

The Missionary Leader

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No. 11

Home Missions Department

Church Missionary Programme

First Week

Opening Exercises.

"A Need Supplied."

Two Talks on *Life and Health*. See Note.

"How to Use the Magazine."

Discussion.

LEADER'S NOTE.—Have the good contents of the latest issue of *Life and Health* described in five-minute talks by two of the members, appointed beforehand to present features of the magazine that will excite the interest of our people and cause them to see how valuable such a paper will be to the public. By becoming familiar with the splendid articles and practical instruction in this issue of the magazine, your members will be better prepared to introduce it to others. "How to Use the Magazine." Suggest various ways and opportunities, such as lending it to the sick, recommending it to neighbours, introducing it to our tradespeople, or posting copies away to friends. A vote may be taken in the meeting to ascertain how many are at present subscribers. Those who do not feel able to give a year's subscription may wish to band together and have a club posted to the missionary secretary "until further notice." Many will find it an easy matter to take at least one magazine regularly in this manner, and pass it on to an interested neighbour. Perhaps you can plan to send to your tract society for a good number of this one issue.

A Need Supplied

THE light God has given on health reform is for our salvation and the salvation of the world. Men and women should be informed in regard to the human habitation, fitted up by our Creator as His dwelling place, and over which He desires us to be faithful stewards. . . . Our bodies are wonderfully made, and the Lord requires us to keep them in order. All are under obligation to Him to keep the human structure in a healthful, wholesome condition, that every muscle, every organ, may be used in the service of God. . . . God, who formed the wonderful structure of the body, will take special care to keep it in order, if men co-operate, instead of working at cross-purposes, with Him.

These grand truths must be given to the world. We must reach the people where they are, and by example and precept lead them to see the beauties of the better way. The time has come when each soul must be staunch and true to every ray of light God has given, and begin in earnest to give this gospel of health to the people. We shall have strength and power to do this if we prac-

tise these truths in our own lives. If we all followed the light we have received, the blessing of God would rest on us, and we should be anxious to place these truths before those who know them not.

The people are in sad need of the light shining from the pages of our health and temperance journals. God desires to use these journals as mediums through which flashes of light shall arrest the attention of the people, and cause them to heed the warning of the message of the third angel. Our health journals are instrumentalities in the field to do a special work in disseminating the light which the inhabitants of the world must have in this day of God's preparation. They wield an untold influence in the interests of health and temperance and of social purity reform, and will accomplish great good in presenting these subjects in a proper manner and in their true light to the people.

Every member of the church should work as earnestly for these journals as for other periodicals. Both are essential, and both should occupy the field at the same time. Each is the complement of the other, and can in no wise take its place.

Let none think that the circulation of the health journals is a minor matter. All should take hold of this work with more interest, and make greater efforts in this direction. God will greatly bless those who take hold of it in earnest; for it is a work that should receive attention at this time.

The circulation of the health journals will be a powerful agency in preparing the people to accept those special truths that are to fit them for the soon coming of the Son of man.

MRS. E. G. WHITE.

Questions

Why is light given us in regard to health reform?

Over what has the Lord made us stewards?

When will He take special care to preserve us in health?

In this time of almost universal suffering, what does God expect of us?

What is said regarding the work and influence of our health journals?

How do they stand in relation to our religious literature?

To whom is the blessing of God assured?

Church Missionary Programme

Second Week

Opening Exercises.

"A Colporteur—a Dream—a Believer."

"A Timely Visit."

God's Providential Leadings.

LEADER'S NOTE.—Many incidents of God's providential leadings may be related, both in the experiences of members and in the work of others. Announce this subject one week beforehand, so that the members may come prepared to read

or relate such incidents. Excellent promises bearing especially on this subject may also be quoted from the Scriptures and the writings of the Spirit of Prophecy.

A Colporteur—a Dream—a Believer

THE following experience of the manner in which the way is prepared for the gospel colporteur, was related at the latest West Virginia camp-meeting by one of the workers:

One day while engaged in colporteur work, wishing to reach a house as quickly as possible, I cut across the field, climbed over the barnyard fence, walked past the well and through the back yard around to the front door, and knocked. The lady came to the door and invited me in. She was partially deaf and consequently could not hear me very well, so excusing herself, she went out of the room, returning soon with an ear trumpet. I began showing "Daniel and the Revelation," but had showed her only a portion of the book when she stopped me, saying, "You need not show me any more of the book. I will take one." Said she, "I have for a long time wanted to understand the meaning of those symbols, and last Sunday, while reading my Bible, I fell on my knees and prayed that if there was any one in the world who understood these things, the Lord would send him to me. That night I dreamed that a young man came to my home, and that in coming he walked across the field, by the barn, the well, and through the back yard. Last night I had the same dream again, and I recognize your face as the one I saw in the dream, so I know the Lord sent you in answer to my prayer." I then told her that I had come that way, and we had a good talk together.

After a very pleasant conversation with the woman, I went on with my regular canvassing work. About a year later I learned through the brethren in the conference that this woman was a Sabbath-keeper and in touch with the conference.

Who gave this woman the dream, and who caused the colporteur to approach the house as he did? "This is the Lord's doing, and it is marvellous in our eyes."

W. W. EASTMAN.

A Timely Visit

A FEW days ago my uncle and I were impressed to visit a lady and her husband who accepted the truth years ago by our visiting them. Unknown to us, one of their neighbours had been convinced by our actions at that time, and when we came again she heard a voice saying to her, "Now is your time to be a Seventh-day Adventist." She took the advice and is now a candidate for baptism. A niece of our hostess was visiting the home at the same time. We had a talk with her on

the subject of the Lord's coming and Sabbath-keeping which seemed to impress her. She has started also to be a Sabbath-keeper. This was God's time. Had we been unwilling to make this visit He alone knows what would become of these souls. I pass this on to prove that in these little Christian acts great results can come to the cause. May the light of Heaven shine upon us all that we may know and do our duty however small. L. G. MULLINGS.

Church Missionary Programme

Third Week

Opening Exercises.
"Winsome to Save."

Winsome to Save

THE business of the Christian is to win men to Christ. But how shall he do it? He must have zeal, but it must be a zeal "according to knowledge." The important thing for us to remember is the condition in which the one which we wish to help may be situated when we come to him. If we wished to share our physical food with a man who had been fasting for a long time, we could not give him, without harmful effects, the kind or the quantity of food which constitutes a healthy meal for us.

No; we should use knowledge in dealing with the physically under-nourished. How much more is this necessary when that which is to be administered is spiritual rather than physical food.

One of the principal requisites for the religious worker is the ability to see how things look from the other man's viewpoint. This adaptability is that of which Paul spoke in 1 Cor. 9: 20-22.

Another thing which the worker must consider, is accuracy in expression of the divine message of which he may be the bearer. It is not sufficient that he so express himself as to be understood; his concern should be that he so choose his words that the one to whom he speaks will not find it possible to misunderstand. This means clearness; but this clearness can be obtained without harshness.

Indeed, probably the gospel worker's most essential qualification is the possession of tact,—the knowledge of how to approach those who may differ with him in opinion, without giving offence. A mistake in this line quickly closes all avenues of access to the person we desire to help.

As an illustration: Some time ago I heard of a worker who wished to help a Christian Scientist to see the error of her belief. His method of approach was to assure the lady that Christian Science was of the devil. Not believing in the existence of the devil, this lady only conceived a sort of pity for the worker, and was in no way helped. She might easily have been offended, but she did not allow herself to harbour such feelings. All error is of the devil; but why begin by telling the person we desire to help, that his particular belief is of the devil? Again, a short time ago I was told of an earnest but misguided Seventh-day Adventist who began his presentation of truth to a Sunday-keeper by a discussion of "the mark of the beast." As the man

was unprepared for this study, all he gained from the words of this brother was the unfortunate idea that Seventh-day Adventists believed that none but members of their own church would be saved.

Friends, let us not fail to tell others of the glorious truth which God has made manifest to us; but let us be sure that in the telling we be both "sincere and without offence," and be not numbered among those whose zeal is without knowledge.

Questions

1. What must accompany the zeal of a soul-winner?
2. What is one of the first things to be taken into account? Illustrate by a physical condition.
3. What is one of the chief requisites for the religious worker? Illustrate by Paul's course.
4. What is said about clearness of expression, and what should be avoided?
5. Give two illustrations of lack of tact.

Church Missionary Programme

Fourth Week

Opening Exercises.
"The Christian's Pen."
"A Few Things to Remember in Missionary Correspondence."

LEADER'S NOTE.—"A Few Things to Remember" may be presented in three talks. Plan to make this programme as helpful and effectual as possible in the work of your society. Ask all present to think of some one to whom they will resolve to write a helpful letter during the coming week,—one who is sick, lonely, troubled, or who does not know this truth. Organize a missionary correspondence band, if you have not one already in your society. Those who are prevented by home ties or other circumstances from doing more public work, may with a little instruction find an excellent field for missionary work by correspondence.

A Few Things to Remember in Missionary Correspondence

MISSIONARY correspondence has proved successful in winning souls.

It has advantages over several lines of work and may be undertaken by those who cannot devote time during the day for visiting, or those who are isolated.

To Whom Shall We Write?

First, our relatives and friends; then to strangers. These strangers' addresses may be found by looking up a good directory. Always work in territory where you feel sure the territory is unworked. Secure colporteurs' lists from the office and write to those who have purchased our books. It is surprising how many are interested among these people. Keep at it if you want results and pray that the Lord will direct your letters aright.

Methods

1. Send some missionary paper such as the *Signs of the Times* regularly; the first copy to be accompanied by a letter.
2. Let the first letter be the best possible

in order that a favourable impression may be created.

3. It should express a kind, Christian spirit.

4. It should give clear reasons for sending the paper, and show that the writer has no money-making object in view.

5. The letter should state carefully that the paper is being sent without cost to the receiver.

6. It should give the name and address of the sender so clearly that there may be no doubt as to sex. It is better for ladies to write to ladies and men to write to men.

What to Avoid

1. Expressions not understood, such as "present truth," "the third angel's message," "Spirit of Prophecy," etc.

2. Expressions implying self-wisdom.

3. Too high praise of the paper. Let it speak for itself.

4. Expressions likely to offend any, whatever their belief may be.

5. Familiarity.

6. Long and complex sentences. Be simple and brief.

7. Blots, and misspelt words. See that the punctuation is correct.

These all are details perhaps, but very necessary if success is to attend our work among strangers.

The Christian's Pen

Do you wish to be a helper in "finishing the work"? Would you be glad to help some one to see and believe the present-day message? With the Lord's help, you can do these things by the faithful use of our literature, accompanied by judicious correspondence, even if you cannot leave your home at all.

The weekly *Signs* is just what you need to help you in pioneering your way to homes and hearts. By its use you may all be preachers of "righteousness."

Remember that this is personal work; and remember, too, that the reason so much missionary correspondence fails to bring results is that it is not made personal.

Before you send a single paper or write a line, take your list of names before the Lord, and ask Him to lay the burden for these souls upon your heart; then work as if you were responsible for their salvation. Read the *Signs* before you send it out, also any tracts you may send. Never neglect this. How can you speak to a person if you do not know what you are saying?

Be regular in your work. Do not send one or two copies, and then forget or neglect it until several papers have accumulated, and then bundle them up and send them all at one time. Be as regular as the mail. Have a certain day each week on which to send the paper, and send it then.

If no reply to your first letter is received, write a second after about three weeks have passed.

A third letter will not be out of place if the first two remain unanswered.

If you finally decide to stop sending the paper to one from whom you have had no response, do it only after you have prayed over the matter, and feel your mind to be clearly directed in that way.

There is another phase of missionary correspondence, which must not be neglected. Letters of encouragement to those passing through trial have often

been the means of turning the tide in the lives of these individuals, when they were just about to give up in despair. We must remember always, that "seeking to turn an outside soul to Christ is not to be counted a greater work than that of encouraging or upbuilding in Christ one who has already professed His name." Then there is the appreciative note in commendation of duty faithfully performed, the letter of kindly human sympathy at a time of bereavement, the letter of cheer to the aged or infirm,—all these are a part of the blessed work of the Christian's pen, breathing the sweet fragrance of helpfulness and loving interest.

E. G. ELLIS.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Opening Exercises.

When, Where, and How to Work for Christ.

Talk: "Our Life Work."

"Every One May Be a Soul-Winner."

"The Gospel According to You."

"A Word for the Master."

LEADER'S NOTE.—We cannot over-estimate the value of personal work for souls and as young people we need to do more of this kind of work. The readings and talks in this programme are given to help us in doing this work. In the chapter "The Work and the Life" in "Steps to Christ" matter will be found for a talk on "Our Life Work."

When, Where, and How to Work for Christ

At night. John 3: 1, 2.

By the wayside. Luke 24: 32.

Place of business. Mark 2: 14.

When travelling. Acts 8: 29.

Close of public meeting. Acts 18: 26.

House to house. Acts 20: 20; 5: 42.

Market place. Acts 17: 17.

Every One May Be a Soul-Winner

A FRIEND of mine was giving a Bible reading in an Eastern city. At the close, a lady came to her and said: "Mrs. Walker, I do not agree with all you said to-day. You said that all Christians can lead souls to Christ if they will. But that is not true. Look at me, for instance. I am a mother with several small children. I could not have attended this meeting to-day, only that my mother came to take care of the children. So you see there are some people who cannot lead others to Christ."

Mrs. Walker replied: "Perhaps so; but I do not quite see it yet. Will you mind if I ask you a few questions?"

"Certainly not."

"Very well. Do you employ a milkman?"

"Yes."

"How often does he call at your house?"

"Every morning."

"Is he a Christian?"

"I don't know."

"Does the grocer call at your house very often?"

"Yes, once a day, at least, and sometimes twice."

"Is he a saved man?"

"Well, really, I cannot say. I have never asked him."

"Does the iceman come every day?"

"Yes."

"Has he been converted?"

"Mrs. Walker, I don't know anything about it." And with that she turned and went out of the room.

Two years afterward Mrs. Walker was in the same city, giving a Bible reading in another church. At the close, a lady came up to her and said, "Mrs. Walker, do you remember me?"

"No, I don't think I have ever seen you before."

"Well, I remember you very distinctly." Then she recalled their former interview, and said: "I went out of that room, Mrs. Walker, vexed with you and myself and everybody else. I couldn't sleep very much that night. I pondered the matter long and carefully, and finally came to the conclusion that it was just as much my business as any one's to know about the spiritual condition of those who were daily coming to my door.

"I made up my mind that I would begin with the milkman, and I thought out a nice little speech to fit his case. I arose early, built my fire, and waited. Pretty soon he came hurrying in, poured out the milk, and was about to leave. Meanwhile I had been fumbling about, trying to find my speech; but somehow I could not get hold of either end of it. Finally, in despair, I shouted out his name just as he went out the door. He hurried back, and began to tip up his milk can, saying, 'Do you want another quart?'

"No, I don't want another quart," I replied; "I want to ask if you are a Christian."

"He sat down in a chair; and, looking me straight in the face, he said, 'Mrs. —, why didn't you ask me that question last year? You remember we were holding special meetings in our church. I was interested, but I felt ashamed to let it be known. However, I knew that you were a Christian; and so I kept telling you about the meetings, and talking to you every morning about one and another who had come out for Christ, hoping that you would say something to me about my soul. You never said one word; and now I don't care one cent about the whole business.' With that he picked up his milk can and left the house.

"Perhaps you can imagine how I felt. I sobbed out my grief before God until I was assured of His forgiveness. I promised him that, if He would forgive me, I would try to live so that none who came to my door should ever have just cause to say that I did not care for his soul. Then I arose and prepared for the day's work. Nine persons came to my house that day, to whom I was able to give a gospel message, and to-day seven out of nine are professing Christians. I believe that you are right when you say that every Christian can, if he will, lead souls to Christ."—Howard W. Pope.

The Gospel According to You

There's a sweet old story translated for man,

But writ in the long, long ago,—
The gospel according to Mark, Luke, and John,—

Of Christ and His mission below.

Men read and admire that gospel of Christ

With its love so un failing and true,—
But what do they say, and what do they think,

"Of the gospel according to you"?

'Tis a wonderful story that gospel of love
As it shines in the Christ-life divine,
And O, that its truth might be told again,
In the story of your life and mine!

Unselfishness mirrors in every scene,

Love blossoms on every sod,
And back from its visions the heart comes
to tell

The wonderful goodness of God.

You are writing each day a letter to men,
Take care that the writing is true;

'Tis the only gospel that some men will
read,—

That gospel according to you.

ROBERT HARE.

A Word for the Master

"I WANT to say a word for the Master."

But why for "the Master"? Does the Master need my word? Does He whose word created and controls the mighty universe need my frail word? He holds the waters in the hollow of His hand; the nations are with Him as a drop in the bucket; He weighs the mountains in scales and the hills in a balance. Surely He does not need my word! Then why speak a word for Him?—Because I receive my life, my health, my peace from Him. Because He is the sun and centre around which my little planet spins. Because He has done wonderful things for me, whereof I am glad. Because He has saved my soul.

But why speak at all?—Because there is a reflex—a backward action—and in telling others I myself seem to receive fresh energy, fresh incentive, fresh impetus to live up to my profession. Because in giving others my experience it may be that I am voicing theirs, and so they may profit by mine. Because the comfort I obtained may comfort them; the lift I received may help lift them; the bread that filled my soul may suffice for them; the Saviour that saves me may save them too.

The magnitude of a business to-day is determined by the range of its advertisement, or sign; if you please, I am a poster telling of the good

qualities of my Master. "They took knowledge of them, that they had been with Jesus."

Are you friendless? He is the one true friend that sticketh closer than a brother. Are you sorrowful? He is the "Man of Sorrows, and acquainted with grief," and so from experience is qualified to sympathize with and comfort your soul. Is your soul all dark and clouded? He is the "Sun of Righteousness," that lighteneth every man that cometh into the world. Have your relatives forsaken you also? His faithfulness, His attachment, surpasses even a mother's love. And that is the reason why I speak for the Master. He has done these things for me, and is fully capable of doing the same for you. This is something more than mere theory; it is fact, experience, and it is too good to keep all to myself. More than that this is the only way I can make sure of my share of the good things which flow continually from Him.

Will not you, too, dear young people, speak a word for the Master?

Missionary Volunteer Programme Second Week

Opening Exercises.

Talk: The Early Life of Joseph.

"Joseph."

"Parallels from the Life of Christ."

Talk: The Life of Daniel.

Song: "Dare to Be a Daniel."

"Daniel."

"The World's Greatest Need."

LEADER'S NOTE.—This week we take up the study of the lives of some Bible characters. Talks should be assigned to different members on the experiences through which Joseph and Daniel passed as young men. The Bible stories of their lives together with the information given in the Spirit of Prophecy will provide material suitable for good talks. The hymn, "Dare to Be a Daniel," may be used appropriately as a special item on this programme.

Joseph

In early life, just as they were passing from youth to manhood, Joseph and Daniel were separated from their homes, and carried as captives to heathen lands. Especially was Joseph subject to the temptations that attend great changes of fortune. In his father's home a tenderly cherished child; in the house of Potiphar a slave, then a confidant and companion; a man of affairs, educated by study, observation, contact with men; in Pharaoh's dungeon a prisoner of state, condemned unjustly, without hope of vindication or prospect of release; called at a great crisis to the leadership of the nation,—what enabled him to preserve his integrity?

In his childhood Joseph had been taught

the love and fear of God. Often in his father's tent, under the Syrian stars, he had been told the story of the night vision at Bethel, of the ladder from heaven to earth, and the descending and ascending angels, and of Him who from the throne above revealed Himself to Jacob. He had been told the story of the conflict beside the Jabbok, when, renouncing cherished sins, Jacob stood conqueror, and received the title of a prince with God.

A shepherd boy, tending his father's flocks, Joseph's pure and simple life had favoured the development of both physical and mental power. By communion with God through nature and the study of the great truths handed down as a sacred trust from father to son, he had gained strength of mind, and firmness of principle. In the crisis of his life, when making that terrible journey from his childhood's home in Canaan to the bondage which awaited him in Egypt, looking for the last time on the hills that hid the tents of his kindred, Joseph remembered his father's God. He remembered the lessons of his childhood, and his soul thrilled with the resolve to prove himself true,—ever to act as became a subject of the King of heaven.

In the bitter life of a stranger and a slave, amidst the sights and sounds of vice and the allurements of heathen worship,—a worship surrounded with all the attractions of wealth and culture and the pomp of royalty,—Joseph was steadfast. He had learned the lesson of obedience to duty. Faithfulness in every station, from the most lowly to the most exalted, trained every power for highest service.

Daniel

DANIEL and his companions in Babylon were, in their youth, apparently more favoured of fortune than was Joseph in the earlier years of his life in Egypt; yet they were subjected to tests of character scarcely less severe. From the comparative simplicity of their Judean home these youth of royal line were transported to the most magnificent of cities, to the court of its greatest monarch, and were singled out to be trained for the king's special service. Strong were the temptations surrounding them in that corrupt and luxurious court.

To Daniel and his companions, at the very outset of their career, there came a decisive test. The direction that their food should be supplied from the royal table was an expression both of the king's favour and of his solicitude for their welfare. But a portion having been offered to idols, the food from the king's table was consecrated to idolatry; and in partaking of the king's bounty these youth would be regarded as uniting in his homage to false gods.

Daniel and his companions had been faithfully instructed in the principles of the word of God. They had learned to sacrifice the earthly to the spiritual, to seek the highest good. And they reaped the reward. Their habits of temperance and their sense of responsibility as representatives of God called to noblest development the powers of body, mind, and soul. At the end of their training, in their examination with other candidates for the honours of the kingdom, there was "found none like Daniel, Hananiah, Mishael, and Azariah."

Unwavering in allegiance to God, unyielding in the mastery of himself, Daniel's noble dignity and courteous deference won for him in his youth the "favour and tender love" of the heathen officer in whose charge he was. The same characteristics marked his life. Speedily he rose to the position of prime minister of the kingdom. Throughout the reign of successive monarchs, the downfall of the nation, and the establishment of a rival kingdom, such were his wisdom and statesmanship, so perfect his tact, his courtesy, and his genuine goodness of heart, combined with fidelity to principle, that even his enemies were forced to the confession that "they could find none occasion nor fault; forasmuch as he was faithful."

By their wisdom and justice, by the purity and benevolence of their daily life, by their devotion to the interests of the people,—and they, idolaters,—Joseph and Daniel proved themselves true to the principles of their early training, true to Him whose representatives they were. These men, both in Egypt and in Babylon, the whole nation honoured; and in them a heathen people, and all the nations with which they were connected, beheld an illustration of the goodness and beneficence of God, an illustration of the love of Christ.

The same mighty truths that were revealed through these men, God desires to reveal through the youth and children of to-day. The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the whole heart seek to accomplish His purpose.

Parallels from the Life of Christ

WE give below some interesting parallels drawn from the life of Christ compared with the experiences through which Joseph passed

JESUS	JOSEPH
Beloved of God, His Father	Beloved of his father
Sent to visit His brethren	Sent to visit his brethren
Innocent of any crime	Innocent of any crime
Sold for the price of a slave	Sold as a slave
The bargain made by Judas (whom Christ called brother)	The bargain made by his brother Judah (Greek—Judas)
Became the Saviour of His brethren and of the world through the plot to destroy Him	Became the saviour of his brethren and of strangers through being sold
On the cross between two thieves	In prison between two criminals
One thief reviles Him and perishes in his sins; the other is assured of salvation	Foretells the deliverance of one of his companions and death of the other
Thief entreats his Deliverer to remember him when He came into His kingdom	Joseph requests the one who would be delivered to remember him when he was restored

The World's Greatest Need

THE greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall.

But such a character is not the result of accident; it is not due to special favours or endowments of Providence. A noble character is the result of self-discipline, of the subjection of the lower to the higher nature,—the surrender of self for the service of love to God and man.

Missionary Volunteer Programme

Third Week

Opening Exercises.

Talk: Life of Moses.

"Moses."

Talk: The Miracles of Elisha.

"Elisha."

Talk: The Journeys of Paul.

"Paul."

LEADER'S NOTE.—In continuing our study of Bible characters we take up the lives of Moses, Elisha, and Paul. In "Patriarchs and Prophets" will be found much that is interesting concerning the life of Moses. "The Miracles of Elisha" and the Missionary Journeys of the Apostle Paul will prove interesting as Bible talks.

Moses

YOUNGER than Joseph or Daniel was Moses when removed from the sheltering care of his childhood's home; yet already the same agencies that shaped their lives had moulded his.

From the humble home in Goshen, the son of Jochebed passed to the palace of the Pharaohs, to the Egyptian princess, by her to be welcomed as a loved and cherished son. In the schools of Egypt, Moses received the highest civil and military training. Of great personal attractions, noble in form and stature, of cultivated mind and princely bearing, and renowned as a military leader, he became the nation's pride. The king of Egypt was also a member of the priesthood; and Moses, though refusing to participate in the heathen worship, was initiated into all the mysteries of the Egyptian religion. Egypt at this time being still the most powerful and most highly civilized of nations, Moses, as its prospective sovereign, was heir to the highest honours this world could bestow. But his was a nobler choice. For the honour of God and the deliverance of His downtrodden people, Moses sacrificed the honours of Egypt. Then, in a special sense, God undertook his training.

In the wilds of Midian, Moses spent forty years as a keeper of sheep. Apparently cut off forever from his life's mission, he was receiving the discipline essential for its fulfilment. In the care of the sheep and the tender lambs he must obtain the experience that would make him a faithful, long-suffering shepherd to Israel.

Such was the experience that Moses gained by his forty years of training in the desert. To impart such an experience, Infinite Wisdom counted not the period too long or the price too great.

Elisha

THE early years of the prophet Elisha were passed in the quietude of country life, under the teaching of God and nature and the discipline of useful work. In a time of almost universal apostasy, his father's household were among the number who had not bowed the knee to Baal. Theirs was a home where God was honoured, and where faithfulness to duty was the rule of daily life.

The prophetic call came to Elisha while with his father's servants he was plowing in the field. As Elijah, divinely directed in seeking a successor, cast his mantle upon the young man's shoulders, Elisha recognized and obeyed the summons. He "went after Elijah, and ministered unto him." It was no great work that was at first required of Elisha; commonplace duties still constituted his discipline. He is spoken of as pouring water on the hands of Elijah, his master. As the prophet's personal attendant, he continued to prove faithful in little things, while with daily strengthening purpose he devoted himself to the mission appointed him by God.

As time passed, and Elijah was prepared for translation, so Elisha was prepared to become his successor. And again his faith and resolution were tested. Accompanying Elijah in his round of service, knowing the change soon to come, he was at each place invited by the prophet to turn back. "Tarry here, I pray thee," Elijah said; "for the Lord hath sent me to Bethel." But in his early labour of guiding the plow, Elisha had learned not to fail or become discouraged; and now that he had set his hand to the plow in another line of duty, he would not be diverted from his purpose. As often as the invitation to turn back was given, his answer was, "As the Lord liveth, and as thy soul liveth, I will not leave thee."

"And they two went on. . . . And they stood by Jordan. And Elijah took his mantle, and wrapped it together, and smote the waters, and they were divided hither and thither, so that they two went over on dry land. And it came to pass, when they were gone over, that Elijah said unto Elisha, Ask what I shall do for thee, before I be taken away from thee. And Elisha said, I pray thee, let a double portion of thy spirit be upon me. And he said, Thou hast asked a hard thing; nevertheless if thou see me when I am taken from thee, it shall be so unto thee; but if not, it shall not be so. And it came to pass, as they still went on, and talked, that, behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder; and Elijah went up by a whirlwind into heaven."

Paul

WITH the faith and experience of the Galilean disciples who had companied with Jesus were united, in the work of the gospel, the fiery vigour and intellectual power of a rabbi of Jerusalem. A Roman citizen, born in a Gentile city; a Jew, not

only by descent but by lifelong training, patriotic devotion, and religious faith; educated in Jerusalem by the most eminent of the rabbis, and instructed in all the laws and traditions of the fathers, Saul of Tarsus shared to the fullest extent the pride and the prejudices of his nation. While still a young man, he became an honoured member of the Sanhedrin. He was looked upon as a man of promise, a zealous defender of the ancient faith.

At the gate of Damascus the vision of the Crucified One changed the whole current of his life. The persecutor became a disciple, the teacher a learner. The days of darkness spent in solitude at Damascus were as years in his experience. The Old Testament Scriptures stored in his memory were his study, and Christ his teacher. To him also nature's solitudes became a school. To the desert of Arabia he went, there to study the Scriptures and to learn of God. He emptied his soul of the prejudices and traditions that had shaped his life, and received instruction from the Source of truth.

The greatest of human teachers, Paul accepted the lowliest as well as the highest duties. He recognized the necessity of labour for the hand as well as for the mind, and he wrought at a handicraft for his own support. His trade of tent-making he pursued while daily preaching the gospel in the great centres of civilization. "These hands," he said, at parting with the elders of Ephesus, "have ministered unto my necessities, and to them that were with me."

While he possessed high intellectual endowments, the life of Paul revealed the power of a rarer wisdom. Principles of deepest import, principles concerning which the greatest minds of his time were ignorant, are unfolded in his teachings and exemplified in his life. He had that greatest of all wisdom, which gives quickness of insight and sympathy of heart, which brings man in touch with men, and enables him to arouse their better nature and inspire them to a higher life.

Thus passed his life, as described in his own words, "in journeyings often, in perils of waters, in perils of robbers, in perils of mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness."

In service he found his joy; and at the close of his life of toil, looking back on its struggles and triumphs, he could say, "I have fought a good fight."

Missionary Volunteer Programme

Fourth Week

Opening Exercises.

Talk: What Is Christian Education?

"Christian Schools in Heathen Lands."

Talk: Our Schools in the Mission Fields.

Talk: The Australasian Missionary College.

LEADER'S NOTE.—We have some interesting things to present this week about our school work. From "Testimonies for the Church," Volumes 8 and 9 or the book "Education" a talk on "What Is

Christian Education?" may be prepared. Have one member tell the story of the founding of the Australasian Missionary College. "Life Sketches of Mrs. E. G. White" gives much that is interesting on this subject. A few recent figures are given from our schools in the mission fields. These should be combined in a talk with the information given in "Outline of Mission Fields."

Christian Schools in Heathen Lands

How the Boys in Africa Like to Attend Christian Schools

PASTOR Harry Anderson tells of some boys in Africa who walked from three to five hundred miles through the forests and lion-infested jungles, past hostile tribes, with very little food to eat, in order that they might reach our mission schools and secure a Christian education.

One morning as he stepped out into the yard, he saw three boys. He did not have the courage to ask them why they were there, but hour after hour he waited. The boys remained. Presently he asked them why they had come, and they replied, "To attend school." They had walked five hundred miles to attend his school. He told them there was no room in the school, that they would have to go back home. Can you imagine how they felt as they retraced their weary steps five hundred miles, past dangers of many kinds, back to a Christless village, with no opportunity to learn to read and write and to become acquainted with the Saviour?

In Brother Anderson's school the boys sleep on the floor. They are willing to work hard, to wear very plain clothes, and to have a small variety of food to eat. In these schools they learn our Christian songs, the stories about God and His love toward us, and become acquainted with the great outside world.

Sister Joel Rogers tells how our African boys attending the mission school secure their donations for Sabbath school. There was very little to eat at the mission. Presently Sister Rogers noticed that the young trees were being barked. She wondered why, but after watching for a time she saw the boys go and tear off the bark and eat it. She asked them why they did it. They replied it was because they were so hungry.

The next Sabbath they met as usual for their Sabbath school. All these starving boys had to place in the collection was their Sabbath dinner, which was measured out to them. Sister Rogers did not have the courage to take up the collection, so she purposed to close the meeting without saying anything about it. But many black hands were raised. She said, "What is it?" They replied, "Missi [that is what they call the missionary], you have forgotten something."

She asked, "What have I forgotten?" "You have forgotten to take up the collection," they answered.

She said it was very touching, as the offering boxes were passed around, to see those starving boys give the very best meal that they would have all the week into the Sabbath school collection in order to help carry the gospel to other black boys and girls who did not have the privilege of attending a mission school and learning of their Saviour.

Our Mission School for Girls in India

The girls in India are not treated like the girls in Australia. Many of them have a very hard time. The people at large do not believe in educating the native girls, so when our boys and girls and grown-up people in this country, through their Sabbath school offerings sent money and missionaries to India to start a mission school for the girls, it was a very happy day.

Young girls were brought into the school, when their parents would permit, and were taught the story of Jesus and His love for them. They were taught to sing the songs that we sing in Sabbath school, and they learned to love their teacher and the people who had made it possible for them to go to a mission school.

These girls were poor, but they wanted to have a part in carrying the message to the people of India who were still worshipping snakes or the River Ganges or idols of other kinds. All they had to give was the rice which was measured out to them for their Sabbath dinner. They were all happy to attend Sabbath school, and when the offering was taken, these little girls were willing to go without their dinner, that they might place in the mission box the rice which had been given them for their dinner that day.

These girls are very anxious to finish their school work, so they can tell others that Jesus loves them.

Seventh-day Adventist Schools in China

In China it is necessary to have separate schools for our boys and our girls. Last year twenty-eight Christian boys at our boys' school organized themselves into prayer bands, purposing if possible to win one soul each to the Lord during the school year. A large number of boys who were not Christians were attending the school. The Christian boys were careful of their conduct; they were considerate of the boys who were not Christians; and in every way possible they tried to show their interest in these unconverted ones.

As the weeks went by, the boys saw their prayers were being answered. One by one those heathen boys became interested in Christianity. How happy the Christian boys were as they saw these changes taking place in their schoolmates! At first the boys from heathen homes were very suspicious of everything connected with Christianity; but when they saw how kindly they were treated by the boys who professed to be Christians, they began to think there was something in Christianity.

As the school year drew to a close, a large number of the boys expressed their desire to become Christians and to be baptized. But before baptizing these heathen boys, it was necessary to ask them a number of questions to see if they understood what it meant to be a Christian. This investigation was followed by the baptismal service. Can you imagine the joy of the teachers and the students when it was definitely seen that the twenty-eight Christian boys had won fifty-two of the heathen boys to Christ?

Our Schools in the Mission Fields

WE have in our schools throughout the world 36,142 students.

In Africa there are six training schools

with an enrolment of 600. Besides these there are forty head schools and over one hundred outschools. In these schools we have nearly 8,000 natives taught by over sixty foreign teachers and 200 native teachers.

In South America 2,456 young people are studying in thirty-one schools.

In India there are twenty-five schools with an enrolment of about 800.

There has been a rapid growth in the number of elementary schools in China. In 1915 there were thirty-seven and this had increased to 118 in 1916. An increase of over 5,000 students in two years in these schools is also reported.

Sabbath-School Missionary Exercises

(November 2)

Rarotonga, Cook Islands

OUR hearts rejoice as we hear of the onward trend of God's great work in the world. The Word of God of old was, "Thy people shall be willing in the day of Thy power." To-day God is waiting, as it were, to see more of the spirit of willingness and personal consecration among His people, when He will add more of His power to their efforts.

This last message of salvation has long been proclaimed here in Rarotonga. A few have taken their stand for God's truth, while others have hardened their hearts in opposition.

A change for the better is in evidence among our native brethren here this year. The Spirit of God has begun to stir some of their hearts, leading them to reform in giving and in Sabbath-keeping. This has cheered our hearts. The Sabbath school lessons we had on tithing some months ago led some to decide to test the promises of God which He has made to those who return to Him His own.

When Mrs. Sterling called the native sisters of the church together and presented the plan of making a few curios to be sold at the New South Wales camp-meeting in October for missions, only one sister responded verbally saying that she would do something. The meeting closed and the others went home without expressing themselves. Yet, during the few days that followed every one set to and made either baskets or fans or small mats, and brought them in. Several gifts of shells, etc., came in from outsiders to swell the little offering for missions.

In working with the *Appeal for Missions* Mrs. Sterling called upon a European lady, Mrs. Matthews by name, who has known much of the truth, but has been held back by her relatives from accepting it. Pastor and Sister A. H. Piper gave her the truth years ago. She gave Sister Sterling one pound for missions, and at the same time asked for some Adventist literature on the war and conditions in the world to-day. She said, "I have two books in the house purporting to explain the present condition of the world, but they are not by Adventists, and I do not believe they are right." She also requested primary lesson pamphlets as a guide in teaching her children the Scrip-

tures. Will you not remember this woman in your prayers?

Another case to which I wish to refer is that of a native by the name of Raea, who was formerly a harbour pilot, but being troubled so much by rheumatism he has turned over the work to his two boys, who are now young men. The old man has associated himself with the Adventists, and is endeavouring to obey the Sabbath of God. He has been sick for several months, at times not expecting to live more than a few days. In calling upon him a few days ago we found him much better and full of praise to God for an extension of life. This old man believes fully in the near return of the Saviour, and he often talks of the signs that are transpiring in the world to-day, especially those signs that he sees here at Rarotonga. A sign that he invariably speaks of is the evil in the world and the falling off from spirituality and faithfulness so plainly seen among the churches.

Higher Criticism is doing its work among these people, and its results are seen in the skeptical mind which many hold to-day regarding the Word of God.
GEO. L. STERLING.

(November 9)

Tahiti as It Appears to a Newcomer

It is only a few months since we came to Tahiti, so for the present we can tell only of our first impressions of this part of the mission field.

We were surprised to find, in such a far-away land, so many modern conveniences. The streets of Papeete, the town where we are living, and also many of the houses, are lit up with electric lights. There are telephones and a daily mail delivery. Water is laid on all over the town and for a number of miles out of town. There is also a market where all kinds of fresh foods can be bought daily, Sunday being the chief market day. We are thankful that the Lord has cast our lot in such a pleasant place, for in the outlying islands there are none of these conveniences which help to make life pleasant.

Although this is not a Chinese colony, the place seems to be full of Chinese,—men, women, and children. Although there are so many of these poor heathen people from China, there is not one worker to tell them the way of salvation. Surely we should pray that the Lord will raise up some one to come and work among these poor darkened souls, who are without hope and without God in the world.

There is a nice little church building here which is filled every Sabbath almost entirely with native brethren and sisters. One pleasant surprise on attending church was the singing. It is certainly far ahead of most of the small country churches in the homeland in this respect. The young people also deserve credit for the way in which they learn their doctrinal texts, every one almost without exception being able to repeat the verses. It is very pleasing to find in this dark land a few who have taken their stand for the truth for this time.

While there are many things that please, there are many sad sights which tell us plainer than words of the need of the

gospel. Will you not all pray that the Lord will raise up faithful consecrated native workers to carry the message to their own people?
R. R. GOODING.

(November 16)

The Coming of a Great Missionary to Moorea

IN the month of November, 1817, upon the sixteenth day of that month, just one hundred and one years ago to-day, the far-seeing eyes of the scantily clad, stalwart Tahitian natives of Moorea observed, far out on the ocean horizon, the tips of a white-winged vessel.

Visitors from the white man's land were rare in those days, and with some interest the natives from the shore patiently watched the canvas sheets grow larger until the evening shades lengthened and the darkness of night shut from their view the oncoming but unknown messenger of God. Their hopes, however, were not disappointed when, on the following day, the vessel hove in, and lowered a boat, and among the few who stepped ashore on that memorable day was the noble John Williams and his faithful companion. Six long months of monotonous sea travel from Sydney—a distance which is now regularly traversed by the mail steamers in fifteen days—brought John Williams face to face with the missionaries of this island who had preceded him from London. Heartfelt greetings were speedily exchanged, and the little mission party on Moorea was enriched by the addition of one who had come with a heart to love and a hand to work. Upon this island of Moorea commenced the practical missionary activities of John Williams, which were so rudely ended upon November 20, 1839, when he was clubbed to death by the natives of Erromanga in the New Hebrides.

In 1842, when the world was being prepared for the reception of the great advent message, another white-winged vessel was rounding Cape Horn, bound for England. Among its passengers was Mrs. Williams, and solemn were her reflections upon that day as the vessel headed into the Atlantic. Leaving behind her the soil that covered the remains of her murdered husband, through tear-dimmed eyes she wrote this prayer: "Heathens! I weep for you, while I say, 'Father, forgive them for they know not what they do.' Natives! you have felt and know that the Lord is gracious, farewell! may you be kept from returning to those evils which you profess to have thrown away, and be faithful unto death, that you may receive a crown of life!" Shall we help answer this prayer?
H. A. HILL.

(November 23)

Entrance of the Third Angel's Message into Moorea—No. 2

AT the Union Conference council meeting held in October, 1914, it was decided to provide a worker for Moorea. No evangelical work had been done in the island up to that time, although occasional visits had been made by our workers, and a number of books and papers

sold. These printed pages distributed and periodically posted proved effective pioneers, and it was the writer's privilege to follow up this work, and commence the evangelical phase of our work. The best part of a year was occupied in gaining a working knowledge of the language, after which an effort was made in two villages, and a small company gathered out to witness for present truth. This work was built up and added to afterwards by the labours of Brethren Howse and Cozens who built the little mission house and church combined in which we now live.

Owing to Brother Howse being called away to take the oversight of the Rarotongan press, we have returned to continue on the work on this island. We have now leased a house for six months on the opposite side of the island where, in a few weeks, we shall be removing so that we may hold meetings among the people of the two principal villages as yet untouched. One man, through reading the little book, "Bible Readings," in the Tahitian language, has commenced keeping the Sabbath there, and with his two boys study the Sabbath school lesson regularly each week.

That we may be instrumental in the Lord's hands of reaching still others in darkness, and of meeting them with you in the kingdom of God is our one desire. That this may be so we ask the prayers of our Sabbath schools.
H. A. HILL.

(November 30)

The Press and Periodical Work in Rarotonga

IN January of this year we commenced printing our island papers, *Tiarama* for the Society Islands, and *Tuatua-Mou* for the Cook Group, on our own press which is situated at our mission in Rarotonga.

The press building is not a very large one, and it has a native thatched roof; no doubt you have noticed the little pictures of the building in the *Appeal for Missions*. Although small, it holds all the furniture that we have for it at present; but later no doubt we shall have to enlarge both the building and the equipment, as we expect this branch of the work to enlarge and increase as we draw nearer to the great gathering day. We have already made an addition which saves our energy a great deal, in the form of a small water-motor. Seeing that we had such good water power we thought that we might make use of it to drive our press, and so far it seems to be a success. Instead of peddling a few thousand times in order to print our papers, we simply turn on the water tap and we are able to print twelve hundred sheets in an hour.

We publish our island papers every month, and also small jobs such as tithe receipt books and Sabbath school envelopes for use in this mission field.

The natives seem to appreciate their papers very much. Especially is this true in Rarotonga, where the subscription list for the *Tuatua-Mou* is over two hundred, and is increasing every month. It is very interesting work delivering these papers every issue, and to see the happy expression on the people's faces when the new paper is handed to them.

These things may not seem much to those in the homeland where the subscription lists run into thousands; but to the work-

ers in these hard places, where the people seem to be self-satisfied, it is an encouraging indication of better things, because we know that as they read this silent messenger the seeds of truth are sown, and we have the assurance that at least some will grow and bear fruit unto everlasting life. The Lord of the harvest declares that His Word shall not return unto Him void. So will you not with us pray, and help with your prayers, that this may be so in the islands of Eastern Polynesia, that there may be many saved eternally to sing praises to Him, the Redeemer of mankind? W. R. HOWSE.

Foreign Mission Day

(November 9)

God's Personal Part and Interest in His Cause

1. BY the prophet Isaiah God sent the message that He would raise up Cyrus as a deliverer. Isa. 44:24, 28.
2. He further foretold what His Spirit would lead Cyrus to do. Isa. 45:13.
3. Cyrus himself acknowledged that God was directing him. Ezra 1:2, 3.
4. A little later King Artaxerxes was moved to act in the same way. Ezra 7:27, 28.
5. In response to Nehemiah's prayer Artaxerxes was again moved upon to help the work of God. Neh. 1:5, 11; 2:1-8.
6. Darius the king recognized the personal intervention of God on behalf of Daniel. Dan. 6:16, 27.
7. Three times the Lord gave to Paul the personal word of cheer and hope. Acts 18:9, 10; 23:11; 27:23, 24.
8. God gives to His people to-day assurance of the same personal interest and protection. Isa. 51:11-16.

Getting Started on the Kongo Border, South Africa

IN getting started here I first secured permission to do evangelical work. The government has kindly granted me twenty acres for mission work, with the promise that it will increase the amount to one hundred acres when I erect the buildings and do that which I said I would do. The permission is worded in this way because others did not do as they had said they would, but began to trade and farm, allowing the education to come last.

As the people in the villages were not in the employ of the government when we came,—carrying for it,—we could hire carriers and workers, which would have been difficult if the men of the villages had been a way doing government service. Two boys came to me who could read and write and who were good workers. One had been an overseer for a prospector in the district, but he came originally from Nyasaland. This was good, for I knew their language better than the local one. Then the brethren approved of the site and voted us some expense money. And last, but not least, we have been quite well, so that we could do the work and get settled before the rains.

As soon as we could we built a pole and grass church, and started the school. This was to prove to the government and the people that we did not come over here as traders or meagre missionaries, but as teachers. The boys came and the school began to grow. From eleven the attendance soon grew to fifty, even though it rained and some of the villages are a considerable distance away. Yesterday, with the boys on the station and the village boys and four women, our school had an attendance of seventy-five. The school was so full I could hardly get around. Sabbath we had two hundred at the service.

Two of the chiefs come regularly to school. It was a fine sight yesterday to see the village boys bringing in grass, for Daniel had asked them to bring it in without getting pay. Also on Friday all the school came, seventy-two in all, and worked without pay, helping to clean up. When Daniel spoke to me about asking them to work without pay, I thought we had better wait a little to prove to them that we were here to help them; but Daniel said, "Now." And so they came and helped most willingly in procuring the grass for roofs.

In reply to my report to the government I received a very good note, in which the commissioner said: "You seem to have begun school without much loss of time." God has a work to do, and there is no time to spare. This magistrate has been very kind to me.

One of my greatest trials is to turn away any one who comes and wants to go to school. A delegation came from the Mukushi district. I had as yet put up no buildings. I understood the members of the delegation were the children of the chief, and the grandchildren of the big chief of the district. I did not know what to do, so I kept them all over the Sabbath, and carefully explained to them our work and how we were just getting started. I kept the boy Tom, but sent the rest back. Tom is now one of my teachers, for he could read.

The boys on the place, so far, are from the tribes of Bawemba and Mukushi, with one boy from this Ndola district. We now have seven huts in the compound; the grass and pole church, 15 by 30 feet; a pole and mud house with grass roof, 18 by 36 feet, for ourselves; a kitchen; and small out-buildings.

We are now trying to make the house a little more comfortable with pole furniture and boxes. I am the boss carpenter, while Mrs. Konigmacher hovers near to help me get things straight.

S. M. KONIGMACHER.

The Daughter of a Buddhist Priest

MEETINGS were in progress at Kanazawa. A lady came several evenings, listening attentively. I wanted to speak to her, but she always left before I could get to her. So all I could do was to pray for her. Later she came and asked for special Bible studies. We found that she was the daughter of a Buddhist priest in the temple near by. On account of opposition from the family, she could not attend the meetings any more, so she began to come secretly to our home for study. Through the

work of the Holy Spirit she was convinced of the gospel truth, and gladly accepted the new religion. At the same time she obtained the victory over the tobacco habit, which she had been unable to give up while in her former religion.

We then lost sight of her. We thought that possibly she had not been able to withstand the trials that came to her. But recently she wrote us a good letter, in which she told of her experiences. She had moved to a mountain village forty miles from her father's home, and in her letter testifies: "The Christian religion only can save from sin. I am daily enjoying the study of the Bible in this quiet place." H. KUNIYA.

Tokio, Japan.

Why Volunteer for Missions

A BATTLE line extends across western Europe, from the English Channel to northern Italy. On the ebb and flow of that line hangs the civilization of to-day.

For the maintenance of that line, thousands of Australia's men have volunteered. Very many of them will never again see home and loved ones on this earth.

Hundreds of thousands of pounds go daily into the surge of that line.

THERE is another line of conquest to-day. It stretches through Alaska, Mexico, Central and South America, Africa, India, China, Korea, and islands of the oceans. God's church must bear the responsibility for the steady advance of this line.

Many men and many women have put their lives into this line. Some have died in the struggle, and some are braving privations and difficulties as staunch conquerors with the King of kings.

Other brave young people, who have seen a wonderful vision, are setting their faces toward study and preparation, in anticipation of the later years of sacrificial service.

Into this line we are sending thousands of pounds annually.

But men and women also must go, and in increasing numbers.

I THINK of One who once volunteered. He saw a great need which He had the ability and the love and the grace to fill.

He did not ask an easy task.

He did not shun the way which was to lead to Calvary.

He did not dally with decision.

He saw the need, and came.

Can I ignore a need which He would give His life to meet to-day?

Can I choose a life of leisure, of compromise, while millions live and die without the light He died to give?

Can you?

"JESUS came and spake unto them saying, All power is given unto Me in heaven and in earth.

"Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

"Teaching them to observe all things whatsoever I have commanded you; and, lo, I am with you always, even unto the end of the world. Amen."

ARE YOU EXEMPTED?