

# The Missionary Leader

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## Home Missions Department

### Church Missionary Programme

#### First Week

Opening Exercises and Reports.

"Bible Work in the Light of the 'Testimonies.'"

"Suggestions to Bible Workers."

"Eight Rules for the Preparation of Bible Readings."

Closing Hymn.

## Bible Work in the Light of the "Testimonies"

*Question.*—Is there need of more Bible work being done by church members?

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

*Ques.*—Should this work be confined to a few?

*Ans.*—"Many workers are to act their part, doing house-to-house work, and giving Bible readings in families. They are to show their growth in grace by submission to the will of Christ."—*Id.*, p. 141.

*Ques.*—What will be the result to those who faithfully do this work?

*Ans.*—"Thus they will gain a rich experience. As in faith they receive, believe, and obey Christ's word, the efficiency of the Holy Spirit will be seen in their life-work. There will be an intensity of earnest effort. There will be cherished a faith that works by love and purifies the soul. The fruits of the Spirit will be seen in the life."—*Ibid.*

*Ques.*—What work is of equal importance with public efforts in the cities?

*Ans.*—"Of equal importance with special public efforts is house-to-house work in the homes of the people. In large cities there are certain classes that cannot be reached by public meetings. These must be searched out as the shepherd searches for his lost sheep. Diligent, personal effort must be put forth in their behalf. When personal work is neglected, many precious opportunities are lost, which, were they improved, would advance the work decidedly."

*Ques.*—How should the truth be proclaimed in rural districts?

*Ans.*—"In many States there are settlements of farmers who have never had the truth for this time. Such places should be worked. Let our lay members take up this line of service. By lending or selling books, by distributing papers, and by holding Bible readings, our lay members could do much in their own neighbourhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted."

## Suggestions to Bible Workers

### Access to Homes

ACCESS to homes for Bible study may be secured:

1. By giving aid in sickness.
2. By lending literature.
3. By sharing early vegetables, flowers, etc.
4. By being friendly. Friendliness is cheap and effective.

### Object of Bible Studies

The salvation of souls.

### Essentials

1. Prayer.
2. Consecration.
3. Passion for souls.
4. Simplicity.
5. Confidence in God.

The three essentials spoken of by Nehemiah should also be considered (See Neh. 8:8):

1. Read and speak "distinctly." Pronounce the last syllable of every word distinctly. Do not speak or read rapidly.
2. Give the correct "sense" of the text. Do not try to make a text say or mean what it does not plainly indicate.

3. Cause "them to understand the reading." Master a subject before you present it to another. If you do not understand a text, it is better to admit it frankly than to stagger at it and display your ignorance; your reader will have more respect for you.

### The Saviour's Method of Teaching

Jesus gave a model method of teaching truth, as recorded in John 4. He tactfully diverted attempts at argument. Lessons were varied to suit His audience. He overcame prejudice by simple illustrations. Truth should be presented in the most attractive form. Christ used illustrations from every-day life. We should study the Bible with reference to the illustrations used in it.

### General Principles

Make an outline of the reading. Have a good starting-point, and also have a good stopping-point. Stop while the interest is good, although your readers urge you to continue. Make the subject into a complete story. Connect texts. See that the subjects are connected. Don't use complicated subjects at first, such as the Sabbath and the Nature of Man. Don't "pound in" the lessons. Use scriptures in a gentle way: it is the gentle rain that refreshes the earth. If a reader is especially burdened over a particular subject, it may be well to present that first, if you are able to do so.

After the study is outlined, look it over and see how many texts you can eliminate and yet have a good connection and give the sense and understanding. "All scripture is given by inspiration," and one clear text to the point is as true as a hundred. Eight to twelve texts for a Bible study should be the average. "The end of all

things is at hand." The world is tense, eager. There is a spirit of inquiry abroad in the land. It is in our power to answer these inquiries. Let us be brief and to the point in answering them. Others are waiting for us.

MRS. S. N. HASKELL.

## Eight Rules for the Preparation of Bible Readings

EXPERIENCE and study have brought proficiency in the preparation of Bible readings, so that there are to-day hundreds of well-constructed Bible readings in print, which are simple and easily adapted to the needs of the personal worker. For the aid of those who wish to prepare Bible readings, however, we are pleased to pass on the eight rules included in the course in Bible readings given by the Fireside Correspondence School:

*Rule 1. Use the most convincing text first.*—A first impression is always the strongest, and the most likely to become permanent. Prove your point at the start, and the battle is more than half won. A strong statement in beginning a study carries conviction to the minds of your hearers as to your ability to prove what you assert. It makes you master of the situation.

*Rule 2. Use no expression or text hard of comprehension.*—Truth shines, and its rays shining into the heart darkened by sin, convert. But in spiritual things the natural heart is slow of comprehension; so in presenting truth, use simple forms of speech, and select texts that, on their face, clearly state just what you claim. At least, avoid more obscure texts until your listeners have become wise in spiritual research and able to digest the strong meat of the Word.

*Rule 3. Use as few questions as possible.*—Six or seven questions are usually all that is necessary. It is better to restrict the study to less than half an hour, leaving another half-hour for conversation and for questions from the readers. Let the people have a chance to talk and ask questions.

*Rule 4. In answering your own questions, use few words.*—The questions here meant are, of course, those found in the reading, which are to be answered by texts from the Bible. Be brief in all that you present to your hearers. The power is in the Word of God. Use just sufficient words to make the principles of truth shine out clearly; then let the convicting power of the Spirit do the rest.

*Rule 5. To end the reading, use a text that clinches the points made in the study.*—Leave nothing for the people to guess at, and about which possibly to come to wrong conclusions. Finish the subject before you leave it, so that the hearers may be able to trace it out for themselves. Prove fully what you set out to prove at the beginning. Awaken interest

in the next reading by announcing the subject.

**Rule 6.** *Let every question be so stated that the chosen text will answer it.*—Ask no question that requires a reply in your own words. Always let the Bible answer the question; otherwise the people will begin to say, "That's what you say, not what the Bible teaches." Your statement will not carry conviction; that power is in the Word.

**Rule 7.** *Use, preferably, but one text to answer a question.*—Avoid all complications. The aim should be to help the listener store up the statements of truth presented. A superfluity of evidence tends to mental confusion. Usually one text is sufficient to answer a question.

**Rule 8.** *Make but one point with each question; prove but one proposition.*—An error in many otherwise good Bible readings is the grouping of two or more subjects into one reading. It is true that the study may thus be made more interesting, but the meat thus presented is too strong to be digested, and the readers are not benefited spiritually.

### Church Missionary Programme

#### Second Week

Opening Exercises: Song; Prayer; Minutes; Song.

Topic for Consideration: Joy in Service.

Opportunities for Missionary Work.  
Reports of Work Done.  
Prayer for Special Cases.  
Closing Song.

**LEADER'S NOTE.**—It is the design of this service to give courage and strength to the workers, and no doubt you will find there is need of spiritual refreshing by the way. Emphasize that the joy of the Lord is strength, and that Christian service is a joyous task. Fear or reticence may threaten to bar the way to the realization of this experience, but the assurance is, "I can do all things through Christ which strengtheneth me."

### Joy in Service

GOD desires His children to be joyful: Ps. 5:11; Ps. 68:3; Ps. 97:11, 12.

The joy of the Lord is strength: Neh. 8:10; Ps. 28:7.

Service to be rendered with gladness: Ps. 100:2.

"Those who go forth in the spirit of the Master, seeking to reach souls with the truth, will not find the work of drawing souls to Christ a dull, uninteresting drudgery. They are charged with a work as God's husbandmen, and they will become more and more vitalized as they give themselves to the service of God. It is a joyous work to open the Scriptures to others."—"Testimonies for the Church," Vol. IX, p. 118.

### Church Missionary Programme

#### Third Week

Opening Exercises.

Bible Study: "Promises to Workers," "Preaching the Message through the Circulation of the Signs."

Experiences in Missionary Work.  
Plans for larger work with the Signs.

**LEADER'S NOTE.**—This week we are quoting some of the letters written to the Signs office by those who are receiving our pioneer missionary paper. Who knows but that some of these letters of appreciation came from persons who have received the Signs from members of your society? Lead out in relating experiences, and encourage all present to tell of their work. Lay plans for extensive work with the Signs. Secure from your tract society names of people to whom the papers should be sent, accompanied by correspondence. Your members may have lists of such names in hand which are preferable for your use. This is one of the most simple and yet most effective lines of work, and every church should put it into operation. Remember the old aim, three copies at least for each church member.

### Promises to Workers

1. SHEAVES promised to the faithful worker. Ps. 126:5, 6.

2. Although little fruit may appear, the labour of the steadfast worker is not in vain. I Cor. 15:57, 58.

3. Those who improve every opportunity are especially blessed. Isa. 32:20.

4. Promise to those who obey the gospel commission. Matt. 28:19, 20.

5. Reward to those who turn many to righteousness. Dan. 12:3. (Marginal reading.)

6. The Lord keeps in mind those who sacrifice to advance His cause. Heb. 6:10.

### Preaching the Message through the Circulation of the "Signs"

THOUSANDS of copies of our pioneer missionary paper go forth every week, like a mighty army, "conquering and to conquer," and at the publishing house we frequently receive words of appreciation not only from our own people regarding the spiritual benefit they derive from the weekly visit of the Signs of the Times, but many unsolicited testimonials reach us from others not of our faith. Believing that our people will be interested in the recital of some of these, a few are appended: "I must confess that it is through the Signs of the Times I first came to see and know the light. . . . The seventh day is the Sabbath without the slightest doubt, and I have been keeping that day ever since I found out by your little paper about three years ago now. . . . I have not had the opportunity of getting to any of your meetings so far, but I hope by the grace of God I shall never tread on the ground I have forsaken."

"Through the kindness of some friend I have been receiving the Signs of the Times, and I appreciate the stand your paper takes against the crying evils of the times."

"Some one kindly pays for and posts the Signs of the Times to me, for which I am very grateful, as I like your little paper very much."

"I fully appreciate your excellent little paper, and sincerely thank the friend who has so kindly sent it to me."

"I am glad to testify that I esteem the Signs of the Times greatly for the correct interpretation of God's holy Word in most instances. Studying the good Book myself, I have the fullest faith in the original, and feel sure of

every prophecy being fulfilled. May God bless your labour, and all that labour for truth and justice; and He will."

"I must tell you that I have greatly missed the paper lately. It has been to me just the thing I was looking for, as I have believed for years that we are certainly living in the latter days."

"I admire the able articles in the Signs of the Times."

"Thank you for so regularly sending this helpful and thought-inspiring little book." (From a pastor of another denomination in Queensland.)

"I thank you very much for sending me the Signs of the Times, which I read with much profit. . . . I must say I never profited from any religious paper so much before. . . . Trusting the circulation of your paper will be made a great blessing to many."

"I have a kind friend who for years has sent me your worthy little paper, the Signs of the Times, and I have grown to like it very much, and desire to . . . receive it regularly. I am not a Seventh-day Adventist, but I do believe in your religion, and pray that some day, soon, I will become one."

"I notice with you these times of trouble, and how they are foretold in the Scripture; and it puts us on the watch, for we see the end drawing nigh, and our blessed Redeemer must soon be coming. He promised to come again, and we have faith that He will come. . . . Most people these days don't seem to look to the Bible for light. They seem satisfied with a sermon from the pulpit once a week, or in some places once a month. I live in a lonely part where we get our mail only twice weekly. My church has been the Bible the past twelve months, and I am still looking for light, towards which I hope to keep on advancing, to meet our blessed Redeemer."

These testimonials, received from every part of Australasia, furnish evidence of the favour in which our missionary journal is held by a not inconsiderable section of the Christian community, and demonstrate that work with the Signs does repay.

A. C. ELLISON,  
Signs Periodical Department.

### Church Missionary Programme

#### Fourth Week

Opening Exercises.

Reports of Work Done.

Reading: "The Three Essentials."

Plans for Song.

Closing Song.

**LEADER'S NOTE.**—The three essentials may be presented by three readers, and discussion follow each topic.

### The Three Essentials

THERE are three things essential for the growth and development of a healthy body—air, food, exercise. A body can live only a few minutes without air, and a limited number of days without food. It can live longer without exercise, but will eventually yield to the resulting weakness.

There are likewise three essentials for the soul:

1. Prayer: "Let the soul be drawn out and upward, that God may grant us a breath of the heavenly atmosphere. We

may keep so near to God that in every unexpected trial our thoughts will turn to Him as naturally as the flower turns to the sun."—*Steps to Christ*, p. 104.

2. Bible Study: "Fill the whole heart with the words of God. They are the living water, quenching your burning thirst. They are the living bread from heaven. Jesus declares, 'Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.' And He explains Himself by saying, 'The words that I speak unto you, they are spirit, and they are life.' Our bodies are built up from what we eat and drink; and as in the natural economy, so in the spiritual economy; it is what we meditate upon that will give tone and strength to our spiritual nature."—*Id.*, p. 93.

3. Missionary work: "The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavour to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength that he already had."—*Id.*, p. 85.

In these three things we have the secret of a victorious Christian life. If any one of the three is neglected, spiritual declension will be the result. Most people realize the truth of this as far as the first two essentials are concerned. They know that without prayer and Bible study, they will fall away from Christ. But few realize that work for souls is just as necessary to their spiritual life. They are content to attend meetings, pay tithes, and make offerings, and in other respects to busy themselves with the ordinary affairs of life, much as the people of the world do. They feel no burden for the perishing souls around them, and never think of doing anything to make known to them God's last warning message. Such people are in a dangerous condition. Of them it is said:

"Many who profess to be Christians neglect the claims of God, and yet they do not feel that in this there is any wrong. They know that the blasphemer, the murderer, the adulterer, deserves punishment; but as for them, they enjoy the services of religion. They love to hear the gospel preached, and therefore they think themselves Christians. Though they have spent their lives in caring for themselves, they will be as much surprised as was the unfaithful servant in the parable to hear the sentence, 'Take the talent from him.' Like the Jews, they mistake the enjoyment of their blessings for the use they should make of them."—*Christ's Object Lessons*, p. 365.

It will be seen from this that it is not enough to receive and enjoy the blessings of the gospel. They must be used for the benefit of others. Some hold back because they think themselves unable to do acceptable work, but this is no excuse.

"Many who excuse themselves from Christian effort plead their inability for the work. But did God make them so incapable? No, never. This inability has been produced by their own inactivity, and perpetuated by their deliberate choice. Already, in their own characters, they are realizing the result of the sentence, 'Take the talent from him.' The continual misuse of their talents will effectually quench for them the Holy Spirit, which is the only light. The sentence, 'Cast ye the unprofitable servant into outer darkness,' sets Heaven's seal to the choice which they themselves have made for eternity."—*Id.*

It is evident that it is by our self-denying works for the souls of others that we show what choice we have made for eternity. They are the outward evidence of the real condition of our hearts. This is a serious matter, in regard to which each member should seriously examine himself, lest he be deceived by the enemy. All who feel no burden to take part in God's closing work need to earnestly seek the Lord for a revival of their spiritual life.

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## Missionary Volunteer Department

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### Missionary Volunteer Programme First Week

#### The Value of One Soul

Opening Exercises.

Bible Reading: "Value of One Soul."

Reading: "A Single Soul."

Reading: "A Native Boy and His Mother."

LEADER'S NOTE.—Some young people seem to believe that if they fall out it won't be a great loss, for they'll not be missed among the hosts of redeemed ones. Show them the value of one soul—first themselves, then others.

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#### Value of One Soul

READ Joshua 2: 1-22, also chapter 6: 17-25. In the excitement of the siege and victory a small piece of scarlet thread hanging from a window was not forgotten, it was a pledge of the value of one poor soul.

Read also "Christ's Object Lessons," pages 187, 188, on Christ's love for *one* soul.

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#### A Single Soul

"RUTH, I have tickets for the Bell Ringers' concert on Wednesday night. Can you go?" Alice said to a friend, as she stopped at her gate.

"It is prayer meeting night."

"I know; but they sail for Europe on Friday, and this is their last concert."

"But I never stay away from prayer meeting for anything."

"But this is a sacred concert—and only once. We can worship just as well there."

So, reluctantly, and against her convictions, Ruth consented to go.

That night the girl dreamed that an angel in shining raiment stood beside her, and asked gently, "Where are you going to-morrow night?"

She answered, "I thought I would go to the concert."

Then the angel said sadly, "Have you so little appreciation of the value of a single soul?"

Vividly the vision came back to Ruth the next morning, as she lay, saying softly to herself and wondering what it could all mean—"So little appreciation of the value of a single soul."

She decided that she must take back her promise to attend the concert, and go to the prayer meeting.

Ruth sat in the house of prayer with a strange joy in her soul, singing:

"Plenteous grace with Thee is found,

Grace to pardon all my sin;

Let the healing streams abound,

Make and keep me pure within.

Thou of life the Fountain art,

Freely let me take of Thee;

Spring Thou up within my heart,

Rise to all eternity."

As the music ceased, the girl sprang impulsively to her feet.

"I meant to hear the Bell Ringers to-night," she said, "but I decided that I would rather come to prayer meeting; and I am happier here than I should have been at the concert. I am sure no music could be sweeter to me than the hymn we have just sung."

As the hour of closing drew near, the pastor arose, and invited any who would give themselves to Christ to come forward.

As he waited in silence, a lady in mourning walked slowly up the aisle, and kneeling, was shown the way to salvation.

When the service was ended, a friend came to Ruth, and said:

"The lady who went forward wishes to be introduced to you."

Much astonished, the girl went to receive the introduction to Mrs. Walters.

"I wanted to tell you," the lady said, "that I owe the fact of my being a Christian to-night to your testimony. I have not been inside of a church for ten years. I came here to please a friend, and when you said you would give up a concert for a prayer meeting and that no music could be sweeter to you than the hymn, 'Jesus, lover of my soul,' I thought to myself, 'There must be something in religion, and I am going to have it.' So, I wish to thank you, for it is because of your testimony that I shall go home to-night a servant of the Lord Jesus Christ."

Ruth held out her hand, and pressed gratefully that of her new friend.

She knew now the meaning of the angel's message.

She could not tell Mrs. Walters how nearly she had come to proving recreant to her trust, nor of the dream that had influenced her in the right direction, so she answered simply, "I thank you for telling me this. I shall never forget it."

Yet she little guessed what cause she would always have to remember it.

Ruth's home was close beside the railroad track. About midnight she was awakened by a horrible crashing sound. Looking from the window she could see where the midnight express and the 11.30 freight had collided.

The frantic cries of the frightened, and the piercing shrieks of the wounded made her shudder. But she bravely put away all thoughts of self, and, calling her father, was soon ready to go with him to the rescue.

The first face that looked into hers, as she stood beside the wreck, was that of Mrs. Walters. Pale and peaceful it was, though showing how intensely she suffered.

She was extricated and borne to Ruth's home. The power of speech was almost gone, but she rallied a little as they laid her on Ruth's couch.

Taking her hand, and pressing it to her lips, she whispered, feebly,

"Child, I'm going—it was my last chance—what if you had not spoken—what if I had not taken it?"

And kneeling there beside the dead, the tears raining down her face, Ruth promised her Father always to do her duty; always to give her testimony; always to appreciate the value of a *single soul*.

MRS. A. C. MORROW.

## A Native Boy and His Mother

I WANT to tell you of a little native boy who came to us at the time of the famine in Matabeleland. The little fellow, although seven or eight years old, was so nearly starved that he had to be carried on his mother's back. We took him in. I think I never saw a child of his years that seemed to grasp the doctrines of the gospel quicker than that little fellow did. Day by day you would find him trying to read his Bible and understand it. After three or four years he wanted to be baptized. He wanted to be "Jesus' boy."

And then it was with him just as it is with the rest of us,—as soon as the truth got into his heart and into his life, he wanted his own people to have the message. His mother lived in a village about fifty miles away. One day my wife was sitting at the table writing a letter home, and the little fellow came up and stood by her.

She said to him, "What do you want?"

"Well," he said, "Missis, I just wondered who you were writing to."

She said she was writing to her mother across the ocean.

Said he, "Was it your mother that sent you here to teach me about Jesus?"

"Well," was the reply, "she had something to do with it."

Then the little fellow said, "Missis, won't you put this in the letter: tell your mother that down in that village where my mother lives there is no missionary, nobody to teach my mother about this Jesus you have taught me about? And won't you write and tell your mother to send somebody to my mother, so that she can have the knowledge of this same Jesus?"

Just to satisfy him, my wife said, "Yes; I will write that in the letter."

A little while after that he wanted to know about how long it would take for his missionary to come. You know those people think that about all one needs to do is to ask for somebody. They have heard that there are thousands in the homeland that know all about Jesus, and they cannot understand how anybody should be willing to let anybody else live anywhere in the world and not know anything about Him. So he said, "How long will it take for my missionary to come?"

We told him it would take about five months before we could get a letter back. And so the little fellow counted the moons. He had a stick, and every time the moon died, as they say, he would cut

a notch in the stick. When he had five of these notches on his stick, he said, "My moons are up—how about my missionary?" And we had to tell him that we had no word about it yet.

Six months, seven months, eight months, he waited, and it was going on toward the ninth month. Then one day he saw some people going through the village, past the mission station. He ran out to see them, and found they had come from his home. Childlike, the first question he asked was, "How is mother?" And the word came back to the little fellow, "Your mother is dead." She had starved to death in the famine that extended all over the country, when the natives were dying by the hundreds.

The little boy came back into the house, and stood up there with the tears trickling down his cheeks, his lips quivering, and said, "Teacher, my mother is dead, and the missionary never came. Will I ever see my mother again?"

I want to tell you, boys and girls, that was about the hardest question I ever had to answer. Oh, what can we say when we come up before the judgment bar of God for all those who have gone down to their graves without God and without hope in this world? What will our answer be when we appear in the courts of heaven? W. H. ANDERSON.

### Missionary Volunteer Programme

#### Second Week

Opening Exercises.

Bible Study: "His Flock."

Reading: "The Shepherd."

Story: "Look After the Lambs."

LEADER'S NOTE.—The frequent mention in Scripture of the shepherd shows the importance that is attached to a leader of the flock. Let the young people's leaders study from these readings how to regard the feeding of the lambs.

### His Flock

WHAT people are the sheep of God's pasture? Ps. 79: 20; Ps. 100: 3

How did Jesus come into the possession of the flock? 1 Cor. 6: 20.

How does Jesus regard His flock? Jer. 13: 20.

What is to be the character of Christ's flock? Eze. 36: 38.

### The Shepherd

ONE of man's greatest friends is the sheep. It was the animal so frequently chosen in the sacrificial system so many years ago, and is always spoken of as being an animal of clean habits and of great use to man in providing him clothing and food. The sheep is a quiet, docile animal and instinctively follows in preference to leading, as is commonly witnessed when a flock of sheep is driven across a stream, for there is always a hesitation at first until one takes the lead and plunges in, after which the rest follow unhesitatingly. What a valuable lesson that is for us, dear young people, for we are to be the flock and Jesus the Shepherd, hence we are to unhesitatingly follow when He directs. Eze. 24: 23 says: "He shall be their Shepherd." John 10: 16 also says, "There shall be one fold and one Shepherd," "The Shepherd and Bishop of our souls" (1 Pet. 2: 25).

The helpless dependence of the sheep is another characteristic. When in distress it can only call for help, but there is something about the call that touches the heart of man. Even of the hard Pharisees Jesus said, "What man shall there be among you, that shall have one sheep, and if it fall into a pit on the Sabbath day, will he not lay hold on it and lift it out?"

Australia is one of the greatest wool-producing countries in the world, so especially to us should appeal the parables of the "lost sheep," and "the one little ewe lamb." "And the Lord sent Nathan unto David. And he came unto him, and said unto him, There were two men in one city; the one rich, and the other poor. The rich man had exceeding many flocks and herds: but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, . . . but took the poor man's lamb, and dressed it for the man that was come to him." 2 Sam. 12: 1-4. David, though now a crowned monarch, was once a humble little shepherd boy and he showed great tact on the part of Nathan in approaching the king as he did, and also in using the story of the killing of the little pet lamb to one who loved his flock so affectionately as to once attack a lion and a bear single-handed, rather than see a lamb slain.

Our chief Shepherd has just as constant a care for His people and for the lambs of His flock.

### Look After the Lambs

A HIGHLAND shepherd, when asked how he took so many prizes for the best flock at the cattle shows, answered, "I look well to the lambs." Let us always remember that if we, while in our youth, cultivate the life of honesty and love, we can expect to grow into perfect manhood in Christ Jesus.

### Missionary Volunteer Programme

#### Third Week

#### Mother

Opening Exercises.

Text: Exodus 20: 12.

Poem: "The Bravest Battle."

"Mother."

"Tell Her That You Love Her."

"I Have Written to Mother To-day."

LEADER'S NOTE.—Mother! That is our subject this week. Make this the beginning of a campaign in your society to give mother the place she deserves in every young heart.

### The Bravest Battle

The bravest battle that ever was fought,  
Shall I tell you where and when?

On the maps of the world you will find it  
not;

'Twas fought by the Mothers of Men.

Nay, not with a cannon or battle shot,

With sword or nobler pen;

Nay, not with eloquent words or thought  
From mouths of wonderful men,

But deep in a walled-up woman's heart—  
A woman that would not yield,  
But bravely, silently bore her part—  
Lo, there was the battlefield!

No marshalling troops, no bivouac song,  
No banner to gleam and wave;  
But oh, these battles! they last so long,  
From babyhood to the grave!—

Yet faithful still as a bridge of stars  
She fights in her walled-up town—  
Fights on and on in the endless wars,  
Then silent, unseen—goes down.

O ye with banners and battle shot,  
And soldiers to shout and praise,  
I tell you the kingliest victories bought  
Were fought in these silent ways.

O spotless woman in a world of shame,  
With a splendid and silent scorn,  
Go back to God as white as you came,  
The kingliest warrior born!

—Joaquin Miller.

### Mother

"MOTHER!" What heart does not throb with a thousand tender memories at the word, for it is one of the sweetest names on earth.

It was mother who cared for you in helpless infancy; who taught your baby lips to utter their first word, and trained your little feet to take their first toddling steps. She it was who soothed your childish sorrows, who shared your childish joys, who kissed away the tears, and tenderly watched over you in illness.

At mother's knee you learned to lisp your first childish prayer, and there you listened to those beautiful Bible stories and those dear old hymns that you never can forget. Lovingly, tirelessly, prayerfully, she sought to guide your feet in the paths of right.

As you grew older, it was mother who taught you the first lessons of usefulness. It was to mother you flew for comfort when things went wrong at school or at play, and when temptations and struggles came. Mother, it seemed, always understood, and knew just how to help you. Often her heart was grieved, but she led you to hate the wrong and to measure things by right standards.

When you met with failure and were utterly disheartened, mother was not discouraged. When all the world seemed to have lost faith in you, she still believed in you, and by her wise, loving counsel inspired you with new courage and confidence.

Your mother shared your aims and ambitions, and was willing to sacrifice and endure hardships that you might attain your ideals. She desired you to have a better preparation for life than it had been her privilege to have.

Mother's love was unselfish and self-sacrificing. It followed you when you left home to take your place in the great untried world. Her letters cheered and comforted you, and her prayers continued to follow you. Whatever you are, or hope to be, you owe largely to your mother. She deserves your noblest effort and your highest regard.

"Youth fades; love droops; the leaves of friendship fall;

A mother's secret hopes outlive them all."

BESSIE MOUNT.

### Tell Her That You Love Her

My friends, in this audience to-night we have many boys in their teens from factories and offices; young men who are not married, but who hope to be; men who are in middle life and some approaching old age. I want you to take away with you this sentiment as my last message:

"When you are away from home, make it a habit to steal off alone and think of the house where your mother lives. Let the picture fill your mind.

"You will see the street where the old home stands.

"You will see every tree and every shrub.

"You will follow the winding paths through the tangled grass.

"You will walk upon the porch and open the heavy door.

"You will see the old familiar family furniture within.

"The pictures on the wall will nod and smile their welcome and you will know them all.

"Then listen and you will hear the creak of your mother's chair and the hum of the old home songs.

"You will see her sitting alone.

"She is thinking of her children.

"She is thinking of you.

"The songs will cease and you will see the tears drop upon her breast where she has pillowed your head a thousand times and rocked you into the Palace of dreams. And while you watch she will lift her swimming eyes to heaven and pray to God to walk with her boy along the highway of life unto the end.

"She is your mother. She has loved you from the beginning. She loves you now. She will love you forever. Her step may be feeble for the long journey she has taken for you. Her eyes may be dim for other sights. Her pulse may beat slowly to other calls, but no woman's heart ever grows old to love.

"Next to faith in God, this is the loftiest sentiment in life.

"The man who is true to the love of his mother will never be false to the trust of his employers.

"Think of your mother every day, write to her often and tell her that you love her."—Selected.

### I Have Written a Letter to Mother To-day

I have written a letter to mother to-day,  
I have told her I'm coming home,  
No more in a stranger land to stray,

No more from her side to roam;  
I will feed no more on the husks of sin,  
Nor drink of its bitter wine;  
For her prayers and tears, through the  
lonely years,

Have at last reached this heart of mine.

I have written a letter to mother to-day,  
The first in one weary year;  
Many pages were filled, there was much  
to say,

And blurred with many a tear;  
For last night the dear Shepherd came to  
me,

When my spirit was dead and cold,  
He quickened my soul, He made me whole,  
And I entered within His fold.

I have written a letter to mother to-day,  
She is widowed, and all alone;

And I wonder now I'er went away,  
An erring and only son;  
But I know, when she reads my letter  
o'er,

How her heart will o'erflow with joy!  
And she'll wait for me far across the sea,  
To welcome her long-lost boy.

—Selected.

### Missionary Volunteer Programme

#### Fourth Week

#### Mother

Opening Exercises.

Poem: "A Fellow's Mother."

Reading: "A Lesson in Sacrifice."

Reading: "A Tribute to My Mother."

Poem: "Which One Loved Best?"

LEADER'S NOTE.—To-day's subject is a continuation of last week's entitled "Mother." Make it interesting by relating incidents of mothers who have sacrificed. In the *Review and Herald*, Nov. 14, 1918, will be found an article entitled, "Ashamed of His Parents."

#### A Fellow's Mother

"A fellow's mother," said Fred the wise,  
With his rosy cheeks and merry blue  
eyes,

"Knows what to do if a fellow gets hurt  
By a thump or bruise, or a fall in the dirt.

"A fellow's mother has bags and strings,  
Threads and buttons, and lots of things;  
No matter how busy she is, she'll stop  
To see how well you can spin your top.

"She does not care—not much, I mean—  
If a fellow's face is not quite clean;  
And if your trousers are torn at the knee,  
She can put in a patch you'd never see!

"A fellow's mother is never mad,  
And only sorry, if you are bad;  
And I'll tell you this, if you are only true,  
She'll always forgive you, whatever you  
do.

"A fellow's mean who would never try  
To keep the tear from her loving eye;  
And the fellow's worse who sees it not  
That his mother's the truest friend he's  
got!"

—Margaret E. Sangster.

#### A Tribute to My Mother

THE memories of my mother are sweet as the fragrance of spring blossoms. Almost my first recollection of her is when, as a tiny lad, I trudged up, up, a long hill, my chubby hand clasped tightly around one of father's big fingers, to a big building called The Hospital. There we saw mother, and later, when we left her there, father and I stood in the doorway of the railway coach, and waved to her, and she answered every wave as the train passed through the valley far below.

My father was a conference president, and consequently away from home much of the time. As I had no brothers or sisters, mother and I were closely drawn together. She was an ideal playmate, and romped with me more than she should, considering her frail health. She was my companion always, and my nurse during periods of illness. She was the heroine of my stories, my ideal; and yet how often I grieved her by those careless,

unintentional things a boy does, not realizing that they cost his mother worry and cause her pain.

However, as the years went by I came to appreciate my mother more and more. She was what we boys termed "a little quizzzy" concerning certain youthful adventures, but later I realized that these experiences which were indeed "sore" for the present, were just what I needed, and the result of her love for me. She wanted to make sure that my feet were not slipping from the narrow path of right and virtue. And to-night, as I think of the past, I most reverently thank God for such a worthy mother, who by precept and example guided me during those early years.

Mother seemed to understand the temptations of a boy. I often wondered how she could sympathize so perfectly; but one day I heard her praying for me, and not for me alone, but for herself, that she might know how and when to help me.

As I came to manhood's estate, she continued to share my joys and sorrows. Her counsel was invaluable, and when I chose a life companion, she said that instead of losing her son she had gained a daughter.

Sickness always means pain, and pain may mean a closer walk with God. This was true of my mother. As gold tried in the fire she came into a close and still closer fellowship with the Master whom she knew so well.

Then came the time when I was called to her bedside for the last interview. As she passed down into the valley of the shadow, we heard her saying faintly, "The—Lord—is—my—shepherd,—I—shall—not—want. He—maketh—me—to—lie—down—" and she had left us.

My mother was a princess in Israel. What I am to-day, or ever shall be, I owe largely to her. I have a motto, and it is this: "The world will judge largely of your mother by you."

H. E. EDWARDS.

### A Lesson in Sacrifice

ONE day while I was playing croquet across the street with two girls about my own age, they told me they were going to spend a month at the seashore. Their parents were quite wealthy, and thought nothing of closing their house during the hot summer months and seeking a cooler place, while those less fortunate remained at home.

Having finished our game on the lawn, we joined Mrs. Dawson, who was seated in an easy rocker on the porch.

"Wouldn't you like to go to the seashore with us?" Mrs. Dawson asked me.

"I certainly should," I replied, "but really, I don't believe I could, for mother would be sure to say she needed me at home."

"Think it over; we'd be delighted to take you with us."

Returning home I began to wonder if mother would really let me go. I should need several new dresses, and I knew it would mean something of a sacrifice. Then I began to think of the good times I should have with the girls, and decided that I would go no matter what my parents said.

At the supper table, I told them I wanted to go to the seashore with the Dawsons. Father and mother looked at each other, and after a few moments mother spoke.

"Very well," she said, "if you are determined to go, I suppose you must."

I was very much delighted to receive their consent so readily, and went to bed that night very happy. The next few days were spent planning the trip and the new dresses I should have to have. I was surprised to see how much things were going to cost, but did not worry much about it.

One night about a week later, after I had gone to my room, I overheard father and mother talking in the next room. "She seems to be so happy over the prospect, it would be too bad to spoil it," said mother.

"But when we've planned this little vacation for ourselves,—the first one in ten years,—surely—"

"I know, but she would never understand; and if she couldn't go, she would only make life miserable for us."

I did not hear any more, for they closed the door. I began to think. Here I was taking the vacation which father and mother had been planning for themselves for ten years. How selfish I was! How little I cared for any one's comfort but my own! Then the words, "I'll have my own way," came to me. I wondered how many other sacrifices they had cost. I determined there should be no sacrifice this time.

At breakfast the next morning, mother said, "We must hurry with the work this morning, because the dressmaker is coming."

"I've decided not to go away this summer after all. I should much rather have you and father take that vacation I heard you talking about last night."

Mother and father were very much surprised, but very much pleased. It was, indeed, the first sacrifice I had ever made for them. But it would not be the last.

RUTH EVERETT.

### Which One Loved Best?

"I love you, mother," said little John.

Then, forgetting his work, his cap went on,

And he was off to the garden swing,  
Leaving his mother the wood to bring.

"I love you, mother," said rosy Nell,  
"I love you better than tongue can tell."  
Then she teased and pouted half the day,  
Till all were glad when she went to play.

"I love you, mother," said little Fan;  
"To-day I will help you all I can.  
How glad I am that school doesn't keep!"  
And she rocked the babe till it fell asleep.

Then, stepping softly, she brought the broom,  
And swept the floor, and tidied the room.  
Busy and happy all day was she,  
Helpful and happy as child could be.

"I love you, mother," again they said,  
Three little children all going to bed.  
How do you think that mother guessed  
Which of them really loved her best?

—Anon.

### Sabbath School Missionary Exercises

(October 4)

#### A Worker for God

ONE of the first to accept the truth under our effort and God's blessing at Aitutaki, in the Cook Islands, was a quad-

ron [quarter-caste] by the name of Bebe More. He was about forty years of age, but has suffered from complete paralysis of both legs ever since he was fifteen years of age. Though a cripple, he has been very active in our church work at Aitutaki. He loves the truth dearly, and scorns being a hypocrite.

Below is a portion of a letter received from him to-day:

"To my dear Pastor: We are well, so are also the three new believers who have recently joined us. Dear Pastor Sterling, let us not cease to pray that God will cause many to turn to the way of salvation.

"I would be so glad to see you again before you leave this field. Your faces will never be forgotten by us. If I only had sound feet like other men I would go right to the Marquesas in order to see you again. But if we do not meet again here below, let us strive to be at the great meeting of the hereafter.

"I am doing what I can to take the truth to the homes of the people in the village of Nikaupara on Sundays, when my little boys are able to draw me on the two-wheeled cart which Fetii loans to me. I am in hopes to win some souls to Christ by this work. I would like to get a carriage which could be drawn by a horse, so that I could get to the more distant villages, but if I cannot get it I shall have to be content with the present method of working.

"Let me not fail to receive letters from you.

Your relative in Jesus,  
Bebe More."

My own heart was touched by this simple letter. It was never intended by Bebe for publication, therefore serves more accurately to reveal his true thoughts. O, that we were all as earnest in searching for souls for the kingdom of God!

GEO. L. STERLING.

(October 11)

### Solomon Islands

DURING the week of prayer I was at the Viru mission. This mission has no one to look after it, but the young people who are here do their best without a missionary, and they have appointed one of their number, a bright enthusiastic lad of nineteen, to lead them. He is true to his work and to the mission. They can not advance much in knowledge alone, but they persevere in trying to learn to read the Bible, and almost all of them are nearly if not fully equal, to some of the boys where there is a white missionary. In spirituality they are not behind, and it is a pleasure to hear their testimonies. The free expressions during the week-of-prayer meetings revealed a deep Christian experience, and we heard earnest words from lips which only a little while ago were entirely heathen.

At the beginning of the week of prayer I explained what our people at home were all doing; how we read the same reading; and all our prayers ascended together. At the end of the week, on the Sabbath, they at home would bring their large gifts for the year according as God had prospered them.

These people have no means of earning or making money because they have no cocoanuts like those on our other missions, and I wondered what they would do, or what they could do. But Sabbath

morning came, and while we were all sitting quietly before the meeting began, a young married woman, carrying a baby, sitting on the back seat, walked up the aisle and shyly put a shilling on the table where I had placed a plate already to take up the collection at the close of the sermon. Then a little child from one of the front seats followed and did the same, and then a young girl and boy. These were very shy, but determined not to let their timidity keep them from coming forward and offering their gifts. Young men then followed and put their money in the plate. One man came forward who, when we came here first, was entirely in the power of the evil spirits; he was often possessed and was a terror to the community; but now he is becoming an earnest seeker after truth. Here was one who had been a heathen of the worst sort and a desperate fellow in the hands of the devil. Is not this "a brand plucked out of the fire"?—converted to the third angel's message—the gospel of Jesus Christ. Often we hear some of the white people say, "Why waste your time on these blacks, you will never get any good out of them?" It would be good for the white people if they would accept the same truth.

At the close of the Sabbath morning reading we passed the plate around and they gave what they had, amounting to 26s.—a very large gift for these poor bush people. Just before the benediction a native arose who seemed to want to do something, and finally he walked to the front and dropped a shilling into the plate. This young man was the medium used in their devil worship feasts; but he got the victory in his struggle to give his gift. The offering that day brought a feeling of great happiness among us all, for we remembered God's gift of His own Son, and the many daily gifts that are ours "without money and without price."

Thus hundreds of these poor Solomon Islanders now unite in the work of God, the Sabbath services, and the week of prayer with those at home who have denied themselves in their gifts to save others. This should encourage us to continue to do more until the "gospel of the kingdom shall be preached in all the world."

G. F. JONES.

(October 18)

### Earnest Students in the Solomons

To possess a whole Bible and also a "Christ in Song" is the great desire of our young people on our missions in the Solomons. The advent of our mission among them has brought into their lives a new hope and an intense desire to read and know the Bible. We hear them singing our hymns day and night—about seventy of which they know. It is music indeed to the missionary to hear this as the result of his labours, much as it is to the mother who listens to the happy cooing of her baby.

Once, the chief ambitions of their parents' lives were the knowledge of the art of fighting, the possession of so many heads, the planning of some revengeful expedition, and a desire for power obtained through the darkest cult of spiritism. The mission and the Bible have brought a new and peaceful future to this young generation, and this has also taken hold of the older people. Their aims now are to buy calico to dress themselves for church and school,

to possess a Bible and read it, and also a hymn book and sing its hymns, with the hope of eternal life in their hearts and a home at last in heaven.

All this new life is a growth in their once blind souls; and what wonders it is doing in transforming the life! This is what the third angel's message is accomplishing for these people of the Solomon Islands, whose countenances once showed moroseness and unhappiness; but now, while still shy and backward, and perhaps dull, they do not hesitate to express freely their hope, their faith, and their good resolutions in their testimonies and prayers in the meetings, and these expressions tell us how much they have quietly advanced in the knowledge of the gospel.

So many places are waiting for us to enter, and had we the workers to place in them how much more would have been accomplished!

Here is little Billy, on the Viru mission, a boy of about eleven, always singing and happy at his work. He is our house boy, and when work is done he is always reading his new Bible. Often at night, when I wake up, I find little Billy spelling his way through his Bible by the light of a small toy lamp which I gave him. One night there was the smell of fire in the house, but it was Billy's hair being singed; his lamp chimney had buried itself in his big woolly head of hair while he was happy and unconcerned reading his Bible.

But, dear friends, just think of about forty young people, all as eager to learn as Billy, on a mission without a missionary. Well, that is how our first mission station in the Solomons is situated. Although a small mission, it is worthy of constant help until all these young folks have the knowledge to go out themselves to preach the gospel among their fellow-men. Is there not something you can do to help them and many others in these islands, that you may hear at last the "Well done, thou good and faithful servant, enter thou into the joy of thy Lord"?

G. F. JONES.

(October 25)

### A Glimpse into an Indian Home in Peru, South America

If I should take you to an Indian home this is what you would find. It would not be a beautiful home such as you have, with a parlour, dining-room, bedroom, and kitchen, with comforts and conveniences, but only a small hut of one room without windows. The mother and children are sitting on the mud floor, because in these homes there are no chairs.

Often we will find one or two of the family sick. They are not lying on a comfortable bed, but on this mud floor, and such a thing as a pillow is not known to them.

Notice how dirty their hands, faces, and clothes are. Soon the mother begins to prepare the dinner. If you look carefully you will see in one corner of the room a small earthen stove. In a few minutes the room is filled with smoke. There she cooks potatoes, or a soup made of dried meat and frozen potatoes. When the dinner is ready she serves it in small earthen bowls. The natives first take the solid food out with their fingers, then drink the liquid.

But saddest of all we do not see in this home the Bible nor any books. Instead of the Bible, in a niche in the wall there is an image to which they pray.

You would hardly believe that there are people living such a life in this beautiful world, but these poor Indians have never had an opportunity to learn anything better. However, in these homes Jesus has precious jewels for whom He gave His life. I wish to tell you about one of these jewels.

When we first opened our mission among them, Maria Santoso Mamani, a girl about eleven years old, came to us and through an interpreter told me she wanted to be taught how to read so that she could learn about the true God. I asked her to come to our Sabbath school, which she did very faithfully, never missing one Sabbath. She would listen very carefully to the lesson and would stay to learn the memory verse for the following Sabbath. During the week she would visit other girls to teach them and then bring them to Sabbath school with her. In her home she would explain the word of God, and through her influence her father, mother, four sisters, grandmother, and two aunts have been baptized.

Three years ago we took her into our home to educate. One day she began to repeat the memory verses which she had been taught. I asked her how she remembered all of them and she brought me some old papers upon which she had copied them, saying that while she had been watching the sheep she would repeat them over and over again so that she would not forget them.

Maria is now a Sabbath school teacher, and the first woman teacher in our day school. She had a class of thirty-six girls last year.

I relate this so you will know what one of these Indian youth can do if he only has the opportunity of preparing himself. There are many boys and girls here who are ready to devote their lives to giving the gospel to their poor down-trodden race, but they must be educated, and we cannot take them all into our own home as we did Maria. Nearly every day one comes to the mission pleading for some one to go and teach them. It makes us feel very sad when we have to tell them that we have no one to send.

ANA C. DE STAHL.

## Foreign Mission Day

(October 11)

### Things to Be "Considered" by the Christian Worker

1. In all branches of Christian effort. I Cor. 3:9-11.
2. In times of hardship and difficulty. Heb. 12:3.
3. In time of distress and want. Luke 12:24-28.
4. In association with others. Heb. 10:24.
5. When called to reprove faults. Gal. 6:1.
6. When feeling confident. I Cor. 10:12.
7. When tempted to "take thine ease." John 4:35.
8. When tempted to leave the path of duty. Prov. 4:25-27.

### An Appeal from Russia

[THE following letters have been received from brethren looking after our work in Siberia. This was the first defi-

nite information received from Russia for many long months.]

Vladivostock, Russia,  
March 17, 1919.

DEAR BRETHREN IN CHRIST:

We, the Russian brethren in Vladivostock, send warm and brotherly greeting to you, our dear brethren, and to all the co-workers in the field.

We sincerely desire for you all the blessings of God, and success in winning the people to the cause of God, counting ourselves happy that we at least have the possibility of sharing with you the joys as well as the sorrows.

As you are certainly very well aware, our mother country, Russia, has suffered heavy trials: for three years and seven months incomparable war raged; and for two years, civil war, with untold horrible consequences which can only be expressed in the words of the prophet Ezekiel (chapter 2: 10), "Lamentations, and mourning, and woe." Our brethren and workers have suffered, and are still suffering, with the other people, great trials amid these great upheavals. But we remember the promise in Psalm 126, "They that sow in tears shall reap in joy."

We, your brethren who live here in the Far East, in eastern and western Siberia, have been cut off from European Russia for almost a whole year, and therefore know not what is going on elsewhere, for we have not heard anything from anywhere.

As far as the East Siberian Mission is concerned, I wish to inform you that we are in great need of trained labourers to work in the Lord's vineyard. The same is true in West Siberia, with its great extent of territory and its many millions of people. At the end of 1918 we had there only three ordained ministers, two evangelists, and four Bible workers. Of this number, the superintendent died on January 5, 1919, of typhus. This was a great loss to us.

Pastor L. Nikkar, the director of the East Siberian Mission field, writes me that in spite of the great shortage of workers they see an awakening among the people, who are striving to seek the true God. They have found in a village near Irkutsk more than twenty-five persons who have begun to keep God's Sabbath. The work is prospering in their field.

In our Amur Mission field we have only three workers,—the director, one evangelist, and one Bible worker.

Calls are coming in from everywhere: "Come over and help us, and teach us to serve the true God of heaven." Even though we are longing in all sincerity to answer all these calls, we are only able to reply, "O wait, wait."

I have just returned from my visit through the field and am personally convinced of the ever-increasing interest in the truth, and of unheard-of awakenings from the deep spiritual slumber. Not long ago I visited a village where a year ago we organized a church of twenty-one members. Previous to that time there was not a single Sabbath-keeper there. My meetings were attended by about sixty persons. I made a call for those who desired to join our church to rise to their feet, and the greater part of the audience stood, and expressed their desire to be baptized immediately. This was a very touching and blessed scene to us, and my accompanying brother said to me, "This

is the 'latter rain.'" "Most truly so," I replied: "the Lord is certainly working for us." We now have at the above-mentioned place forty members who keep the Lord's Sabbath, and attend our meetings regularly. They request us to send them a worker at least for a short time.

We are receiving the good news from many directions that the people are beginning to keep the Sabbath as well as the rest of God's commandments, and with His help we shall reap an abundant harvest to the glory of the Master and to our joy.

We are also suffering from lack of literature. We need this to counteract the rapidly spreading influence of atheism and infidelity among the common people. We have endeavoured to print a small leaflet ourselves, but the printers ask a very high price for doing the work, and aside from this we have no one who can do this kind of work, which requires so much time. We have not had any of our papers, not even the Sabbath school lesson pamphlet, since 1918. We have been compelled under these circumstances to use topical Bible studies for our Sabbath school lessons.

We have just received a letter from Brother Gustav Zirat, the superintendent of the West Siberian field, from which I quote the following:

"Dear Brother Demidow:

"I have just returned from my long travels, and was taken sick because of the terrible cold weather we have here. I am now corresponding with people of western Siberia. I can see very clearly that the sinners are more and more awakening, and the need of sincere and consecrated workers grows every day. Letters come to me and keep me busy day and night answering them. As the result of the last trip I made among the villages, a great interest has sprung up, and pleading requests for workers are coming to me, that we alone are helpless to answer."

The same is true concerning myself. I therefore, with the rest of our Siberian workers, and with all our dear Russian brethren and sisters, and all of God's seeking people in Siberia, beseech you not to delay in sending us help. I ask you, dear brethren, to lift up your prayers to the throne of your God in our behalf, that He may send us His Holy Spirit, His power, His blessing, and His help.

With sincere and hearty greetings to you, I remain,

Very truly your brother in Christ,  
M. DEMIDOW.

### A Thrilling Experience

In the *St. Helena Star*, California, of July 4, 1919, a report appears of the wedding of Brother John G. Jacques to Miss Evelyn Grace White, daughter of Pastor W. C. White, and granddaughter of Mrs. E. G. White; and in connection with this account a brief sketch of the life of Brother Jacques is given including the story of his imprisonment by the Russians during the first year of the war and his remarkable escape. This will be of interest to our people as showing

how God can protect His workers. The account reads as follows:

Mr. Jacques has had many thrilling and interesting experiences. At the age of seventeen he was sent to the Seventh-day Adventist Missionary Training School at Friedensau, Germany, where he completed the ministerial course.

Returning to Russia, he laboured two years in the Caucasus as a Bible worker and organizer of young people's work. Afterward he engaged in ministerial labour in the Black Sea Mission. During 1914, he was secretary of the mission with headquarters at Odessa, Russia.

While preaching in Odessa he was suddenly arrested on December 17, 1914, after the Russian fashion, and with another Seventh-day Adventist minister and five Baptist ministers, was cast into prison. After a week or two of confinement without the privilege of communication with friends, they were moved two hundred miles north. Then a week or two in prison and then another move. This process was repeated seven times. The food was the Russian prison fare that all have read about. The bed most of the time was the cold, damp, concrete floor. To keep from freezing, they spent many hours of the night in running around and around in the cell, and part of the time in broken sleep while huddled together for warmth.

At the end of fourteen weeks they reached their destination, Narym, Siberia. After several months spent at Narym, they were brought back to Russia and located at Ufa, near the Ural Mountains. This was by order of the Czarina, to whom a message of appeal had been sent. Here the little company of preachers was divided and sub-divided until there was only one in a place.

From Ufa Mr. Jacques was ordered to be moved two hundred miles farther north, among a wild Tartar tribe. One day while thinking of the hardships in store for him, he was impressed with the thought that God would help him to escape. And from that hour forward, providences helped him to surmount difficulties and to elude arrest and imprisonment, which seemed unavoidable.

He worked his way back to his old home, secured money from his family, and after two days and nights in hiding, began the seven thousand mile journey to Harbin, Siberia.

From Harbin he tramped three hundred miles through Manchuria, and when sick and exhausted, he providentially fell into the hands of an American gentleman, who took him to his home and treated him as a brother. He bountifully supplied all his wants and sent him on to his brethren in Shanghai. From Shanghai he came to San Francisco where he was met by Pastor E. W. Farnsworth, who brought him to St. Helena.

After labouring at various places in church work, his health, which had been seriously impaired by his prison experiences, became such as to cause him to seek outdoor employment. This he found at the sanitarium where he has since been working and recuperating his strength, expecting to take up his religious labours when he has entirely recovered his health.