

The Missionary Leader

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No. 3

Home Missions Department

Church Missionary Programme First Week

Opening Exercises.
Reports.
Study: "Consecration and Concentration."
Prayer.

Consecration and Concentration

"CONSECRATION is an attitude; and at a certain moment of time, whether it be at conversion or not, the soul takes up towards God this definite attitude which is applied afterwards to all incidents of life. That is, if you should recognize that you are His, and take up that attitude towards Him of which I speak, all along your life you will find that attitude is applicable to events, to incidents, to circumstances, to questions of inner conflict; and everything is solved by this one unique thought: What would my Master who bought me, and to whom I absolutely belong, desire at this point of my experience? Remember, next, that this attitude is taken up by the will, not by emotions."

D. L. Moody says: "The first thing a man must do, if he desires to be used in the Lord's work, is to make an unconditional surrender of himself to God. He must consecrate and then concentrate. A man who does not put his whole life into one channel does not count for much, and the man who only goes into work with half a heart does not amount to much. We are living in an intense age, and if a man is to succeed, he must set himself apart for the work, and throw all his energies into it."

We have a noble example in the experience of Moses and the children of Levi:

"When Moses saw the idolatry of Israel, and his indignation was so aroused at their shameful forgetfulness of God that he threw down the tables of stone and broke them, Aaron stood meekly by, bearing the censure of Moses with commendable patience. The people were charmed with Aaron's lovely spirit and were disgusted with the rashness of Moses. But God seeth not as man sees. He condemned not the ardour and indignation of Moses against the base apostasy of Israel.

"The true general then takes his position for God. He has come direct from the presence of the Lord, where he pleaded with Him to turn away His wrath from His erring people. Now he has another work to do, as God's minister to vindicate His honour before the people, and let them see that sin is sin, and righteousness is righteousness. He has a work to do to counteract the terrible influence of Aaron. Then Moses stood in the gate of the camp and said, Who is on the Lord's side? Let him come unto me. And all the sons of Levi gathered themselves together unto him. And he said

unto them, Thus saith the Lord God of Israel, Put every man his sword by his side, and go in and out from gate to gate throughout the camp, and slay every man his brother, and every man his companion, and every man his neighbour. And the children of Levi did according to the word of Moses; and there fell of the people that day about three thousand men. For Moses had said, Consecrate yourselves to-day to the Lord, even every man upon his son, and upon his brother, that He may bestow upon you a blessing this day."

"Here Moses defines genuine consecration as obedience to God; to stand in vindication of the right, and to show a readiness to carry out the purpose of God in the most unpleasant duties, showing that the claims of God are higher than the claims of friends, or the lives of the nearest relatives. The sons of Levi consecrated themselves to God to execute His justice against crime and sin."—*Testimonies, Vol. III, p. 301.*

To-day the call to consecration and concentration to the finishing of this work is sounding just as surely as in the day the Levites took their stand.

"Throughout our churches there is to be a reconversion and reconsecration to service. Shall we not, in our work in the future, and in the gatherings that we hold, be of one accord?"

Shall we not wrestle with God in prayer, asking for the Holy Spirit to come into every heart? The presence of Christ, manifest among us, would cure the leprosy of unbelief that has made our service so weak and inefficient. We need the breath of the divine life breathed unto us. We are to be channels through which the Lord can send light and grace to the world. . . . The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency, moved and controlled by the Holy Spirit."—*Testimonies, Vol. VIII, p. 46.*

Church Missionary Programme

Second Week

Opening Exercises.
Reports.
Study: "Medical Missionaries."

Medical Missionaries

DR. W. A. Ruble, after narrating several incidents of self-sacrifice witnessed during the recent sad epidemic of influenza, which raged so incessantly in many large cities of the world, claiming for its victims whole families, and sparing neither young nor old, rich nor poor, continues:

"Why was not every Seventh-day Adventist thus engaged during the scourge? There are two chief reasons. One is that they were not prepared. Another has been the fear of the disease. The fact that so few were prepared to cope with the disease, should be the greatest incentive to us as a people to get ready for

future epidemics and plagues as they may come. Seventh-day Adventists, above all other people, should be active in such work. Aside from the blessing they might be to the people physically in such service, such ministry furnishes the best possible opportunity to point men and women to the Great Physician. The world is sick and dying for such ministry, and for the bread of life. Seventh-day Adventists have come to the kingdom for such a time as this. Do we recognize it? And shall we determine that we will every one prepare to do this work?"

"If I were enough of a prophet to foresee one or more other epidemics surpassing in severity the influenza epidemic through which we have passed, and you had confidence in my prediction, what would you do? The fact is that such epidemics have been foretold by reliable prophecy, and we are in the time of the fulfilment of these predictions.

"The recent epidemic has furnished an exceptional opportunity to every philanthropic person to render most needed service to his fellow-men. The best motives in the human heart have led men to self-sacrificing effort in behalf of fellow-sufferers. True, great danger has attended such effort. Physicians, nurses, and other attendants have suffered and died in a higher percentage than have those who have kept away from the infection. In spite of this fact, thousands of brave people have taken their lives in their hands and have done all in their power to save life."

The call to this noble work is by no means new. Hear the injunction of God given through His servant: "Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. . . . Christ is no longer in this world in person, to go through our cities and towns and villages, healing the sick; but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best. . . . Christ, the great Medical Missionary, is our example. Of Him it is written that He 'went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness and all manner of disease among the people.' Matt. 4:23. He healed the sick, and preached the gospel. In His service, healing and teaching were linked closely together. To-day they are not to be separated. . . . We must let our light shine amid the moral darkness. Many who are now in darkness, as they see a reflection of the Light of the world, will realize that they have a hope of salvation. Your light may be small, but remember that it is what God has given you, and that He holds you responsible to let it shine forth. Some one may light his taper from yours, and his light may be the means of leading others out from the darkness. All around us are open doors for service. We should become acquainted with our neighbours, and seek to

draw them to Christ. As we do this, He will approve and co-operate with us.

"Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labour as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*"Testimonies," Vol. XI, pp. 167-172.*

Church Missionary Programme

Third Week

Opening Exercises.

Reports of Work Done.

Reading: A Duty to Our Neighbours.

Plans for Work.

Closing Song.

LEADER'S NOTE.—Find how many will engage in this important line of work, taking orders in the neighbourhood, or in the adjoining towns. Have them place their orders for samples with the church missionary secretary, and order all at one time by mail, so there will be no delay. Let those who are working in this way tell their experiences in the meetings from week to week to encourage others to engage in it.

A Duty to Our Neighbours

TO many of our people who do not feel competent to work for the Lord along missionary lines, comes the message found on page 129, of Volume IX of "Testimonies for the Church": "Do not pass by the little things, and look for a large work. You might do successfully the small work, but fail utterly in attempting a large work, and fall into discouragement. Take hold wherever you see that there is work to be done. Whether you are rich or poor, great or humble, God calls you into active service for Him. It will be by doing with your might what your hand finds to do that you will develop talent and aptitude for the work. And it is by neglecting your daily opportunities that you become fruitless and withered. This is why there are so many fruitless trees in the garden of the Lord."

The little things that God asks us to do are just as important in His sight, and many times are made, through His Spirit, to accomplish a great work. This is especially true in the distribution of our literature. If we could realize how important our literature is in proclaiming the truth for this time, and how easy it is to distribute it, a larger work could be accomplished. There is no competition in this work, for there is no literature like it in the world. One of our canvassers, a lady, following an outside salesman for many hours, who was selling a Bible book, sold "Bible Readings" at almost every house, because her book was different.

And so it is with our small books. A

large number of people purchase books for their children to read. Step into a city bookstore and examine the books offered for the youth; then compare them with the children's books published by this denomination, and ask yourself if you have a duty to your neighbour along this line.

It is a demonstrated fact that the people will purchase the children's books if they know about them; and they do not have to be urged to buy. One sister who timidly offered to sell some of these books, but whose courage failed afterward so she did not dare to go out and solicit, was obliged to answer questions about them from neighbours who called and saw them, and to accept orders for them until she sent in a large order for Christmas.

Such books as "Best Stories from the Best Book," "New Testament Primer," "Christ Our Saviour," "Story of Joseph," "Friends and Foes in Field and Forest," "Gospel Primer," "Those Bible Readings," "My Garden Neighbours," "The King's Daughter," "Tiger and Tom," "Elo the Eagle," "The House We Live In," "Uncle Ben's Cobblestones," "Uncle Ben's Cloverfield," and "Little Stories for Little People," are the kind of books the people will be glad to purchase when they see them, and many of these books carry the last-day message almost as strongly as do the large books.

A suggestion to those of our church members who can devote a little time each day to this work, is that they make a selection of four or five books from the above list, and carry them to the homes of the people, soliciting orders. You will have the satisfaction of doing this work for the Master, and at the same time it may open the way for future work along other lines. The work is remunerative, so that the one who engages in it will receive good returns for his labour. Particulars regarding prices may be obtained on application.

Will you send in to-day for an assortment of these children's books to be delivered, and do something in your neighbourhood?

Church Missionary Programme

Fourth Week

Opening Exercises and Reports.

Choice Thoughts from the Spirit of Prophecy on Personal Work, (Selected by the Leader).

"Thoughts on Soul-Winning."

"Does It Pay?"

"The Fragrance of Good Deeds."

"Let Your Light So Shine."

Thoughts on Soul-Winning

SUPPOSE that you were in a penitentiary this afternoon, condemned to die, and because of your sincere repentance of your crimes the governor had decided to grant you pardon. He sends this pardon to you, and he sends for you and says, "I am determined to give pardon to every criminal in the penitentiary who is truly repentant, but I need some one to bear these messages of pardon to these people. I have decided to ask you to do it. I have decided to commit to you the ministry of pardon to these people." This is

but a faint illustration of the idea that we are given this ministry of reconciliation to bear between Christ and lost men and women. What will it mean if we do not bear it? What if we are unfaithful to the ministry of reconciliation that is committed to us!

I read of a man who went about the house singing, "I've found a Friend; oh, such a Friend!" and his little boy asked, "Do you suppose your next door neighbour knows about that friend?" I think some of us are likely to be happy over the Friend we have found, when some one right next to us does not know that Friend.

One of our sisters called at the home of a friend and invited her to come to young people's meeting Friday night. The friend declined. She invited her again, and kept it up until by and by the young woman came, studied the truth more fully, and was baptized. I asked her how she was brought into the truth, and she said, "Miss M. kept coming and inviting me to the meetings until I got ashamed to refuse her any more, and I went." This incident shows how effective personal work is, and how necessary that we keep it up.

Does It Pay?

HERE is an instance of what the "personal touch" will do for the heathen of India:

A young man had grown up as a student in our schools, and was at last baptized. He had been a Hindu, and undoubtedly his Christian teachers and some others congratulated themselves on being the instruments in his conversion. Naturally I was surprised when he came to me one day, and gave the following account of his definite decision to be a Christian:

"Do you remember a man, a tall man with a prominent nose? I don't know his name, and I have never seen him but once. Well, he came to the school one time, and took me for a walk. I never suspected the reason, and I never thought of it till afterward. As we walked along through the woods, he talked to me so kindly, and under a tree prayed for me so earnestly, that I resolved in my heart to be a Christian. I did not tell him so, however, and I have never seen him since. I am a Christian as a result of his half-hour with me."

Did it pay? Some one will have a star in his crown that he perhaps does not dream of. Shall we not better improve the many opportunities that God gives of speaking "a word in season to him that is weary"? It will pay. I. F. BLUE.

Lucknow, India.

The Fragrance of Good Deeds

THE Mosque of St. Sophia, Constantinople, is always fragrant with the odour of musk, and has been for centuries, though nothing is done to keep it perfumed. The explanation is that when it was built, over one thousand years ago, the stones and bricks were laid in mortar mixed with a solution of musk. If the deeds we do are full of kindness and love, long after we have passed away their fragrance will linger in the world.

"Let Your Light So Shine"

I SHALL never forget seeing some four hundred men and boys, some of them very little boys, turn out of a mine; each, every one with a candle stuck in the front of his cap—all light-bearers. This is our need—for all the church to witness for Christ.

Missionary Volunteer Programme

First Week

In Mohammedan Lands

Opening Exercises.

The Life of Mohammed.

"Lands of Darkness."

Missionaries in Mohammedan Countries.

"The Little Missionaries."

LEADER'S NOTE.—This programme provides for several talks on interesting and little-known mission fields. The life of Mohammed will make an interesting topic for a talk, but if you have not access to encyclopedias or other books on this subject it might be replaced with a good missionary study. For a talk on the lives of missionaries to these countries we suggest the names of Cyrus Hamlin, Fidelia Fiske, Cornelius Van Dyck, and Elias Riggs. Under "Lands of Darkness" matter is provided for an interesting talk, but it may be supplemented by interesting items from any good geography.

Lands of Darkness

THE dark night of Mohammedanism has settled over a very large portion of the world. This religion has more followers than any other religion. It does not recognize Jesus as the Saviour, and the people who believe in it are not happy in the way that Christian people are.

Northern Africa, south-western Asia, and much of India and Malaysia are controlled by Mohammedanism.

There are about 250,000,000 Mohammedans in the world, or about one-seventh of the entire population. Think of it! And the sad part is, none of these people believe that Jesus can save from sin. Mohammed, the founder of the Moslem religion, lived about six hundred years after Christ. He was born in Arabia, in the city of Mecca. This man claimed to be God's special prophet, and every year he would retire to a cave for a month, where he pretended to receive revelations from the Lord. The doctrine which he taught the people sounds very simple. It is summed up in the few brief words, "There is no god but God; Mohammed is the prophet of God." Anyone who will repeat this sentence sincerely, that is, believing that it is true, becomes a Mohammedan.

This religion has spread until it has converts in every part of the globe; though, of course, the vast majority of them are in the Eastern Hemisphere. India has more Moslems than any other country. In Bengal alone there are 9,000,000 all utterly without Jesus and the blessed hope of the Christian. The little children in Mohammedan lands do not receive good training, and millions of them are given no education whatever. Instead of the happy childhood that boys and girls in Christian lands enjoy, they are compelled to marry

when only children, and must begin to bear burdens too heavy by far for their childish shoulders. Thousands and thousands of babies die every year who could just as well grow up to be strong and healthy, if their mothers knew how to care for them, and would take the trouble to do so. Sometimes Moslem mothers deliberately destroy their babies if they are little girls, for only the boy babies are really welcome.

One very hot day a missionary saw some women digging holes in a rubbish heap near their home. "What are those holes for?" she asked an English lady. "To put four poor little babies in," was the reply. "These mites are all sick, and each baby will be placed up to its neck in the hole."

Soon they put the poor babies in. Can you imagine it?—four little heads sticking out, all crying, all frightened, buried in a rubbish heap! This is a superstitious rite that is performed on Friday afternoon. A loose basket is placed over the head of each baby, and an old woman, a sort of witch, strikes the top of each basket and calls out, "O Satan, come and take back your children, and give us our children. Send the spirit who took our healthy children and left these sickly ones." This is repeated over each child. It is thought that if Satan is in a good temper he will hear the cry and heal the babies. You will not be surprised when I tell you that usually the poor little things die, as a result of such rough treatment.

In Moslem countries no caution is taken to prevent the spreading of disease. Even smallpox is allowed to spread if it will. The people say, "Those whom God intends to live will live; those whom He means to die, will die. What difference does it make?"

These people need Jesus, oh, so much! His love would change their hearts, make them clean, and help them to live good lives. Can we not pray more earnestly than ever that the gospel may make these dark lands bright with its blessed light?

The Little Missionaries—a Guess Story

SOME little missionaries came to Arabia a few years before any of the American missionaries did, and have been coming ever since. Most of them were born in a country not far from Arabia, yet only one of them visited Arabia before Mohammed was born.

They never write reports of their work for the papers, yet I have seen a few splendid accounts of their work written on tablets of flesh with tears for ink. Because their work is done so much in secret and in out-of-the-way places, they are generally overlooked, and often underestimated.

They receive no salary and get along in the most self-denying way by fasting and living all together, packed like herrings, in a dark, close room, except when they go out into the sunshine of their journeys.

Most of them came to Arabia in the steerage of the big ships from London, but none of them were seaseick at all throughout the entire voyage.

They never complain of being tired or discouraged, and never get fever nor cholera, although I have talked and slept with them when I had fever myself.

Never yet has one of them died on a sick-bed. On one or two occasions I have heard of a small company of them being burned at the stake, but I was told that not a groan escaped from their lips, nor were their companions frightened the least bit. With my own eyes I have seen one or two of them torn asunder and trampled upon by those who hate Jesus Christ and His kingdom and His little missionaries. Yet the only sound to be heard was the blasphemous of their persecutors, who could not answer them in any other way.

It is very strange indeed that when once one or two of them learn the language they are bound to their work by so many tiny cords of love that they seldom fall apart from their work, or fall out one with the other.

There are more than sixty different names and ages among them, yet they all have one family accent. Some of them are medical missionaries and can soothe and heal broken hearts and prevent broken heads. There are two ladies among them, but they seldom go about alone, and the men do most of the preaching, especially in Arabia. Most of them are evangelists or apostles or teachers.

And their enterprise and push! One of them told me the other day that he wanted "to preach the gospel in the regions beyond" Mecca, so that even there "every knee should bow to Jesus." You begin to see them everywhere in the Persian Gulf and around Muscat and Aden. Last year a few of them went to Jiddah with the pilgrims.

They dress very plainly, but often in bright Oriental colours (one just came in all in green); on one or two occasions I have seen them wear gold when visiting a rich man, but there was no pride about them, and they put on no airs in their talk.

How many of these little missionaries are there, do you ask? Over three thousand eight hundred and forty visited and left the three stations of the Arabian mission in the Persian Gulf last year. But, as I told you, they are so modest that only about a score of them sent in an account of their work, and that even came through a third party by word of mouth.

I have heard it whispered that a faithful record of all their journeys and speeches is kept, but that these are put on file, to be published all at once on a certain great day, when missionaries all get their permanent discharge.

What a quiet, patient, faithful, loving body of workers they are! Even when it is very, very hot they never get out of temper as other missionaries sometimes do, after a hard day's work, when in a hot discussion with a bigoted Moslem. And yet how plainly they tell the truth! They do not fear even a Turkish pasha; but that is because they all obtain a Turkish passport and a permit to preach anywhere unmolested.

Unless you have guessed my riddle, you will want to know what these missionaries cost and why we do not employ more of them; and who sent them out, and to what board they belong; and who buys them new clothes of leather and cloth; and what happens to them when their backs are bent with age and their faces furrowed with care.

But surely by this time you have guessed that the little missionaries are the books of the Bible. The two ladies are Esther and Ruth, and the four who go about the

most are Matthew, Mark, Luke and John.

And now may I ask you to pray for the little missionaries? Pray that they may prepare the way of the Lord all over this dark peninsula, from the palm groves of Busrah to the harbour of Aden, and from the Gulf of Oman to the unholy cities—Mecca and Medina.—*Selected.*

Missionary Volunteer Programme

Second Week

Opening Exercises.

Study from 1 Cor. 5 : 6 ; Matt. 13 : 33.

"Leavening the Lump."

"Drop a Pebble in the Water."

LEADER'S NOTE.—We are indebted for our programme this week to the Warburton M. V. Society. We reproduce the main part of this programme just as it was passed on to us. If one or two musical items are used this should prove a very helpful as well as interesting programme.

Drop a Pebble in the Water

Drop a pebble in the water, just a splash
and it is gone,
But there's half a hundred ripples circling
on and on and on,
Spreading, spreading from the centre,
flowing out on to the sea,
But there is no way of telling, where the
end is going to be.
Drop a pebble in the water, in a minute
you forget,
But there's little waves a-flowing, and
there's ripples circling yet,
And those little waves a-flowing to a great
big wave have grown,
And you've disturbed a mighty river, just
by dropping in a stone.

Drop an unkind word or careless, in a
minute it is gone,
But there's half a hundred ripples circling
on and on and on,
They keep spreading, spreading from the
centre, as they go,
And there is no way to stop them once
you've started them to flow.
Drop an unkind word or careless, in a
minute you forget,
But there's little waves a-flowing and
there's ripples circling yet,
And perhaps in some sad heart a mighty
wave of tears you've stirred,
And disturbed a life that's happy, when
you dropped that unkind word.

Drop a word of cheer and kindness, just a
flash and it is gone,
But there's half a hundred ripples circling
on and on and on,
Bearing hope and joy and comfort, on each
splashing, dashing wave,
Till you wouldn't believe the volume of
the one kind word you gave.
Drop a word of cheer and kindness, in a
minute you forget,
But there's gladness still a-swelling and
there's joy a-circling yet,
And you've rolled a wave of comfort
where sweet music can be heard,
Over miles and miles of water, just by
dropping a kind word.

Leavening the Lump

First Talk

GENERAL FEATURES OF YEAST (LEAVEN) IN BREAD

It Spreads

Influences the whole life

Begins to work when *warmth* is applied

Works powerfully and effectively, yet
very *quietly*

A perfect loaf, when presented at the
family board, gives joy and satisfaction

LESSONS FOR US

When we hear of others' joy in working
for others, we desire to take hold of
same kind of work and share blessings.

Home Mission work changes our whole
life and experience; turns sorrow into
joy, etc. Also changes the whole
church.

We have church machinery. Just needs
the warmth of the love of Jesus.

"Not by might nor by power, but by My
Spirit, saith the Lord."

The joy in heaven when Christ presents
His perfect church, who have faithfully
fulfilled His commission to work for
their fellowmen, and to finish the
gospel work on earth.

Second Talk

SPECIAL FEATURES OF LEAVEN (YEAST)

A tiny germ

Starts to work in spite of being small,
and works with the things nearest to it

Possibilities before each tiny cell

Each one has an individual part to act,—
and does it unquestioningly

All co-operating together. Everything
has to move before them

LESSONS FOR US

Man, weak and frail in sight of God.

We may get busy and start to work for
those right alongside of us in the home,
in the office, and those we come in con-
tact with, in a quiet unassuming way.

"There is no limit to the usefulness of
the one who, putting self aside, makes
room for the working of the Holy
Spirit, and lives a life wholly conse-
crated to God.—" *Testimonies.*"

God has given to "every man his work."
Therefore, each one of us has a *definite*
place to fill in God's work. If we take
up that work without murmuring or
questioning, God's power will work
through us without hindrance or limita-
tion.

"If Christians were to act in concert,
moving forward as one, under the direc-
tion of one Power, for the accomplish-
ment of one purpose, they would move
the world."—" *Testimonies.*"

Third Talk

Satan knows only too well that his
kingdom is at stake when Seventh-day
Adventists go forward as a thoroughly
trained and well-equipped army—all
active, earnest workers—to *finish* the work
of God in the earth.

God has committed to Seventh-day
Adventists the greatest work ever com-
mitted to any people on earth; and if any
section of our work is more important
than another it is that of Home Mission
work. This department represents the
entire church at work. The Spirit of
Prophecy has told us "that the work of
God . . . can never be finished. . ."
Again we read, "Let the message ring
through our churches summoning them
to *universal action.*" One meaning of
"action" is "having power to move," so
if that power is "universal" we can begin
to understand how it is we are going to
"move the world."

God in His mercy has granted us a
"little time of peace" (Test., Vol. I, p.
268)—has again manifested His mighty
power in holding back the four winds of
strife—just in order that we may have a
last great opportunity of finishing the
work we have come short as yet in

accomplishing. If we could only see the
anxiety throughout all heaven, we would
not waste another minute. "Every
moment is freighted with eternal reali-
ties." "All heaven is in activity; the
angels of God are waiting to co-operate
with us."

Let us RISE to the occasion.

(Here different lines of work needing to
be done in immediate vicinity were spoken
of.)

It means sacrifice, but what of that?—
Souls will be saved eternally in the king-
dom of God.

*Somebody needs you, yes, you, for God has
planned for us the joy of having some one
come to us in the earth made new and tell
us, "It was through you the light of God's
last great message first came to me."*

Missionary Volunteer Programme

Third Week

Opening Exercises.

Bible Study.

"The Power of Song."

"The Third Angel's Message in Song."

LEADER'S NOTE.—Many of our young people do not fully appreciate the value of our good hymns. In this meeting choose some good hymns and suggest to the members that they learn them so that they will be able to sing them without their books. Next week these hymns could be used in the meeting, and the young people asked not to use their books. If this plan is followed at different times the members should soon learn many good hymns.

Bible Study: Praise and Thanksgiving

1. WHEN did the psalmist say he would bless the Lord? Ps. 34: 1; 145: 2.
2. What do those do who offer praise? Ps. 50: 23.
3. Where does David say he will praise God? Ps. 22: 25.
4. What does he exhort all to do? Ps. 34: 3.
5. What personal experience does he say he will declare in the hearing of all who fear God? Ps. 66: 16.
6. What effect do such testimonies have upon the humble? Ps. 34: 2.
7. Into what condition did those lapse anciently who failed to glorify God and to be thankful? Rom. 1: 21.
8. What element should enter into all our worship? Phil. 4: 6. See Col. 4: 2.
9. In how many things should we give thanks? 1 Thess. 5: 18.
10. How often, and for how much should we render thanks? Eph. 5: 20.
11. With what exhortation does the psalmist close his songs of praise? Psalm 150. (Have this psalm read in concert.)

Power of Song

THE history of the songs of the Bible is full of suggestion as to the uses and benefits of music and song. Music is often perverted to serve purposes of evil, and it thus becomes one of the most alluring agencies of temptation. But, rightly employed, it is a precious gift of God, designed to uplift the thoughts to high and noble themes, to inspire and elevate the soul.

As the children of Israel, journeying through the wilderness, cheered their way by the music of sacred song, so God bids His children to-day gladden their pilgrim life. There are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.

It is one of the most effective means of impressing the heart with spiritual truth. How often to the soul, hard-pressed and ready to despair, memory recalls some word of God's,—the long-forgotten burden of a childhood song,—and temptations lose their power, life takes on a new meaning and new purpose, and courage and gladness are imparted to other souls.

The value of song as a means of education should never be lost sight of. Let there be singing in the home, of songs

that are sweet and pure, and there will be fewer words of censure, and more of cheerfulness and hope and joy. Let there be singing in the school, and the pupils will be drawn closer to God, to their teachers, and to one another.

As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer. If the child is taught to realize this, he will think more of the meaning of the words he sings, and will be more susceptible to their power.

As our Redeemer leads us to the threshold of the infinite, flushed with the glory of God, we may catch the themes of praise and thanksgiving from the heavenly choir round about the throne; and as the echo of the angel's song is awakened in our earthly homes, hearts will be drawn closer to the heavenly singers. Heaven's communion begins on earth. We learn here the keynote of its praise.—"Education."

The Third Angel's Message in Song

THE true followers of God in all ages have been a singing people. From the time when "the morning stars sang together and all the sons of God shouted for joy" right down to the present the righteous have delighted in raising their voices in holy praise to God, and they will continue to do so throughout eternity, for we know that the love of Christ will be the science and the song of the redeemed forever.

The world has its songs,—songs that come and go with the changing experiences of mankind and that endure but for a season; but the songs of Zion are always new, always fresh and, like the hills of God, they are everlasting. As long as Christian people live in this world so long will the gospel hymns continue to cheer their toilsome path here below.

In these last days while the Lord is calling out a people to serve Him and keep His commandments He has given to them a message of song complete in itself. Had we no other way of spreading the great truths for this time, we might present the whole message in song.

Let us notice how much present truth there is in our hymn books.

There are so many good hymns on the second coming of Christ that we scarcely know which one to choose, but it is natural that we give the preference to that grand old advent hymn,

"How sweet are the tidings that greet the pilgrim's ear,
As he wanders in exile from home!
Soon, soon will the Saviour in glory appear,
And soon will the kingdom come."

The great truths concerning the Sabbath question which are so dear to the heart of the "little flock" who "keep the commandments of God and have the faith of Jesus" are also brought out in many well-known hymns. As we lay aside the burdens of the week and enter upon the sacred hours we lift up our grateful voices to our Creator and sing,

"Safely thro' another week,
God has brought us on our way;

Let us now a blessing seek,
Waiting in His courts to-day,—
Day of all the week the best,
Emblem of eternal rest."

The great rule of faith of all true Protestants ever since the Reformation has been, "The Bible and the Bible only." This we teach to-day as we spread abroad the knowledge of God in the earth. The Word of God is our only foundation. Perhaps no words could better express the thought in each Christian heart than

"I love the sacred book of God,
No other can its place supply;
It points me to the saints' abode,
And bids me from destruction fly.

"Sweet book! In thee my eyes discern
The image of my absent Lord;
From thy instructive page I learn
The joys His presence will afford."

The message which we carry is a message founded on the prophecies of the Word of God. The prophecies teach us of the rise and fall of kingdoms that have passed away and the setting up of that kingdom which shall never be cast down. The world's history is presented to us in the words of the hymn—

"First, the Assyrian kingdom ruled the world,
Then Medo-Persia's banners were unfurled;
And after Greece held universal sway,
Rome seized the sceptre,—where are we to-day?"

In the Word of God is set forth the wonderful law which was given to God's people of old and is still their guide. The law transgressed by Adam in the beginning is the same as that which will be kept in eternity. John, the Revelator, pronounces a blessing on all who keep God's commandments. This we sing in

"Hear the words our Saviour hath spoken,
Words of life, unfailing and true;
Careless one, prayerless one, hear and remember,
Jesus says, 'Blessed are they that do.'"

The Lord has said, "They that preach the gospel should live of the gospel," and His work has been supported according to His divine plan. The tithing system is that which enables the people of God to carry on His work effectively in all lands. This divinely appointed plan is also recorded in song.

"Hear the words of Scripture from the ages past,
'Bring ye all the tithes into the storehouse.'

Make a consecration that will ever last,
Trusting for the promised blessing."

When Jesus was about to leave His sorrowing disciples He promised that He would send a Comforter to them, One who would help them in all their trials and struggles and lead them on to heaven.

Truly the Holy Spirit has been a comfort and a blessing to God's children at all times, and as the darkness of sin seems to shut us in we overcome it by singing,

"Holy Spirit, light divine,
Shine upon this heart of mine,
Chase the shades of night away,
Turn my darkness into day.

"Holy Spirit, all divine,
Dwell within this heart of mine,

Cast down every idol throne,
Reign supreme and reign alone."

The Lord has told us that the angels are all ministering spirits sent forth to minister for those who shall be heirs of salvation, and David expresses it in that well-known verse, "The angel of the Lord encampeth round about them that fear Him, and delivereth them." This ministration of the angels is brought out in

"The angel of the Lord encampeth
Round about us, round about us;
Round about the souls that fear Him,
Night and day."

In times of sadness when we are called to lay away to rest those who are dear to us, we are reminded that this is not our home, that a cruel tyrant still reigns over this world, and we look forward to the time when Christ will come and the reign of sin will cease. In glad anticipation of that time we sing

"When my life-work is ended, and I cross
the swelling tide,
When 'this mortal puts on immortality';
I shall know my Redeemer when I reach
the other side,
And His smile will be the first to welcome me."

Through all the ages the angels have been keeping records of the deeds of men. These faithful watchers have noted carefully every deed whether good or evil, and the time is now at hand when these records are being searched to discover those who are to be saved. The question for us all to answer is,

"When Jesus shall gather the nations,
Before Him at last to appear,
Then how shall we stand in the Judgment,
When summon'd our sentence to hear?"

The joy of the Christian has ever been the contemplation of those scenes which lie beyond. The glories of the hereafter so far eclipse all earthly scenes that prophets and apostles have been utterly unable to describe them.

In the early days of this message one who had caught a glimpse of these eternal realities wrote these beautiful words:

"We have heard from the bright, the holy land,
We have heard and our hearts are glad;
For we were a lonely pilgrim band,
And weary, and worn, and sad.

"They tell us the saints have a dwelling there,—
No longer are homeless ones;
And we know that the goodly land is fair,
Where life's pure river runs."

Thus the Christian goes singing along his way to the heavenly city, and when his work here is finished he will join the great choir who sing the song of Moses and the Lamb.

Missionary Volunteer Programme Fourth Week

Our Own Society

Opening Exercises.
"The Missionary Volunteer Society."
Talk by Leader.

"Missionary Volunteers Who Help a Society."
Extracts.
"Don't."

LEADER'S NOTE.—The programme this week is intended as a help to the work in our home society. We survey our own field. The leader in talking to the society should point out weaknesses in and encourage the members to strengthen the work of the society. Lines of work needing to be done locally should be pointed out. Encourage all who can to attend this meeting and make it a time for enrolling new members. Ask the members one week before to see if they can each find some one who ought to be a member and bring them along to this meeting.

The Missionary Volunteer Society

By a Thirteen-Year-Old Missionary Volunteer

All up and down this land you'll find
Societies of every kind—
Christian Associations,
Worldly denominations,
Y. M. C. A. and L. O. L.
And many others I could tell.
But the one that brings the greatest cheer
Is the Missionary Volunteer.

It helps the missionary work,
It teaches young folks not to shirk.
There are things for you and me to do,
There are interesting programmes, too.
So let us work and help each year
The Missionary Volunteer.

We have the best of Christian teachers,
And oft we are addressed by preachers.
Sometimes we hear from missionaries,
And of the native where he tarries.
There are the Reading Courses, too,
And we should read the Bible through.
In all the meetings we should be
A help to this society.

Missionary Volunteers Who Help a Society

THOSE who mean business.
Those who are not afraid of doing more than their share.
Those who speak out.
Those who like to try things.
Those who have grit.
Those who work well with others.
Those who are just as ready to lead as to follow, or to follow as to lead.
Those who are not conceited.
Those who are not falsely modest.
Blessed is the society which numbers these among its members.—Adapted.

Extracts

NO society is a successful society unless it is a *working* society. Is your society a successful society?

REMEMBER that *noise* does not always mean power. "It takes five hundred times more power to produce light than it takes to produce noise." Is your society shining or shouting?

PROVIDE for much prayer,—prayer by one, prayer by many, silent prayer, prayer in concert, prayer for special ends. "Prayer is the mightiest force in the universe. We have been emphasizing money and methods and men in the kingdom of God, while the secret of power has either been forgotten or sadly neglected."

"NEVER mind where your work is. Never mind whether it is visible or not. Never mind whether your name is associated with it. You may never see the issues of your toil; but you are working for eternity. So do your duty, and trust God to give the seed you sow a body, as pleaseth Him."

SOME societies are still plodding along in that same old rut! Did you ask what rut? Why, that of *reading* the parts on the society programmes. Instead of reciting poems, conducting Bible studies, and giving talks, everything is *read*. There is a better way. Persistently strive for it, and the results will repay you.

A LEADER who has the energy, patience, and tact to show his members *how* to do things is the one who makes a real success of his work. When planning for missionary work, when arranging for special campaigns, the leader who says, "Come, let's do it together," will always accomplish more than he who merely says, "You go and do it."

"IT was too hard; I couldn't do it." Many a leader, perhaps five minutes before time for the meeting to open, has heard these words from the lips of some one upon whom he was depending to take part on the programme. It places the leader in a difficult place, surely. But was he at all to blame for this member's seeming neglect? Were the parts on the programme assigned in plenty of time to allow for their careful preparation? Did the leader furnish the needed material? Did he offer to help those who felt incompetent to take the part assigned them? Did he make the assignments clear? These questions are worthy of consideration.

Don't

In M. V. work, so I've been told,
The greatest word is "do";
But uses for the other word
There are, perhaps, a few.
So I shall try to name them o'er,
And if you will attend,
And mark my words, and heed them well,
Your ways, I'm sure, will mend.

Don't just sit back while others work;
Don't merely criticize;
Don't stand around and idly talk;
Don't ponder and surmise;
Don't say the cause is growing old;
Don't join the knocker's throng;
Don't say you can't, when asked to help
To boost the work along.

Don't try to do the work of ten;
Don't shirk the work of one;
Don't fail to do your loyal part
When work is once begun.
Don't e'er desert the cause we love;
To M. V. e'er be true;
So don't forget to keep your word,
And don't forget to *do!*

—Adapted.

Sabbath-School Missionary Exercises

(March 1)

The Northern Latin American Union

The Object of Our Thirteenth Sabbath Offering

AT our last Union Conference it was voted that the Sabbath schools in the Australasian Union join with our other Sabbath schools throughout the world in giving their thirteenth Sabbath offering to the field or object recommended by the General Conference.

The treasurer of the General Conference announces that the field decided upon for the offering on March 29, 1919, is the Northern Latin American Union. This vast field includes in its territory Mexico, Central America, Colombia and Venezuela in South America, and the greater part of the West Indies, embracing Cuba, Port Rica, Haiti, and Santo Domingo. By our Sabbath school offerings in the past we have had a part in the mission work carried forward in the East Indies, the Orient, and other needy fields, and no doubt all our Sabbath school members will be glad to have a part in advancing the mission work in the West Indies and other adjacent fields. It is estimated that this territory contains a population of approximately fifty million people. We believe the mission studies on this field will be of deep interest. Shall we not make our thirteenth Sabbath offering this quarter the largest it has ever been in this Union?

Brother R. W. Parmele writes for our Sabbath schools as follows: The Latin countries surrounding the Gulf of Mexico and the Caribbean Sea for centuries have been dominated by the Roman Catholic Church. In recent years the Lord has been awakening these people, the same as He has awakened the people in countries that are professedly heathen, to hear His last message of mercy. But as they have been breaking away from the thralldom of Rome, the majority have regarded the change as a breaking away from religion. Hence, agnosticism is very common. Others, wishing freedom from the yoke of Romanism, but still desiring the consolation of the hope of a life to come, have turned to Spiritualism. So to-day are found in these countries three classes of people: Catholics, agnostics, and Spiritualists. All three classes are grossly ignorant of the God of the Bible, and for them Protestant missionaries are working.

The agnostic is not sure that there is a God, and is not sure that any one can be sure. The Spiritualist fancies he has many daily evidences of the existence of spirits, and he has to continually appease them. The mother of one of our sisters requires her to set a portion of food daily for the spirits. While all these classes are hard to reach, yet many honest souls are found among them. These greatly rejoice when they find the sure foundation of God's eternal truth, and His unerring Guide-book.

One of our brethren who is now preaching the message successfully never saw a Bible that he recognized as such until nine years ago. He had heard of it, but the priest had told him that it was a very

expensive book, and a very large one. He had never hoped to be able to own one, but did entertain the hope that possibly some day he might be able to make a visit to the Pope and see the Bible that he heard was in his possession. Surely it is for a purpose that these countries have broken the yoke of Rome, and proclaimed religious liberty. Many of these people are now looking to us for their ideals.

(March 8)

Cuba and Honduras

NOTE TO THE SUPERINTENDENT.—The missionary exercise for to-day is found on pages 8 to 13 of the little leaflet entitled "Missions Quarterly," for the first quarter of 1919. We would suggest that, to shorten the exercise all of page 9 be omitted, from the words, "When traveling," down to the word, "embarrassment," on page 10. This series of leaflets is prepared by the General Conference and will be sent out to our Sabbath schools quarter by quarter. If any have not received their leaflets for this quarter, apply at once to your state tract society. We have sent sufficient for each superintendent to be supplied with two copies,—one for his own use and one to be placed in the hands of the one chosen to take part.

Where the missionary exercise is given in the children's division after the school separates, the three selections, "Josefa," "Foreign Mission Field," and "How Much We Love," could be rendered appropriately. The two dialogues should be well prepared and presented in a clear, impressive way.

(March 15)

West Caribbean Field; Gospel Work in Salvador

See "Missions Quarterly," pages 14-17.

(March 22)

Honduras Mission; the Time to Sow

See "Missions Quarterly," pages 18, 19, 27, 28.

(March 29)

[For the benefit of our isolated Sabbath-keepers who do not have access to the "Missions Quarterly" we are publishing hereunder the missionary exercise for to-day, which is taken from the leaflet, pages 24-26, 28-30.]

Responding to the Call

THE territory of the North Latin American Union Conference surrounds the Gulf of Mexico and the Caribbean Sea, and contains a population of approximately fifty million people. If you could make a trip over this field in an aeroplane,—and that would be the easiest way to traverse it,—you would see scattered all through the mountains, and huddled together in villages, thousands of large families, living very primitive lives.

The transforming power of the truth, through the agencies that God has given us, has wrought a wonderful change,

Those who were living in darkness and superstition are awakening to a blessed hope, and the light of their new-born faith shines in their countenances. Many such transformations are taking place in these lands so long held in darkness by the hand of Romanism. God has called to these countries, and one after another has responded to the call by declaring in favour of religious liberty, so that the honest in heart may be sought out and prepared for Jesus' coming.

One Sabbath school, though at present only eight weeks' old, has given to the cause of missions an average of nearly five pence a week for each member. They appreciate what God has done for them, and like Andrew of old, are already beginning to search for their brothers. Though bound by chains of superstition and ignorance, and amid very unfavourable conditions, the honest in heart will some day prove to be diamonds fitly squared for the Master's great building.

Guatemala

In the field of Guatemala, Central America, there are two million people living in an area twice the size of Tasmania. The larger part of them live away from the few railroads, some as much as three weeks' journey. About ninety per cent of them are unable to read or write. Many, how many I do not know, do not speak either of the languages spoken by our workers. There are a number of these Indian languages, but as yet we have not work started in this one.

Some of the saddest tragedies of modern times have been enacted in these countries, such as the systematic deportation and enslavement of the Yaqui Indians of Mexico, who were sold into slavery, that foreigners might possess their pleasant lands. In other countries many have been made slaves right where they were. If a landowner wishes hands to cultivate his fields, he applies to the authorities, who bring him as many Indians as he wishes. At the end of each week he pays them off at the rate of a few cents a day, and at the same time sells them enough liquor to get his money back.

The herald of the gospel has ever found jewels among every tribe and nation, these Indians not excepted. The gospel must be carried to them. Either foreigners must learn the Indian language, or must teach some of them to preach to their own people.

In Guatemala there is a good-sized lake, at an altitude of about 6,000 feet, with a score of towns and villages around it. There is a steamer on the lake, which makes these easy of access. This would seem to be a desirable place in which to open work for these thousands of Indians. If a school could be established there, workers could be trained and sent to the northern part of the country, which is very difficult for white men to work. There they could teach the truth to those neglected races. But we have no appropriations to start such a work. However, a good overflow in the Thirteenth Sabbath offering would make it possible for us to do so.

We have the lake, and we have the Indians; we now need the funds. If we had them, could we not expect to see a work done similar to the splendid work done in the Lake Titicaca region? What shall be our response when the offering is taken?

Foreign Mission Day

(March 8)

Prayer the Great Missionary Lever

1. WE are told that "God's Spirit awaits our demand and reception." We are to "ask rain in the time of the latter rain." Zech. 10:1.

2. Prayer sets spiritual forces in operation. "The supplication of a righteous man availeth much in its working." R.V. Jas. 5:16.

3. Jesus spent whole nights in prayer, and as a result, came forth strengthened for service. His humanity made prayer a necessity and a privilege.—"Steps to Christ," p. 117.

4. "And if the Saviour of men, the Son of God, felt the need of prayer, how much more should feeble, sinful mortals feel the necessity of fervent, constant prayer."—"Steps to Christ," p. 117.

5. Intercession breaks down barriers and opens doors. It opened a literal barrier and door for Peter, Acts 12:5-10. It has broken down a thousand barriers and opened as many doors in mission lands during the last hundred years.

6. Our great lack is perhaps a sympathy for the multitudes, and love for humanity. Therefore we need to pray for ourselves. See "Testimonies," Vol. IX, p. 45.

7. Intercession for souls will call forth labourers to the harvest field. Luke 10:2.

8. Behold in the lives of Jesus and Paul soul-winners, examples of prayer.

God's Spirit at Work

GOD'S Spirit is working in every land, turning hearts toward the last great message. Very remarkable openings are springing up in new lands and in old lands. The truth is being sounded abroad in almost unheard-of corners.

All this is according to the times appointed. Many prophecies of the Bible point to the work being done at this time. All through the centuries God's work has been moving on preparatory to this great work. His first advent had a relation to the second, and every movement of God during the ages has been preparing the world for the reception of God's last message. That message is now being preached. The prophet saw this message being heralded to every nation, kindred, tongue, and people. Rev. 14:6-14. Especially has the last century of missions presented a series of miracles in opening of doors preparatory to this great second advent message. Even in obscure and relatively unimportant countries the message finds its way. But when the last century was half gone it still found some of the islands of the South Seas in gross cannibalism. This was so of Fiji. It was about the time of the 1844 movement that great revivals of God's Spirit were in progress in that island group. But in those days who could forecast the great work now being carried forward there?

Mountain Tribes Hear the Message Gladly

Away up in the mountains of Viti Levu, Fiji, lives the dark-skinned Fijian, differing widely from the coastal tribes, and no doubt of somewhat different origin. The gospel was naturally later in reaching these parts. Heathen practices were carried on here many years after they had ceased on the coast lands. The only

white missionary to suffer at the hands of the Fijian cannibal was Mr. Baker, who was massacred at Nubutautau, a town near the centre of this largest island of the Fiji Group. It is very remarkable that now the message of the third angel should have taken such a hold of the people of this village. Many, of course, in this mountain hamlet have little knowledge of our work, but almost the entire village of one hundred natives are Sabbath-keepers. Some are very earnest and intelligent Christians, of whom Ratu Wiliame Wawabalavu, the *buli*, or government chief, is a notable character, and an ardent advocate of the message. It will be especially interesting to many to learn that Ratu Wiliame is the grandson of Wawabalavu, the chief who killed Mr. Baker in 1867. Not far from Ratu Wiliame's house can be seen the rude monument reared in memory of Mr. Baker, marking the spot where he fell at the hands of these cruel men of a half century ago. Not far from the place where he was massacred the body was thrown over a great precipice to the river trail below, up which he was dragged, and there on a flat rock like a table, pointed out to us, the body was dismembered, washed, and near by placed in a cannibal oven preparatory to the gruesome feast that followed. Such a special feast as this was partaken of only by chiefs. Two old men we met, sons of reigning chiefs of those days, were grown-up lads at the time of this awful event, and partook with their fathers of the feast. Both these old men are Sabbath-keepers now. Ratu Wiliame, the grandson of the chief who committed the foul deed of killing Mr. Baker, is called *tui* by his people. *Tui* is the Fijian word for king. What a fulfilment of God's Word do we find in this turning from darkness to light.

"Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. For, behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and His glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." Isa. 60:1-3.

A Sabbath Day in Fiji

On the Wainibuka River, which flows into the Rewa, is found a flourishing district where are some very pretty towns. Here a large number have turned to the truth, in some towns almost all being nominal Adventists. The scenery along this river is exceptionally beautiful, the deep ravines, the fertile hillsides planted with gardens, the valleys green with banana plantations, and the beautiful river, here running deep and just beyond turbulent rapids. Nature has greatly favoured those whose lot it is to live in this district. The climate is cooler than on the coast, as we are now at a high elevation. Although hot and sultry on the coast, we found at this part of Fiji no discomfort from heat, and at night were glad to sleep under a blanket.

On Sabbath, November 23, we were at Naibita, a town of considerable size. It is built on the hillside sloping down to the beautiful river which runs in and out among the hills and valleys like a thread of silver. We arrived at the village in good time Friday, and made preparations for a full Sabbath day. The first meeting was held as the sun went down, and on Sabbath throughout the day at intervals other meetings were held. It was a profitable day and God was with us. Our mid-

day meeting took a revival turn, and a number took a definite stand for the message, to live for the Lord and give over the old life and its filthy habits.

Nearly Two Hundred Present

One hundred and ninety-one were present at our forenoon service. A number had come from other towns. It was good to see this attentive company drinking in the truth. Here as at some other places were a goodly number of very old men who have connected with us. As they are men of more or less influence, we were especially glad of their presence.

The Sabbath School

Gradually our native brethren are being taught the benefits of systematic study of the Bible in the Sabbath school. The particular topic studied for the day was the seven seals. Some features of the study seemed rather difficult for our new believers to comprehend, but some of those facts in the lessons referring to apostasy which was responsible for the introduction of false doctrines they appreciated. As we had a large gathering, and at special request of our native evangelist in charge of this centre, Pastor Parker took the lesson study for the seniors and the writer the review. We tried to make the study profitable and to magnify the benefits of Sabbath school work. Reference to the offerings to missions on the part of the Sabbath school was not forgotten by Moape, the evangelist who acts as superintendent, and a donation of something near a pound was given. Considering the fact that the natives have but little money, we were rejoiced over the liberality shown.

This town has the services of Moape, a bright young man from Lau, who was trained at our Buresala School. His labours seemed blessed of God. At this place on Sabbath afternoon twenty-one were baptized, a few of these belonging to other villages.

A Speech with the True Ring

It was at Naibita we met Ratu Esala, one of the best educated and earnest members of the company—a pillar in the church. After one of our meetings he asked for the privilege of speaking. He spoke substantially as follows: "Since we turned to the true religion many chiefs and petty government officials have tried to intimidate us, saying we would be cast into prison on suspicion of being connected with a seditious movement. (There was such a movement just at the time referred to.) But we are not connected with any movement of sedition. We follow God's Word and are not opposed to government. If we are falsely accused and cast into prison, we shall go, knowing Paul, Peter, and others were also falsely charged and were imprisoned, and we shall follow their example. 'Why do we step out now and accept this faith, and not before?' we are asked. We believe this is God's time. His Word has come to us and we have become awakened. We have not accepted this faith through coercion, or because of bad feelings toward our former brethren. Light from on high has shone upon us. And in coming into this message, we come for all there is in it. We come for cleansing. We cast away the old life, and our tobacco, our grog, and our unclean food, and we mean to stand by the truth of God." J. E. FULTON.