

# The Missionary Leader

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## Home Missions Department

### Church Missionary Programme

#### First Week

Opening Exercises.

Bible Study: Every Follower of Christ to Be a Soul-Winner.

Testimony Study: Every True Christian a Worker.

Experiences in Missionary Work by Members.

LEADER'S NOTE.—There are members in most churches who do not realize that the real evidence of their love for Christ and genuine conversion is the burden they have to give the gospel message to others. The elder is the shepherd of the flock, and should carry a heavy burden for every member of his church, that they all may be filled with the Spirit of Christ, and that they may be trained to become efficient labourers for Him. The studies in this programme will help the elder to make clear to his members the real test of their faith in the Lord.

### Every Follower of Christ to Be a Soul-Winner

1. WHAT great commission did Christ give to His followers? Matt. 28: 19, 20.
2. Was this commission given to the disciples only? Mark 13: 34.
3. What was this far journey? Acts 1: 9.
4. Before Jesus went for this far journey, what were His farewell words to His followers? Acts 1: 8.
5. What is the sure result of abiding in Christ? John 15: 5.
6. What was Christ's work in the world? Luke 19: 10.
7. When He left the world, to whom did He delegate this work? John 17: 6, 18.
8. How long are Christ's followers to continue this soul-winning work? Matt. 24: 14.

### Every True Christian a Worker

1. WHAT is necessary in order for a church to prosper?

"No church can flourish unless its members are workers. The people must lift where the ministers lift. I saw that nothing lasting can be accomplished for churches in different places unless they are aroused to feel that a responsibility rests upon them. Every member of the body should feel that the salvation of his own soul depends upon his own individual effort. Souls cannot be saved without exertion. The minister cannot save the people. . . . The people should feel that an individual responsibility rests upon them, not only to save their own souls,

but to earnestly engage in the salvation of those who remain in darkness."—*Testimonies for the Church*, Vol. II, p. 121.

2. What is necessary in order that the members of the church may be able to resist temptation?

"Each has a part to act, according to his capacity; and it devolves upon the one who presents the truth to carefully and prayerfully learn the ability of all who accept the truth, and then to instruct them and lead them along, step by step, letting them realize the burden of responsibility resting upon them to do the work that God has for them to do. It should be urged upon them again and again, that no one will be able to resist temptation, to answer the purpose of God, and to live the life of a Christian, unless he shall take up his work, be it great or small, and do that work with conscientious fidelity. . . . They must be doing work for Christ constantly, not from selfish motives, but with an eye single to the glory of Him who made every sacrifice to save them from ruin."—*Id.*, Vol. IV, p. 397.

3. What is to be done by those who have lost their first love?

"The very first impulse of the renewed heart is to bring others to the Saviour. Those who do not possess this desire, give evidence that they have lost their first love; they should closely examine their own hearts in the light of God's Word, and earnestly seek a fresh baptism of the Spirit of Christ; they should pray for a deeper comprehension of that wondrous love which Jesus manifested for us in leaving the realms of glory, and coming to a fallen world to save the perishing."—*Id.*, Vol. V, p. 386.

4. What will strengthen our spiritual powers?

"Go to work whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labour you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can, with better success, work out your own salvation."—*Id.*, p. 387.

5. When truth is not imparted to others, what does it lose?

"God calls upon every church member to enter His service. Truth that is not lived, that is not imparted to others, loses its life-giving power, its healing virtue. Every one must learn to work, and to stand in his place as a burden bearer. Every addition to the church should be one more agency for the carrying out of the great plan of redemption. The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Id.*, Vol. VIII, p. 47.

6. When the church members do their appointed work, what will be the result?

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfilment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—*Acts of the Apostles*, p. III.

### Church Missionary Programme

#### Second Week

Opening Exercises.

Lesson: God's Witnesses.

Reports of Work Done: How Have You Witnessed for God During the Past Week?

Plans for Work.

Closing Song.

LEADER'S NOTE.—The Bible study shows that it was always God's plan that His people should witness for Him by their lives, their words, and their works. Are all your members witnessing for Him, and so giving the people around them a knowledge of the truth?

### God's Witnesses

1. FOR what purpose did God call Abraham from his home? Gen. 12: 1-3.
2. How did Abraham begin his work? Gen. 12: 8. The German Bible says, "Preached concerning the name of the Lord."
3. What is the name of the Lord? Ex. 34: 5-7.
4. What invitation did Moses give? Num. 10: 29.
5. How did Joseph witness for God? Gen. 41: 16, 28, 32.
6. Why did Solomon plead that God would hear his prayers? 1 Kings 8: 41-43, 59, 60.
7. How did Job show forth the character of God in his life? Job 29: 11-16.
8. How did Hezekiah fail to witness for the Lord? 2 Kings 20: 12-18.

### Church Missionary Programme

#### Third Week

Opening Exercises.

Lesson: Willing Service.

Reports of Work Done: How Many Willing Servants Has the Lord in This Meeting?

Plans for Work.

Closing Song.

LEADER'S NOTE.—Most of God's people are willing to serve Him, but they need to be taught the most effective methods of soul-winning. Are you making your church the training school the Lord said it should be?



### Willing Service

1. WHAT is it that leads people to work for God? 1 Sam. 10:26.
2. In what spirit would the Lord have His people take up His work? Judges 5:2.
3. What place should the leaders, or church officers, take in this work? Judges 5:9.
4. What should these officers know at this time? 1 Chron 12:32.
5. How should the church members cooperate with officers who are planning for the work the church should do? Verse 32, last clause.
6. For what were some commended? Verse 33. They kept their proper place in the work, did not fall behind, and did not have their hearts partly on the work and partly on other things.
7. Through whose power will such workers prevail? 2 Chron. 13:18.
8. How long will God be with those who whole-heartedly undertake to serve Him? 1 Chron. 28:20.

### Church Missionary Programme

#### Fourth Week

Opening Exercises.  
Lesson: Methods of Work.  
Reports of Work Done.  
Plans for Work.  
Closing Song.

LEADER'S NOTE.—Some questions have been given to be asked by the leader at the close of each study in order to impress the points on the minds of the members. It would add to the effectiveness of the study if the leader would have some one write on the blackboard the special line of work mentioned in each extract, after it had been read. Is your church using these methods for soul-winning in regard to which the Lord has instructed us?

### Methods of Work

1. IN whom should God's people show an interest?

"Visit your neighbours and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Testimonies for the Church*, Vol. IX, p. 38.

2. What special work should women do?

"There is a wide field of service for women as well as for men. The efficient cook, the seamstress, the nurse—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home."—*Id.*, pp. 36, 37.

3. What should be brought before the people at this time?

"Blessed, soul-saving Bible truths are published in our papers. There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought

before the notice of the people; the gospel of present truth is to be given to our cities without delay."—*Id.*, p. 63.

4. Of what kind of work should more be done?

"Among the members of our churches there should be more house-to-house labour, in giving Bible readings and distributing literature."—*Id.*, p. 127.

5. In what spirit should we work for our neighbours?

"If the families around you are opposed to the truth, strive to lead them to yield to the claims of Christ. Work patiently, wisely, considerately, winning your way by the tender ministry of love. Present the truth in such a way that it will be seen in all its beauty, exerting an influence that cannot be resisted. Thus the walls of prejudice will be broken down."—*Id.*, Vol. VII, p. 11.

6. For what are we to watch?

"Watch for opportunities to speak a word in season to those with whom you come in contact. Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you."—*Id.*, pp. 15, 16.

7. Can the Lord use only the well-educated members in His service?

"Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbours, they could do a great work for the Master. God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others. Let such ones engage in service for Him, by doing house-to-house work. Sitting by the fireside, they can— if humble, discreet, and godly—do more to meet the real needs of families than could an ordained minister."—*Id.*, p. 21.

8. What is another way by which service may be done for God?

"There are ways in which all may do personal service for God. Some can write a letter to a far-off friend, or send a paper to one who is inquiring for truth."—*Id.*, Vol. VI, p. 433.

9. As the members take up these lines of work, who will co-operate with them?

"All heaven is in activity, and the angels of God are waiting to co-operate with all who will devise plans whereby souls for whom Christ died may hear the glad tidings of salvation."—*Ibid.*

### Questions on the Study

1. What should we tell our friends and neighbours?
2. What helpful work may the sisters of the church do?
3. Why should special attention be given to the circulation of periodicals and books at this time?
4. How may we win our way into families who are prejudiced?
5. What experience will we have when we go to work for the Lord?
6. What class of people will God use in His service?
7. How may the mails be used for the Lord?
8. What help is given to members who enter into this soul-winning service?

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

Opening Exercises.

"Who Knows?"

"A Lesson from Failure."

"A Few Don'ts for Missionary Volunteers."

"Couldn't" and "Could."

"Common and Uncommon Missionary Volunteers."

LEADER'S NOTE.—We hope that this meeting will be a help to our societies throughout the field and that the standard of our young people's work may be raised by it. Leaders should acquaint themselves with the facts called for under "Who Knows" and after questioning the society write the answers on the board. We need to be intelligent as to what our young people are doing throughout the field. The "Don'ts for M. V.'s" should be handed round to some of the junior members and given as a class exercise.

In closing emphasize the thought that the meeting will have been a success only to the extent that the good suggestions given are put into practice, and result in a better, more efficient society.

Commence at once to prepare for the special programme outlined for the fourth week.

### Who Knows?

1. WHEN was the Missionary Volunteer work first organized?
2. With what other department of our work was it first connected?
3. What is the membership of the Missionary Volunteer Society throughout the whole world?
4. What is it in the Australasian Union Conference?
5. How many Missionary Volunteers are there in your local conference?
6. How much was raised in young people's offerings last year in Australasia?
7. What is our aim for this year?

### A Lesson from Failure

SOMETHING was vitally wrong with our society, but we were slow to realize it. Had it not been for the advent of the enthusiastic young pastor, I am sure we never should have admitted it at all. We had formerly possessed that smug, self-satisfied feeling which comes to those who have fallen into a rut, but are unwilling to believe it.

We had a very pleasant meeting each week. We helped to support a missionary, we followed the outlined course of study, we purchased flowers for those of our members who were ailing, and we kept up the social side of the work. What lacked we yet?

The members were a congenial crowd of young people who had grown up together, who enjoyed each other's society, and who had no thought at all for the "stranger within our gates." When our reports were sent in, they were such as would give us a high place in the records



of the district. In fact, we prided ourselves more than once upon being the banner society.

But our new pastor convinced us that we were, in spite of all our records for well-doing, "dead ones." He had no patience with us, and succeeded in opening our eyes. He termed us merely a social club, and an exclusive one at that. Down in our hearts we knew that he was right, and we decided to reform.

As the result of a rather impetuous business meeting, we began a canvass for new members, and appointed a rally day about four weeks later. We sent written invitations to all the young people whom we thought might be interested, the pastor supplying us with a list of names.

We urged the members to bring others to the meetings, and we appointed a "hand-shaking committee" to greet strangers, and make them feel at home. This committee was to be changed weekly.

We began to advertise our meetings by means of posters, written notices, invitations, and announcements.

Within three weeks the attendance at our meetings had more than doubled. When the appointed day arrived, we had a most inspirational meeting, a splendid programme, and received twenty-seven new members.

This sounds like a story of success, but just here the disappointment comes. *Within three months practically every one of our new members had dropped out!* We found ourselves back where we had been, only a little more lifeless. And why?

It all resolves itself into this: Our new members responded to our call, but we did not make our meetings sufficiently attractive to retain their interest. We did not put them to work, we did not really accept them into our circle; our hand-shaking and invitations were merely perfunctory; in short, we did not make them feel that they were really needed. But I think we have learned our lesson. Next time we shall give them the two "W's"—Welcome and work.—*Selected.*

### A Few Dont's for Missionary Volunteers

DON'T refuse to take part on the programme when you are requested to do so.

Don't fail to speak a word for your Master whenever opportunity offers, whether in the meeting or elsewhere.

Don't stay away from Missionary Volunteer meeting unless you have a reason that you feel your Master would accept.

Don't promise to take the Reading Course, or study for a standard of Attainment membership, and then back out. Keep your word.

Don't insist on having things done your way when principle is not involved. There is often more than one right way to do a thing.

Don't be discouraged when you do not at once see the results of your missionary efforts. Sow the seed. God will surely give the increase.

Don't be discouraged, and declare you'll "never do another thing" if you happen to make some blunder when presenting your part on the programme. Practice makes perfect.

Don't say, "It can't be done," whenever a new plan is presented. Rather, say, "What *ought* to be done, *can* be done; and what can be done *we* can do, with God's help."

Don't forget to pray for the Missionary Volunteer Society. The truly successful society is the one whose members believe in prayer, and take advantage of this blessed privilege.

Don't criticize the officers of your society. If you have suggestions which you think can be a help to them, go to them personally with these suggestions. If tactfully given, they will be appreciated.—*Church Officers' Gazette.*

### "Couldn't" and "Could"

"Couldn't" and "Could" were two promising boys

Who lived not a great while ago. They had just the same playmates and just the same toys,

And just the same chances for winning life's joys, And all that the years may bestow

And "Could" soon found out he could fashion his life

On lines very much as he planned; He could cultivate goodness and guard against strife;

He could have all his deeds with good cheer to be rife, And build him a name that would stand.

But poor little "Couldn't" just *couldn't* pull through,

All the trials he met with a sigh; When a task needed doing, he couldn't he knew;

And hence, when he couldn't, how could he? Could you, If you couldn't determine you'd try?

And that was the difference 'twixt "Couldn't" and "Could."

Each followed his own chosen plan; And where "Couldn't" just wouldn't, "Could" earnestly would,

And where one of them weakened, the other "made good," And won with his watchword, "I can!"

Now, what I want to know of our junior M. V.'s—

For they mean to be faithful, I'm sure,— Is the reason so many who're asked to take part

In the regular programmes don't work with a heart; They *begin*, but they do not *endure*?

Can it be they're like "Couldn't"—too lazy to try?

But no! it's a *trial* to keep still; At their lessons and play they are nimble and spry,

And on errands of kindness their feet fairly *fly*,— So I know that they *can* if they *will*!

—*Adapted.*

### Common and Uncommon Missionary Volunteers

SOON after I united with the church, my pastor's wife requested me to spend an evening with her. She was a plain looking woman, abrupt and blunt in her manner, but a woman of deep spiritual life and experience. I shall never live long enough to forget some of the things this consecrated woman said to me that night. Let me share one thing with you.

"George," said she, "you must not be a common Christian. There is an abun-

dance of common Christians. You must be an uncommon Christian."

How easy it would be to divide the membership of any Missionary Volunteer Society into two classes, the common and the uncommon. To which class do you belong? Let me mention a few characteristics of each:

The common Missionary Volunteers are quite as apt to be good-looking, well-dressed, and well educated as are the uncommon. They often talk beautifully in the Missionary Volunteer meetings—if they happen to feel like it. They are splendid workers—when the work is light and the appreciation heavy. You can absolutely depend upon their presence at some of the meetings—that is, if they are not too tired. They shine in a dress parade, but dislike to don their working clothes.

Common Missionary Volunteers are sometimes very easily offended. Occasionally a label with this inscription, "Danger! Handle with care!" might be a good thing.

The common Missionary Volunteers are frequently—shall I say usually?—late at the meetings. They are slow to advocate anything that is unpopular. Why antagonize people? they say. They can talk beautifully upon popular subjects; they can take the line of least resistance, and forget to use the line that leads up to God.

The common Missionary Volunteers frequently shine at a social, but allow their souls to get rusty for lack of thought and of real service elsewhere. The common Missionary Volunteer is prone to think more of present pleasure than of soul-growth and future gain.

The uncommon Missionary Volunteers! Bless them! The one-tenth who do nine-tenths of the work! The saving remnant who bring joy to the heart of their pastor, and make his pulse beat with new life!

The gaps in the meetings are filled in by the uncommon Missionary Volunteers who have thought of the subject carefully beforehand. Their eyes are wide open to see the needs of others, and they hasten to do the simplest, humblest things that may please God, for they count no service too small if it be for His sake. On the other hand, no effort is too strenuous, no task too great, if it but advance the Master's cause or be helpful to their fellows. What a wonderful amount of good one Missionary Volunteer Society would accomplish if every member belonged to the uncommon class!

Missionary Volunteers, be uncommon Christians. If you are not already in that class, get there. Have religion enough to make other people happy. Be even more anxious to be a blessing than you are to receive blessings. When we woo usefulness, happiness will become our familiar friend. He who gives, receives; but when we withhold, that which we already have withers away.—*Church Officers' Gazette.*

### Missionary Volunteer Programme Second Week

Opening Exercises.  
Talk: Bible Illustrations of Perseverance.

"Perseverance Rewarded."

"That's How."

"Percy."

"Perseverance."



**LEADER'S NOTE.**—In taking up a talk on the subject of Perseverance from the Bible use such illustrations as: Jacob, Gen. 29: 18-30; 32: 24-26; The Importunate Widow, Luke 18; The Redeemed, Matt. 24: 13, etc. This is a subject that we, as young people, need to study and practise more than we do.

### Perseverance Rewarded

A COLPORTEUR of the British and Foreign Bible Society writes:

"After two visits to the fore-castle of a collier I could make no impression whatever on the crew, nor would they buy a single copy. Although discouraged at this, I determined to make one more trial. I asked permission to offer a brief word of prayer, which was neither granted nor refused. While I prayed, one man, who I afterwards found was a hardened atheist, left the fore-castle. The spell was broken; and after I had continued reading and speaking for some time, nine copies of God's Word changed hands."—*Selected.*

### "That's How"

AFTER a great snow-storm, a little fellow began to shovel a path through a large snow-bank before his grandmother's door. He had nothing but a small shovel to work with.

"How do you expect to get through that drift?" asked a man passing along.

"By keeping at it," said the boy cheerfully. "That's how."

That is the secret of mastering almost every difficulty under the sun. If a hard task is before you, stick to it. Do not keep thinking how large or how hard it is, but go at it, and little by little it will grow smaller until it is done.—*Selected.*

### "Percy"

He's a splendid fellow  
Brave and stout and strong;  
Just the one to lend a hand  
To help a boy along.

If you've long examples,  
Or a spelling lesson stiff,  
Send for Percy; he will come  
And aid you "in a jiff."

Does a task seem endless?  
Overhard for you?  
You've a comrade loyal;  
Percy'll put it through.

Perhaps you wish to conquer  
A habit that is bad,  
Here again he'll help you,—  
This sturdy little lad.

So make a friend of Percy,  
Don't leave him in the lurch;  
For Percy's friends all see Success  
Upon their banners perch.

Another name? why surely!  
He isn't one bit shy.  
*Perse-verance* is the name  
Grown folks know him by.  
—*Columbia Union Visitor.*

### Perseverance

THERE is a medieval legend of a Spanish boy who was dull at school and who was so much discouraged by the severity of his teachers that he ran away

from home. After he had wandered a long way he was tired and sat down to rest on the margin of a well. As he sat there his eye fell upon the stone well curb and he began to wonder how it happened that there was a deep groove across the stone. He asked an explanation of a girl who came to draw water, and was amazed to learn that the groove had not been cut in the stone by men, but had been worn there by the constant rubbing of the rope which held the water-bucket.

That little circumstance sank deep into his mind. He argued that if a soft rope by daily use could force its way through a hard stone, then there was nothing that could not be accomplished by perseverance, and he learned his first lesson in the meaning and value of mental discipline. He returned to his father's house and to the school from which he had fled, and proved the same truth in his own case, for he not only passed through the school with credit, but became a great teacher and preacher.

Some of us are quicker than others, but not always is mere quickness a sign of superiority. Slow, plodding perseverance will often outdo quickness that is easily discouraged.—*Selected.*

### Missionary Volunteer Programme

#### Third Week

**LEADER'S NOTE.**—The meeting for this week has been left for the local leaders to prepare. We would suggest that the time be given to members in relating their missionary experiences. If all are asked to bring in a report for this Sabbath they should have enough for an interesting meeting.

### Missionary Volunteer Programme

#### Fourth Week

### Special Temperance Programme

Opening Exercises.  
"Christian Temperance."  
"The Temperance Boy."  
"Taking a Drop."  
"The 'Melican Heathen.'"  
"The Fence or the Ambulance."  
"A Temperance Dog."  
"Baby's Shoes."  
"Be Careful What You Sow, Boys."

**LEADER'S NOTE.**—The programme this week should be made especially interesting. Let the children take part as far as possible and adapt the programme to the needs of your own society. Choose good temperance hymns for this meeting such as numbers 66, 67, 545, 479 ("Christ in Song"). For special music see "Hymns and Tunes" numbers 1378-1391. Be sure to have a good temperance motto nicely printed on the blackboard. "If sinners entice thee consent thou not," "Where there's drink there's danger," "Be temperate in all things," are suggestive.

### Christian Temperance

1. WHAT is wine? Prov. 20: 1.
2. For what should men eat and drink? Eccl. 10: 17.
3. What is one of the evil results of drunkenness and over-eating? Prov. 23: 20, 21.

4. What are common accompaniments of intemperance? Prov. 23: 29, 30.

5. How do intoxicants serve one in the end? Verses 31, 32.

6. How did Christ say matters would be just before His second coming? Matt. 24: 37, 38.

7. What admonition did Christ give which is especially applicable to our time? Luke 21: 34.

8. What will drunkards, with other workers of iniquity, never inherit? 1 Cor. 6: 9, 10.

### The Temperance Boy

I'm a little temperance boy;  
Good friends, do you doubt it?  
Only listen, and I'll soon  
Tell you all about it.

These are little temperance feet,<sup>1</sup>  
So you'll never find them  
Walking to a beer-saloon,  
Dragging me behind them.

Through these little temperance hands<sup>2</sup>  
Poison never passes;  
But with water pure and cool  
They will fill your glasses.

And these lips shall never taste<sup>3</sup>  
Brandy, beer, or whisky;  
Sooner would I see them all  
In the Bay of Biscay.

And these eyes shall never look<sup>4</sup>  
Where the red wine glistens;  
God forbids it in His Book  
To the child that listens.

So, my friends, I think this truth  
You will now discover:  
That I'm a little temperance boy—  
Temperance all over.

—*S. S. Advocate.*

(<sup>1</sup> Point down, toward feet. <sup>2</sup> Hold out hands. <sup>3</sup> Finger on lips. <sup>4</sup> Touch eyes.)

### Taking a Drop

"COME in, Patrick, and take a drop of something," said one Irishman to another.

"No, Mike; I'm afraid of drops ever since Tim Flaherty died."

"Well, what about Tim?"

"He was one of the liveliest fellows in these parts. But he began the drop business in Barney Shannon's saloon. It was a drop of something out of a bottle at first. But in a little while Tim took a few drops too much, and then he dropped into the gutter. He dropped his place; he dropped his coat and hat; he dropped his money; he dropped everything but his thirst for strong drink. Poor Tim! But the worst is to come. He got crazy with drink one day and killed a man. And the last time I saw him, he was taking his last drop, with a slip noose around his neck. I have done with the dropping business, Mike. I have seen too many good fellows when the whisky had the drop on them. They just took a drop from the bottle, then they dropped into the gutter, and then they dropped into the grave. No rum seller can get a drop in me any more, and if you don't drop him, Mike, he will drop you."—*Selected.*

### The "Melican Heathen"

A CHINAMAN applied for the position of a cook in a family which belonged to a fashionable church. The lady asked him:



"Do you drink whisky?"  
 "No, I Clistian man."  
 "Do you play cards?"  
 "No, I Clistian man."

He was engaged and found honest and capable. By and by the lady gave a progressive euchre party, with wine accompaniments. John did his part acceptably, but the next morning he appeared before his mistress, and said:

"I want to leave."  
 "Why, what is the matter?"  
 "I a Clistian man; I told you so before. No workee for Melican (American) heathen!"—*Selected.*

### The Fence or the Ambulance

'Twas a dangerous cliff, as they freely confessed,

Though to walk near its crest was so pleasant;  
 For over its terrible edge there had slipped  
 A duke and full many a peasant;  
 So the people said something would have to be done,

But their projects did not at all tally.  
 Some said, "Put a fence round the edge of the cliff;"

Some, "An ambulance down in the valley."

But the cry for the ambulance carried the day,

For it spread through the neighbouring city;  
 A fence may be useful or not, it is true;  
 But each heart became brimful of pity  
 For those who slipped over the dangerous cliff,

And the dwellers in highway and alley  
 Gave pounds or gave pence, not to put up a fence,

But an ambulance down in the valley.  
 "For the cliff is all right if you're careful," they said,

"And if folks even slip and are dropping,  
 It isn't the slipping that hurts them so much  
 As the shock down below when they're stopping."

So day after day as these mishaps occurred,  
 Quick forth would the rescuers sally,  
 To pick up the victims who fell off the cliff,

With their ambulance down in the valley.  
 Then an old sage remarked: "It's a marvel to me

That people give far more attention  
 To repairing results than to stopping the cause

When they'd much better aim at prevention.  
 Let us stop at its source all this mischief,"  
 cried he,

"Come, neighbours and friends, let us rally;  
 If the cliff we will fence, we might almost dispense

With the ambulance down in the valley."  
 Better guide well the young than reclaim them when old,

For the voice of true wisdom is calling:  
 "To rescue the fallen is good, but 'tis best  
 To prevent other people from falling."  
 Better close up the source of temptation and crime,

Than deliver from dungeon or galley;  
 Better put a strong fence round the top of the cliff,

Than an ambulance down in the valley.  
 —*Selected.*

### A Temperance Dog

A FARMER was one day standing beside his waggon in a market-town. Many who passed noticed his honest, cheery face, his well-fed horses, and the fresh green vegetables with which his waggon was loaded.

They also noticed the farmer's dog, a fine large Newfoundland, with a jet-black coat and a big white patch on his breast. There were a few white hairs about his muzzle, and anyone could see that the dog was no longer young.

He seemed quiet and gentle, and he let the children stroke his curly hair; but when a tipsy man came along the street he showed his white teeth with a growl, and kept close to his master.

A gentleman who saw this said to the farmer, "Your dog has no love, I see, for booze. I suppose he's a temperance dog?" he added with a smile.

"That he is, and no mistake," said the farmer, "and a temperance preacher as well. I could tell you something of Neil's preaching if you cared to listen," he went on, patting the dog's head.

"I should like to hear it," was the answer.

"Well, many years ago this dog belonged to a young farm labourer called Jim Snow. Jim bought him from a tinker, who was often tipsy, and at such times treated the dog cruelly. That, no doubt, explains Neil's dislike for drunken people.

"Some weeks later Jim was in town, and, as usual, he was pretty nearly drunk when he got home. Neil went to meet him, but as soon as his master came near, the dog ran back growling as you saw him do just now when the tipsy man passed.

"Jim followed him, and put out his hand to take hold of the dog, but he got a sharp bite from those long white teeth.

"The next day the dog was as good tempered and as fond of his master as ever, and all was right again until Jim's next visit to town.

"When he came home the dog went up and sniffed at him. Then smelling the drink, he ran away growling, and hid himself. This time Neil kept away from his master for two days, and spent the time lying in an outhouse.

"Jim began to think over this, and at last it came into his head that the dog was ashamed of him when he had been drinking. The end of it all was that Jim began to feel ashamed of himself, too, and from that day he never touched a drop of strong drink."

"What became of Jim, then, and how did you come to own the dog?" asked the stranger, who had listened with much interest.

"Oh, well, you see, I'm Jim!" the farmer said. And then he added, "I have my good dog to thank that I am not still a poor farm labourer and drinking all my wages. He taught me this, that a tipsy man is not fit company even for a dog; and I never forgot the lesson. By his help I began to save my earnings, and now I have a good farm of my own."  
 —*Selected.*

### Baby's Shoes

A TOUCHING conversation once took place on the train as the writer was on the way for a visit among friends in the East, as follows:

"No, I won't drink with you to-day boys!" said a commercial traveller to his companions, as they settled down in a smoking-car and passed the bottle. "The fact is, boys, I have given up drinking; I've sworn off."

"What's the matter with you, old boy?" sung out one. "If you've left off drinking, something's up. What is it?"

"Well boys, I will tell you. Yesterday I was in Chicago. Down on Clarke Street a customer of mine keeps a pawnshop, in connection with other business. I called on him, and while I was there, a young man, not more than twenty-five, wearing threadbare clothes, and looking as hard as if he hadn't seen a sober day for a month, came in with a little package in his hand. He unwrapped it, and handed the article to the pawnbroker, saying, 'Give me ten cents.' And, boys, what do you suppose it was? A pair of baby shoes—little things, with the buttons only a trifle soiled, as if they had been worn only once or twice. 'Where did you get these?' asked the pawnbroker. 'Got 'em at home,' replied the young man, who had an intelligent look and the manner of a gentleman, despite his sad condition. 'My wife bought 'em for our baby. Give me ten cents for 'em—I want a drink.' 'You had better take the shoes back to your wife; the baby will need them,' said the pawnbroker. 'No, s-she won't, because she's dead. She's lying at home now—died last night.' As he said this, the poor fellow broke down, bowed his head on the show-case, and cried like a child. "Boys," continued the traveller, "you may laugh if you please, but I—I have a baby at home, and I swear I'll never take another drink."—*Temperance Advocate.*

### Be Careful What You Sow, Boys

Be careful what you sow, boys!  
 For seed will surely grow, boys!  
 The dew will fall, the rain will splash,  
 The clouds grow dark, the sunshine flash,  
 And he who sows good seed to-day  
 Will reap the crop to-morrow.

Be careful what you sow, boys!  
 For every seed will grow, boys!  
 Where it may fall you cannot know;  
 In sun and shade 'twill surely grow;  
 And he who sows good seed to-day  
 Will reap the crop to-morrow.

Be careful what you sow, boys!  
 The weed you plant will grow, boys!  
 The scattered seed from thoughtful hand  
 Must gathered be by God's command;  
 And he who sows wild oats to-day  
 Must reap wild oats to-morrow.

Then let us sow good seed, boys!  
 And not the briars and weeds, boys!  
 The harvest-time its joys will bring,  
 And when we reap our hearts will sing;  
 For he who sows good seed to-day  
 Will reap good seed to-morrow.  
 —*Selected.*



## No

Somebody asked me to take a drink.  
What did I tell him? What do you think?  
I told him—No!

Somebody asked me one day to play  
A game of cards. And what did I say?  
I told him—No!

Somebody laughed that I would not swear,  
And lie, and steal; but I did not care.  
I told him—No!

Somebody asked me to take a sail  
On the Sabbath day; 'twas of no avail.  
I told him—No!

"If sinners entice thee, consent thou not,"  
My Bible says, and so, on the spot,  
I tell them—No!

—Selected.

## Sabbath-School Missionary Exercises

(September 7)

### An Experience in Central Polynesia

WE are told in the Scriptures that there is a blessing in sowing beside all waters (Isa. 32:20), and that we are to cast our bread (the Word of God) upon all waters (among all people), the result being that we shall find it (or the results of God's Word) after many days. Eccl. 11:1.

There is a man in Fiji by the name of Ratu Sailosi, a native magistrate, whom Pastor Fulton and Mrs. Parker and I met in the year 1898. The meeting was after this order. We were taking a trip up the Rewa River, and had anchored our cutter a short distance from a native town. In the evening we took our folding organ over to this town and taught the people to sing more perfectly some of their Wesleyan hymns. This man came in while we were singing in Fijian,—

"A ruler once came to Jesus by night  
To ask Him the way of salvation and light;  
The Master made answer in words true and plain,  
'Ye must be born again.'"

He came up close to the organ, and he kept us teaching him that hymn until one o'clock. A friendship sprung up between us. He bought all of our books and subscribed to our paper.

Two years ago this month, when Mrs. Parker and I returned to Fiji, he came to visit us. He asked me to study over again the points of our faith with him, which I did. Then he requested that he might attend our conference in September, as he had something that he wanted to say. When the conference convened he was there and took the first opportunity to speak. In substance these are the words: "I have known this truth for the past eighteen years. I could not get away from its voice speaking to my soul. From this time forth I am a Seventh-day Adventist. I have a request to make, and that is, that my wife and I may be baptized into this faith." His request was granted.

He went back to his town, and now we have an organized church there of ten members: the result of his efforts. Others are interested, and we expect before long that this number will be increased. One of their number was appointed to take the chieftainship of our Buresala Training School town, as well as to do some teaching.

Thus, after many days—eighteen years—the bread we cast upon the waters has returned to us multiplied by ten.

C. H. PARKER.

(Brother Parker suggests that hymn No. 639 in "Christ in Song" be sung after this reading.)

(September 14)

### Niue Island

TWENTY-SIX years ago the missionary schooner *Pitcairn* anchored in the bay of Avatele, Niue Island, having on board Pastor J. M. Cole, Brother McCoy, and Dr. M. G. Kellog. But the years passed by and Niue still remained upon our list of unentered fields until 1915, when Sister Vai Kerisome returned to her native island as a self-supporting missionary, and Pastor and Sister Carr followed a little later.

Just one year from the day that Brother and Sister Carr organized the first Sabbath school on Niue, their first converts were baptized in this same bay of Avatele. Now there are four towns on the island in which Sabbath services are conducted each Sabbath. One church building has been erected and another is in course of construction. Our work is making progress, and Brother and Sister Carr, with our native sister, Vai Kerisome, are finding their way into the hearts of the Niuens.

Like all other island fields, the devil has bound its people so strongly to custom and tradition that it is very hard for them to give these up for the Word of God. They are like the man in Bunyan's "Pilgrim's Progress" who was so busy with his muckrake digging in the mud, while over his head was held out a most lovely crown.

But God has a people in Niue, and He is causing the light of this message to fall across their pathway. As a result, a number are responding. May we all lift with our dear Brother and Sister Carr and Vai Kerisome until the glad song of victory over everything that is not in harmony

with the Word of God, shall burst forth from every town and village on Niue, and heaven can look down and say, "Here are they that keep the commandments of God, and the faith of Jesus." C. H. PARKER.

(September 21)

### Samoa

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11:6.

The foregoing scripture expresses something of the inspiring experience that has stimulated us in our work in Samoa. During the last year we have put forth fresh energies in the circulation of some of our very valuable literature among the different people in and around Apia, and as a result we have had much to encourage us in seeing a growing interest in our reading matter and in our work generally.

We have regular readers for the American *Signs* magazine, the *Watchman*, *Life and Health*, Australian *Signs*, our Samoan paper, *Tala Moni*, and the Chinese *Signs of the Times*. All these are read with interest, and through them a way is being opened for Bible studies. Some of the readers express themselves as desirous of knowing more of what the Bible says about these things.

We have also sold something more than one hundred copies of the new "World's Crisis" series of books, four men at least taking the whole set. We have felt thankful to God for the blessings there are to be found in the circulation of such reading, which is not only convenient in size for busy people, but interesting in the clear way the truth is presented.

It is our privilege now to circulate this literature, but the time may not be far distant when the door of opportunity will be closed against us.

Our hearts have been made glad because some are responding to the influence of the Holy Spirit as the result of this work. One case may be mentioned of a man whose wife has taken her stand for the truth. While the husband did not oppose his wife, he found it very hard to believe the Bible, having been a sceptic nearly all his life, but through reading our literature it can be seen that his faith in the unfailing Word is growing.

Another case might also be cited of a sea captain who was a hard, swearing man. He had purchased some of our small books and had his interest aroused when he subscribed for the American *Signs* monthly. He is so much interested in this magazine that he looks for it with eagerness, and pronounces it the best reading that he has ever had.

Other cases could be mentioned of equal interest among the traders who are ever ready to receive our silent messengers of truth, and we are praying that when this great work is finished there will be found in God's eternal kingdom some of these precious souls.

Then let us do all we can to help on this work of sowing seed, that when the Lord shall come we may have sheaves to present to Him.

JOSEPH E. STEED.



(September 28)

**Kempsey Aborigines Mission**

OUR work in this large district, though moving slowly, is ever moving forward. The aboriginals and half-castes, especially the latter, are seeing more and more light in the message for this time as it is gradually opened up before them. Naturally the work moves slowly, as the minds of the people have to be developed before they can appreciate the call to connect with the remnant church and participate in the closing work. It has taken several years for some of them to fully take their stand, but others, again, have taken hold more quickly and quite as intelligently.

We now have an organized church of fourteen members which we have called, "The Macleay River Aboriginal Church of Seventh-day Adventists." In addition to this, we have a large following of more than twice that number who are interested in the message, many of whom are growing, and who we believe will ultimately take hold of the truth. When any of the latter are sick, and go into the hospital, they always designate themselves as Seventh-day Adventists. We asked one intelligent woman why she did so, not being a Sabbath-keeper. She replied, "Well, it is the only good thing, isn't it?"

There are between four and five hundred natives in our district, but we can reach only about half of them at present, owing to the difficulty of visiting them in our little phaeton, in which we usually travel between five and six hundred miles per month. When we get the car that has been so kindly donated to this mission by the Southern Californian Conference, we hope to do much better work, for it will enable us to keep in closer touch with those at a distance from our centre. At present interests spring up and die out or cool off because we cannot keep up the connection.

Our best people are developing the missionary spirit, and show some intelligence in working for the spiritual uplifting of their own people. Some of the converts have shown ability for answering unpleasant questions. One sister was asked by the magistrate, "How old is your religion?" She replied, "I do not know." He said, "It is just fifteen years old." She again replied, "Well, the Bible says that the seventh day was the Sabbath at creation." This ended the interview. Some of the men have a wonderfully clear idea of the claims of the law of God, and have been able to close the mouths of white men who have tried to put them off the Sabbath truth.

We believe that the foundation is already laid for a large coloured church in this district; but we need a mission station where we can strengthen the weaker ones and educate the youth as Bible workers for the uplifting of the natives in this state.

Brethren and sisters, we thank you all most heartily for the financial support which has made our effort here possible during the past four years. Will you not, one and all, unite with us in prayer to our loving Heavenly Father, that He will open the way whereby we may be able to reach all the natives in this great state, that they may have an opportunity to prepare to welcome Him at His glorious appearing?  
P. B. RUDGE.

**Foreign Mission Day**

(September 14)

**"The Lord, Which Maketh a Way"**

1. THROUGH the prophet Isaiah God describes Himself as "the Lord, which maketh a way." Isa. 43:15-17.

2. Pharaoh thought to destroy Israel, but God made a way of escape. Ex. 14:15, 21, 22.

3. Paul assures us that God has a way of escape with every temptation that comes to His children. I Cor. 10:13.

4. Herod thought he had made secure the apostle Peter, intending to slay him. God made a way of escape. Acts 12:1-7, 11.

5. The foes of God in all generations have sought to stay His work, as instanced in the experience of Nehemiah. Neh. 4:7, 8.

6. Nehemiah and his companions sought help of God (verse 9) and the Lord made a way so that the work was completed. Neh. 6:15, 16.

7. Paul states that he was much hindered in his plan to preach the gospel in Rome. Rom. 15:20-22.

8. God made a way eventually (not as Paul would have chosen, however) and the gospel found its way even into Cæsar's household. Phil. 4:22.

9. Similarly Paul was hindered of Satan in visiting the Thessalonians. I Thess. 2:18.

10. We must surely expect that Satan will to-day attempt to hinder the Advent message, for he is wroth and goes "to make war with the remnant." Rev. 12:17.

11. That God will just as surely make a way for His workers to-day as He has in past times, can be seen from the reading to follow.

**"Opening the Dragon's Door, Closed from Time Immemorial"**

I HAVE just returned to Hong Kong from a trip up in the Hakka field, Southern China, where the canvassing work has always been very backward. Since our coming to China there has never been a time when this place has been free from trouble, and so, in talking to the few colporteurs we have there, I have often expressed the conviction that we will wait in vain for peaceful times, that we must work as did God's people when they rebuilt the walls of Jerusalem—"even in troublous times."

Well, they thought it was all right for me to talk thus, but that they would like to see me go into some of those unsettled parts myself. So I decided to take two of them and go up into the wildest district of all, where, even in normal times, no one had yet dared to go. I would like to send you a copy of my diary written during the trip, but it is rather long, and contains so many Chinese expressions, that I think a brief account of some of our experiences would be more interesting.

Our starting point was Waichow, the headquarters of our Hakka Mission, where two foreign families are located. Before leaving I sorted out my clothes, etc., taking only the absolutely necessary things with me, and leaving all my best clothes in Waichow. I was determined that if the robbers captured me the immediate spoils at least would be disappointing. The most valuable things I took along were my dictionary, camera, and overcoat, and of these the two first would be of no value to them.

The district to which we were going is very appropriately called Dragon's Door. It is about five days' journey from Waichow, and we had to travel entirely on foot because the country is mountainous, and the rivers at this season of the year are too low to be navigable. We did not wait till we reached this district to commence work, but made our first effort at Cypress Pond village, where we have a chapel, and where we spent the Sabbath. This is just a small village, and we hardly expected to take many subscriptions; but we had asked the Lord to so bless us on this trip that if no other representative of the truth should pass this way again, the people would have received ample warning to prepare for the coming of Christ and the end of the world. So on Sunday we canvassed the place in about four hours. Our aim was ten subscriptions, and we returned to the chapel, praising the Lord and rejoicing over eleven subscriptions. We were surprised at the friendly spirit in which the people received us. One of the subscriptions was from the police magistrate.

Monday morning we hired a coolie and started for the next village. We always had to pay the baggage coolies in advance so that they could leave their money at home, and thus obviate the risk of it being robbed on the return trip. This road was supposed to be very dangerous, so we paid all our money over to the evangelist before leaving. On nearing the mountains where robbers were known to be, we stopped for a moment and committed ourselves to God's care, and thus arrived safely at the village of Public Plains. We learned there that a band of soldiers had been about two miles ahead of us all the way, and so robbers were scarce. We believe this was so ordered by the One whose "eyes run to and fro throughout the whole earth, to show Himself strong in the behalf of them whose heart is perfect toward Him."

There were no inns at Public Plains, but there was a chapel of the London Mission, where the evangelist received us kindly and gave us a small room to stay in. After a bath and change we went down to a quiet spot near the river and had a season of prayer, thanking the Lord for His protection and for providing us a place of abode, and asking Him to prepare the hearts of many to receive us on the morrow.

Next day we canvassed the village. We make it a practice to visit first the police magistrate, who has the power, and then the pawn-shops, who have the greatest wealth. If we secure their orders we at once have the confidence of the public and the certainty of many more subscriptions. So here we called on the police magistrate who eulogised our work and readily gave us his order. But the pawnshop was closed. Because



of the unsettled condition of the country they had suspended business. However, we pounded at the barred gate, and presently a man came out. He would not open the door, so we handed a *Signs* and the order book through the bars, explained briefly our business, and told him if they wished to subscribe to place their name in the book and bring us eighty cents. We could not enter ourselves, but as we waited outside, we each silently asked the Lord to send the Holy Spirit in to take the order. In a few minutes the man returned with the money, and the firm's stamp in the order book. Truly "humble, fervent prayer will do more in behalf of the circulation of our books than all the expensive embellishments in the world." And so we worked and prayed all day. Evening found us tired, but happy, for we had secured a total of twenty-seven and a half subscriptions. This was splendid success.

Friday we continued our journey to Dragon Door, arriving in the district city early in the afternoon. The evangelist in the London Mission chapel received us as brethren, and gave us the use of a loft over the meeting-room. As there was time before Sabbath, we decided to visit the officials and pawnshops, to have their names on our list ready to commence work in earnest Sunday morning. We went first to the Mandarin. As he spoke Cantonese, I showed him the paper and explained our mission; but he was very suspicious, and asked what our real business was, implying that we were concealing the true object for which we had come. He turned to the colporteurs and asked them the same question in the Mandarin language, warning them that if we had come to his district with any ulterior motive which we had not disclosed, he would not be responsible for the consequences, etc., etc. I knew what he was saying, and could see that there was no hope of getting his order while he was in such a frame of mind, so decided on the best course of action to pursue. He then asked me if I had caught what he was saying. I replied that I had understood and with great surprise, for we were members of the Rest Day Mission and representatives of the Signs Publishing House, Shanghai, and our sole aim in coming was to enlighten and benefit the people in his honourable district.

I told him that we planned to remain in the town several days, and that I would like to call on him again and bring my passport for his perusal, if such would be agreeable to him. He expressed his willingness to see us again; so we departed. I knew this would give him time to send spies to watch us, and that he would soon be satisfied that we were above suspicion. Outside the *Yamen*, the colporteurs assured me that he was much afraid of us, and did not believe that I was a foreigner at all, hence spoke to them in Mandarin to see if I understood or not. He probably thought we were from the North, and were planning trouble in his district.

We then went to the chief of police, and he was as suspicious as the Mandarin; but we secured an order at each of the three pawnshops. From then on we made the officials the subject of special prayer, and on Sunday morning re-visited them. We did not see the Mandarin (although he was doubtless in a side room listening to all that was said); but his representative

received us cordially, and by and by gave us the Mandarin's subscription. The chief of police had also quite changed his attitude towards us, and readily gave his signature for a year's subscription. We felt devoutly thankful, for this was the power of God.

It took us till Tuesday noon to finish the town. Each day was crowded with interesting experiences. We secured thirty-seven and a half subscriptions in all, seven of these being from gambling dens. Sometimes people could not wait for us to reach them, but would come and call us ahead to their shops—they were so anxious to subscribe. We prayed all the time. This is the only successful way to sell our literature.

We left Tuesday noon for Beautiful Dragon village, a distance of fifteen miles. The best inn in the village was vile. I dared not stay in it, which means that it was vile. I just wished for a good Australian fowl-house, where I could sleep in peace. These filthy Chinese inns continually bring to my mind the verses in Leviticus, fourteenth chapter, describing leprous houses and their cleansing.

While the boys cooked rice I went across to a temple where the police magistrate and his soldiers were quartered, and explained the situation to them. They said they had plenty of room, and would consider it an honour for me to spend the night with them; but that they could not admit my Chinese friends—they would trust a foreigner but not their own countrymen! I assured them that my companions already had a place in the hotel, and that I was speaking for myself only.

So, after rice, the police magistrate sent some soldiers over to carry my luggage to their quarters. I was tired out, but they kept me up till nearly midnight, asking about the war, foreign countries, customs, etc. I told them we were expecting the end of the world very soon; and they agreed that we were living in serious times, and that something was surely going to happen. They asked where we were planning to go next, so I took my map and showed them the route we had marked out. They declared that such a route was impossible: we would need to return by way of their village again, for further on the country was "too dangerous to be spoken about"—the robbers would take even the shoes off our feet—they would not dare to go themselves fully armed. I told them that we trusted in the God of heaven, who had always protected us, and although it was doubtless dangerous for them, it would be safe for us. They realized that these were not idle words when I recounted the way we had already come. The police magistrate treated me with great courtesy, providing a soldier to wait on me, and another to guard my bed all night.

The following day we worked the place in a few hours for six subscriptions, and left for Sand Path village. Here the inn was a little better. I would have been made welcome at the soldiers' quarters in each village, had I so desired, but this would have been unwise. The people would have concluded that I had a lot of valuables; which might have led to our being waylaid and robbed. So, where it was at all bearable, I stayed with the boys in the inn. This inn boasted a loft. We

had them remove all the dirty sleeping mats from the floor, sweep it, and sprinkle it with water. When the dust had settled we climbed the ladder, and arranged our things. There was no ventilation of any kind, so we removed some tiles from the low roof to admit fresh air. There was only one tiny lamp in the place. I had to monopolise it in order to see to write; so the boys borrowed the saucer of oil and wick from the family god who was guarding the front of the loft.

I could go on writing of the varied experiences we passed through, of the dangers from which the Lord protected us, and of the many answers to prayer we received. We worked the entire Dragon Door district, and I accompanied the boys up unto the next district, New Prosperity, where they are now working.

I then had to walk one hundred and five miles, alone, back to Waichow. The Mandarin in New Prosperity was very solicitous for my safety, and sent a body-guard of ten soldiers and a pony to escort me over the twenty-five miles back to Dragon Door. Of course, I did not desire this protection; but thought best to accept it. Had I refused, and met with trouble of any kind, I could not have looked to the government for compensation, seeing I had declined its protection. We had quite a happy time together, and I persuaded them to let me take their photo as a memento. They were all willing but one, and he did not care to have his spirit imprisoned in my camera, but he took an interest in watching the others being operated on.

The return journey took five days. I should have made it in four, but took sick on the way and had to go to bed for a day. It was a wonder I had kept up so long, considering the way I had lived. Often my meal-time thanks had also included the prayer that if I ate "any deadly thing" it should not hurt me. I had not seen a foreign face, nor spoken a word of English, nor eaten an English meal for exactly a month; and it seemed good to get back to civilization again.

Not counting the return trip, I had spent just twenty-six days with the colporteurs: four of these were Sabbaths: ten were occupied in walking from place to place; and in the twelve days actual canvassing we secured one hundred and thirty-three subscriptions. Most of these were in the district of the Dragon's Door, closed from time immemorial, but now opened by the *Signs of the Times* to the third angel's message. May a goodly harvest of souls be the result of the seed that has been sown.

ARTHUR MOUNTAIN.

*Hong Kong, South China.*

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