature. They sent him a large quantity. He took this and sold it from house to house. In this way, he secured money for drink. He took the balance of the papers and traded them at the grocery for drink. (In South America all grocery dealers sell liquor.) The grocery man wrapped goods in these papers. Thus the papers found their way into different homes.

By the reading of these papers, there was a deep interest aroused. It was but a little while before people began to observe the Sabbath. Notwithstanding the instrument by which these papers were scattered month by month, the Lord blessed the seed sown. Several families embraced the truth.

About the same time there was an old gentleman, the father of a large family, who was told by the Catholic priest that the Sabbath was changed from Saturday to Sunday. The old gentleman began to study to see if the priest had told the truth. He found that he had, and embraced the Sabbath, and taught it to his sons. But he could not persuade his sons to accept the message that was so dear to his heart.

The Signal from God

After a few months the wife of his son grew ill, and they gave up all hope of her living. The husband became so burdened over the matter that he went out into the forest thinking that the God of his father would hear him pray. On his knees he consecrated himself to God, gave his heart to the Lord, and promised that if He would heal his wife, he would serve Him all his days, and that he would observe the Sabbath that his father had told him about. He arose from his knees, went back into the house, told the people that were in the house and his wife that she would not die, that he had confidence in the Lord that she would be healed, and that he had given his heart to the Lord. Immediately the wife rose from the bed fully healed, and praised God and gave her heart to Him.

Another lady living just a short distance from there, who had been confined to her bed for five long years, sent out and asked for a Bible. She began to read to find the source of this wonderful power that had been brought to her neighbour. After reading for some time, she gave her heart to the Lord, found Him to be a personal Saviour, covenanted with Him that she would keep the Sabbath, and she too was healed, and arose from her bed. Her husband came into the house at noon time, and found his wife walking about the house praising God. This was the beginning of the work there. The Lord seemed to work in a special manner.

Persecutors Restrained

A short time after this, Pastor F. H. Westphal, who was the first minister to visit South America, went on a mission trip through Brazil. He heard of this interest at Brusque, and visited that city. He arranged for a union meeting with the two companies. He secured the use of a house in which to hold the services; but when the Catholic priest found that a Protestant meeting was to be held in the house, he visited the owner of the house

and threatened him if he allowed the meeting to go on. And so Brother Westphal was obliged to take his people to the river-side and hold an open air meeting. There he organized a church, and baptized twenty-six souls. They celebrated the ordinances of the Lord's house, using logs and stumps for tables and seats.

The next night was to be his last service. The hardware merchant in the city offered the use of his house for that meeting. Brother Westphal accepted it, and was to preach on the seal of God and the mark of the beast. While he was speaking, a heavy stone was thrown at him. After the meeting was over, they found the large stone caught in the curtain just back of his head. It would have done him serious damage if it had struck him.

After the meeting they persuaded him not to leave. They told him that he must not go out that night. But he said, "I must go. I must start on my return trip at midnight, and I must return to the hotel and prepare for the journey." After prayer and seeking God and committing themselves to Him, Brother Westphal started out.

Some little time after this a member of a mob who were in waiting for him told this experience. This man said they were lined up on either side of the road as Brother Westphal came along alone, each one armed with large stones ready to throw. They were to throw on the signal of the leader. Brother Westphal came on. They saw him coming, but they were surprised to find that he was not alone, but had a companion with him; and such a spirit of fear and terror took possession of their hearts that not one dared to lift his hand to cast a stone; and Brother Westphal walked along between the two lines, not knowing of their presence. He went through unharmed, and reached his hotel in safety. After he had passed, the mob were so enraged that they began to quarrel among themselves, accusing each other for not having the courage to throw the stones, and finally they returned to the home of the hardware merchant and stoned his house.

This was twenty-four years ago; but, dear friends, the God of Israel that wrought that night to deliver Brother Westphal, and who had by His holy Spirit been working on the hearts of the people in that community, still works in Brazil to-day, and the message is going with power and with God's blessing upon it.

Missionary Volunteer Programme

Second Week

Opening Exercises.

Our Work in South America.

"Among the Indians of Peru."

"How the Colporteur Goes."

LEADER'S NOTE.—This week we continue the study of South America. A talk on our work in this field can be prepared from the "Outline of Mission Fields." We would suggest that this study be given from the standpoint of the Union Conference divisions in that field. Close the meeting with a season of prayer for the work in this dark field.

Among the Indians of Peru

In his report at the General Conference held in San Francisco last April Brother F. A. Stahl told of his work among the Indians of Peru. We here give some of the incidents related by Brother Stahl.

The Indian's Answer

These Indians are very reserved. They have been misused so many years that they draw back from all the white people. Still the Indian has good characteristics. He is intelligent. I was holding a meeting, and was teaching how the law of God showed that the seventh day was the Sabbath of the Lord. While I was preaching, a priest came up, dismounted, and sat down and listened to the sermon. I noticed that he was becoming very nervous. After about fifteen minutes, he jumped up, and in the Indian language he shouted that it was all a lie that I was teaching. He said, "This Sabbath institution is an old institution, and has been done away with. It does not serve any more." While he was speaking, an Indian got up in the congregation, and said, "Mr. Priest, I would like to say a few words. You say the Sabbath is old, and does not serve any more. I would like to ask you about the sun, and the moon, and the stars. God created these, and they are old, and they still serve. Why should not the Sabbath still serve us?" And Mr. Priest didn't have a word to say.

At another time, the enemies made sport of the Indians at one place, because they called each other "brother" and "sister." And they asked some of these Indians: "Why do you call each other 'brother' and 'sister'?" You are not brothers and sisters." One of the Indians replied: "The reason is because we are brothers and sisters. God is our Father, and we are His children, and that makes us brothers and sisters."

Indian Hospitality

I have found these people kind in disposition. Once I was travelling in the mountains, and night overtook me. I stopped with some Indians who were quite strange to me, but who knew about our work. They gave me a place where I could lie down, and I retired for the night. But as soon as I retired, I started coughing. Well, the lady of the house, the Indian woman, came in, thinking I was asleep, and very tenderly placed a blanket over me, then went out again. Soon I had to cough again, and she came in with another blanket. In a few minutes, I still had to cough. She came in again with another blanket. And this kept on till she had silently and carefully covered me with nine blankets.

Medical Missionary Work

We went to work at first with the medical part. We treated the Indians from morning till night. The Indian likes the medical work, and especially the operations. He sees quick action in the operation. Many times the Indians have come to us and told us that they had pains in their chest, and they would like us please to cut out their lungs for them, or their hearts.

We also give them medicine, a medicine that we have invented, that helps them to overcome the liquor habit and the cocaine habit. We have been able to invent a medicine that is so bitter that the taste stays with them for a week. I have given it to many of these old toppers who have used alcohol for some years. I give them a glass of this medicine, and as they would shudder, they would say, "That is awful good medicine."

Steadfast Amidst Persecution

We suffered persecution for some years. After our Indians accepted the truth, they became known on the roads because they

were cleaner than the rest of the people, because they had on clean clothes, and had clean teeth and clean hands, and they could be insulted and many times beaten.

One time one of our brethren was taken into the yard of one of these priests, and was thrown down onto the ground; and while three men held him prisoner, his mouth was pried open, and a bottle of alcohol was poured down his throat.

They are falsely accused on every occasion, and many times in the community where there will be several hundred of the Indian believers, the priests will falsely accuse them of rebellion before the authorities, and many times their property will be taken from them by force, and they suffer all manner of persecution for the truth's sake. Among other questions when we examine the candidates, is, "Are you ready to suffer persecution for the name of Jesus, for the truth?" and every one that has been baptized thus far has said, "Yes," and we have found them willing and even cheerful in the midst of their persecution.

One of our teachers was met one time by the priest and four men on the plains. They immediately took him, and wanted him to promise that he would come to the village on the Sunday following, and attend their religious feast. He said he could not promise. He said he was a believer now in the true religion which forbade drunkenness, and attendance at those drunken feasts. They took clubs and beat this teacher, and they tried to make him promise. He said, "I never will promise." He said, "You may kill the body, but you cannot kill the soul." This teacher was ill two months after that experience. I went to see him, but he was of good courage, ready to suffer for Christ.

This will illustrate the material we have in these Indians. Our schools have been torn down during the night. One of our schools near the main mission was torn down one night by a crowd of people, and houses where we have lodged—where we have been befriended on the plains—have been torn down by the priests, just because the people have lodged us.

How the Colporteur Goes

ONE of our native colporteurs went into a town about thirty-six miles from the end of the railroad. He was met by the priest, who told him that he should get out, that he had no business there. "Yes, sir, I have business," said the brother. "My business is to sell books." "Well," said the priest, "It is my business to see that you don't." But our brother sold about £10 worth of books before the priest got his business in operation.

In another town, the colporteur held three meetings. He was a telegraph operator, and had only recently accepted the truth; but he said, "The spirit of the Lord came upon me, and I preached just like a real preacher, and the people all want me to come back."

In another place, the priests challenged him to a public discussion. He declined the discussion. Then the priests refused to let him sell books. But the mayor said: "I will give you a guard to see that no one hurts you. You can build a stand out in the public square, and sell books for a week. He sold every book he had and telegraphed for more, but we could not get them to him before the week ran out.

From there, he went to one of the most fanatical cities in Western Peru. He was

stoned, he had hot water thrown on him; and finally a delegation of the chief ladies told him they had decided to have him deported. He went to the town magistrate, who told him that he could stay as long as he wished. The ladies waited on the official, who told them to let him alone; and so he stayed there and sold the books he had telegraphed for, which by this time had reached him.

This brother had to travel 2,000 miles to attend our canvassers' institute, but he came.

"Tumults Oft"

About the end of 1913, Brethren Pohle and Stauffer visited a town where a colporteur had awakened an interest. As there was no other place large enough for the people who wanted to hear, Pastor Pohle suggested the church on the square. "That is right," the mayor said; "we have no priest now the people built the church; you may preach in it." So a curtain was hung in front of the altar, and from the pulpit the message was preached, and believers became obedient. Later, the priest returned, and mobs drove our colporteur and others from the hall where they met. One man swore he would kill the first Adventist missionary to visit that place. We crossed one pass 17,000 feet high. A mile from the town we were met by several believers, who led us by a round-about way to the home of one of our people.

That night a crowd gathered, stoned the house, and shouted, "Down with Protestants! Hurrah for God! Hurrah for the Catholic Church!" Next morning the mayor and governor came down to see us, and told us to go on with our meetings, and every morning at eight o'clock they would go with us to the meeting place, remaining all day, going with us in the evening to our stopping place. The mayor was to have been baptized last October, but was prevented by his wife's illness from taking the five-day journey over the mountains. The justice is secretary of our Sabbath school in that town. Before Brother Wilcox and I left the place, we preached in the open air in three villages, and baptized twelve. Others are now expecting to follow.

From another town in Peru, we have a memorial signed by twenty-eight people, keeping the Sabbath, asking for us to come to them.

Missionary Volunteer Programme

Third Week

Opening Exercises.

The West Indies.

Our Work in the West Indies.

"A Loyal Missionary Volunteer."

"Seeing Jamaica by Motor Car."

"Compensation."

LEADER'S NOTE.—We have for our study this week a very interesting island field. While we are all interested in our own island field we should not forget the regions beyond. Ask one of the younger members to give a talk on the West Indies using the facts given below. For a talk on "Our Work in the West Indies" see "Outline of Mission Fields."

The West Indies

HAVEN'T you often wished that you might go up in an airship, and see how the world would look below you? If we were looking down at the West Indies, we

should notice, first of all, that these islands extend in a great curve from Florida to the mouth of the Orinoco River. They are divided into three groups,—the Bahamas, off the coast of Florida; the Greater Antilles; and the Lesser Antilles.

The Lesser Antilles are the islands that make the part of the curve nearest to South America. Trinidad is the principal island of this group, and Port of Spain its chief city. This island has large sugar estates. It also has a great asphalt lake, which furnishes the asphalt used for making the streets smooth and hard in many big cities.

The group called the Greater Antilles is made up of Cuba, Jamaica, Haiti, and Porto Rico, with the smaller islands about them. Cuba looks like a gigantic alligator sunning itself on the blue sea. Columbus, who discovered this island in October 1492, said: "It is the most beautiful island that my eyes ever beheld." It is called the Pearl of the Antilles. In 1902 Cuba became a republic.

The next largest island is divided into two nearly equal parts,—Haiti and Santo Domingo. The channel between Cuba and Haiti is about sixty miles wide, and is called the Windward Passage.

This rectangular-shaped island is Porto Rico. It has a mountain ridge in the centre, with some rugged hills. Yet it would take seven islands of this size to make one state as large as Tasmania. All kinds of tropical fruits grow here in abundance.

Jamaica is a British possession. It has good harbours, and is valuable for its sugar, its pineapples, and its bananas. Oranges, ginger, and spices are also raised here.

The Bahama Islands are of coral formation. They belong to Great Britain. New Providence is the most important of these islands, and many tourists visit Nassau, its capital, during the winter. The best sponge fishing grounds in the world are found off the Bahamas.

A Loyal Missionary Volunteer

IT is good to know that we are connected with a movement that encircles the world. In the mission fields as well as in the homeland this great missionary volunteer movement is being carried forward.

The young people in some of these mission fields have proved themselves just as true and loyal as those in more favoured countries. A good story is told of a little missionary volunteer heroine who lived on the Island of Haiti in the West Indies. She was a secretary of the missionary volunteer society in the church where she lived and, although only fifteen years of age, she walked seventy-five miles to the conference headquarters to deliver her quarterly report and this she did more than once in a time of revolution and war. How many of our secretaries in this Union Conference would be willing to do that?

Seeing Jamaica by Motor Car

"If you knew them, you'd love them!" It was a dark-haired, rosy-cheeked girl who spoke. A friend had been inquiring about the Jamaican people,—of their ways and customs, of their appearance and habits of life,—and at the close of the girl's charming description, her enthusiasm burst forth in this appreciative climax.

Surely it would be pleasant to know these people, and to visit their beautiful little island which is said to be one of the loveliest spots imaginable. If you are willing to motor across Jamaica with me, you may have the opportunity of catching at least a few glimpses of the country and its inhabitants.

We shall need to be up early, so that we can start about 6 a.m.; for it takes nearly all day to go from one side of the island to the other,—a distance of about one hundred and twenty miles,—even when one has as convenient a conveyance as a motor in which to make the trip.

As we roll down the streets of Kingston, we hear a gay little voice calling, "Buy a pear?" "Buy a pear?" It comes from one of the numerous peddlers who throng the streets of the city, selling their various articles of merchandise. Some of the calls are deafening, with their coarse, strident tones, but this particular little peddler of pears has a really pretty song, which she sings as she displays her wares from door to door. Everything is carried on the head in Jamaica; that is, among the poorer classes. You would scarcely believe that such heavy burdens could be borne in this way without injuring the skull.

It is a glorious morning. Spinning along in the fresh, crisp air, we soon leave the city behind, and presently find ourselves in the open country. The natives whom we pass wear no shoes, and many of them are dressed in rags. They are extremely poor. The Jamaican people are black-skinned, being African by descent.

Here we are at the town of Sheffield. Let us visit our little Adventist church for a few moments. We find that it is a small, neat building, propped up on stilts.

On account of the unevenness of the ground, it has been necessary to make the stilts six or seven feet high at one corner of the building. The effect is grotesque and unusual. The church stands with its back to the road, which is another peculiarity. It has a pretty, thatched roof, and altogether presents an attractive appearance.

We soon learn that the people of Jamaica are naturally superstitious. The spirits are supposed to haunt the friends of the dead, and for some time after a funeral takes place, special efforts must be made to drive them away, if one hopes to be left in peace. As we pass one of the little homes on the outskirts of the town, we see an old woman who has just returned from the graveyard, where her husband has been buried. She is vigorously sweeping her front door step. When asked why she is making such strenuous work of it, she replies, "O Pastor, I have to sweep the spirits away!"

"Nine-nights," or the ninth night after the death of an individual, it is thought that the spirits come back to torment their friends; so the natives always plan to make a terrible noise on this particular night, as by so doing they hope to keep away the spirits. These odd superstitions are held principally by the ignorant classes.

At Marchtown there is also an Adventist church. The people have built a serviceable little building of cement with two large cement pillars on either side of the gate through which one enters the enclosure.

Perchance you will be surprised, as I was, to learn that the people of Jamaica speak English. Some of it isn't as good as it might be, which is no more than one would have to admit of the English spoken in our own land; but among the educated class it is as fluent and accurate as the most critical could desire.

The food of the poorer classes consists mainly of yams. These great roots, sometimes ten feet in length, taste very much like Irish potatoes. When piled up they resemble a cord of wood. The yam-pig is also a native of the island. It is a small vegetable similar in taste to the yam, but differing in shape and size.

We notice, as we travel along, that the houses of Jamaica are surrounded by high walls. The homes of the poor are extremely small. It is not unusual to find a family of eight eating and sleeping in one tiny, windowless room. There are no sidewalks in Jamaica except on the main street. One must walk in the road.

The country is infested with beggars, many of whom are professionals at this remunerative business. One old fellow in Kingston is known as "Machrofat," because of his taste for a small hard coconut cake of that name, commonly eaten by the school children. This man has a fine home and plenty of money. Each night after slipping quietly in at the back gate, he undergoes a transformation. Ragged garments are replaced with clean, fresh ones, and in the evening his erstwhile beggar sallies forth with his wife and two pretty daughters to attend the concert or some other place of amusement. "Seven-bags" is another professional beggar, who received his name from his peculiar custom of carrying seven bags on his back. Each year one of the oldest bags is discarded, and replaced by a new one.

We are glad to learn that, for its population, Jamaica has more Adventist believers than any other country. The people are very religious, and seem naturally to desire spiritual instruction.

At the close of the day we reached our destination, the town of Savanna-la-Mar. We have enjoyed every minute of the day. Our only regret is that it passed so quickly, for we feel that we have caught but a fleeting glimpse of Jamaica and her people. But, oh, that glimpse was so interesting! "You can't realize things until you see them for yourself," the dark-haired, rosy-cheeked girl had said; and she was right.—*Church Officers' Gazette*.

Compensation

Going at the Master's bidding
Far beyond the trackless foam,
Leaving native land behind us,
Bidding long farewell to home,
There's a sweet and glad assurance
Fills our hearts with joy and praise;
'Tis His word: "Lo, I am with you,
Will be with you all the days."

Not alone He bids His servants
Follow out His great command;
Not alone He bids them labour,
In their own small strength to stand.
But there's blessed compensation
For the strong commission, "Go."
'Tis the word: "I'm with you always,
Through all changing scenes below."

It is blessed to be treading
In the path the Master trod;
It is glorious to be chosen
As ambassadors for God.
But wherever He may send us,
It is best of all to know
That the promise, "I am with you,"
Follows the command to go.
PEARL WAGGONER HOWARD.

Missionary Volunteer Programme Fourth Week

Opening Exercises.
Talk: The Value of Medical Missions.
"In Heathen Lands."
Our Sanitariums and Health Food Work.

LEADER'S NOTE.—The programme this week takes up the study of medical missions. From "Ministry of Healing" and the "Testimonies" a talk may be prepared on the value of this work in the homeland as well as in the foreign fields. An interesting talk can be prepared dealing with the sanitarium and café work in the different fields. Reports of the Sydney and Adelaide sanitariums have appeared lately in the RECORD. Every leader should preserve a set of RECORDS; the notes from different fields and the poems may brighten many of your meetings. Find out all you can about this work in your own conference. Those who have access to the year book of the denomination will find much there that will be helpful.

In Heathen Lands

ONE of the best known of our dispensaries in heathen lands is the one conducted by Dr. Riley Russell, in Korea. Of the great evangelizing success of this institution there is no need to speak, for all know of the many conversions, the numerous helpful treatments, and the untiring ministry of this medical evangelist. In response to the question recently put to him, "How many conversions from your labours?" Dr. Russell answers, "Many! One hundred baptisms just lately." He reports 6,000 patients treated yearly in his little dispensary.

In a recent letter he says: "Last month we had 660 patients, gave 538 treatments, two general anesthetics, eleven local anesthetics, and forty-one outside calls, ranging in distance from one to fifty miles. One poor fellow who was opposed to Christianity, but is at the point of death with tuberculosis, said he wanted to be a Christian, and we had a good season of prayer with him. Another family burned their idols, and others are interested. So we do not feel altogether discouraged, although the work is hard.

"I have a little Indian motor-cycle that is giving good service. Yesterday I rode one hundred miles in a little more than four and one-half hours. In the past, this would have taken me three days, so a little benzine saved me two days, and I was fresh for duty on my return. The Japanese are making roads rapidly, and one can get around pretty well. Bicycles are common. There are a few motor-cars and several motor-cycles. The great lack now is bridges, for there is a twelve-foot road connecting most of the country seats. All of these have come in during

the last three or four years, and it all helps us to move faster and economize time. A motor is a curiosity inland, and I often stop to explain the workings to some old fellow as a mark of respect. And when the interest is at its height, and a big crowd has gathered, it is a good time to pass out tracts and move on."

From South America

Brother F. A. Stahl, went to South America nine years ago, as a medical missionary nurse. By his untiring effort, he has established six outstations, and raised up many native workers to assist in ministering to the needs of this simple people. He reports 4,279 patients treated last year, beside 930 others visited in their homes. He has had hundreds of conversions to Christianity by his labours.

In Far India

Dr. V. L. Mann, the medical secretary of the India Union Mission, is endeavouring to work out this medical missionary problem by means of a travelling dispensary. With his chests of treatment appliances, he travels from village to village by ox-cart or wheelbarrow, sets up his medicine cases, and gets out his apparatus under a tree or backed up to a wall, and the natives flock to him for help. After he has treated the worst cases, he starts his magic lantern,—for such it is to them,—and preaches Christ, the first and great medical missionary. In this way, he has reached many thousands of these poor heathen, and pointed them to Christ. Dr. Mann has many, many times been greatly discouraged for lack of facilities with which to work, but he again goes at it, hoping—shall I say in vain—that some time he may have better provision made for his work.

For China's Millions

Dr. C. C. Landis, medical secretary of the Asiatic Division, writes:

"Our efforts here, so far, have been very gratifying. We find the doors wide open in this great city for the entrance of our medical work. In Shanghai we have been able to make a small beginning, which is almost outgrown by two months' development. We started with the idea of doing only bathroom and office work, together with outside practice; but developments have shown that there is urgent need here of a small well equipped medical institution, operated along the lines of our regular sanitariums as far as they are practical here in the Orient. Shanghai is a city of wealth, and of large foreign population. Already we have had six or seven patients sent in by leading local physicians for treatments. We have cared for several of our missionaries; two were seriously ill, one being saved the necessity of returning home on account of break in health.

"The most encouraging side of the opening here is the reception we are receiving among the wealthy Chinese. We already have the family practice of the former Chinese ambassador to the United States, Dr. Wu Ting-fang, who has visited the Washington Sanitarium, and his nephew, one of the chief commissioners of the government railway here. Our first wealthy Chinese patient, Mr. Au Chak Man, a wealthy Hongkong merchant,

seeing our needs, has helped us in many ways."

Dr. D. E. Davenport, from Yencheng, China, after stating that in addition to his study of the language, he has been carrying the superintendency of his province, in the absence of Brother Lee, for fourteen months, writes:

"About the time Brother Lee left, we received \$800 gold [£160], with which we erected a small but very convenient dispensary building. During his absence, I have been trying to do a little medical work, besides caring for the largest provincial work we have in the North China Union, and also spending considerable time each day studying the language. You will be able to judge something of the work when I tell you that if I were to make a trip to all of the out-stations, and only stop one day at each, it would take me seven weeks to visit those of Honan.

"I am very much handicapped, as I have no microscope, and no operating table or equipment. With all of the tropical diseases, you can imagine my difficulty. Then I have no rooms or wards where I can put a patient upon whom I have operated, or who is suffering from some acute disease or infection. This is very discouraging, and greatly injures our work. People who have come for miles to see the foreign doctor are turned away because we have not a place where we can keep them for a few days.

"I have had people come to me with cut throats, crushed skulls, gun-shot wounds of the limbs and trunk, broken limbs, severed hands and fingers, and gored by bulls. Most all of the above I have had to give temporary treatment, and then send them many miles to another hospital. Many of them did not go to the other hospital, I am sure, as it is a long way, and they have no money. I could do so much better work if I only had a couple of wards, and a room or two where I could keep them for a few days if necessary. Then I can hardly do anything but guess work without a microscope."

One of the Latest

Dr. J. N. Andrews, grandson of our first foreign missionary, is located in Chungking, Szechwan, China. He writes:

"This is my first year in the field, and the medical work has been comparatively small, owing to language study, a long trip to the far border of this province, and long delay in receiving our first shipment of medical supplies. What has been done, also, was at our home here, outside the city, treating only the villagers from the country round about. For some months, our dispensary was our back door, till a small room was procured for the purpose. As our object these months is to learn the language, these inadequate facilities have had to suffice for the present.

"However, with these handicaps, 4,500 cases have been treated this year, frequently during the summer time having forty to fifty a day. The results medically have been much smaller than would have been the case had we had proper buildings and equipment for the work, but friends have been made with the people living round about, literature has been handed out to many,—those who can read—and some have been attending Sabbath school as a result of our contact with them in this way."

Sabbath-School Missionary Exercises

(August 3)

A Visit to Samoa and Tonga

NEARLY six weeks were spent in a trip to Samoa and Tonga. I visited Samoa twice, as I had to return that way. I left the brethren in Samoa with bright hopes and good courage for the advancement of the work there. On the way from Suva, I sat at table on the right of Samoa's military governor, Colonel Logan. We had some pleasant talks together. He is very approachable and very courteous.

My first stop in Tonga was Nukualofa. Here Brother Thorpe and I spent nearly a fortnight together, studying the situation. The conditions are very favourable for starting our work there again. There will be no difficulty about beginning a self-supporting school, and with day-classes only the worker in charge would be free to go into the country and do field work.

I was stopped by young men in the street running up to me and asking when we were going to open our school again, as they wanted to attend, for the one we had before was the best school in Tonga.

We were invited to the home of the inspector of police, and there I met his two daughters. They speak as good English as any European, and both play the piano well. I asked them where they learned their English and music. They replied, "From the Seventh-day Adventists." I said, "Did you not go to some other school?" They both said, "No." They are real ladies. They also are anxious that we commence work again so that they can study further. A number of young men from King's College, who had attended our schools at Vavau and Haapai, came to me and said, "Mr. Parker, if you will but open up the school at Mugaia (the name of our Nukualofa mission) we will leave the college and attend." The prospects are good. Our mission is a mile away from the Flagstaff, which makes us isolated to some extent.

Returning to Samoa I had as cabin-mate the chief medical officer for Tonga, who was leaving for an appointment in Samoa. He is a Buddhist. He asked me what was my religion. Learning that I am a Seventh-day Adventist he said, "I would like to know something about your religion, as the people at Nukualofa swear by the Seventh-day Adventists, and they say that they are the best people in the world." This opened the way for me to place some of our truths before him, and he said, "I only wish that we were to be together for a much longer time." He wants reading matter, and this I am sending him.

By this you can see that we have everything to encourage us to start again at Nukualofa. C. H. PARKER.

(August 10)

Faleloa and Haapai, Tonga

AT Faleloa the mission is making good headway, and Brother and Sister Tolhurst are doing a splendid work. Their school is crowded, and yet they have earnest requests from others wishing to attend.

There are fifty-seven in attendance, of which number twenty-one young men and five young women are living at the mission. Brother Tolhurst teaches this number himself, and says that he can teach a larger number with no more weariness to himself. He has a splendid system of teaching, which gives him the undeniable interest of his scholars. I was much impressed with the work of this dear couple. They have baptized two young men and one young woman thus far this year, and there are a number more in their baptismal class. I organized a church while I was there, and it was a happy moment for these workers. All the other members of the church are growing, and are giving a good report of the power of this message. I praise God for what is being done for Faleloa.

I spent only a few hours at Vavau, a I could only stay while the steamer was in port. Brother and Sister Thorpe have a few souls prepared for baptism. These are of a good, solid stamp, and will be an honour to the truth. A younger class of boys and girls is attending this year. But fluctuations come into our school work. Next year there may be an older class. We need a good, earnest couple, who can master a hard language, who will feel a burden to assist in that field. I trust that we may have just such a couple to send in the near future. C. H. PARKER.

(August 17)

A Dying Soldier and Foreign Missions

WHEN one faces death, one's estimate of the relative importance of things may change. The change of attitude towards foreign missions of a dying soldier may help us to appreciate with a renewed keenness the real importance of this work:

"Lying here in hospital helpless three months from shrapnel wounds which refuse to heal, and just waiting (writes a gallant soldier a month before he died), I have been thinking.

"You know I have been all over the world. It would seem that I should have plenty to think about. Strange, isn't it, that my thoughts always go back to one theme of foreign missions?—especially as I never thought of them before but in desirion.

"I do not remember giving a single penny to foreign missions in my life. It was easy to prate about their uselessness—all so cheap and popular too. Even as I travelled in distant lands, sometimes well knowing that but for the work of missionaries there had been no road for me, I still refused to own the blessings their work conferred both on the natives they set out to convert and the country which gave the heroes birth. Gold was my god. My whole energies were set on trade. I might in common fairness have recognized who prepared the way for markets which I found so profitable. But I did not.

"Reading at random from a New Testament you gave me for want of something better to do one night, I was struck by the words of John 17: 3: 'And this is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent.' I could not forget those words these twelve months. They are with me now. And how precious I find them, who can tell? They cause me to

care not a jot for this poor maimed body, soon to be set aside.

"I've found a Friend, oh, such a Friend!

He loved me ere I knew Him;

He drew me with the cords of love,

And thus He bound me to Him."

"I realize now that this Friend cares for every savage of our race, even as He cares for me.

"Ah, there is the secret of my contempt for foreign missions! I had not then that life eternal. Would God I had earlier known the new birth. I envy those who have done so much for the cause. I would gladly die for it now when it is too late.

"I might have been in the service of the King of kings had somebody taken me in hand early enough. How is it that I was left so long a scoffer?

"I do not blame any mortal. I am saying that something is wrong with a scheme of things which fails to put the whole world for Christ right in the forefront as the battle cry of the Christian church. It is because you gave me the Testament wherein I found the words of life, that I tell you something of my rambling thoughts and of the great central regret that fills my whole soul. My little money will presently be found devoted to the cause. But what is that? We can carry nothing out whither I go. My message is that all who are wise should work in the great service while it is day, remembering the coming night."

(August 24)

First Fruits Among the Indians

MRS. ELLEN MEYERS, who has been conducting a school for the Indians in Fiji for five years, and who is now on furlough in New South Wales, writes as follows:

"Every mail brings encouraging letters from the young people in Fiji for whom we were labouring. Word has just reached us that three of the Indians of Fiji were baptized at the last council held in Buresala. These are our first fruits from among that people, and we are glad to have a beginning. One of the number has been a teacher of the Mohammedan religion, but has now taken hold of the last gospel message.

"Another of the candidates is a young man, Suchit by name, who, with some of the members of his family, was acquainted with Brother Currow years ago. The uncle was a resident patient in this brother's home, so when we located at Somabula he quickly connected us as the same people, resting on the seventh day and abstaining from flesh diet and other unhealthful things. Suchit has been a student in the day and evening school, where he learned the old, old story. He has also read several of our publications in English—"Steps to Christ," "Christ's Object Lessons," "Life Sketches of Mrs. E. G. White," and "Alone with God."

"I believe his first serious impressions were made at a meeting held at Suva Vou two years ago. When the old year was dying out and a new year was ushered in, this young man made new resolutions. He gave up smoking and kept the next Sabbath. Ever since his attendance has been regular at the Sabbath school. His resolution not to smoke has been kept just as faithfully.

"When my son, Dudley Meyers, opened a Bible school to strengthen the young

people for whom we were labouring, a desire was created in Suchit's heart to be baptized. His last letter was most encouraging, and we look forward to the next mail to bring further word regarding the others who took this step.

"It means much to our Indian young people to step out from the heathenism and superstition surrounding them, and we ask your prayers that they may gain an experience that will be far reaching among their own people."

Brother Meyers is meeting with interested readers among the better class, and already some have given up smoking and other wrong habits. Among the 55,000 Indians living in Fiji there is yet a great work to be done, and at the present time we have only two workers endeavouring to give them the message. Truly they need our prayers. We trust that God will use those who are accepting the truth to be lightbearers among their own people.

(August 31)

Sabbath School and Mission School, Haapai, Tonga

THE first quarter of the present year proved a record one as far as Sabbath school offerings are concerned. At the beginning of the quarter, our aim was set at £2 5s. 6d.; but at its close we were able to report that £2 17s. 9d. had been given. Thus, our aim was exceeded by 12s. 3d. While the financial aspect is not the most important, it is, as it were, a thermometer, showing the temperature of our hearts. If we are warm (*malana*) we will give liberally: if we are cold (*momoko*) we will give but little. May the Lord keep our hearts more than warm, that we may sense the needs of the hour and give of our means and of our strength for the advancement of His work in the earth.

The first Sabbath of the quarter only twenty-one were present at the Sabbath school as many of our young people were away for their vacation; but at the close of the quarter the membership stood at thirty-three. Nine members earned a perfect attendance card. We expect there will be many more cards issued for this quarter.

The prospects before our mission school were never brighter than at present. There are twenty-one young people, including five girls, on the mission. The present school enrolment is fifty-nine, twenty-two of whom come from one town on a neighbouring island.

We have a good class of boys on the mission. They are much older than those we had in previous years, and we hope some of them will fully accept the truth for this time and unite with God's people.

H. L. TOLHURST.

Foreign Mission Day

(August 10)

NOTE.—In place of providing the usual Bible study for to-day's service, we make the suggestion that those who lead the meeting should read the selection in Volume VIII of "Testimonies for the Church," entitled "The Power Promised," as found

on pages 19-23, closing with the second paragraph on the latter page. The reading can be made more interesting by having members of the congregation read the various scriptures quoted, as they occur in the reading. This is a most timely message and one which should fill our hearts with courage and faith. Should there not be time to read the whole section, the more important paragraphs can be selected and these only may be read.

Experiences in Southern India

[Extracts from a talk by W. W. Fletcher]

ONE of the most encouraging features of our work in India at the present time is that we see developing a good number of consecrated and able native workers. When Pastor James was removed from South India to another field, we had only one foreign family left among fifty-six millions of people—that is, working in the native languages. But as we thought over the situation again, we remembered that we had half a dozen Indian workers down there who were as staunch and loyal and true as any one. And the work has gone on.

One of our native workers in that field was ordained last year—Brother E. D. Thomas of the Nazareth station. In connection with his mission station is a school, and it has been very encouraging to see the good results from school work in the training of the young people of South India.

I was interested in meeting two young men there, of whom Brother Thomas told me. Their father was interested in the truth, and came to the meetings; but shortly was stricken with the cholera, and died suddenly. After he died, the relatives were bent on taking those two lads away from the school. The boys refused to go. They said, "If our father were alive, he would want us to remain in this school, and here we will remain." They were only twelve or fifteen years old at that time. Later, their mother was taken ill, and was in a dying condition. When they were called home, the Hindu priest thought that he had a good opportunity now to obtain control of the boys. He said, "Now your mother will die unless I pray for her. Unless you will promise me that you will leave that Christian school and come back under our instruction, I will refuse to pray for your mother." The boys said, "No, we will not come to you. And if you will not pray for our mother, we will;" and the two little fellows knelt down there beside their dying mother, and offered their prayers to God. Those boys have grown up to be young men, twenty and twenty-one years of age. They are teachers in our school in South India, and will go out also, we hope, as evangelists. (Amen.)

A Hindu Father's Testimony

The school has been instrumental in winning many Hindu boys. One young lad's father brought him with the specific request that no interference with his religion would be tolerated. He said, "I will leave my boy here, but you must not teach him anything of your religion." But the schoolmaster said, "I cannot take him on such an agreement as that."

The boy was left there, however. He finally accepted Christ. He went home

that vacation to his father's place, and when the father returned with him, he said, "My boy is entirely changed. I did not want him to become a Christian; but when I see what this religion has made of him, I am willing for him to be a Christian." That was a Hindu father.

The Distressed Mother

Brother Thomas saw one day a woman coming into the compound of the mission all dishevelled, weeping, beating her breast, tearing her hair. He said, "What is the matter?" "O," she said, "my boy has threatened to kill me and my daughter. He was in your school some time ago, but I was persuaded to send him elsewhere, and he has taken to smoking cigarettes and drinking, and now he has threatened me. What shall I do?" She said, "Let my boy be brought back to this school." So Brother Thomas took her at her word, and he sent out a dozen boys, and they bound him hand and foot, and brought him to the school, and when they loosed him, they gave him a good lecturing. That boy changed from that moment. He became truly converted, and when the time for the vacation came, he went home. The mother brought him back after the vacation, and said she was very pleased with him—that they had been most happy during the time that he had been at home.

It was later that he announced himself as a Christian. One day the missionary saw the same woman standing in the compound in the same condition, beating her breast and tearing her hair just as before. "Now," he said, "What is the trouble?"

"What is the matter?" she said. "I did not ask you to change my boy's religion. I would rather that anything had happened to him than have him become Christian. Let me take him out of the school." They sent for the boy, and told him what the mother had said. "But mother," he said, "I cannot return home; I must stay and learn more at this school." Moreover, he said, "I would like to have mother and sister come into the school, so that they may learn of Christ." And when the mother heard this, she was so astonished that she did not know what to do. She left the boy there.

Our Work in Russia

[Items selected from a report given by J. T. Boettcher at the recent General Conference]

WHEN the war broke out it was my privilege to make my first missionary trip to Siberia, where we have about 1,186 members comprised in 66 churches.

A Soldier Missionary

One of these churches was founded by one of our Russian soldiers. This soldier had embraced the truth in European Russia. He served his time in Siberia, and while there, being paid by the government, in his spare moments he would go out and hold Bible readings and services. When the time was up he had a church of over twenty members gathered around him.

In 1914, in spite of the war, we baptized 180 souls in Siberia. In 1915 we baptized 208, and added one church. We must not forget that during this war-period a great many of our workers were drafted into government service, and our churches were left by themselves; nevertheless the

churches took hold of the work as never before. These brethren are just as loyal to this message as we are. They may be poor in this world's goods, but the truth has made them rich.

How the Work Fared

We had feared that the war would stop our mission operations. Our faith did not reach far enough. But we had not then seen how the Lord could work amidst war conditions. The workers decided at that meeting that we would cut down one-third of our wages in order to meet the demand. Siberia had been supported from the Division office, and as the border was closed it fell upon European Russia to support Siberia. The workers gladly took part pay, rejoicing to suffer with those called to suffer. But when we put the question before our Russian brethren the people rallied around the banner of truth as they never had before. The money came in, more than in any previous year. We could write to our workers that they would receive full pay. Our brethren from the United States wrote us cheering letters. When I read these letters to our brethren in meetings, the tears would run down their cheeks; and they said, "How good it is to have brethren across the water who sympathize with us!"

The brethren in America told us, if you need money we will gladly help you. But up to this day we have not asked for one cent. Our brethren over there have rallied around this cause. They said, "What we did not do in times of peace, we are told, will have to be done in times of war." And so they have stood by this cause.

In some parts our people were scattered like sheep driven by wolves. They had to flee from their homes with thousands of fugitives from the war areas. Our ministers had a hard time in Russia. Eleven of them were banished to Siberia for nothing else than preaching the message. We believe, however, that there is a great work to be done in Russia. I wish I could tell you of the openings there, and of the possibilities. We have a constituency of nearly seven thousand members. We have heard from South America that there are schools there and sanitariums, doctors and teachers, publishing houses and educators. But let me tell you we have in Russia not a teacher, not a publishing house, not a sanitarium—nothing of these, and yet there are 170,000,000 people in Russia who must hear the truth. And they are willing to listen to this truth. That is one thing I must say about the Russian people; they are open-hearted.

Brethren and sisters, we must remember Russia, we must pray for Russia; and when the time comes that we can do more for Russia, I believe our hearts will respond.

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