

The Missionary Leader

Vol. 7

SYDNEY, JANUARY, 1919

No. 1

Home Missions Department

Church Missionary Programme

First Week

Opening Exercises.

Reports.

Scripture Reading: Luke 14: 16-23.

"The Last Call."

The Last Call

THE scripture reading from Luke 14: 16-23 is a wonderful representation of God's last and mightiest call to sinners. It seems that those who possess property and wealth and who enjoy the blessings of home and loved ones are largely unappreciative of God's goodness. They have their own plans for enjoyment, and these seem more desirable than the feast the Lord has promised. No greater insult could be given a host than to promise to attend such a banquet and then fail to put in an appearance.

(Here call upon a member previously notified to read the two last paragraphs on page 225 of "Christ's Object Lessons" beginning with "In the Parable" and ending with "seeking to draw them to Himself.")

Still there is room, and this last call is given: "Go out into the highways and hedges, and compel them to come in, that my house may be filled." Many jewels are to be found among this class. Many of these are in very humble circumstances, and because of this they are unnoticed by the world. Still they have honest hearts and are living up to all the light they have. They are longing for an increased knowledge of God. They are praying with tears that God will send them the blessing which by faith they discern afar off.

As stewards of the manifold grace of God we are to seek out these souls. We must visit them in their homes, and through the power of the Holy Spirit minister to their needs. We must study the Bible and pray with them. Light will spring up in their hearts, and many a poor sin-sick soul will find deliverance from darkness.

(Here have another member read from "Christ's Object Lessons," page 235, two last paragraphs, beginning with "Christ will impart." Have another follow on with last paragraph from page 237 of the same book.)

The Lord is counting on His church. Each has a place to fill and a part to act in God's great programme. Divine aid is offered on acceptance of His conditions.

"Every church should seek for a revival of the missionary spirit. My brethren and sisters, in these times of doubt and unbelief, sinners will be converted only as the result of unusual efforts to give them a knowledge of Bible truth. You will seek in vain to convince others of the preciousness of Christ, so long as you fail to make a wise and diligent use of the agencies placed within your reach for the winning of souls...."

"When the churches become living, working agencies for the salvation of the perishing, the Holy Spirit will be given in answer to their sincere request. The truths of God's Word will be regarded with new interest, and will be searched after as if they were fresh revelations from heaven. Envy, jealousy, evil-surmising, will cease. The study of the Word will absorb the mind, and its truths will feast the soul. . . . The windows of heaven will be open for the outpouring of the latter rain."—*Review and Herald*. F. W. PAAP.

Church Missionary Programme

Second Week

Opening Exercises.

Reports of Work Done.

Scripture Lesson: Matt. 28: 19, 20; Mark 16: 15, 16.

Testimony Study: "Home Missionaries."

Plans for Work.

LEADER'S NOTE.—Until probation closes and our work on earth is done, our lives and our works will testify to the grace of God in our hearts, and inspire in those about us the desire to be children of God. Let us remember that we are "known and read of all men." Before the meeting cut out the paragraphs taken from the Testimonies, number them, and pass them out to different ones to read as the questions are called.

Home Missionaries

1. WHAT work is given to every follower of Christ?

"Every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighbourhood, in the town or city where he lives. All who are consecrated to God are channels of light."—*Testimonies for the Church*, Vol. II, p. 632.

2. What do God's people seem to be waiting for?

"I was shown God's people waiting for some change to take place,—a compelling power to take hold of them. But they will be disappointed, for they are wrong. They must act; they must take hold of the work themselves, and earnestly cry to God for a true knowledge of themselves. The scenes which are passing before us are of sufficient magnitude to cause us to arouse, and urge the truth home to the hearts of all who will listen. The harvest of the earth is nearly ripe."—*Vol. I*, p. 261.

3. What is the great work that must now be accomplished?

"The great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy

influence. They should act the part of labourers. With wisdom, caution, and love they should labour for the salvation of neighbours and friends. There is too distant a feeling manifested. The cross is not laid right hold of, and borne as it should be. All should feel that they are their brother's keeper; that they are in a great degree responsible for the souls of those around them. The brethren err when they leave this work all to the ministers. The harvest is great, and the labourers are few."—*Vol. I*, p. 368.

4. In view of what Christ has done for us, what should we do?

"In view of what Christ has done for us, and what He has suffered for sinners, we should, out of pure, disinterested love for souls, imitate His example by sacrificing our own pleasure and convenience for their good. The joy set before Christ, which sustained Him in all His sufferings, was the salvation of poor sinners. This should be our joy, and the spur of our ambition in the cause of our Master."—*Vol. II*, p. 115.

5. How should our works accord with our faith?

"Our works are not in accordance with our faith. Our faith testifies that we are living under the proclamation of the most solemn and important message that was ever given to mortals. Yet in full view of this fact, our efforts, our zeal, our spirit of self-sacrifice, do not compare with the character of the work. We should awake from the dead, and Christ shall give us life."—*Vol. II*, p. 114.

6. How will a godly life do service for the Master?

"It is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christlike life is the most powerful argument that can be advanced in favour of Christianity, and that a cheap Christian character works more harm in the world than the character of the worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth."—*Vol. IX*, p. 21.

7. How may one learned or unlearned act a part in carrying out the great commission?

"The exhibition of the love of God as seen in unselfish ministry to others will be the means of leading many souls to believe the Word of God just as it reads. . . ."

"By visiting the people, talking, praying, sympathizing with them, you will win hearts. This is the highest missionary work that you can do. To do it, you will need resolute, persevering faith, unwearying patience, and a deep love for souls."—*Vol. IX*, pp. 40, 41.

Church Missionary Programme Third Week

Opening Exercises.
Reports of Work Done, with some practical suggestions by the leader.
Reading: "Walk in the Light."
Plan for Work.

LEADER'S NOTE.—At the close of the reading let there be a free discussion of the main features.

Walk in the Light

"I WAS shown that God's people dwell too much under a cloud. It is not His will that they should live in unbelief. Jesus is light, and in Him is no darkness at all. His children are the children of light. They are renewed in His image, and called out of darkness into His marvellous light. He is the light of the world, and so also are they that follow Him. They shall not walk in darkness, but shall have the light of life. The more closely the people of God strive to imitate Christ, the more perseveringly will they be pursued by the enemy; but their nearness to Christ strengthens them to resist the efforts of our wily foe to draw them from Christ.

"I was shown that there was too much comparing ourselves among ourselves, taking fallible mortals for a pattern, when we have a sure, unerring Pattern. We should not measure ourselves by the world, nor by the opinions of men, nor by what we were before we embraced the truth. But our faith and position in the world, as they now are, must be compared with what they would have been if our course had been continually onward and upward since we professed to be followers of Christ. This is the only safe comparison that can be made. In every other there will be self-deception. If the moral character and spiritual state of God's people do not correspond with the blessings, privileges, and light which have been conferred upon them, they are weighed in the balance, and angels make the report, *Wanting* . . .

"There are some who profess to be Christ's followers, yet put forth no effort in spiritual things. In any worldly enterprise they put forth effort, and manifest ambition to accomplish their object, and bring about the desired end; but in the enterprise of everlasting life, where all is at stake, and their eternal happiness depends upon their success, they act as indifferent as though they were not moral agents, as though another were playing the game of life for them, and they had nothing to do but wait the result. Oh, what folly! what madness! If all will only manifest that degree of ambition, zeal, and earnestness for everlasting life that they manifest in their worldly pursuits, they will be victorious overcomers. Every one, I saw, must obtain an experience for himself, each must act well and faithfully his part in the game of life. Satan watches his opportunity to seize the precious graces when we are unguarded, and we shall have a severe conflict with the powers of darkness to retain them, or to regain a heavenly grace if through lack of watchfulness we lose it. . . .

"The life and spirit of Christ is the only standard of excellence and perfection; and our only safe course is to follow His example. If we do this, He will guide us

by His counsel, and afterward receive us to glory. We must strive diligently, and be willing to suffer much, in order to walk in the footsteps of our Redeemer. God is willing to work for us, to give us of His free Spirit, if we will strive for it, live for it, believe for it; and then we can walk in the light as He is in the light. We can feast upon His love, and drink in of His rich fullness.—"*Testimonies for the Church*," Vol. I, p. 405-409.

Church Missionary Programme Fourth Week

Opening Exercises.
Lesson: "How to Win Those Opposed to the Truth."
Reports of Work Done.
Plans for Work.

LEADER'S NOTE.—As an introduction to the study read responsively Luke 8: 22-40. Combining this scripture with the extracts from the Testimonies, the leader can draw some practical lessons that will be profitable to all in their soul-winning work.

How to Win Those Opposed to the Truth

"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.

"If this work were faithfully done, if fathers and mothers would work for the members of their own families, and then for those around them, uplifting Christ by a godly life, thousands of souls would be saved. When God's people are truly converted, when they realize the obligation resting on them to labour for those within their reach, when they leave no means untried to rescue sinners from the power of the enemy, the reproach will be removed from our churches.—"*Testimonies for the Church*," Vol. VII, p. 11.

"Why do not believers feel a deeper, more earnest concern for those who are out of Christ? Why do not two or three meet together and plead with God for the salvation of some special one, and then for still another? In our churches let companies be formed for service. Let different ones unite in labour as fishers of men. Let them seek to gather souls from the corruption of the world into the saving purity of Christ's love.

"The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers. Let them keep their bond of union unbroken, pressing together in love and unity, encouraging one another to advance, each gaining courage and strength from the assistance of the others. Let them reveal Christlike forbearance and patience, speaking no

hasty words, using the talent of speech to build one another up in the most holy faith. Let them labour in Christlike love for those outside the fold, forgetting self in their endeavour to help others. As they work and pray in Christ's name, their numbers will increase; for the Saviour says, 'If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven.' Matt. 18: 19.—*Vol. VII, pp. 21, 22.*

Missionary Volunteer Department

Missionary Volunteer Programme First Week

The New Year

Opening Exercises.
Bible Study.
"New Year Gifts."
Talk: "Promise Seeds."
"How to Have a Good New Year."

LEADER'S NOTE.—This meeting should sound a note in the lives of the young people that will be carried right through the year. Make the Bible study bright and use the notes on "Victory" in connection with it. "Promise Seeds" is intended to furnish thoughts for a talk.

Bible Study: Conquering and to Conquer

1. A LIFE of victory is possible to the Christian. 1 Cor. 15: 57.
2. We cannot conquer in ourselves. Rom. 7: 18.
3. Self must be crucified daily, and Jesus allowed to live the victorious life for us. 1 Cor. 15: 31; Gal. 2: 20.
4. We may be more than conquerors through Him. Rom. 8: 37.
5. Victory does not mean that we shall at once attain perfection. 2 Peter 3: 18; Heb. 6: 1.
6. We are to *grow* in grace by the study of the Word. 1 Peter 2: 2.
7. This living Word will keep us from sin. Ps. 119: 11; Eph. 6: 17.
8. Watchfulness and prayer are also necessary to victory over sin. Matt. 26: 41.
9. One must put his *will* on the side of Christ, and *resist* Satan, in order to conquer. James 4: 7.
10. If we *choose* to draw near to God, He also will draw near to us. James 4: 8.
11. Jesus is able to keep us from falling, and we are to look to Him. Jude 24; Heb. 12: 2.
12. The Christian's armour will be of great assistance in fighting the good fight against evil. Eph. 6: 11-17.
13. But in addition to all else we must have *faith* in Jesus to be complete overcomers. 1 John 5: 4.
14. To him that is an overcomer God has given great and precious promises. Rev. 3: 5; 21: 7.
15. Paul's motto is a good New Year's resolve for every Missionary Volunteer, Phil. 3: 13, 14.

Victory

He knows, He loves, He cares,—
Nothing this truth can dim,—
And does the very best for those
Who leave the choice with Him.

The perfect victory is to "put on the Lord Jesus Christ," and thus to triumph over oneself.

When you can lovingly and patiently bear with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it all as Jesus endured it—that is victory.

When you never care to refer to yourself in conversation or to record your own good works; when you never long for commendation; when you can truly love to be unknown—that is victory.

When your good is evil spoken of; when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are forgotten or neglected, or purposely set at naught, and you smile, inwardly glorifying in the insult or the oversight, because thereby counted worthy to suffer for Christ—that is victory.—Selected.

New Year Gifts

[Sixteen children are grouped on the platform. A girl representing the New Year appears, dressed in white, a wreath on her head, and a garland about her waist. In her hand she holds the mottoes, written or printed on pieces of cardboard. Between the second and third verses, she hands one of these to each of the children, each child repeating the motto as he receives it. Close with concert verses. If so many children are not available, as many mottoes as necessary may be omitted, or each child may receive two.]

TOGETHER:

Tell us, tell us, sweet New Year,
Have you anything, we pray?
Something good for children small—
Have you gifts for us to-day?

NEW YEAR:

Yes, indeed, my little ones,
I have brought you all of these:
There are plenty for you each
To select the ones you please.

1. Honesty is the best policy.
2. Obey your teacher.
3. 'Tis love that makes us happy.
4. Be kind.
5. Help somebody every day.
6. Cheerfulness is the best medicine.
7. Perseverance always wins.
8. Patience is worth more than gold.
9. Keep no secret from mother.
10. Think before you speak.
11. Be polite.
12. Don't tease.
13. Honour thy father and thy mother.
14. Remember the Sabbath day.
15. Stop and think, "What would Jesus do?"
16. Don't forget to pray.

NEW YEAR:

And now you have your presents,
Let each one do his part,
And write these pretty mottoes
Upon your every heart.

TOGETHER:

Indeed, we will, sweet New Year,
We'll do the thing you say;
We'll not forget to ask the Lord
To help us every day.

And when at last the year is done
We may look back with joy;
We shall be happy every one,
If we our days employ
In cheering hearts bowed down and sad—
In making other people glad.

And by and by, when Jesus comes,
Our sins will be forgiven,
And then the blessed angels bright
Will take us home to heaven.
MRS. L. D. AVERY-STUTTLE.

Promise Seeds

HERE, boys and girls, are three seeds. They are very different, you see, in size and shape. They cannot talk, and yet to me they seem to speak, and each one of them seems to make a promise. This little black one promises me that it will become a beautiful morning-glory, hung thick with brilliant flowers. This large yellow seed makes the promise of a sturdy green cornstalk, bearing stoutly many well-filled ears. And this round brown seed has in it the promise of fragrance and beautiful colour and dainty shape, for it is the seed of a sweet pea.

You can hear these promises as well as I can, now that I tell you what these seeds are; but, after all, what would become of these promises if I should lay these seeds on some shelf? You know, all of you, that the promises would soon be dead promises. The only way to make these seed promises amount to anything is to put the seeds in the ground, where rain can fall upon them, and the sun can shine on them, and the soil can feed them.

At the beginning of this year I am sure all of you wish to make some good promises to the dear Saviour who has made so many rich promises to you. But are these promise seeds of yours going to be laid on the shelf? I think you will all want to plant them. You can do it. You must put them in the soil of a faithful character. You must fertilize them with many prayers, and the daily study of God's Word. You must pour upon them the strong rains of determination, and you must shed upon them the warm sunlight of faith and hope. And if you do these things, these promise seeds of yours will be sure to grow, and bring forth rich fruit through all the months of this year.—Adapted.

How to Have a Good New Year

- N-ever hurt another's feelings
- E-vade evil
- W-ork with a will
- Y-ield not to temptation
- E-ver speak the truth
- A-lways be kind
- R-eady to hear what our parents say.

Missionary Volunteer Programme

Second Week

Opening Exercises.
"The Morning Watch."
"A Bible Study."
"When I Read the Bible Through."

LEADER'S NOTE.—The Bible Study is to be given by one member and the notes in connection with it read by others. Make a strong appeal to all to take up the morning watch idea,—to give to God the first portion of each day. Introduce the calendar for 1919 and urge all to procure one and use it. Refer especially to the "Bible Year" and "Prayer List" to be found at the end of the calendar. The Bible Year outline will assist in reading the Bible through in one year. The "Prayer List" provides space for writing in the names of those for whom we are working or special objects in which we are interested.

The Morning Watch

"EACH day is a fresh beginning." If we "walk with God," it must be a daily walk. "Each morning consecrate yourself to God for that day." Before going forth to the work and temptations of the day, spend some time in communion with your Lord and Master. It will deepen your love, increase your courage, and strengthen you with might in the inner man.

Jesus kept the morning watch. "The early morning often found Him in some secluded place, meditating, searching the Scriptures, or in prayer."—"Ministry of Healing," page 52. Dear friend, where does the early morning hour find you? Do you go forth each day from the place of secret communion armed for victory? Or do you, without prayer and meditation, move on to sure defeat?

"Have you and I to-day
Stood silent as with Christ, apart from
joy or fear

Of life, to see by faith His face;
To look, if but a moment, at its grace,
And grow, by brief companionship, more
true,

More nerved to lead, to dare, to do
For Him at any cost? Have we to-day
Found time, in thought, our hand to lay
In His, and thus compare
His will with ours, and wear
The impress of His wish? Be sure
Such contact will endure

Throughout the day; will help us walk
erect
Through storm and flood; detect
Within the hidden life, sin's dross and
stain;

Revive a thought of love for Him again;
Steady the steps which waver; help us
see

The footpath meant for you and me."
M. E. KERN.

A Bible Study

1. BEGIN the Day with God. Ps. 5:3; 63:1. Notes.
2. Alone with God. Matt. 6:6. Notes.
3. Day by Day. Matt. 6:11; Heb. 3:7, 8. Notes.
4. Importance of Bible Study. Job 23:12; 2 Tim. 3:16. Notes.
5. Prayer and Power. Matt. 7:7, 8, 11; Isa. 40:31. Notes.

Begin the Day with God

"Consecrate yourself to God in the morning; make this your very first work."
—Mrs. E. G. White.

"Study the Bible, making it your first daily business to understand some portion of it, and then your business the rest of the day to see that you obey what you understand."—Ruskin.

"Jesus' regular habit seems plainly to have been to devote the early morning hour to commune with His Father, and to depend upon that for constant guidance and instruction."—Gordon.

"The Bible ought to have the best time in the day, and for most men the best time in the day is the early morning hour. . . . Wesley used to rise at four o'clock in the morning, that he might have two hours for uninterrupted Bible study."—Robert E. Speer.

Without the early morning prayer season, says Bonar, "the conscience feels guilty, the soul unfed, the lamp not trimmed. Then, when secret prayer comes, the soul is often out of tune. I feel it far better to *begin with God*—to see His face first—to get my soul near to Him before it is near another."

"Prayer has been robbed of much of its value by our habit of thinking that it is, mainly a good practice before sleeping. But prayer as properly belongs to duties and callings of the morning. Prayer is for the toil, the battle, the problem, the day's effort, as well as for the perils of the night's sleep."—Ostrom.

Alone with God

"Secret prayer is prayer at its best. It is prayer most free from all insincerity. . . . Christ has clearly taught that there is a place for prayer to which he attaches special importance. Where is that place? It is the secret place."—Moody.

"One must get alone to find out that he is never alone. The more alone we are so far as men are concerned, the less alone we are so far as God is concerned. It must be unhurried time. Time enough to forget about time. When the mind is fresh and open."—Gordon.

"Remember the morning watch! Set apart religiously and sacredly at least fifteen minutes every morning to communion with God. More imperative than any business engagement, more sacred than any matter of family concern, more important than eating or sleeping, make this daily engagement with God."—Francis E. Clark.

"Homeless for three and one-half years, Jesus' place of prayer was a 'desert place.' He loved nature. The hilltop back of Nazareth village, the slopes of Olivet, the hill sides overlooking the Galilean lake, were his favourite places. Note that it was always a quiet place, shut away from the discordant sounds of earth."—Gordon.

Day by Day

"Satan's work is ever 'to-morrow'; man's favourite word, too, is 'to-morrow.' Even with the child of God the word of unbelief is too often 'to-morrow.' God's demand is too great for to-day, His promise too high; we hope it will come easier later on. But 'the Holy Ghost saith, *To-day*.' It is a word of wonderful promise. It tells that to-day, this very moment, the wonderful love of God is for thee. It is even now waiting to be poured into thy heart."—Andrew Murray.

"The day's portion for its day was given to Israel in the morning very early. . . . This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. . . . It is only when the bell ever in the morning secures his quiet time in secret to renew loving fellowship with his Saviour, that the abiding can be kept up all day. Christ is his manna; he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go forth in the assurance that the day will be one of blessing and growth."—S. lected.

Importance of Bible Study

"Reading the Bible is listening to God. He is ever speaking, but we will not be quiet enough to hear."—Gordon.

"To receive a blessing from the Bible, it must be read thoughtfully, with inquiry and meditation. It must be allowed to read itself into our heart and life."—J. R. Miller.

"Are you habitual students of Holy Writ? Readers of it I believe you are, but are you searchers? The blessing is not for those who merely read, but for those who delight in the law of the Lord, and meditate therein both day and night. Are you sitting at the feet of Jesus, with His Word as your schoolbook? If not, you lack very much of the blessing you might enjoy."—C. H. Spurgeon.

"All athletic Christians—all those who carry heavy loads, do thorough work, and stand a long pull—are hungry feeders on God's Book. Nothing will impart muscle and sinew to your piety like a thorough study and digestion of the Bible. . . . One strong Bible text lodged in the memory, and turned over and over, and well digested, will be a breakfast for your soul, and in the strength of it you will go through the whole day."—T. L. Cuyler.

Prayer and Power

"Christlike praying in secret will be the secret of Christlike living in public."—Andrew Murray.

"How shall we pray so as to be heard and receive help? For one thing, there must be a real desire in our hearts. Forms of words do not make prayer; we must want something and must realize our dependence upon God for it."—J. R. Miller.

"Jesus Christ is the reservoir in which the power of God is stored. 'It pleased the Father that in Him should all fullness dwell.' . . . Each time you are face to face with some difficulty or temptation or service, lift up your heart to the living Saviour; draw upon Him; let Him feel that you are depending upon Him for the word to say and the strength to say it."—Meyer.

"It thrills my soul with rapture to think that He whom we love has all power. . . . If I had a little power of my own, I might depend upon it, and live apart from my Lord as long as I had an independent fortune. But since all power is in Him, what have we to do, when we rise in the morning, to get through the day, but to wait upon Him for power for the day?"—C. H. Spurgeon.

When I Read the Bible Through

I supposed I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,

Certain chapters of Isaiah,
Certain Psalms (the twenty-third),
Twelfth of Romans, first of Proverbs,
Yes, I thought I knew the Word!
But I found that thorough reading
Was a different thing to do,
And the way was unfamiliar
When I read the Bible through.

You who like to play at Bible,
Dip and dabble, here and there,
Just before you kneel, aweary,
And yawn out a hurried prayer;
You who treat the Crown of Writings
As you treat no other book,—
Just a paragraph disjointed,
Just a crude, impatient look,—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture
When you read the Bible through.
—Amos R. Wells.

Missionary Volunteer Programme

Third Week

The preparation of the programme for this week will be left to the leaders of our local societies.

Missionary Volunteer Programme

Fourth Week

Opening Exercises.
Bible Study: Friends and Friendship.
Blackboard Talk.
Friendship Maxims.
Bible Examples of True Friendship.
"If You Have a Friend Worth Loving."
Talk: Friendship.
Object Talk for the Children.

LEADER'S NOTE.—The "Bible Examples of True Friendship" will form the basis for an interesting exercise. Ask the members one week beforehand to find all the examples of friendship in the Bible that they can and use those given in connection with them.

The article entitled "Friendship" is intended for a talk, not a reading.

Bible Study: Friends and Friendship

- Need of Friends.** Eccl. 4:9, 10.
How to Obtain Friends. Prov. 18:24.
Test of a Friend. Prov. 17:17; 18:24 (last part); John 15:13.
How We May Become Christ's Friends. John 15:14.
Friendship Should Be Lasting. Prov. 27:10.
Characteristics Fatal to Friendship
Whispering. Prov. 16:28.
Talebearing. Prov. 17:9.
Ostentatious Flattery. Prov. 27:14.
Friendship to Avoid. Prov. 22:24, 25;
Ps. 1:1; James 4:4.

Blackboard Talk

DRAW on the blackboard the hub of a wheel, or simply a circle will do. Then draw in a number of spokes which meet

in the hub. Across the hub write the word "Christ." The spokes will represent persons. The farther the spokes are away from the hub, the farther they are away from one another. As they approach the hub, they approach one another. Irreligion is always selfish, individualistic. The more nearly we approach to the ideals of Jesus, the more close do we come to our fellow men, sympathize with them, suffer with them, live for them. The best way, therefore, to become a friend of man is to become a friend and follower of Jesus.—*Selected.*

Friendship Maxims

(These may be handed out for recitation and comment in the meeting.)

THE world is full of friendless and lonely people. Be a friend.

TAKE love and friendship out of life, and what a barren desert would the long years be!

WHEN you are lonesome and homesick, find some one who is lonelier than you, (be sure there is one!) and make a new friend.

"MY friends are all out of town," said one. "There is a Friend who is never out of town," was the reply. The one who knows how to cultivate the friendship of Christ can never be forsaken or lonely.

FRIENDSHIP is sometimes a test of our Christianity, if our friend is untrue to his religion, and tries to draw us away from our allegiance. We need always to remember that no friendship is worth having unless Christ can join it as a third friend.

THERE are no such friends outside the Christian circle as may be found in it. Religion is the one firm basis of friendship. Friends who are bound together by their love for Christ will not quarrel. No envy nor jealousy nor doubt will mar their friendship.

DON'T look for faults in your friends. Look for faults in yourself. If we think of our friends' failings, we may come to think badly of them and drift away from them. Look only on your friends' good qualities, and try to live so that they will not be distressed by faults in you.

Bible Examples of True Friendship

JONATHAN and David. 1 Samuel 18, 19, 20; 2 Samuel 1.

David, Hushai, and Ittai. 2 Sam. 15: 19-22, 30-37.

King Hiram and David. 1 Kings 5: 1-13.

David and the son of King Nahash. 1 Chron. 19: 2.

Ruth and Naomi. Book of Ruth. Jesus and His intimate friends. John 11: 1-46; John 13: 23.

Paul's friends—Luke, Timothy, Titus, etc. In one chapter (Romans 16) Paul mentions thirty-six of his friends by name, and specifies in nearly every case what their friendship meant to him.

If You Have a Friend Worth Loving

If you have a friend worth loving,
Love him. Yes, and let him know
That you love him ere life's evening
Tinge his brow with sunset glow.
Why should good words ne'er be said
Of a friend—till he is dead?

If your work is made more easy
By a friendly, helping hand,
Say so. Speak out brave and truly
Ere the darkness veil the land.
Should a brother workman dear
Falter for a word of cheer?

Scatter thus your seeds of kindness,
All enriching as you go—
Leave them. Trust the Harvest Giver;
He will make each seed to grow.
So, until the happy end,
Your life shall never lack a friend.
—*Selected.*

Friendship

FRIENDSHIP is an attribute of character which the Creator established in the human heart, and for which He made provision when He saw that it was "not good that the man should be alone," and provided an associate for him. If sin had not entered the world, the query "friend or foe?" would never have been made, for true friendship would have been universal as the result of supreme love. But we have passed through the guarded gate, and have long wandered in the wilderness of sin, where foes abound from within and without, and friendship is confined largely to circles of a select few.

The more unselfish we become, the larger the circle of our friendship. Jesus was known as "a friend of publicans and sinners." His life was an exhibition of the friendship of His Father which encircled an ungrateful, rebellious world, and which was so deep that it led to the gift of His only-begotten Son to die for the world's redemption. God's friendship is boundless. He is *your* friend. Does He have your friendship? The Saviour said, "Ye are My friends, if ye do whatsoever I command you." The Father, the Son, and the ministering angels are longing for the friendship of human beings, and to make known to them the secret of heaven's riches. "I call you not servants," said Jesus, "for the servant knoweth not what his lord doeth: but I have called you friends; for all things that I have heard of My Father I have made known unto you." What a blessed companionship! What a panacea for loneliness!

Abraham is repeatedly called the "friend" of God, and of Moses it is said that God talked to him "as a man speaketh unto his friend." Does your path lie through the shadows? Has bereavement, disappointment, or misfortune caused an unutterable longing for a friend to whom to turn for sympathy and encouragement? Enter the secret of His presence, and talk to Him as friend to friend, and you will find that earth has no sorrow that Heaven cannot heal.

Human friendships, however, have a large place in our experience. Christ, although so confident of His Father's love, longed for the outward expression of human friendship in sympathetic watchfulness and prayerfulness by His disciples. In "Desire of Ages" we read, "This longing Christ felt to the very depths of His

being." It is not good for us to dwell alone. We need the companionship of those of like spiritual aspirations as ourselves; that having this fellowship, we may impart of our experience and so help to brighten the countenance of our friend. "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend."

It means much to have a friend; it means much more to be a friend. "Wanting to have a friend is altogether different from wanting to be a friend," says J. R. Miller; "the former is a mere natural human craving, the latter is the life of Christ in the soul." The friendship of our Heavenly Father caused the sacrifice of Heaven's dearest treasure; so, too, the friendship which you impart may cause self-denial and sacrifice.

Much is said in the Bible about friendship. Solomon has perhaps more to say on this subject than any other of the inspired writers. His extensive social connections and dealings with human nature, and the special endowment of divine wisdom make his utterances very significant. He tells us that "a man that hath friends must show himself friendly." Many need to break away from the frigid reserve which is sometimes considered a characteristic of good breeding, yet caution should be exercised to keep within the bounds of dignity and not to give offence. There is no need, perhaps, to do more than nod to Mr. Brown as you pass him on the street. It is no great task, and perhaps not necessary to go out of one's way even a block, to inquire how Mrs. Jones is recovering from her recent illness. But it adds strength to the weak, and courage to the disheartened, to know that some one is thinking of them, and to find those who manifest a friendly attitude wherever they go. The returns from such seed-sowing will be very gratifying in an increased number of friends.

"Good friends are better than fine gold!
I find it sweet as I grow old
To prove to you this happy truth
To which I held in early youth,
And having proved, shall ever hold:
Good friends are better than fine gold!"

The Bible gives various tests of friendship, and these tests we should apply to our own friendship, rather than use as a gauge by which to measure our friends. Read Prov. 17: 17; 18: 24; John 15: 13. One of the severest tests of friendship is mentioned in Prov. 27: 6: "Faithful are the wounds of a friend." To love another so much that you cannot bear to see a stain upon him, and to speak painful truth through loving words, is a great accomplishment in friendship.

Friendship should be lasting, for we are told that we should not forsake our friends, nor our parents' friends. Prov. 27: 10. Making friends is not so much a test of character as in the keeping of them. Do you, after intimacy has broken down certain barriers, betray an unlovely, unworthy side of yourself, which renders a continuance of the old relation impossible? Almost any one can make friends, but it takes true worth to keep them. Does your friend neglect you? Has the apparent enjoyment in your society cooled by imperceptible degrees? For every shade of coolness offer more of your warm affection, and you will find no longer discontent, but an ever-increasing satisfaction. Trying to warm our hearts by the affection which others bring us is

like trying to warm a house by placing heated bricks against the outer wall. The house must be warmed from within. It must radiate heat, not absorb it. If you would have a friend, be one. If you would keep a friend, continue to love; for just as long as you do, you hold the choicest part of happiness.

Friends may prove untrue. You may have an experience such as David had when he said, "Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me." Of Christ's professed friends, those to whom He had every earthly right to look for support and comfort, it is recorded that when He was in the garden of Gethsemane, they all "forsook Him, and fled." He understands the bitterness of such an experience, and offers you His friendship, which can never be broken. He assures us that He is "the same yesterday, to-day, and forever." He wishes us to know Him, love Him, trust Him, stand up for Him when men slight Him, to be loyal always in heart; and in return He will abide in the temple of our heart, revealing to us His love and sympathy in all our experiences.

Object Talk for the Children

SHOW to the children some object of value, such as a watch, or a book, or a picture, and tell a story of some one passing along the street, and seeing such an object in the shop window and wishing to possess it. How can he get it?—He must buy it. In other words, he must give up something of his own in order to get the valuable article. A person gets nothing for nothing. It is that way with friendship. If you desire friendship from some one, you cannot get it for nothing nor can you buy it with money or gifts. Friendship can be bought only with friendship. Be friendly if you wish to win friends. Be ready, too, to give your friendship to those who need it, and you will find that others will give you their friendship when you need it, too. Pay the price, if you would have real friends. And remember that the price is friendship.—*Selects*.

Sabbath-School Missionary Exercises

(January 4)

Mauke, Cook Islands

SINCE the beginning of this year the people of Mauke have shown much more interest in our work than formerly. The weekly meetings held in the island village have been well attended and a good interest shown. We are praying that soon some will have the courage of their convictions and join the remnant people. Many of them have told us that we are teaching the true light for this time.

God has many ways of reaching perishing souls and His workers need to learn from Him daily how to use them all to the greatest advantage. The Sabbath

school is an efficient means to reach the people, and we are pleased to be able to report progress in this branch. The quarter just closed has the highest number receiving the perfect attendance cards, and also the largest offerings since we have been here. At the close of the Sabbath school in this village, Mr. Wicks goes to an inland village to the home of a man who has been unable to move from his bed for many years, to teach a class of adults, not one of whom is a Sabbath-keeper. Two Sabbaths ago one of these folk came to our Sabbath meeting here and told us that he wanted to keep the Sabbath of God and join us, as he saw that we were right and that we taught the Bible only. This man is a Roman Catholic. We are praying that he will win the victory, for it will be a hard fight for him.

When that class is finished Mr. Wicks goes to another house, also the home of a chronic invalid, who can neither read nor write. We encouraged him to learn the memory verse with the idea of teaching him to read the Bible for himself, but instead he asked his visitors to read it over to him while he learned it. He learned the verses so well and enjoyed repeating them so much that the Sabbath school lesson sheet was left with him, and he has ever since had a well learned lesson; not only so, but the young folk that visit him and whom he asks to read over the lesson to him, all enjoy coming in also and reciting the lesson. There are six now in that class and they show an excellent interest. They often tell others how much they enjoy the lesson.

And thus we are sowing the precious seed and pray that it will ere long spring up and bear fruit to the glory of God.

MADLINE WICKS.

(January 11)

The Indian Work in Fiji.—No. 1

SIXTY-SEVEN thousand Indian immigrants have settled in Fiji, most of them as indentured coolies employed on plantations, sugar mills, etc. A five-years' agreement is signed. When this expires they proudly style themselves free men. After ten years' residence the Fijian Government gives them a free passage to India. While the majority do not avail themselves of this, still yearly two boats, at least, carry full passengers,—but not to stay. In spite of the indentured system being so revolting a few are tempted to sign away their liberty again, while others pay their fare back to Fiji. The better class of Indians have succeeded in abolishing the indentured system, and the last year brought the last immigrants with no prospect of more. Fiji offers a better climate, with none of the destructive diseases prevalent as epidemics in their own land. Liberating themselves from the caste system unfits them for a footing, even among their loved ones. Ten years' savings will not atone for broken caste, and financially they find themselves better off in the islands, and so return to Fiji. In different parts the free man has settled as a rice cultivator, and makes himself fairly comfortable. Growing sugar-cane, too, is profitable. Others are traders, shop-keepers, and keen business men, doing well. The government employs some repairing roads, etc. A few of the

better class hold government positions as office hands and interpreters. One is a barrister.

I believe, comparatively speaking, there are four men to every woman in numbers. Five dialects are spoken,—Hindi, Urdu, Tamil, Telagu, and Punjaubi; the general one is Hindi. Illiteracy and lack of knowledge of their own language except in its corrupt form has hindered us somewhat in the giving of the message. The Hindi translation of the Bible is beyond the conception of the mind in general because of the use of Sanskrit words. Sanskrit is to the language of the East what Latin is to the Western languages. A simple translation with the use of familiar words is necessary. Comparatively few can read and write; this shuts out free use of literature, which is essential in the spread of the message. I believe the Methodists have decided under existing conditions after years of labour that education is the opening wedge for the giving of the gospel. Their hope is built on the conversion of the youth. This accounts for the increase of schools. Educating the youth meets the mind of the Indians, and while they strongly object to Christian principles, still they place their children for education under its influences, manifesting the spirit of opposition each time one is converted to the Christian faith; but in spite of such conditions souls have stepped out from heathen darkness. ELLEN MEYERS.

(January 18)

The Indian Work in Fiji.—No. 2

THE work of the third angel's message to the Indian people of Fiji is just six years old. As a beginning, we located in Suva, working on educational lines both for girls and young men. The attendance was as many as we could accommodate. Promising young men and women thus came under the influence of the message. Later the same line of work was carried on at Somabula, three miles out of Suva, where we are now located in our own building. The large verandahs accommodate the school work. Here we carry on a day and night school. We have had about fifty in number of all ages attending the day school. The Sabbath school, too, has had a fair attendance. Two students have been baptized. The amount of labour, love, and patience to win one soul for Christ is beyond comprehension, except to those who have had the experience. We truly serve to win. But by the help of the Lord the work among the Indians is advancing, and souls are stepping out and taking their stand with God's people. Four have been baptized this year. One was a Mahommedan priest, and the other three from Hinduism. For this we are grateful, because we know all it means for them to step out in the Christian faith. The school work has given us a standing among this people, and we have their confidence, and now we can go ahead and do more aggressive work. The old people are hard to reach, as they seem so settled in their convictions, and the interest we manifest in their young people will open the door of their hearts to this message, and to this end we toil and pray. I am encouraged that the superintendent of our field is already making plans for the education of our youth for service in God's cause, and some

of these who have been baptized recently may be called to separate themselves from their people and take advantages that such a school will offer.

When the thought presents itself of native workers, Indians, linking themselves to this message for the conversion of their own people, my heart responds in gratitude to God for His wonderful works among the children of men. God is going before us in this matter. My son, Dudley G. Meyers and his wife, who are associate workers with me, are having good experiences. Two young men of good standing and good education, have been convicted of wrong practices in their life through Bible studies in the home of one of them conducted by my son, and as the result of Pastor Parker's study on the unpardonable sin, are considering stepping out and burning the bridges behind them. Brethren, pray especially that they may have strength from Heaven to do this.

ELLEN MEYERS.

(January 25)

The Indian Work in Fiji.—No. 3

IN presenting her report at the late Union Conference, Sister Meyers, senior, made the following reference to her own acceptance of the message and call to the work:

Twenty-two years ago the message came to India. I was called to accept it, and was the first to be baptized in that field. Later the call came to connect with the Indian work in Fiji. This was included in the first call, but it took years to be fitted for it, and the Lord waited patiently till I was ready. Six years ago when I answered the call and went by faith I claimed His promise in Prov. 4: 11, 12.

In the selection of a home as a beginning the Lord lead, and I was located next door to an Indian gentleman, a court interpreter, who now seems to be ready to step out from Mahomedanism. Our next location has sometimes been a question to my own mind, but the Spirit answers my questionings with evidences of its leadings. For right there Suchit was living, a young man who has been baptised recently, and with the eye of faith I look forward to seeing him develop into a good worker for God's cause.

Leading out on educational lines has meant the exercise of faith to live down doubts and perplexities, but to-day two students stepping out as the result of labour, time, and money spent, stamps the work of the Spirit. You have given to India strong young workers; and the Lord has given in return to this conference India's first fruits in Fiji. Remember we have 67,000 people, with only three workers in the field. My son Dudley G. Meyers, will do evangelical work, and the Spirit of the Lord will convert souls rapidly, not as hitherto, brethren, for we are in apostolic times. And then the educational work on all lines must fall on the remaining workers in the field.

But we hold to God's promise and present it before Him that it is out of weakness He will perfect strength, and that numbers do not count with Him. So we labour on till the Spirit impresses the need of more help.

Foreign Mission Day

(January 11)

God Still Waiting

1. OUR Saviour tells us that our times are parallel to "the days of Noah." Matt. 24: 37.

2. Peter states that one feature of those times was the long suffering of God—He waited. 1 Pet. 3: 20.

3. In his second epistle Peter gives us the reason why God waited then, and waits to-day. 2 Pet. 3: 9.

4. Our Saviour promised that the gospel of the kingdom should be preached in all the world for a witness unto all nations before probation would close. Matt. 24: 14.

5. This work is hindered to-day for lack of labourers. Matt. 9: 36-38.

6. Isaiah in vision heard the voice of God calling, "Who will go for us?" Isa. 6: 8.

7. Christ has chosen us to go and to do this work for Him. John 15: 15, 16.

8. We are to carry the message that God is waiting to be gracious and merciful, in this the day of judgment. Isa. 30: 18, 19.

9. This work will gather a people who will look for the return of our Saviour and who will be waiting for Him when He comes. Heb. 9: 28; Isa. 25: 8, 9.

Perils by Land and by Sea

THE following report of Brother D. C. Babcock, who for so many years has laboured in West Africa, telling the story of their experiences in being forced away from their field so suddenly, will be of deep interest to all, and will impress anew the truth that our world-wide mission enterprise, given us by the Master Himself, must encounter much the same difficulties that attended the work of God in apostolic days. Prayers for the deliverance of God's servants are heard to-day also, even as then. Brother Babcock will now tell us their experiences:

On June 25, 1917, in company with my family, we left our main mission station near Ilorin, Nigeria, and went to Ipote to erect a new church building.

The rains were so heavy we made slow progress. We had the church about finished when my health gave out. For months I could notice I was failing, yet I tried to keep up courage, and hoped for improvement. On Friday, September 14, however, my strength gave out entirely. I had been about all the morning looking after the building, but in the afternoon I was compelled to go into the house and sit down. Two of the native brethren helped me to bed.

During the night it seemed that I could not live until morning. Sabbath morning I managed to go to the place of meeting and told the brethren and sisters that it would be necessary for us to go to the railway where we could get different food. For some time we were compelled to live wholly on native food. To this I had contributed largely my failure of health. At the railway we expected to find a supply of foods shipped us from America. We reached Oshogbo after two days of travel.

After remaining there three weeks, and

my health continuing to fail, we decided to go on to Lagos, the seaport of Nigeria, and secure the best medical advice possible.

We arrived at Lagos Thursday morning, October 25, and at once called on Dr. Grey, the head physician of Grey's Hospital. He took specimens of my blood each day he visited me. I suggested to the doctor that I feared Bright's disease. On Sunday morning he came in quite early and informed us that my difficulty was much graver than Bright's disease. I could hardly understand what it could be. He then said that I had the dreaded disease of sleeping sickness, and that if I ever recovered I must go at once to the school of tropical medicine in London.

Owing to the rigid regulations of the government in isolating such cases as sleeping sickness, I was permitted to go to Dr. Grey's hospital where I was treated for my difficulty until the steamship, *Apapa*, sailed for England. The ship was then lying at anchor in the Lagos port, and was reported to sail the next Friday.

Mrs. Babcock had just four and one-half days to provide winter clothing for our landing in England, and the settling of accounts in the mission field. As soon as the different missionary societies learned of my sickness, they came and offered their assistance in getting us ready. The kindness shown us by Dr. Grey and others, revealed a spirit of true brotherly courtesy and Christian love.

Our ship lifted anchor Sabbath afternoon and in seven days we dropped anchor in the Sierra Leone harbour where we waited five days for a convoy from South Africa. On November 14, our convoy consisting of ten ships (including the cruiser) sailed out into the open sea, not knowing what our fate would be. The speed was reduced to ten knots per hour, thus allowing the cruiser time to cover a large area both to the right and the left, watching for the appearance of any enemy submarine. At night in absolute darkness the ships sailed on, and generally in a course to avoid danger. When we went on deck early Monday morning, November 26, we noticed a flotilla of submarine destroyers all about us. Some were two or three miles away, dodging about in all directions. On Tuesday morning our convoy was divided, part going to Liverpool, and the others to Plymouth, England.

On Tuesday night, November 27, we all retired, expecting early next day to be in Liverpool. Some time during the night the destroyers left us, thinking evidently, that all danger was passed. Owing to my physical condition I had slept but little during the night. I got up to see what time it was, and found it just four o'clock. I laid down again hoping I might get a little real rest before we reached Liverpool. Within ten minutes, the terrible crash of a German torpedo was evidence that our good ship that had carried us over 4,000 miles was doomed.

Forgetting all my afflictions I rushed into our other cabin (we had two) and got our life belts and put them on Mrs. Babcock and the children and started them up to the next deck where our life boat was waiting. I then got my overcoat and deck shawl and followed. As I left the cabin the lights were getting dim, and the steamer was listing over to the port side. We were soon on deck by the side of our life boat, and in a short time we were all seated in it. The moon shone out

brightly, and as I glanced up I saw the second torpedo fired at us. As it passed through the water, and neared the surface, it produced a great spray of water, and had every appearance of fire coming out of the depths of the sea. The torpedo first struck a life boat filled with people, and then crashed into the steamer on the starboard side. It is quite evident that there were two submarines, as the first shot was fired into the port side, and the short space of time would not allow the same submarine to change its position. When the second shot had done its work it caused the steamer to change its position and list back to the starboard side, where our life boat was being lowered into the sea. As I glanced up to the great ship hanging over us, the situation looked appalling.

We managed to get our boat out about thirty feet from the ship when a heavy sea drove us back under her, and she was settling over so fast that it caught our little boat and pushed the side under the water. We made an effort to get away from the ship, the second and third time with the same result. By this time the ropes from the foremast were over and around our little boat. Just behind us a life boat was caught by the ship's smokestack and sunk. There were four women and several men in that boat and all were lost. One man and his wife we had known for years. One lady was lost from our boat, evidently being pulled overboard by one of the ropes, reaching from the top of the foremast. One of these ropes, however, gave us freedom from the perilous situation we were in. All hands that were able pulled for life on the rope, and we were soon up to the foremast of the ship. By the time our boat reached the top of the mast it (the mast) sank out of sight, and the way was clear before us. A heavy sea caught us and we were carried beyond the danger of the sinking ship. I looked around to take the last view of her, but she was gone. It was just twenty-two minutes from the time the first torpedo was fired at us, until our faithful ship was out of sight. That twenty-two minutes seemed like hours to us.

Mrs. Babcock sat down in the bottom of the boat, and our boys who were a little further forward, were under the watchcare of the stewardess. The boat was so filled with water that Mrs. Babcock was compelled to sit in it up to her waist. We were all without anything on our feet or heads. We were now in a boisterous sea. Our little boy Arlington, four and one-half years old, called out to his mother to teach him to thank God for our deliverance. As he offered his prayer of thanksgiving every one in the boat was quiet. His little prayer evidently had an effect on rough sailors and others.

We had not gone far until we began passing wreckage, and many dead bodies. Seventy-seven lives were lost. We heard the cries of "Help!" "Help!" and no cries were disregarded. By the time all were helped into our boat we had about all it could carry.

For three long hours we were tossed up and down on the cold rough sea, without lights except a small electric torch one of the passengers had. We soon saw a large cargo boat bearing down upon us, but our boat was rather small for them to see. We raised a chorus of cheers that turned them off their course.

About all we knew of our whereabouts was that we were somewhere in the Irish sea, and probably not more than fifteen miles from Holyhead on the coast of Wales. We could occasionally get sight of a lighthouse, but where it was, and how far away we knew not. We kept up a continual shout that served to keep up a good circulation, and prevented discouragement. A little before seven o'clock just as day was breaking, we noticed a light coming towards us. It proved to be one of the government patrol boats out from Holyhead to answer the wireless call for help.

It was no easy task in such a raging sea to be transferred aboard the patrol boat. Four stout seamen tossed us up on the deck of the boat in rather a rough way, but all cheerfully endured this in the joy of being rescued. By ten o'clock we reached Holyhead, a destitute looking company, indeed. But few had on hats, shoes, or socks. Some had on only their night garments, having suffered much with cold. Elder Dempster Steamship Company, proprietors of the *Apapa*, provided everything possible for our comfort, and we were soon ushered into a large hotel where breakfast was served. Several Holyhead ladies were there to render every assistance possible on their part. Clothing in abundance was provided. True Christian sympathy was expressed in every face. This marked a new era in our lives. Never had we witnessed such a scene. Although we suffered severely from our experience and lost everything, yet the blessings received in the kindness and sympathy shown us, largely overbalanced the affliction.

It was a great day for us. We had witnessed the hand of God to deliver, when humanity was powerless. Never were the promises of God so precious to us. We knew that God had sent His holy angels to keep us in all our ways and by them deliverance was assured. We thought of Paul's shipwrecks, of the tortures and afflictions of our Father's children. We are not able to solve God's great purpose in these afflictions, but we can remember "That all things work together for good to them that love God, to them who are called according to His purpose." Some have, and others may be called to lay down a life of usefulness, while we are unable to understand. We can always say, "Not my will but Thine be done."

We left Holyhead at four p.m. Thursday morning, after registering, in harmony with the government regulations, and receiving permits to travel, we left for Watford, Herts, the headquarters of the British Union Conference. Here we were glad to meet Pastor M. N. Campbell, Dr. Hayton, Brother W. C. Sisley, and others of former years acquaintance.

For nearly one month we had been on the sea, and owing to lack of treatment, my condition had become quite critical. Everything had been arranged for our comfort here at the Sanitarium when we arrived on Thursday, November 29. The next morning Dr. Hayton succeeded in locating the doctor in charge of the school of Tropical Medicine, and arrangements were made for my transfer to the hospital in East London, forty miles from Watford, on Sunday, December 2.

In a short time after my arrival there, the doctors began to examine my case. During my first forty-eight hours there

over five hundred specimens of blood were taken, and in almost every test, trypan (or parasites of sleeping sickness) were discovered. No treatment, however, was administered until the specialist (Dr. Daniells) arrived from the city. Owing to complications brought about by the presence of Bright's disease and other difficulties, my recovery seemed quite hopeless from a human standpoint, and I could get but little encouragement from any one in the hospital that I would regain my health. Whether I became an object of pity or curiosity I do not know, but more than twenty-five physicians visited me and took a deep interest in the complications with which the specialist had to contend.

My only hope was in the promises of my Heavenly Father. Brethren and sisters came to visit me, and letters were written assuring me that all our people in England were praying for my recovery. I was at once placed on a milk diet, and a hyperdemic injection was administered with a preparation of arsenic every alternate day. After the second treatment the sleeping sickness parasites disappeared, and although tests were made every day for forty days, and once a month since, yet no trace has been found of them. This has been a great wonder to the physicians.

One of them who had been a medical missionary to Africa for some years, came to see me one day to have a talk over my strange recovery. He said that Dr. Daniells, the specialist, could hardly understand it. This gave me an opportunity to speak of our confidence in God as a people, and His power to heal.

Here I told him is where faith and works go hand in hand. When we have reached the limit of our power, then God intervenes if we ask Him. When we had reached the water in our life boats when the ship was sinking and coming over us, we prayed for deliverance. We surely would have been swallowed up in the mighty deep had we not only exercised faith in God, but worked with every available means at our hand. And God delivered us. I shall always believe that the angels of God placed the ropes where we could get hold of them.

On January 10, the physicians granted my return to our good sanitarium at Watford. Although unable to walk when I arrived, it was only a few days until I was able to get to the treatment rooms by a little assistance. For the past four months, I have received the kindest treatment by those connected with the sanitarium, and as a result I am gradually building up my physical strength, and soon hope to be ready to assist in finishing up the great work which God has committed to our trust. D. C. BABCOCK.
Sanitarium, Watford, April 26, 1918.

[Brother Babcock and family are now in the United States on furlough.]

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