



MISSIONARY LEADER

Vol. 8

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No. 1

Home Missions Department

Church Missionary Programme First Week

Opening Exercises.
Reports of Work.
"The Call of the Master."
"The Need of Earnest Effort."
Plans for the New Year.

LEADER'S NOTE—This is the beginning of a new year, possibly the last in which we shall have freedom to work in any and every way. Prophecies are fulfilling so rapidly that we should work constantly to make the best possible use of our time. We cannot say how long the Lord will extend these closing days, but if we work as though each year that comes were our last, we shall surely be on the safe side, and we shall not then be taken unawares when the end does come. Let us make a new start with this year 1920, and throw ourselves heart and soul into the work to finish it.

The Call of the Master What It Means

1. What message was brought to Mary? John 11: 28.
2. How did she respond? Verse 29.
3. Who else obeyed quickly when the call came? Ps. 119: 60.
4. What does the Master want of us when He calls? Matt. 21: 28.
5. What question is He now asking? Matt. 20: 6.
6. What command does He still give? Verse 7.
7. When should this command be heeded? Luke 14: 21.
8. Why heed at once? 1 Sam. 21: 8, last clause.
9. Why this haste? Rev. 22: 10-12.

The Need of Earnest Effort

Read "Testimonies for the Church," Vol. IX., page 40, beginning with "Missionary Families," and closing near top of page 45.

Church Missionary Programme Second Week

Opening Exercises and Reports.
Bible Study: "The Finishing of God's Work."
"The Power of the Printed Page and Its Place in the Finishing of the Work."

The Finishing of God's Work

1. How will the Lord end His work? Rom. 9: 28.
2. What is the finishing of the work on earth? Matt. 24: 14.
3. How can we finish the work? John 4: 34; Mark 16: 20. (The disciples went forth and "preached everywhere." To-day we have a message-filled litera-

ture to help us in our preaching and teaching.)

4. At such a time as this, what should we be? 2 Peter 3: 14; 2 Cor. 2: 14. (A diligent people, "diffusing the knowledge of Christ and His truth in 'every place,' and the "every place" includes the locality in which each person is placed.)

The Power of the Printed Page and Its Place in the Finishing of the Work

The earlier years of Christian faith had only the force and echo of the human voice as their vehicle of thought. To-day the printing presses of our publishing houses are the humming centres from which come the lettered words of comfort and help that silently pass into the consciousness and experience of those who receive them.

The printed page passes along down the drift of months and years, giving out its message of hope and warning in undiminishing power, never faltering in its power of statement, but silently convincing, no matter how determinedly antagonistic that one might be whom the Spirit of God would convince of truth.

The preached word, given by the most eloquent speaker, is passed on by a very small percentage of those who have sat under the message; and in the great number of cases, it has lost the force which would transmit it farther. But what of the printed page? An innumerable company will gladly witness to its power. Men have been gripped by the simple story of sacrifice and redemption, by the experiences in regeneration of other human lives. Countless are the transformed lives we may meet on every hand, bringing their unquestioned testimony to the quiet and efficient service of the printed page.

Printed sermons reach much farther into the consciousness of humanity than does the spoken word. Reading people are heart listeners. The spoken word, though clothed in eloquence, weakens with the passing hours, and is soon lost in the noise and din of life's work.

The printed word—the message which has slipped from under the pen and out over the formes and type of the printing press—gathers thought with the oncoming months and years, and its usefulness is multiplied by the lives it touches. He who warns men and points them to the Christ as the only way of entry into eternal life, best serves God and man. And the printed page is man's greatest helper in reaching the majority of persons for their spiritual good and future welfare.

The following definite instruction is on record for our admonition:—

"Papers and books are the Lord's

means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone."—*"Manual for Canvassers," p. 8.*

"The efforts made to get the truth before the people are not half as thorough and extensive as they should be. Not a fiftieth part is now being done to extend the truth that might be done by scattering publications, and bringing within the sound of the truth all that can be induced to come."—*"Testimonies for the Church," Vol. II., p. 655.*

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the great ships that ply the sea, and through the mails."—*Id., Vol. IX., p. 123.*

Church Missionary Programme Third Week

Opening Exercises.
Reports of Work Done.
Reading: "The Extra Stone That Lightened the Load."
"A Few Suggestive Methods for Lightening the Load."
"A 'Signs' Reader in the Philippines."

The Extra Stone That Lightened The Load

A missionary, travelling in a strange land, became interested in the labour of a native who was hauling stone on the mountain side with a mule and cart. The man loaded the heavy rocks till he thought he had enough, then he climbed on to the cart and tried to start the animal, but all in vain. Try as hard as he would, he could not move the load. The missionary watched with much interest as the native jumped off the cart, supposing, of course, that he intended throwing out some of the stone—thus lightening the load. But, to his surprise, he went to the side of the road, picked up another large boulder, and hung it to the back end of the cart by means of an apparatus prepared for this purpose, then once more climbed on to the cart, spoke to the animal, and it started off without any trouble. At first this procedure seemed very strange, but as the missionary stopped to consider a moment, it became very clear to him.

When the first attempt was made to move the load, the weight was resting too far forward, and was galling the poor animal's back. What was needed was not so much that the load be lightened, but that it be made to balance evenly to the axle, thus relieving

the painful pressure on the sore back of the beast. The extra boulder at the other end of the load answered this purpose.

It has often occurred to us that this is a practical illustration of what is needed in many an overburdened life. Domestic duties, the training of the children, the care of the home and the thousand responsibilities that rest upon the housewife and mother in the home, or the sharp competition and strenuous conditions that the bread-winner must meet and conquer, often rest heavily upon the tired nerves and weary bodies of thousands of men and women.

Now, strange as it may seem, we are convinced from observation and experience, that one of the best remedies is to add another load, but of a different nature. Let the one so burdened with secular affairs dedicate a certain portion of his time to genuine missionary work for others. In works of love and mercy for those less fortunate than himself, he will find a stimulant and a tonic that will counteract much of the grinding routine of his secular duties. It will put a joy in his heart and a light in his countenance which will make him a new man. But without such unselfish and loving service, life with many becomes a galling yoke, and the load hard to carry.

A Few Suggestive Methods for Lightening the Load

Method No. 1.—For the Busy House-keeper.

Have you near neighbours to whom you pass an occasional word of greeting over the fence? Watch your chance. Some day soon that neighbour is going to mention some startling bit of news that she has seen in a newspaper, and likely as not she will say she doesn't know what the world is coming to. You will naturally say: "Wait a minute. I have a paper for you that explains such things," and you place in her hands a copy of the *Signs*. This paper is made to help you in just that sort of missionary endeavour.

Method No. 2.—For the Traveller.

It certainly pays to carry a few copies of the *Signs* or some of our other good literature when one takes a journey by train or boat. You can always find travellers who will gladly talk with you, or read almost anything you have to offer, after the first half-hour or so of your journey. *Be an opportunist.* Remember to carry some literature with you on your next trip. One of our active ministers was won to the truth because a sister, who had formed the habit of carrying a few papers with her on the trains, passed a copy of the *Signs* across a car aisle to him. The seed fell in good ground. He was converted, and began at once to prepare for the ministry.

Method No. 3.—For the Tourist.

Make every trip count. Have a pocket of literature in the door of your car. Be prepared. It pays. Up in a mountain district, a faithful sister and her family are happy in the message today because someone remembered to carry a few copies of the *Signs* on an automobile trip, and stopped a moment at her door to leave a copy of the paper.

That small effort changed a household. How little we know of the power of small means! Plan to have a supply of the *Signs*, *Signs Extra*, and other literature ready for your next trip into the country.

Method No. 4.—For the Stay-at-Homes.

You can do a good work with the visitors, callers, agents, and others who daily come to your door. Just be prepared. Have a supply of literature in a convenient place near the door, and instead of allowing papers and tracts to accumulate, pass them on each week to those who, like the tradespeople, call regularly. This method, like all others where readers are met face to face, is ideal. A sewing machine agent was recently won to the message in this way. To-day he is one of our active colporteurs.

A "Signs" Reader in the Philippines

The following letter was received recently by one of our workers in the Philippine Islands:

"Dear Sir:

"The *Signs of the Times* that came to me by mail from you led me to read over and over the Bible. According to its principles I now admit the Sabbath as our Lord's day, and wish to transfer to your denomination. I am a Christian evangelist, and it is my desire to attend the Adventist academy so that I can continue my aim to spread the gospel to those who know it not."

Church Missionary Programme Fourth Week

Opening Exercises and Reports.

"Ten Reasons Why Every Church Should Have a Club of *Signs*."

"Recent Experiences."

Plans for Future Work.

LEADER'S NOTE.—There are so many opportunities for Christian service at this season of the year that it is not difficult to assign work to each member. But the work must not only be assigned, but made to appear so attractive and yet so simple as to secure co-operation. One of the most practical methods of work is the posting of literature and missionary correspondence. Arrange for a club of the *Signs of the Times*, or to increase your club if you already have one. Write to your tract society secretary for names of interested persons, and make a special effort in this particular line of work.

If possible, place the Ten Reasons on a blackboard so that all may understand. Perhaps there are those in your church who have come into the truth through reading the *Signs*, or who have had encouraging experiences in work with the *Signs*. Make a special call for these experiences.

Ten Reasons Why Every Church Should Have a Club of "Signs"

1. *Because* the *Signs* is a soul-winner. It has perhaps brought more people into the truth than any other publication. Our leading brethren urge that every member of the church engage in its circulation.

2. *Because* it gives the third angel's message—the life-giving message—a clear, definite ring. One of our general men says of it: "The *Signs* is a mighty preacher. It stands for the faith once delivered to the saints, and fearlessly and without apology, gives a certain tone to the message of truth for this time."

3. *Because* its stirring prophetic studies, its strong doctrinal articles, its striking comments on current world events in the light of Scripture, and its other helpful and timely features, qualify it to enter any home as a representative of Seventh-day Adventists.

4. *Because* our ministers and writers are giving of their best through the columns of the *Signs*, and we should cooperate with them by passing on their messages to the people. You would be delighted if these men could talk personally with your friends and neighbours. They want to do the next best thing—talk to them through the *Signs*. Let us bring them and our friends together.

5. *Because* it is a weekly paper. The frequency of its visits is an advantage. It slips into the post boxes of thousands of homes regularly every week, giving its messages in a quiet yet persistent manner.

6. *Because* the contents of the paper are varied. One member of a home is interested in a certain article, and another member is attracted by something else. Its scope is wide, and one issue contains material for a variety of minds.

7. *Because* the very life of the Church is dependent on the work it does for others. The *Signs* is one of the greatest aids in the work of witnessing among friends and neighbours. It is the Church's evangelist where there is no other, and a mighty helper where there is one.

8. *Because* of what the *Signs* will contain in the future. Our writers will make the paper vibrant with matter that will focus Bible interpretation upon world events and the tremendous issues before us. The spiritual delusions of the day will be treated by the positive counteracting Bible truths. Strong articles will deal with the fundamentals of religion, the great doctrines of the Book, Christ the Saviour of men, and His coming as the solution of all earth's problems.

9. *Because* persons, including our relatives, will read the *Signs* when they cannot be reached in any other way. The *Signs* furnishes an opportunity for individual work, even though home duties seem to prevent the personal touch.

10. *Because* of its very low price, every member can afford to pay for from one to five or more copies, and *because* more *Signs* means more souls.

Recent Experiences

The president of one of our conferences visited a family in his field who had been reported to him as keeping the Sabbath. He found that this family had not heard any preaching, but that they had been reading the *Signs*, and had begun to keep the Sabbath. Before he left the house, they had turned over to

him nearly £200 in title and money for missions, and at a later visit they gave £160, and still more recently £200 for foreign missions. When the *Signs* brings people into the truth, they are well brought in, well rounded out, for the *Signs* gives them the whole message.

One of our members sent the *Signs* each week to a Mr. Williams, in the Falkland Islands (just off the southern point of South America) for about a year, and then wrote a letter. Receiving no reply, the papers were stopped. Later, this member received a letter from Brother A. G. Nelson, at Punta Arenas, near the Falkland Islands, who said he called on a Mrs. Williams, on one of his trips to the islands, but owing to the fact that he reached her home just before his boat was to leave, he had only a few minutes with her. She told him that someone had sent her the *Signs of the Times*, and it was the only religious paper her husband would read. He was a "Bob Ingersoll" man, she said. Mrs. Williams was then keeping the Sabbath as the result of reading the *Signs*, and wanted instruction from Brother Nelson.

Missionary Volunteer Department

Missionary Volunteer Programme First Week

Opening Exercises.

Reading: "An Open Letter."

Poem: "The New Year."

Short Testimony Service on the New Year's Resolves in Christ.

LEADER'S NOTE.—This is the first Sabbath of the new year. Place before your young people the importance of making their new year resolutions a subject of earnest prayer, that their ideals may be high in the standard of unselfishness.

An Open Letter To Our Young People

Dear Young People,—This is the first Sabbath in the new year, 1920, a year that promises to be one of the most eventful in history. The year before us is the last of this decade, and what great changes have come over our world during that time! Never have noble-hearted young men and young women had such unlimited opportunities for service in the cause of God as now. I want you to notice that while we are young the greatest privileges and opportunities are ours, therefore it is also while we are young that we are to prepare for those opportunities. Read 2 Chron. 34: 3. "For in the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." From verse 1 we learn that Josiah was eight years old when he came to the throne; therefore he was just sixteen when, as verse 3 tells us, he "began to seek the God of David." Had he been like most lads at about that age, he would have said, "I am as yet only a boy, and there is plenty of time for me before I need to take

things so seriously." But he wasn't like most boys at that age. Before him he had the evil example of his fathers who became tyrants in their ruling of the people, and who also introduced idol worship into Israel. In other words, what men failed to do, God used a boy to do—stem the tide of apostasy and wickedness.

I wonder, dear young people, what was in the mind of Josiah when he passed his fifteenth birthday. The first thing we must conclude is that he must have been a very serious-minded youth; not that he never was what we would call lively or cheerful, but rather that he was of a very thoughtful and meditative disposition. Such a disposition he could never have inherited, for in this case it was not a question of "like father, like son," for Josiah was as good as his father was bad. Of most of Israel's kings it is written that they walked in the ways of their fathers; but of the youthful king Josiah, it is written in "Prophets and Kings," page 384, "Born of a wicked king, beset with temptations to follow in his father's steps, and with few counsellors to encourage him in the right way, Josiah nevertheless was true to the God of Israel. He chose to do right instead of descending to the low level of sin and degradation to which his father and his grandfather had fallen. He 'turned not aside to the right hand or to the left.' As one who was to occupy a position of trust HE RESOLVED to obey the instruction that had been given for the guidance of Israel's rulers; and his obedience made it possible for God to use him as a vessel unto honour." You will notice that it says Josiah "resolved to obey the instruction: . . . for God to use him as a vessel unto honour."

Josiah's father, Amon, chose the pleasures of sin for a season, and it proved a very brief season, as it always does, for he reigned only two years and then was assassinated by his own servants. Josiah chose to enjoy the pleasures of true religion, and he reigned thirty-one years. Whether or not Josiah's resolve was a New Year's resolution we are not told, but that which is of the greatest interest to us is that such a resolve was made when he was only a boy of sixteen.

Notice, further, that Amon made himself so disliked in his short reign of two years that when he died the people were glad to be rid of him; but when Josiah died after his long reign of thirty-one years, the people, including the Prophet Jeremiah, "lamented for him, and all the singing men and singing women spake of Josiah in their lamentations to this day."

I often think, dear young friends, that there is a certain amount of encouragement in the thought that the world is that much better for our presence in it. It proved to be so in the case of Josiah, for his death was regarded as such a great national calamity that one book of the Bible was written partly because of the loss Israel sustained. The Book of Lamentations is the book I am referring to, because we read in 2 Chron. 34: 25: "And Jeremiah lamented for Josiah, . . . and behold they are written in

the lamentations." Shall we, like Josiah's father, choose the spurious pleasures of the world for two short years more or less, or shall we, like the boy Josiah, resolve to be happy in the way of God's choosing for not thirty years only, but for eternity?

The year 1920 is before us, and during this year some young people may make shipwreck of their faith, while others will grow strong in Jesus, and will offer themselves to God, to be anything, to do anything, and to go anywhere, just so long as they can extend the third angel's message and bring joy into some sad, aching heart. What will your ambition be?

It is my earnest prayer that each of you will make this year the banner year of your lives. Having made such a choice, be whole-hearted in the Master's service. Be diligent and thorough, for thoroughness is the only road that leads to prosperity, both spiritually and intellectually. Notice that this is a Bible truth. 2 Chron. 31: 21. "And in every work that he began . . . he did it with all his heart, and prospered." So then, thoroughness is necessary for us to prosper spiritually. Thoroughness in observing the Morning Watch, studying the Sabbath School lessons, committing to memory the quarterly doctrinal studies, in the Reading Course and Standard of Attainment books, and thoroughness in accomplishing something every week that you can report as missionary work done, as did the seventy disciples after they returned rejoicing from their first missionary tour.

Finally, dear young people, be careful in choosing the right sort of friends, for companionship makes the man, and on the other hand at times breaks him. "And Jonathan, Saul's son, arose and went to David into the wood and strengthened his hand in God." If that friendship that you have formed weakens your hand in God, whether it be someone older or someone younger, one of your own or one of the opposite sex, then cut it, remembering that he who is false to his God cannot be true to his neighbour, and you will remember that a few weeks ago, in our Sabbath School lesson we learned that our neighbour need not necessarily mean the person living next door, but rather anybody near or far. May the God whose eyes run to and fro throughout the whole world to seek out those whose hearts are sincere toward Him, find an army of earnest, willing youth within the boundaries of the Australasian Union Conference.

A. C. Chesson.

The New Year

The day is dead,
The west is red,
The evening birds are singing;
From O how far
The silver star
Its placid light is bringing!

Good-bye! Good-bye!
Old Year. The sky
With newer light is breaking;
We somehow seem,
As in a dream,
To hear the bird songs waking.

Now hail! Now hail!
The gust and gale
Have blown away December;
And for it stands,
With jewelled hands,
A friend we will remember.

Has come to stay—
This New Year's Day?
No, but twelve months' caressing
The hearts of men,
Will raise again
Her wings, so onward pressing.

Then, New Year, come
And touch my home
With all the joy you gather;
For Christ to me
Will make you be
A blessing from the Father.

B. F. Sours.

Missionary Volunteer Programme Second Week

The Bible, No. 1

Opening Exercises.

Hymn: No. 408, "Christ in Song."

Read together Ps. 73: 2, 4.

Readings or Short Talks: "How the Bible Was Made, and Other Facts."

Read through and sing Hymn No. 601.

LEADER'S NOTE.—To-day we are beginning a series of programmes entitled "The Bible." Place before all the children and youth the need of daily observing the Morning Watch and a careful study of the Bible.

How the Bible Was Made, and Other Facts

How Long It Took to Write the Bible

How long do you think it took to make the Bible? Before you answer, I will tell you how long it has taken to make some books that are still in existence.

It took Gibbon 20 years to write his book called, "The Decline and Fall of the Roman Empire." Dr. Adam Clarke spent 26 years in writing his "Commentary on the Bible." Noah Webster was 36 years on his Dictionary. This seems a long time, does it not?

But it is not long compared to the time occupied in making the Bible. In six days the Lord made the world, but it took 1500 years to make the Bible. From the time that Moses wrote Genesis to the time that John wrote the Revelation was just about 1500 years. Is not this wonderful?

Who Wrote the Bible?

There were a great many persons employed in this work, more than thirty. Some of them were very learned and educated, like Moses and Paul; some of them again were unlearned, such as many of the disciples, Amos, and others; some were kings and princes, as David, Solomon, and Daniel. Then there were shepherds, farmers, fishermen, a doctor, and a tent-maker.

What Did They Write?

If such a lot of different kind of men attempted to write a book now, they would never agree, would they? But when they were engaged in writing the Bible, it was different. They all agreed

perfectly. How do you think this could be? (Give the children a chance to think and answer questions.) It was because the thoughts were all God's thoughts. The men only wrote down what God told them to write, so of course they must all agree, must they not? 2 Pet. 1: 21 tells us they wrote what God told them to write through His Holy Spirit.

Divisions of the Bible

Now let us consider what sort of a book it is. It is divided into 66 parts altogether. There are 39 books in the Old Testament, and 27 in the New Testament. These books are divided again into 1189 chapters, which are again divided into verses, of which there are 31,173. The *middle* verse of the Bible is Ps. 118: 8, and the *shortest* verse is John 11: 35. The *longest* verse is Ezra 9: 9.

The Cost of a Bible

At the beginning, the Bible was written on parchment in large sheets, and rolled up. (Show picture of ancient manuscripts, if you can get one. If not, perhaps you can draw one.) Bibles in those days were very expensive, for the art of printing was not discovered, and each copy had to be written out by hand. Then a Bible would cost £100 of our money. Even in the time of Edward VI the price of a Bible was £30. In those times a labourer received only about 3½d. a day, so it would have taken him 15¼ years to earn the money for one if he put every penny towards it. Therefore, thousands of people could never have a Bible for themselves at all, but one copy had to serve for hundreds of persons oftentimes.

Now we can get a Bible for a few pence, and the very poor can get one for nothing if they apply to the British and Foreign Bible Society. When the Bible was first written there were no spaces between the words; for example, "TheBibleisthewordoftruth." It must have been very difficult to read it in those days, must it not? How very thankful we should be that we can all possess Bibles of our own to-day, and that they are written so that we can read them easily. Once it took ten months to copy a Bible, now the Bible Society makes them at the rate of twenty-three a minute, all the year round.

The Influence of the Bible

The Bible has had a great influence in the world. It has opened savage lands, and brought salvation to many souls. Many lands would still be closed to trade had it not been for the Bible softening the hearts of the people. It has changed cannibals into peace-loving, God-fearing people. The Bible is the best book in the world. We should read some of it every morning, for it will help us during the day. When you pray, you talk to God. When you read the Bible, He answers you. In other lessons, we will learn more about what the Bible has done, but now we will learn what it may be to each one of us.

The Bible Our Chart and Compass

Suppose a sea-captain should say: "I don't want a chart and compass to guide me; I know my way all right. I do not need to go on a straight line all the

way. If I get a little off the track I can easily get back again."

He would start out on a bright, sunny morning, and everything would indicate that he would reach port all right. Occasionally distant points of land would be sighted, and now and again he would take his bearings by the sun. Even at night he would fix his course by the twinkling stars.

But one night a heavy storm would arise, hiding the stars, and the next day the black clouds would cover up the sun. The winds would blow, and the waves dash over the ship till it was turned right out of its course. What would be the result in all probability? Why, the ship would perhaps be lost, dashed to pieces against the rocks which the captain could not see, and which he could not avoid without his chart and compass.

We have started out on the voyage of life, and some boys and girls, and even men and women, think they can find their way without the divine chart and compass, the dear old Bible. Everything seems bright and prosperous to them at first. They have good health, money, friends, and homes. They seek and find worldly pleasures everywhere, and scorn the thought of needing the Word of God to guide them over the ocean of life. "The Bible way is too straight and hard," they say, "and we want to go our own way, which is far easier." See how bright and prosperous everything is. This shows that we shall not lose our way, and even if we do get a little bit away from the path, we can easily find our way back again."

All goes well for a time, but the wind of temptation comes, and drives them far away from the good old path of righteousness. Then the darkness of sin, and the waves of sorrow blot out the sunlight. They lose health, wealth, and friends in the awful tempest, and despair and death often follow. They strike the rocks of destruction, and lives once so bright and happy, are shattered and wrecked.

Then they cry out to God in their distress (Ps. 107: 13), and He hears them. They ask for the chart and compass that they may get into the right way again.

God in great mercy saves many hopeless wrecks when they call to Him out of the darkness of sin. But God wants us to take the chart and compass now. He wants us to start right, and then, no matter what storms and darkness may cross our path, the chart will tell us that our heavenly home is just beyond, and the compass will guide us through the dangerous places of earth to that blessed port of heaven.

In order for the Word of God to be a guide to us, where must it be? Some people have the Bible, and place it on a shelf. Others keep it locked up so that it will not be injured or soiled. David found a good place to keep it. (Read Ps. 119: 11.) He hid it in his heart. What reason does he give? Yes, that he might not sin against God. He wanted it to guide him through the winds of temptation. It would be a good chart and compass to David, I am sure.

A little girl lay on her dying bed. She

took her Bible from under her pillow, and said to her brother, "Take this, Georgie; it is the Word of God, and it has taught me the way to heaven." This little girl had found it a good chart and compass, had she not?

Will you take the precious Bible for your chart and compass on the journey of life?

Missionary Volunteer Programme

Third Week

The Bible, No. 2

Opening Exercises.

Hymn No. 270.

"The Persecution of the Bible."

"Helps to Bible Study."

Closing Hymn: No. 678.

LEADER'S NOTE.—To-day's readings are entitled "The Persecution of the Bible," being the second of the series commenced last week.

The Persecution of the Bible

The Bible is the best Book written in the world, and yet it is the one most opposed and persecuted.

During the first three hundred years after Christ was on the earth, the Emperors of Rome, the greatest rulers in the world, tried all they could to destroy the Bible, and keep people from becoming Christians. There were ten long persecutions of the Bible, and those who read it. Some lasted ten years.

One old emperor thought he had destroyed the Bible. He had destroyed so many Christians and their Bibles that the rest of those who loved it kept quiet for a time. So he thought he had made an end of them. He made a motto as follows: "The Christian religion is destroyed, and the worship of the gods restored." These words were put on a medal. I wonder what he would say if he came to life, and could see the millions of Bibles in the world. Hundreds of years later, when the Roman Catholic Church held sway in Rome, there began again the old quarrel against the Bible. There was a Society called the Inquisition, which was a very cruel one. It means, "The Inquiring Society." What do you think they wanted to inquire about? Why, the names of those who read and loved the Bible.

They burned every Bible they could get, and also those who read them. When they heard of anyone reading the Bible they would go to their homes, perhaps at midnight, and carry them off, put them in prison, torture them in many ways to try and make them give up reading it.

They sought to destroy it because it opposed their doctrines and practices. After Martin Luther had translated and printed the Bible for the people to read, great numbers were leaving the Romish Church and becoming Protestants. The bishops became alarmed, and they decided to stop the people from reading the Bible. They acknowledged that there were many things in the Bible different to the teachings of their Church, and said that if the people were allowed to read it nothing could prevent them from becoming Protestants. (A Pro-

testant is one who protests or objects to anything which is contrary to the Bible.) We will give an illustration of how the Bible converted people and made them Protestants.

Someone gave a Bible to an honest Roman Catholic. He began to read it. After a while he said to his wife, "If this Book is true, we are wrong." He went on reading it, and then said, "Wife, if this Book is true, we are lost." Still he read, and then said, "Wife, if this Book is true, we are safe." He had found the way of salvation in the precious Bible. If the Bible had this effect on those who read it, no wonder the priests tried hard to destroy it, and to stop their people from reading it.

Even to our time the persecution of the Bible has been kept up in some places. In Madagascar, after the missionaries had translated the Bible into the language of the people, the queen, who was a heathen, drove the missionaries away, and tried to destroy the Bible. She did everything in her power to make the people give up their Bibles, and become heathen once more. But thousands proved faithful.

Over thirty years ago the infidel Ingersoll said, "In ten years the Bible will not be read," and Thomas Paine, another infidel, was foolish enough to prophesy that in five years not a Bible would be found in the United States. But there are more Bible Societies today in America than in any other country in the world.

A wicked man named Voltaire, who was an infidel, hated the Bible very much, and made up his mind to stop it from spreading. He bought a printing press, and employed it in printing tracts against the Bible. He used to boast that before he died, he would stop the people from reading the Bible. After a few years he died a miserable death, but the Bible has kept on its way, spreading more and more. After the death of Voltaire, the printing press which he used to stop the spread of the Bible was used for the purpose of printing it.

Nearly two hundred years before a good man named William Tyndale said, "If God spare me I will one day make the boy that drives the plough in England know more of Scripture than the Pope does." Did this prophecy of Tyndale's come true? He went to London and there worked on his translation of the Bible into English from the languages in which they had been originally written. (Large portions of Tyndale's translation remain untouched, just as he first gave them to us.) But the priests were aroused to great anger because they learned that Christians were meeting to read portions of Scriptures in English. They arrested them, and threatened them with a cruel death.

At last Tyndale said, "All England is closed against me." Friends assisted him, and he left his native land, and went to Hamburg, about 1524. There he worked in great poverty and constant danger, to complete his translation.

Then he went to Cologne, and made arrangements for getting the New

Testament printed. He was successful, and 3000 copies of a number of pages were off the press when the secret became known through the treachery of one who professed to be a friend of the movement.

Tyndale heard of it, hastened to the printing office, collected the precious sheets, jumped into a boat, and escaped the enemy of the Scriptures. They sent word to England to watch every boat and prevent the entrance of the Scriptures.

In the meantime, Tyndale went to Worms, and there went on with his work, assisted by one of the inventors of printing. In the beginning of 1526 the English New Testament was crossing the sea, hidden in bales of merchandise, and followed by the prayers of the devoted Tyndale, and was soon offered for sale in London by the booksellers. The Romish priests discovered that in spite of their vigilance it was being circulated, and they immediately set to work to stop the sale. In some instances booksellers had to flee to save their lives. But still the good work went on. Satan and all his evil agents could not prevent the Word of God from being circulated among the people.

A good man named Wycliffe, one of the reformers, completed in 1382 the first translation of the Bible into the English language, and in so doing he placed in the hands of the people of England a light which could never be extinguished. It had to be copied by hand in manuscript form, and it is said they sold for £2/13/4, and so not all could afford to buy Wycliffe's Bible.

The Romish priests were so angry about it that they met in a certain place in London to talk it over and see what they could do to destroy it. They passed the following resolution: "The Bible is a dangerous book, and it shall not be circulated." But, strange to say, on the very spot where the priests met to destroy the Bible, and to declare that it should not be circulated, there stood for fifty years the old house of the British and Foreign Bible Society. Their large new buildings are now very near the old spot. The Society is now circulating Bibles at the rate of eleven million a year. For every minute, day and night, twenty-three Bibles are circulated.

A remarkable story is told of a number of educated gentlemen who, having all adopted the principles of infidelity, determined to set apart an evening to the burning of the Bible. A large fire was prepared, the Bible placed on the table, the glasses placed round it, from which they were going to drink a blasphemous dirge, and then one of their number was fixed upon to perform the ceremony. He took up the Bible, and was going to cast it into the fire, when he was arrested by himself looking at the book. He trembled, turned pale, laid the book on the table, and said, "No, we will not burn that Book until we get a better."

It was because the Word of God was pure, and condemned their unholiness, that people hated it so, and sought to destroy it. David said that

he loved the Word of God because it was very pure. Psalms 119: 10.

Solomon also found the Word to be very pure. Prov. 30: 5.

David tells us how we, as young people, may cleanse our way. You will find it in Psalms 119: 9.

Why could not the Bible be put out of existence? Because God meant it to go to all the world to teach the people the truth of the Gospel. In Rev. 22: 18, 19, we read that not one word was to be added to or taken from this Book, much less destroyed altogether.

The people who tried to destroy it are described in 1 Peter 1: 24.

The next verse tells how long the Bible will last. Also Isa. 40: 8.

Let us thank the Lord that men were not able to destroy the precious Bible, and ask Him to help us to prize it more than we have done.

In another lesson we will learn about some of the ways that the Bible was preserved during this time of persecution.

Helps to Bible Study

1. Study the Bible itself.
2. Call to your aid the help of the Holy Spirit, as God has promised.
3. Give out what you have learned.
4. Refer to a concordance to the Bible.
5. Consult a standard Bible dictionary.

Missionary Volunteer Programme

Fourth Week The Bible, No. 3

Opening Exercises.

Hymn: No. 757.

Reading: "The Bible Our Light."

"Rules for Bible Study."

Poem: "The Bible."

Closing Hymn: No. 767.

LEADER'S NOTE.—Hand to the young people before the meeting commences, slips of paper with the texts used in the reading, and call upon the one who has the text to read after the statement is made. Place seven rules for Bible study upon the blackboard.

The Bible Our Light

When a ship is making for port in the darkness of the night she needs a light to warn her of the reefs ahead. The man at the helm, as he watches, sees the reflection of the flashes of light from the lighthouse up the channel; and thus, truly guided by that light, he arrives at his destination in safety.

You and I have a journey before us, or a voyage which we have to take. To each of us God's Word will be the light upon our path, if we use it aright, and seek for guidance which it offers.

There is plenty of darkness in the world, darkness of ignorance (Psalms 82: 5), darkness of sin (Proverbs 2: 13; Proverbs 4: 19). Is it safe to walk in the dark? If we do we may fall and hurt ourselves, or lose our way. On a dark night we need a light to shed its beams across our pathway. But what do we need as we

walk on the journey of life? Yes, a lamp. Has God given us one? Read Psalms 119: 105. Sometimes we meet with dark experiences on this journey, and God means that we shall use this lamp to be a light to us in every time of need. The Word of God is written for our learning, that it may be a light to us. Rom. 15: 4. In 2 Pet. 1: 19-21, it is spoken of as a light that shineth in a dark place.

We must carry it in our hand, in our memory, and also in our heart. It will not keep us safe, nor guide us in the darkness unless it gains an entrance into our heart. Read Psalms 119: 130. We need light inside as well as out. We should read and pray about this day by day.

When companions want you to do a certain thing, then hold up the lamp and see what God says about it. Then you will know whether you should do it or not.

Suppose, for instance, mother tells you to do something, and a boy or girl tells you it does not matter if you do not do it. Then hold up your lamp, and you will read, "Children obey your parents." Ephesians 6: 1.

If girls tempt you to wear fashionable clothing, jewellery, etc., then hold up the lamp again, and read in 1 Pet. 3: 3, 4.

Sometimes boys and girls choose silly companions. If any of you are tempted to do so, then hold up the light, and you will see that David says that he chose companions that feared the Lord. Ps. 119: 63. And Solomon says that "He that walketh with wise men shall be wise, but the companion of fools shall be destroyed." Prov. 13: 20.

Do you see now how the Bible is to be a "lamp to our feet and a light to our path"?

When troubles come, and the way looks dark, hold up the light again, and such a bright light will fall on some of the precious promises of God.

If we have the lamp, and use it, Jesus says we shall be lights to others. In Matt. 5: 16 He says that we are to let others see our light. First we shine by our lives, and then by our efforts. In Phil. 2: 15, 16, we read that the Philippians held out the Word of Life to others. Have you ever held out this lamp to anyone?

As you walk about the streets in the daytime you see many lamp posts, but they have no light. They must have a light put to them before they can shine. Just so we must be lit up. Is there any light which can light us? John 8: 12. Jesus said, "I am the Light of the world." Then He can light us if we will let Him. The moon has no light of its own, but it reflects the light of the sun. How pleased we are to see the beautiful shining moon at night. It is just as welcome as the sun, is it not? So we, when we reflect the light of Jesus, the Sun of Righteousness, can be beautiful lights in the darkness of the world.

Rules for Study

1. Read each book as a whole.—This will give you a good idea of the complete Bible.

2. Read each book in the light of its age.—Think of the position the book holds in Bible chronology.
3. Examine the meaning of words.—Make an effort to understand them. They are the agencies through which the Divine mind would communicate with men.
4. Study the Scriptures prayerfully.—Invite the Holy Spirit to become your Teacher.
5. Compare different Scriptures.—God is His own interpreter, and His own commentary is the best.
6. Read the Bible as the Book from God, reverently, earnestly, constantly. Listen to it, for it is the voice of God still speaking to man.
7. Study with an obedient mind.—Be determined that whatever duty God reveals through His Word you will obey. By refusing to obey, we shut out the light God was prepared to give.

The Bible

Most wondrous Book, bright candle of the Lord,

Star of eternity! The only star

By which the barque of man can navigate

The sea of life and gain the coast of bliss

Securely; only star which rose on time,

And on its dark and troubled billows, still

As generation, drifting swiftly by,

Succeeded generation, threw a ray

Of heaven's own light, and to the hills of God—

The everlasting hills—pointed the sinner's eye.

—Pollock

Sabbath School Missionary Exercises

January 3

Instead of the regular missionary exercise, we suggest that on the first Sabbath of this new year, five minutes be occupied by the superintendent or some one whom he may appoint, in giving a talk on "How We Can Make 1920 the Best Year in the History of Our Sabbath School."

(January 10)

Brother H. R. Martin, the principal of our training school in Fiji, writes as follows regarding a visit paid by himself and Brother Dudley Meyers to an Indian village on the western end of the largest island in the Fiji Group:—

"Leaving the coast, we crossed a corner of the island, and two days later arrived at Tavua, where we were to hold a meeting with the Indians of this district, who are urgent in their request for a school taught by Seventh-day Adventist teachers. We had interesting talks with the manager of a large cattle station, with storekeepers, hotel-keepers, and other white men. That the message told with earnestness reaches hearts is evident from the re-

mark of a young man who said to me, 'Where do you get your enthusiasm? It is your enthusiasm that interests me.' I answered him, 'We have a message and a hope that will give enthusiasm to any one who will believe it.' We have arranged to send him printed matter, which he has promised to read. May God bless the printed page to his salvation, and beget enthusiasm in his heart.

"Our twenty-mile ride on the trucks of the sugar company's railway was an interesting feature of our visit to the district of Ba, where there is a large number of Indian people who work for the sugar company. Few of our people in Australia realise perhaps that the Indian population of Fiji is equal or perhaps exceeds the number of Fijians, and we have only two white workers for this large and scattered population. They want schools, and they want them now, and they are asking us to be their teachers. My brethren in the homeland, have you that enthusiasm in your hearts that will make you sacrifice to give them Christian teachers? We believe you have, and in this faith we told them that as soon as they collected the money for a school building a teacher would be sent to them.

"Sunday afternoon, after an interesting meeting with the Indians of Tavua, we started on our homeward journey, and arrived tired and hungry at the foot of the ranges just after dark. We entered a Fijian village and were asked to cross the river, as food was prepared for us at the Indian store on the other side. We were surprised at the welcome that awaited us, as a venerable-looking old Indian invited us to enter and take our seats at a well-spread table on which was placed a nicely cooked dinner of rice and vegetables. He told us that he heard we were coming and had been very busy all the afternoon making cakes and preparing the meal. The Lord had indeed gone before us, as we had a fifteen-mile walk before going to bed that night. The old man refused to take anything in payment, saying that true religion was to feed the hungry, and we certainly were hungry that night and appreciated his kindness.

(January 17)

First Sabbath-keeper in the Marquesas

Our feet trod earth for the first time in the Marquesas in the bay of Tai-o-hae early on a Friday morning last July. Our first Sabbath was spent by ourselves. Practically no one on the island knew who we were or why we had come. During the quiet hours of the Sabbath we remarked to each other that it was probably the first Sabbath ever kept in the Marquesas.

We were mistaken. On becoming acquainted with Madam Fisher, an old European resident whose hair has grown white while residing at Tai-o-hae, she told us of an aunt of hers, a Mrs. Taunton by name, who died here keeping the Sabbath.

Mrs. Taunton was of Australian birth. She married in Australia, but upon the death of her husband she

spent some years in America. In her later years she came to her sister in the islands, spending the last years of her life near her niece at Tai-o-hae.

About a year before her death, for some reason unknown to her niece, she suddenly changed her day of rest, and observed the seventh day until her death in 1893.

It is said of her that she spent the Sabbath by herself, and would assist in no way with the cooking and baking being carried on by the other members of the household on that day. Thus a little Sabbath light shone in the bay of Tai-o-hae a quarter of a century before our arrival. There are now five adults besides ourselves in this bay keeping the Sabbath and rejoicing in the light that has come to them.

Geo. L. Sterling.

(January 24)

A Touching Appeal

Soon after his arrival in the Marquesas Group to open up work there, Brother G. L. Sterling visited the northern part of the island of Nukuhiva, and there made the acquaintance of an old native, tattooed in real heathen style, who has long been pleading for a Protestant missionary to come and teach his people. Brother Sterling writes of him as follows:—

"Something led old Matahae, some eight or ten years ago, while away on another island, to examine into and accept the Protestant doctrine. In time he returned to his village, and though unable to read a word of any language he endeavoured through kindness, hospitality, and what arguments he knew, to persuade men to join him. He appealed to the Protestant society on Hiva-oa for a teacher. They put him off, saying that there were not enough adherents to warrant sending a teacher to this Catholic place, but told him to go ahead and do what he could.

"About one-half the population of the valley adhere to Matahae, calling themselves Protestants. They have a neat little meeting-house of native construction. On the evening of my visit Matahae called his people to his house and asked me to speak to them. They sang three hymns in the Tahitian language during the service. About twenty adults were present. Some visitors remained to talk with me, enquiring into various Scripture doctrines until after midnight.

"Before I left the next morning, Matahae urged upon me their needs. He said: 'We left the Catholic Church because we found it wrong. We have been holding out here by ourselves six or eight years, and gradually growing in numbers. We are still in great darkness. We have only three Bibles among us. We would like more Bibles, and some would be willing to pay for them. I, personally, am very ignorant, cannot read a word. We have pleaded for years for a Protestant teacher?'

"Need I add a word to strengthen the plea of these poor people in darkness? O, how I wished I could say to them, Yes, we will send you a teacher

at once. Their greatest struggle will be over their tobacco. All use tobacco here, even to the children of eight years. They use it because they know no better.

"On this journey over the island, I saw hundreds of heaps of stones which were foundations of houses in bygone days. O, why were we so slow in arriving here? Thousands have died without a knowledge of a soon-coming Saviour, while only a small remnant of the population of this part of the group await the long-delayed message. Pray with us that out of this remnant many may be saved to the kingdom of God.

Geo. L. Sterling.

(January 31)

A Message from Pao

We believe that our Sabbath schools in the homeland will be interested in the following, written by Pao, one of our native teachers in the Solomon Islands, and translated by Sister Nicholson. Pao, the son of one of the most influential chiefs in the Solomons, came to Sydney with Brother and Sister Jones before our Union Conference meeting in October, 1918, spending some weeks in New South Wales at that time. He writes:—

"I want to tell you something about our mission work in the Solomons. About fifteen months ago some other boys and I commenced to go to a company where there was no white worker. At first we conducted Sabbath school, but now we also have preaching services. We attend school during the week at Telina, and go there Friday afternoon, and so spend the whole of the Sabbath with them.

"I am always glad to do mission work, because I love the Lord Jesus and His work, and want to see it grow.

"About six miles from this company there is another, and about three months ago I commenced to conduct Sabbath school there. At the beginning of this school the son of the chief said that he did not want to have anything to do with the mission, neither did he have any desire to learn the Bible. One day he was visiting a trader's station, and in conversation this native asked the white man which is the true Sabbath, Saturday or Sunday, and the trader told him that the Bible says that Saturday is the true Sabbath, but not every one keeps it because they have to work on Saturday. This convinced him that we are right, so he decided to listen to Bible truth.

"You will be interested to hear that two boys, about ten years of age, are keeping the Sabbath, although their parents are endeavouring to persuade them to keep Sunday. They ask them to go and work in the garden on Sabbath or to climb coconut trees, but they refuse. This makes their parents angry with them, but they still say that they belong to the Seventh-day Adventist Mission, and they come to meetings whenever they can. We are doing what we can to encourage them, and would like to see them able to attend school this coming year."

Foreign Mission Day

(January 10)

Supporting the Work of God

1. In his arduous labours in the gospel, what help did Paul ask of those at home? Rom. 15:30-32; 2 Cor. 1:11; Phil. 1:19.—Prayer.

2. What subject for prayer did Paul suggest to the saints at Ephesus? Eph. 6:18-20.—Gospel.

3. Accompanying earnest prayer that utterance for the gospel might be given, what further pledge of support did he desire to see manifested? Phil. 4:15-17.—Gifts. What was the motive behind his appeal for gifts?—Fruit.

4. Upon what basis does God require gifts of His people? 1 Cor. 16:1, 2.—As God has prospered.

5. With what spirit should we give to advance His work in the earth? 2 Cor. 9:7.—Cheerfulness.

6. What is the unfailing law of cause and effect in this spiritual service of giving? Verse 6.—Reap according to the sowing.

7. What rule was established in ancient Israel respecting the reward of those who went out to battle and those who were left to protect the common interests at home? 1 Sam. 30:21-25.

Note.—From this scripture the lesson can be drawn that those who may not be able to go to the forefront in gospel warfare, but who faithfully protect and sustain the interests of the work at home, will not be forgotten or overlooked when final rewards are given by the Master.

8. In what special manner does God regard the obedient, and the cheerful giver? Deut. 28:2-8; Mal. 3:11, 12; Prov. 11:25; 28:20; 2 Cor. 9:8-11.

A Remarkable Turning to the Lord in India

In the State of Hyderabad, India, three white missionaries of another denomination and a good company of native believers have recently commenced the observance of the Sabbath, and placed themselves under the instruction of this denomination. The Spirit of the Lord used one book sold by a native colporteur to prepare the way for this remarkable step. Pastor G. F. Enoch describes as follows his visit to their mission station upon the invitation of those in charge. Writing to Pastor Fletcher on July 26, Brother Enoch says:—

I have now been here ten days, and am glad to be able to report definite results. I believe a brief statement of what I have found will be of deep interest to you.

About five years ago a young man and his wife came to India, and in 1915 began work in the native State

of Hyderabad, from Aurangabad as a centre. Two years later they were joined by another young man. At present they have ten native workers, and 920 baptised believers, 230 being baptised last year, and 280 this year thus far.

Some time ago, while changing trains at Manmad one day, one of the missionaries bought from our native colporteur the little book, "The Other Side of Death," which started him investigating our message, against which he had been very much prejudiced. He knew that it was an Adventist book, but the attractiveness of the title and the cover made him buy it. After their first taste they used to buy something every time they went to Bombay, and looked forward to getting something new and interesting until it became a habit. He began an extended correspondence with Brother Williams, as a result of which he and his wife fully accepted the Bible teaching on the state of the dead and the Sabbath. I found that they were keeping the Sabbath when I arrived on July 16.

The next day after my arrival I began studies with the missionaries in English, and they invited me to teach the same in Marathi to their native workers that were here, which I was glad to do. I began with the doctrines connected with the coming of the Lord, and then took up the prophecies in order. The first Sabbath I was here was kept by some of the native workers and members as well as two of the missionaries.

On Sunday morning, at their regular service, at which they administered the sacrament to about one hundred members, I preached in Marathi with considerable freedom on the coming of the Lord, and their members accepted the message with joyfulness. On Monday we had reached Daniel 7 and the change of the Sabbath, and the other missionary seemed convinced. They decided to call in their native workers from all the field and hold a two weeks' Bible institute.

This institute began on Thursday with all their workers, and some of their principal members present. On Friday, just as we were going to the public preaching place in the city, the missionary who seemed hardest to convince told us that he had decided to keep the Sabbath, cost him what it might. He accordingly took a few moments at the beginning of the service to announce to the congregation that he had begun the observance of the Sabbath, and that there would be no work on the mission on the morrow. If you could have heard the fervent "Peace Be Unto You" on the part of the majority of the congregation, and have seen the real joy on their countenances, it would have shown you where their sympathies really were, and would have filled your soul with joy.

It was decided to call the meeting for public worship on the Sabbath instead of Sunday. I had intended preaching on the Coming of the Lord that Friday night, and the preparation

necessary to meet Him; but I asked the audience whether they preferred that I should go on with that subject or with the Sabbath Question. They quickly chose the latter.

It surely looked splendid, Sabbath morning, July 26, to see about one hundred believers and the entire mission force uniting together in worship and praise to God. I spoke to them for about an hour in the Marathi language on the Sabbath institution and the proper way to observe it, and they were loth to have me stop. After the sermon, one of the American missionaries arose and said that for himself he was through with Sunday, and proposed to work the next day, and asked how many would do the same. The vote was unanimous. So the next day work went on as on any usual working day and there was no regular service.

Our Bible institute is progressing favourably. I have the English Bible-study from 8.30 a.m. to 11. At 12.30 the native workers and leading members meet and we study in Marathi until 4. And then at 7.30 we have a preaching service in the city in Marathi, for the benefit of the whole church.

The native believers are chiefly Mangs, one of the lowest castes. Their native workers are not of a very high calibre, but they seem to be earnest. I think that either you or Brother Williams, or both of you, should come down here and look things over and decide what is to be done. These brethren extend you a most cordial invitation to come, and hope that you can be here before the Bible institute closes.

I can see no reason for these missionaries joining us other than the direct influence of the Spirit of God as manifested through His Word. We have had ever since I came a very marked evidence of the presence of the Spirit of the Lord, and it seems to me that we now have the light of present truth planted in one more strategic point here in great and needy India.

August 3.—We organised a Sabbath-school yesterday, with 179 present, of whom 122 were adults, 63 women and 59 men; and 57 children, 27 girls and 30 boys. The most part of these are poor, ignorant villagers. I am not sure just how many of them fully understand what they are doing, but they are here for us to teach. We have translated some of the present Sabbath-school lessons into the Marathi for their benefit.

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