



THE MISSIONARY LEADER



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No. 6

Home Missions Department

Church Missionary Programme First Week

Song; Prayer; Reports; Song.
Reading: "Origin and History of Cities."
Reading: "City Work Under God's Direction."
Closing song.
Benediction.

City Work

"THE Lord desires that the cities shall be worked by the united efforts of labourers of different capabilities. All are to look to Jesus for direction, not depending upon man for wisdom, lest they be led astray. . . . There should be frequent councils, and earnest, whole-hearted co-operation. Yet all are to look to Jesus for wisdom, not depending upon men alone for direction."—"Testimonies for the Church," Vol. 9, p. 109.

Origin and History of Cities

- Gen. 4:17. Cain, the eldest son of Adam and the first murderer, built the first city and named it Enoch, after his first-born son.
- Gen. 10:10, 11, margin. After the flood, Nimrod, the great grandson of Noah, built several cities, among which were Babylon and Nineveh.
- Gen. 11:3, 4. Sky-scraping buildings are not altogether of modern origin; for as sin increased after the flood, men began to build an immense city with a tower whose top they hoped would reach into heaven.
- Gen. 11:5-8. God was displeased with the building of the great city and tower, and confused their languages and scattered the people.
- Gen. 13:12. Cities continued to increase on the earth. Lot chose to live in the cities of the plain, but Abraham lived in the country.
- Gen. 13:13; 18:20, 21; 19:24, 25. The cities became Satan's stronghold to such an extent that God destroyed some of them.
- Gen. 19:17-20. When the angel brought Lot out of Sodom, he told him to flee to the mountains; but again Lot chose to remain in a city. This choice was the ruin of his daughters. Gen. 19:30-39.
- Psa. 55:9-11. Deceit, violence, and wickedness are in the midst of the cities.
- Isa. 14:20, 21. If the devil and his followers were allowed to carry out their designs, they would fill the face of the world with cities.
- Eze. 22:2. God will judge the bloody cities.

Matt. 11:20-24. The cities will be judged according to the light they have received.

Zeph. 1:14-16; Isa. 30:25. In the great day of the Lord the trumpet will sound against the fenced cities and high towers. Isa. 32:19; Jer. 4:26; Rev. 16:17-19. The hail and the great earthquake of the seventh plague will complete the destruction of the earthly cities.

City Work Under God's Immediate Direction

GOD loves the people in the cities. One entire book in the Old Testament is devoted to the missionary work in Nineveh, one of the oldest cities. Many of the warnings recorded in the Bible were sent by the Lord to those dwelling in cities.

Jonah 1:1-3. God did not send two workers to Nineveh, but only one worker,—Jonah—and he refused to go. Jonah did not feel equal to the task of warning Nineveh; he left the Lord out of the reckoning and thought only of his own strength.

Jonah 1:4-17. Notwithstanding the fact that Jonah listened to the devil and fled from his post of duty, the Lord did not forsake him. Everything that happened to him was ordered of the Lord. The Lord sent the wind which caused the mighty tempest, and the Lord had the great fish already prepared to take care of Jonah when he was thrown overboard. It was evidently one made for the occasion to save the life of Jonah.

Jonah 2:1-6. While Jonah had his freedom, he would not apply his mind to studying the principles of city work. The Lord shut him up in that strange prison until he learned the five fundamental principles underlying all successful missionary efforts in the great cities.

Jonah 2:7. The first principle enforced upon Jonah's mind by the Lord was that he must have an assurance when he prayed that his prayer entered God's holy temple in heaven; otherwise he could not compete with the powers of darkness in the wicked cities.

Jonah 2:8. The second principle: "They that observe lying vanities forsake their own mercy." 2 Kings 17:15 explains that "observing lying vanities" meant imitating other people and following the customs of the people around him.

Jonah 2:9. Third principle: "I will sacrifice unto Thee with the voice of thanksgiving." When Jonah got where he could praise the Lord even in the whale's belly, he was ready for work. Everyone who has the assurance that their prayers are heard in heaven will be thankful under all circumstances.

Jonah 2:9. Fourth principle: "I will pay that that I have vowed." When we fulfil every mental and spoken vow that we

have made to the Lord, we are ready to lay all upon the altar for service.

Jonah 2:9. The fifth principle: "Salvation is of the Lord." No man will run from his post of duty that learns this lesson. Jonah could not save Nineveh, but God could through the message He sent Jonah to deliver. It is the message, not the man, that does the work.

Jonah 2:10. When Jonah learned these five principles, he was ready for city work. God then "spoke unto the fish and it vomited out Jonah upon the dry land."

Jonah 3:1-4. God then sent Jonah into the great city, not to give his own message, but the message of the Lord.

Jonah 3:5-10. Great success crowned the work of Jonah in Nineveh. These five principles have lost none of their power, and are worthy of prayerful study by all engaged in missionary work in the great cities.

Church Missionary Programme Second Week

City Work, Continued

Song; Prayer; Song.
Reading: "Christ and the Apostles as City Missionaries."
Reports.
Closing Song.
Benediction.

Christ and the Apostles as City Missionaries

Matt. 9:35. "Jesus went about all the cities and villages, teaching."

Matt. 4:23, 24. Christ gained the hearts of the people by relieving the sick and the suffering.

Luke 10:1. Christ sent out the workers two and two into "every city."

Luke 10:9. When they entered the cities they were not to neglect to care for the sick.

Acts 8:5-7. Philip seems to have been the first city worker sent out from Jerusalem. After the crucifixion we find him also caring for the sick.

Acts 13:42-45. Paul evidently held open air meetings at Antioch, as it would not have been possible for "almost the whole city" to enter a Jewish synagogue.

Acts 19:1-8. There are more details given in regard to the methods used in reaching the people of Ephesus than any other city in the New Testament. After Paul had brought out a little company of believers in Ephesus, he held public meetings in a synagogue for three months.

Acts 19:9, 10. The public effort was unsuccessful, but Paul had no idea of leaving. He closed his public effort and connected with a school where he daily taught the gospel for two years.

Acts 19:10. As the result of his work in the school, "all they which dwelt in Asia heard the words of the Lord Jesus." Paul during this time also relieved the sick and the suffering.

Acts 19:18, 19. Many accepted Christ. The reformation was genuine and the people made a huge bonfire, burning about £2,000 worth of spiritualistic and infidel books.

Acts 19:23-28. From the city the influence spread "almost throughout all Asia," and as people became converted they ceased to buy the silver shrines for Diana; this caused a terrible uproar.

Acts 19:29-35. The riot grew until the town clerk had to appease the multitude.

Acts 19:36, 37. The town clerk stated before that multitude of infuriated heathen that Paul and his companions "are neither robbers of your churches, nor yet blasphemers of your goddess." Notice that there was not one who could accuse them of blaspheming Diana.

If Paul, during his first three months' course of lectures in the synagogue, had railed on Diana he would in all probability never have been invited to teach in the school of Tyrannus. No doubt the Jews who attended his meetings would have been pleased to hear Paul malign Diana, but that was not his method in reaching the masses in that great city.

"On entering a new place to labour we should be careful not to create prejudice in the minds of the Catholics, or do anything to lead them to think us their enemies. The Lord has shown me that there are many among them who will be saved. God will just as surely test this people as He is testing us, and according to their willingness to accept the light He gives them, will be their standing before Him."—*Gospel Workers*, p. 299, old edition.

"THE Lord has presented before me the work that is to be done in our cities. The believers in these cities are to work for God in the neighbourhood of their homes. They are to labour quietly and in humility, carrying with them wherever they go the atmosphere of heaven. If they keep self out of sight, pointing always to Christ, the power of their influence will be felt. It is not the Lord's purpose that ministers should be left to the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to labour for their Master according to their several ability. . . . In working for perishing souls, you have the companionship of angels."—*Test.*, Vol. 9, pp. 128-9.

Church Missionary Programme Third and Fourth Weeks

NOTE. We would suggest that in New South Wales, Queensland, and New Zealand the leaders arrange for special "rally meetings," of members on third and fourth weeks of this month in connection with the closing up and finishing of their "Appeal" Campaign, with bright reports and helpful discussion. Call attention to any progress reports of the campaign appearing in the RECORD or letters from your conference office; also make use of the special leaflet containing information and helpful suggestions.

Leaders in the other States will no doubt be able themselves to prepare matter for these two weeks on some subjects that will be profitable.

Missionary Volunteer Department

Missionary Volunteer Programme First Week

The Ship of Life

Opening Exercises.

Readings or Talks: "The Ship of Life."

Poem: "The Derelict."

Closing Hymn: "Homeward Bound."
No. 740.

LEADER'S NOTE.—It would be well to have a large illustration of a sailing ship on the blackboard when this programme is presented, so that the different parts of the ship may be pointed out as they are referred to. After the reading on the anchor, have the hymn sung, "We Have an Anchor." (No. 564.) Let part of the members sing the first stanza, and the others respond by singing the chorus; then all may unite in the remaining verses. For brevity, the chorus could be sung after the first and last stanzas only.

The Ship of Life

I WILL invite you to a trip across the ocean; our journey will not be a pleasure trip, but we shall travel through the Ocean of Life and our destination is the Harbour of Rest. Before a traveller starts on his journey across the sea he looks for a suitable ship, a ship that has proved itself seaworthy, so that it will not fall a prey to the waves but carry him safely to the desired haven.

What kind of vessel do we require to carry us through the Ocean of Life with all its difficulties? Let us consider this question carefully.

The Hulk

When a ship is being built, special care is taken in building the hulk, or ship's body, for upon it depends its safety to the largest extent. The best material is used that will keep the water out and keep the vessel afloat. What material do we need for our ship's body? Only oaks hewn in the forest of God's truth are strong enough to supply the timber required, for Truth will never go down; although it may be obscured at times, although the hurricane of persecution may sweep the deck with the waves of opposition, yet if the hulk of our vessel is composed of Truth, it will ride on top of the waves and keep superior.

The Compass

The compass is a magnetic needle moving in pivots over a circular scale of 360 degrees, which is equally divided into thirty-two parts by lines drawn from the centre to the circumference. The needle always points to the same direction, and the ship has to direct its course according to the compass, and not the compass according to the ship. The Bible is our compass, pointing always to the same place, the city of God, and if we expect to reach our destination we have to fashion our lives according to the Bible. The ship needs a whole compass, the complete circle, and we need the whole Bible in order to be able to make the fullest use of it. The compass needle is sometimes

turned out of its direction through the influence of foreign bodies. When the compass of a stranded vessel was examined it was learned that a sailor when cleaning the compass broke the point of his pocket-knife, which remained under the glass, and this tiny piece of steel influenced the action of the compass, with the result that the ship strayed from its course and stranded. And so, if we bring our own ideas into the Bible, ideas which are foreign to its spirit and principle, the compass is rendered useless, and destruction is inevitable.

The Chart

Every ship carries charts, with all the ports, waterways, and dangerous places, showing where the ship may go, and where it must not go. The law of God is the chart which shows the course our ship must take, and where the dangerous places are marked with a decided "Thou shalt not."

The Rudder or Helm

The helm is that apparatus which guides the ship into the right course and keeps it thereon. What is the helm that guides our ship into the path which leads to the Harbour of Rest? In Rom. 13:10 we read, "Love worketh no ill to his neighbour, therefore love is the fulfilling of the law," and as the helm guides the ship into the course marked out by the chart, so love guides us into the path of God's commandments and keeps us thereon. Again, when a ship receives S.O.S. signals from a vessel in danger, is it not the helm that guides the ship to the vessel in need? And so, let love be the motive that urges us to lend a helping hand to those who require our aid. "The love of Christ constraineth us." 2 Cor. 5:14.

Navigation

Navigation is the science of determining the position of the ship on its course. Different instruments are used in connection with this, and by the aid of the sun and the stars it is possible to know the exact position of the vessel. Christ is the Sun of Righteousness (Mal. 4:2) and the bright and Morning Star (Rev. 22:16) with whom we have to compare ourselves in order to know where we stand. "I am the Light of the world: he that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

The Flag

Each ship carries a flag which designates its nationality. The flag, or rather the nation of which it is an emblem, offers protection to all those who rally unto it. For our flag let us choose the bloodstained banner of Prince "Emmanuel, which being interpreted is, God with us." Matt. 1:23. And "if God be for us, who can be against us?" Rom. 8:31

The Captain

In order to become a sea-captain, one has to prove himself capable of filling this important position. Christ is our Captain. We read in Heb. 2:10 that Christ, the Captain of our salvation, has been made perfect through sufferings, and in another text, that "He was tempted in all points like as we are, yet without sin." Only He of whom it was said, "What manner of Man is this that even the winds and the sea obey Him!" is able to guide our life's vessel safely through the angry ocean of this world.

The Anchor

"Which hope we have as an anchor of the soul, both sure and steadfast." Heb. 6:19. Before the ship casts her anchor she searches for a suitable anchorage. The lead is dropped in order to find out the depth of the water. When ground is found at the right depth, the anchor is cast. It would be folly to cast the anchor before ground has been found, as the ship would drift with the current. Many people today drop their anchor (put their hope and trust in an uncertain thing) without first finding ground. The result is that the anchor drags behind them while they themselves are "carried about with every wind of doctrine by the sleight of man and cunning craftiness." Eph. 4:14.

The Sails

The sails could be used to describe faith. Without the sails the ship could make no progress. The only way we can progress is by faith. The wind swells the sails, and if they are set right the ship follows the right course. The same wind drives ships in different directions, it all depends on how the sails are set, and so, when the wind of temptation blows upon us it may mean destruction to some and salvation to another. A ship needs strong sails, sails without holes and defects, because the wind will only increase the tear once it has gotten hold of it; but the stronger the storm the greater the speed if the sails are in a sound condition. The sails will do no good unless they are put up. Faith and works can never be separated. "Even so faith, if it hath not works, is dead, being alone." James 2:17. The sailor puts up the sails because he expects the wind to drive the vessel along; he shows his faith by his works.

Icebergs

They are most beautiful to look at, it is an inspiring sight to witness these huge mountains in brilliant white; yet in spite of their grandeur they are very deceiving. Seven-eighths of their volume is submerged, and only one-eighth is seen above the water, hence the danger of colliding with them as did the *Titanic* on April 15, 1912, when almost 1,600 lives were lost. We have to meet these icebergs on our journey through the Ocean of Life in the form of soul-destroying devices, as picture shows, theatres, and other inducements invented by Satan to ensnare God's people, especially the young who, not having had experience, are easily led to follow the inclinations, with the result that many will follow the example of the *Titanic*, which did not heed the warning given.

The Log Book

The log-book contains all noticeable events which happen during the day, the speed travelled each hour, the nature of the wind, temperature, the name of any passing vessel and such like. If a member of the crew of a sea-going vessel has a complaint to make, he is not allowed to tell others about it and thus spread discontent, but he is obliged to pursue the right course and have his complaint entered in the log-book, which is inspected by the captain each night, who will adjust matters and set things right as necessity may demand. The heart is our log-book. May we all learn to keep to ourselves the things which seem to us to be wrong, instead of carrying it abroad, and let us present it before our Captain each night in our prayers, who will rectify matters

where necessary, and also help us to see our own mistakes if we lodge a complaint that is unjust.

Wireless Telegraphy

Modern science has invented wireless telegraphy, which enables the vessel to get into touch with the harbour to which it is travelling. The Lord has made it possible for us to keep in touch with heaven by the wireless of prayer. May we all appreciate this facility by making diligent use of it.

The Pilot

The most dangerous part of the journey is the last portion of it. The nearer the ship comes to the shore the more numerous are the shallows, rocks, and sandbanks. The pilot has to come to take control of the ship in order to steer it into the port. The nearer we come to the end, the more difficulties we shall have to overcome. Satan, who has tried all through the journey in various ways to wreck our ship, will make a final attempt to achieve his purpose, "having great wrath, because he knoweth that he hath but a short time." Rev. 12:12. At the right time, however, our Pilot shall come to meet us. Of Him it is written, "For the Lord Himself shall descend from heaven with a shout, . . . then we which are alive and remain shall be caught up to meet the Lord in the air, and so shall we ever be with the Lord." 1 Thess. 4:16, 17.

Don't let us desert the ship at the last, for we are nearly home. Let us trust our Pilot, for He has been this way before.

G. H. K. BACKHOUSE.

Missionary Volunteer Programme Second Week

The Good Shepherd

Opening Exercises.

Bible Study.

Reading: "New Testament Descriptions of Shepherd."

Poem. (To be selected.)

Reading: "The Divine Shepherd."

Twenty-third Psalm, repeated in concert.

Closing Hymn: No. 46.

LEADER'S NOTE.—The first reading may be divided among three good readers who will show the connection between the text quoted and the reading. For the reading, "The Divine Shepherd," see "Desire of Ages," chapter 52, paragraphs 2, 10-22, closing with the last few lines of the chapter.

Bible Study

—1 Pet. 2:25. Jesus is the Shepherd of our souls.

Isa. 40:11. Christ gives personal attention to the feeding of His flock.

Isa. 27:3. Our Shepherd never rests.

Deut. 33:10. Keeps us as the apple of His eye.

John 10:15. He knows His own.

New Testament Descriptions of Shepherd

The Good Shepherd

GOODNESS is what shines out most clearly in the life of Christ. "I am the good Shepherd: the good shepherd giveth his

life for his sheep." John 10:11. This was no idle claim on the part of the Lord Jesus, but all through His life He demonstrated, as never before had been demonstrated, the goodness and love of God. The good shepherd must be willing not only to risk his life for the sheep, but also to even give his life for his sheep. This did Jesus, the good Shepherd, in order to save us from sin and death. When Jesus saw the people He had compassion on them, and His heart was touched as He saw the struggling throng about Him, some infirm, others maimed, and others again hungering with all their hearts for the truth that can satisfy. He never forgot the individual even when working for the multitude.

A missionary, meeting a shepherd on one of the wildest parts of Lebanon, asked him if he knew all his own sheep. Some were scattered across rugged ravines, while others were grazing in the valley below. He replied, "Master, if you were to put a cloth over my eyes, and bring me any sheep, and only let me put my hands on its face, I could tell in a moment if it were mine or not." If a man could so love his sheep as to know them individually, with what compassion must Jesus regard His sheep. "I am the good Shepherd, and know My sheep." John 10:14.

Four times in different ways Jesus makes the statement in John the fourth chapter—"I am the good Shepherd."

The Great Shepherd

Note the time when Jesus is called the great Shepherd. "The God of peace that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, . . . make you perfect in every good work to do His will." Heb. 13:20, 21.

He was the good Shepherd in that He died for the sheep, but He is the great Shepherd in that He is brought again from the dead. In the resurrection you see His greatness. As He walked among men you do not see His greatness, because His flock numbered only a few, a hundred and twenty. "He was despised and rejected of men," and was "esteemed smitten of God and afflicted." Yet, in this is revealed wonderful depth of love and sympathy, goodness indeed, but the greatness is not revealed. But as the great Shepherd, when resurrected from the grave, the officers of earth's great men fall before Him, and the mighty power of God takes Him to heaven, which receives Him as a great conquering King of glory. Just as He left His grave clothes behind Him, so we may leave our sins behind us.

The Chief Shepherd

Jesus is the only good Shepherd, and the only great Shepherd, because in atonement and justification He stands alone. But the *chief* Shepherd implies that He has others associated with Him of whom He is the chief. He has many undershepherds. Acts 20:28, 29. The undershepherds feed the flock and protect it from dangers while the chief Shepherd is away, but they work under His directions. "When the chief Shepherd shall appear, ye shall receive a crown of glory that passeth not away." 1 Peter 5:4.

He is my Chief, and to Him we, as under shepherds, are to look for direction in work and for consecration of life. Jesus, therefore, is the good, great, and chief Shepherd.

Missionary Volunteer Programme Third Week

A Sabbath Pioneer—No. 1

LEADER'S NOTE.—With this programme we are beginning a series of four studies on the life of Pastor Joseph Bates, one of the early pioneers of this message. We are sure that the thrilling adventures in his seafaring life and other early experiences will be of deep interest to our young people. By asking a few questions at the close, the leader may emphasise some of the facts and lessons learned from the readings or talks. Other suitable items may be introduced into the programme as time permits.

Early Life

Of the many noble figures who have occupied a prominent place in the proclamation of the first, second, and third angels' messages, few have had a more interesting and adventurous career, or exerted a greater influence in the cause of present truth than the subject of the following story.

Joseph Bates was born at Rochester, in the State of Massachusetts, within easy riding distance of the famous landing place of the Pilgrim Fathers, on the 8th of July, 1792. His father had been a captain in the American army, and was a personal friend of the French general Lafayette, under whose immediate command he had served in the War of Independence. Early in 1793 the family removed to New Bedford, on the coast; and here the growing boy acquired a taste for a seafaring life, which was not gratified until his father obtained for him a berth as cabin boy on a vessel sailing for London. The lad was just completing his fifteenth year, and eager to learn his new craft.

Adventures at Sea

On the return voyage an experience happened to him which might have proved his last. On a certain Sunday morning a large shark was observed following the ship, and ineffectual attempts were made to capture it throughout the day. Towards evening, in the course of his duty, our young sailor climbed to the masthead; and, while returning, missed his footing, and but for an intervening rope, would have been dashed to pieces on the deck. He was, however, precipitated into the sea. Fortunately he caught the end of a rope thrown to him, and was quickly drawn back to the ship and safety. Attention was then called to the shark, which was found to be swimming along on the other side of the ship, apparently unconscious of the recent commotion. It was a puzzle to the ship's company why the creature should have changed its position, after remaining so persistently at the stern of the ship; but those who know of the subsequent labours and sacrifices of Pastor Bates in the furtherance of unpopular truth, will readily understand that God had intervened to save His servant from a cruel death, and to call him to higher duty.

The next voyage to Europe was a fateful one from the start. Early in the voyage, in the darkness of the night, the vessel crashed into an iceberg, on which the bow stuck fast; and master and crew

gave themselves up for lost. With the morning light, however, after a night of terrible suspense, they were able to patch up the nose of the ship and proceed on their voyage. The vessel was repaired and refitted in Ireland, and then sailed for Russia.

Joining a British fleet of several hundred merchantmen, convoyed by ships of war, Great Britain being then at war with Denmark as well as France, they had not proceeded far when a violent gale dispersed the fleet; and the American vessel, sailing alone, was captured by two Danish privateers, taken to Copenhagen, and commandeered as a prize. After some delay the young American sailor secured a berth on a leaky Danish brig going to Prussia, which was reached after a hazardous voyage; and here he was fortunate enough to find an American ship sailing for Ireland, on which he obtained a passage.

From Ireland he crossed with a companion to Liverpool, England, and here a press gang, consisting of one officer and twelve men, pressed them into the naval service of King George III, despite their protests. The young seaman, at this crisis in his life, was just entering his eighteenth year; and the prospect of an indefinite period of service in the British navy made him resolve on escape at the first opportunity, with others of his countrymen in a similar predicament. The first attempt failed and resulted in his transfer to a 74 gun ship, with a complement of 700 men, then proceeding to join the British squadron in the Mediterranean, operating against the French.

For two and a half years the young man served with the British fleet, assisting in the blockade of the French coast, and partaking in several engagements off the Spanish coast and elsewhere, through all of which the Lord preserved him. When his father heard of his son's plight, efforts were made through diplomatic channels to effect his release; but war being soon afterwards (1812) declared between Great Britain and America, the young sailor and over two hundred of his compatriots, at this time serving in the British navy, voluntarily became prisoners of war. They were kept eight months in the Mediterranean, and then sent to Gibraltar and thence to England; where they were confined in prison ships on the Thames. Other prisoners continuing to arrive, the British Government, two years later, sent all the prisoners to Dartmoor, the famous prison in Devonshire, where they remained until peace was signed and ships were available to repatriate them. It was a glad home-coming for the young ex-prisoner, after five years' absence from parents and friends. They had feared that his long association with other sailors might have contaminated him with their notoriously drunken habits; but the moral resistance developed by his early training preserved him from gross indulgence in this vice.

His First Promotion

The young sailor was too active and too much attached to his vocation to remain long at home. Being offered a berth as second mate on a new ship bound for Europe, he gladly resumed his seafaring life. At Bremen the vessel was held in the grip of the winter king until released by the return of spring, when the vessel was repaired and returned to America. His next berth was as chief mate of a brig sailing to New Orleans; but the voy-

age had hardly commenced when the ship became icebound in Chesapeake Bay; and whilst engaged in the bitterly cold task of freeing the ship, the ice holding the boat containing the chief mate and crew broke away, and a gale and the ebb tide carried them out to sea at an alarming rate. After seven hours of terrible exposure they were able to regain the land, and found shelter and warmth late at night at a house providentially near. The ship, left with only captain and pilot on board, was so damaged that it was sold soon afterwards for twenty dollars!

The next voyage was made as chief mate of a ship trading to the river Amazon in Brazil. On the return journey a stop was made at the French island of Martinico, in the harbour of which a large fleet of vessels was sheltering. For alleged neglect to comply with some trifling harbour regulation the vessel was ordered out. It had barely cleared the island when a terrific hurricane arose which caused such havoc among the shipping remaining in port that out of a total of about one hundred vessels only two survived the storm of the night!

Here again was manifested the wonderful providence of God, in causing the exclusion of the ship from apparently safe anchorage in order to save the lives of its crew. Calling at St. Domingo the captain remained to dispose of some of the cargo, leaving his chief mate to take the vessel home. This was the latter's first command, his age being at the time twenty-five years. A month afterwards he was married, and six weeks later accepted a berth as chief mate on a ship bound for Europe.

The return voyage from Sweden, with an iron cargo, was one of peril from the outset. Storm after storm was encountered until one struck the ship in the Gulf Stream, which was the most fearful in all the experience of captain or crew. All that skilful navigation could do was done in order to keep the vessel afloat, but at last the storm reached such a height that the ship became utterly unmanageable, and completely at the mercy of the tempest and mountainous seas. Then, led by the negro cook, a devout Christian, "they cried unto the Lord in their trouble, and He delivered them." It was observed by the mate that a certain course offered a bare chance of eluding the treacherous seas, and this relieved the ship from its dangerous position, though contrary winds still prevented the vessel from reaching port, and drove it hundreds of miles out of its course. Provisions and water almost gave out on several occasions, but unexpected relief came from passing ships just at the right time. After many days the ship found refuge in a certain port in the West Indies, and there underwent a thorough overhaul rendered necessary by the terrific buffeting it had received. Ship and crew had long been given up for lost, and it was a glad home-coming for all when they arrived in the United States. It seemed a miracle to their friends how they had managed to subsist for six months on provisions and water sufficient to last them only half that time.

Of this eventful voyage the hero of our story afterwards wrote: "So far as I have any knowledge of ship-sailing, this was one of the most providential and singular passages from Europe to America, in its nature and duration, that is on record."

A. C. ELLISON.

Missionary Volunteer Programme Fourth Week

A Sabbath Pioneer—No. 2

AFTER a trip to the West Indies and back as chief mate, Joseph Bates was given the command of a ship then loading for Liverpool, England. He was now twenty-eight years of age, and this was his first independent command. On his return another voyage was undertaken to South America. On this occasion Captain Bates was placed not only in full charge of the ship, but entrusted with the sale of the cargo as well, his brother accompanying him as chief mate. For a year past he had, after years of complete abstinence, accustomed himself to one glass of spirits daily; but this one glass began to exercise such a spell over his self-control, that at last his better nature became alarmed, and caused him to make a solemn resolution that no more strong drink would ever pass his lips. This vow, made in his thirtieth year, he sacredly kept to the day of his death, half a century later.

The trip to Rio Janeiro had proved such a remunerative one that the owner bought and equipped a fast brig for a trading voyage to the Pacific Ocean, giving the command to the young New England mariner. In the meantime the latter had visited his family, going and returning by stage coach. Again the protecting hand of God saved the young man from death, for on both the forward and return journeys an accident happened to the coach which might have ended fatally for its passengers. All were more or less seriously injured. Taking charge of his new command, with his brother as first mate, Captain Bates navigated the ship to Buenos Ayres, where the cargo was disposed of, and thence round Cape Horn to Peru; the passage of the Cape, in the depth of winter, being attended with considerable peril and some damage to the ship. At Callao, the seaport of Peru, the vessel was sold, and the money, after a determined attempt at robbery by the captain of a ship temporarily entrusted with its custody, safely transferred to an American ship of war in the harbour.

A Good Stand Taken

Our temperance reformer's principles were sorely tried at a dinner party given in honour of the visiting American mariners; but he good-naturedly stood all their banter; and his victory encouraged him to go still farther in the path of reform, and from that day discard cigars and every other form of tobacco, to the use of which he had been long addicted. At the commencement of the voyage home both he and the captain of the ship on which he had taken passage agreed to cease chewing tobacco, and threw their quids into the sea. From this resolve the former never departed; and having now conquered the vices of drink and tobacco he determined to overcome his habit of swearing.

The trip home was without incident until the Gulf Stream was entered, when a violent gale was met with, which at midnight reached its height, and nearly overwhelmed the ship with the tremendous seas it raised. Here our captain's experience of Gulf Stream weather was directly instrumental in saving crew, ship, and cargo from destruction, for an order given authoritatively at a critical moment, when the vessel was in a perilous position, brought her round to the wind, and en-

abled her to escape from the waters about to engulf her. The captain of the ship readily forgave the temporary assumption of command, and soon all were home again after an absence of over a year.

Makes a Solemn Covenant

Shortly afterwards Captain Bates was given the command of another vessel, bound on a trading voyage to Brazil, of which, with its cargo, he was part owner. His wife had placed a New Testament on the top of his books, and this he began to study. Soon, as the Bible became the Book of books to him, novels and books of that nature ceased to attract his interest. The death of a seaman at sea, and the captain's obligation as chaplain to conduct the burial service, made him think seriously of his own spiritual standing before God. Later, while on the same voyage, now being thirty-two years old, he made a solemn covenant with God that he would serve Him faithfully with life and means the remainder of his days. This covenant he ever kept steadily before his eyes.

Unites With a Church

Brazil at this time was in a state of revolution, and a certain native food product—farina—was in a great demand. In this trade the American ship engaged for some time, and then returned home. It was soon recommissioned, and again sailed for South America with his brother in charge. Captain Bates had previously determined that when he reached home he would inaugurate family worship. On the first morning his resolve was severely shaken by the presence of a former acquaintance who had called, who was indifferent to spiritual things. However he went faithfully through the little service, and his former friend left hurriedly, looking very subdued. A weekly prayer meeting was also held in the house, and shortly afterwards he was baptised into the Christian Church. It pained him deeply to go contrary to his parents' wishes in this step, but he could not accept their Unitarian views of the Holy Trinity, nor the view that sprinkling was baptism in the Bible sense of the rite.

A Temperance Movement Started

He laid the matter before the Lord, and then, opening the Bible, found his duty outlined in the twenty-seventh Psalm which met his eyes. This clear direction as to his proper course, confirmed him in his decision to unite with the Christian Church, who professed to take the Bible as their only guide in all matters of religious duty. After the ceremony the new church member asked the elder who administered the rite to assist him in forming a temperance society. This the elder was averse to doing; but the Congregational minister, his two deacons, and several prominent fellow townsmen readily subscribed their names, and in due course the "Fairhaven Temperance Society" was launched. This society, founded in 1827, appears to have been the first temperance society ever organised in the United States of America or elsewhere. At first only ardent spirits were tabooed, but later all intoxicating drinks were excluded. The reformers now received the designation of "teetotallers." The temperance movement became very popular, all classes crowding to hear lectures on the subject, and many pledging themselves to the reform.

The adjoining town formed a society, then other towns; afterwards the Bristol County Temperance Society, and later still the Massachusetts State Temperance Society were organised, all having their genesis in the little society founded at Fairhaven. Papers and tracts dealing with the subject were scattered broadcast, and lecturers went everywhere preaching the reform. The liquor interests became alarmed, and raised such a storm of protest that the anti-liquor crusade met with a temporary check. Then the "Cold Water Army" of little children, singing their songs in praise of pure, cold water, rallied their parents to the cause, and gave temperance movement new life.

A. C. ELLISON.

Sabbath School Missionary Exercises

(June 5)

The Missionary's Supreme Joy

OF all the joys this world affords, nothing is so sweet as to see the natives for whom we have worked turn unto the living God and accept the gospel message. We have heard many a bright testimony to the saving power of Jesus, and have seen the living proof of His power in the lives of many of our people during the time we have lived in Sierra Leone, West Africa. It is quite true that some fall; but it is also true that many gain noble victories, and stand firm even amid persecution and trial. The majority have very little indeed of this world's goods, yet they gladly pay tithes and offerings, and do not come to the meeting house empty handed.

All our out stations are in the midst of heathen villages. At one of these places a boy who had often come to our native teachers for instruction, went without food all day because his parents had cooked some leopard flesh in the rice. He had learned that such food was unclean; he preferred to fast rather than to eat what God had forbidden.

Sometimes, when walking along, the tune of some good old Adventist hymn has come floating through the bush as some man or boy has been singing while at work. To hear these songs in the African forest has indeed made our hearts glad, and I believe that even the angels of heaven must rejoice to hear such sounds of praise ascending from this land of heathenism.

It has been my privilege to conduct baptism in various places, and in this land these scenes are very impressive. From a crowded river bank half-naked men and women have looked on at what to them has seemed a very strange scene; but if the triumphs of the cross are pushed forward, many of these may likewise go forward and openly witness that they have become children of the true and living God.

"We whose souls are lighted with wisdom from on high" are indeed debtors to those who sit in darkness and the "shadow of death."

"Salvation, O, salvation!

The joyful sound proclaim
Till earth's remotest nation
Has heard Messiah's name."

(June 12)

What Grace Can Do

THE promise that the lame shall take the prey indicates what the grace of God can do in overcoming all barriers. The following story comes from E. W. H. Jeffrey, superintendent of the Kaffirland missions in South Africa. He says:

"We have quite a strange and yet interesting case here in our home, of which I feel sure you would like to hear. About two years ago, after coming to live here in Alice, we engaged a native gardener to do up the garden. He brought a deaf-and-dumb boy with him to help him turn over the garden. This poor creature, who seemed little more than an animal, dirty and unkempt, was ill used, and received nothing more than a meagre meal occasionally, and a few scant rags which barely covered his poor lean body, from his employer, who, we afterward found, was quite a notoriously bad character and a drinker.

"Poor Dummy seemed so thankful to do a few odd jobs for us in the way of carrying water and cutting wood, just for a little extra food. Eventually we employed him for this purpose. He became quite attached to the family and particularly to Mrs. Jeffrey, who seemed to be able to make him understand what she wanted done.

"By degrees this poor boy was not only taught habits of cleanliness and order, and became a useful and faithful worker in the house and garden, but he has been taught the spirit of this great message we carry. He not only attends our morning and evening worship, but knows exactly when Sabbath evening comes round, arranges his work accordingly, and goes and washes and dresses himself ready for the opening meeting. On Sabbath he faithfully attends the services in all weather, walking three, six, and sometimes fourteen miles to the nearest place where service is held, never forgetting to drop in the plate his little offering from his meagre savings. I often watch his face light up during the lessons and sermons, and wonder just how much the Spirit of God reveals to him in his silent and lonely earthly temple.

"Well, this boy has become quite a blessing to us in these days of restless and uncertain servants, for he is faithful, strictly honest, and seems perfectly happy in his new-found home." W. A. SPICER.

(June 19)

Needs of the West Indian Training School

ABOUT two years ago the writer, with other workers in the Jamaica Conference, had the privilege of visiting the churches and companies of the Jamaica Conference, for the purpose of encouraging young men and women to prepare to enter our proposed West Indian Training School.

On that visit we were greeted by scores of interested, earnest, and loyal young people who were delighted to hear that we were to have a training school in Jamaica that would be operated for the one purpose of training them for an active part in the closing message.

Recently at a chapel exercise in the now established training school, we were greeted by about thirty of these bright young people. They have been in training now for several months. They are happy, and are rejoicing in the thought

that each day brings them nearer their purpose in life. These young men and women are taking hold of their work with an intensity and fixedness of purpose that exceeds that of many who have been more favoured with educational advantages. A number of these young people have already given evidence of a call to gospel work such as may be seen in zealous, consecrated effort in their home churches. This will give them a good opportunity to develop their talents. One of our students has been elected deacon of the newly organised church at Mandeville. The student body and faculty secured in a few hours £15 10s. in Harvest Ingathering work.

A number of these young people are compelled to work their entire way through school, thus delaying their preparation for the work. There are hundreds of young people in the West Indies who must be helped to a Christian education. These young people will do all they can to help themselves, but when the average young person can only earn at best from Is. 3d. to 2s. a day, it can be seen at once that it is almost impossible for them to finance their own education.

The immediate need of our training school is help in purchasing the necessary equipment. But even above that is the need of financial assistance for these young people that they may be quickly fitted for a part in the work. In fact to finance the education of these young people has been, and will be, the great problem that will confront us in conducting educational work in this field.

We have many calls for church schools, and many openings for young ministers and Bible workers, but we do not have a trained church school teacher, nor a trained young man to enter the ministry, nor a trained Bible worker in this great conference. When such is secured, the work will quickly respond to the added efforts put forth. G. A. ROBERTS.

(June 26)

The West Indian Training School

I HAD an interview with Jamaica's director of education shortly after arriving in the island. He manifested quite a little reserve at first. But as I told him of the principles and plans of our schools, he threw off all reserve and exclaimed: "Mr. Hughes, that is real missionary work of a kind that Jamaica very much needs."

He told me that not only wages were very low in Jamaica, but that it was also impossible for the young people to get continuous employment at these very low wages. This fact closes the door of hope against the very large majority of Jamaica's young men and women. The director stated that if we could give some young persons a chance to earn a part or all of their education, we would accomplish a very important work. As I left him, he said: "This has been a very interesting interview to me, and I shall watch with much interest the development of your school."

At the present time wages for ordinary labour are from Is. 3d. to Is. 9d. a day. In these days of high prices, it is absolutely impossible for the great mass of our young people to obtain the means to attend our school. We have many applications from young people who wish to work their way,

but we can furnish work to only a very limited number. If we had money to purchase cattle and develop industries, we could take in more students. We have 171½ acres of land, and this land grows excellent grass. Our rainfall is about eighty inches a year. Our elevation is over 2,100 feet. Cattle thrive well in this country.

Our young people in this place have the same eager desire for a training for God's service that our young people in other places have. As there has been no school in this field, there is a great lack of trained labourers which only the school can supply. It is difficult to get labourers from the temperate zone to labour in the tropics; and when they are obtained, they cannot adapt themselves to the climate so well as those born and educated in a tropical field.

Our school needs more buildings. Our library is very small, and we have no equipment. We are very glad indeed that the Sabbath-schools are coming to our rescue. C. B. HUGHES.

Kingston, Jamaica.

Foreign Mission Day

(June 12)

Scripture Reading

1. What is the state of the heathen world? Ps. 74: 20.
2. What can take away its darkness? John 8: 2.
3. Why do they not worship the true God? Rom. 10: 14.
4. Do any of the heathen want the gospel? Acts 16: 9.
5. Who are sent to bring them in? Acts 1: 8.
6. Who sends these witnesses? John 20: 21.
7. What have missionaries accomplished? Isa. 9: 2.
8. Has God promised them success? Mal. 1: 11.
9. What reward has Jesus promised? Dan. 12: 3.
10. When will missions end? Matt. 24: 14.
11. What will then be the state of the world? Hab. 2: 14.

A Needy Field

THE following letter from Brother George L. Sterling tells of experiences in pioneering with the message in the Marquesas group of islands. He writes from the island of Nukuhiva:

"We returned from Australia to Rarotonga in February, 1919, and two months later we proceeded to Tahiti to be in readiness to catch any sailing vessel that might be going to the Marquesas. We waited in Tahiti a full three months. In fact, we began to wonder if the Lord had closed up the way to the Marquesas, and was indicating that we should return to Rarotonga.

"At last the way opened very unexpectedly, but, alas, the vessel was full of a cargo of copra [dried coconut meat] for San Francisco, and would not accept our effects. Again, it would call at one port only in the group, a port to which we had no thought of going to start our work. Nevertheless, we accepted the opportunity, and with our hand luggage only, we started out.

"We were landed here at the bay of Tai-o-hae, after nine days at sea.

"One is filled with pity as he contemplates the sudden disappearance of a race so strong and vigorous only fifty or seventy-five years ago. Melville says of them: 'I was especially struck by the physical strength and beauty they displayed.' Another writer, 'who chronicled Mendaua's voyage of discovery, speaks of their good stature and fine form.' Captain Cook says they were 'in almost every instance of lofty stature, scarcely ever less than six feet in height.'

"Now their strength and beauty have departed, and with leprosy, elephantiasis, and tuberculosis preying upon them, the time is not far distant, even if the world were to continue, when the Marquesans would be classed along with the mound builders of America and other extinct races.

"This part of the group is all Catholic, natives, officials, ship owners and traders. Two resident priests are very active against us, and are now doing everything they can to keep the people from hearing the truth. We have been here ten weeks. Five adults are keeping the Sabbath as a result of the effort thus far. We hope for others from this village.

"We find these people very ignorant, degraded, and unstable. The Marquesans have become a by-word for instability in things religious. One half of this village is married; the other half living together unmarried. Europeans who have lived there in the past have set the example.

"Follow me while I relate a trip which I took a fortnight ago to the village of Hakau, lying in another bay a few miles along the coast to the westward. A small schooner leaving Tai-o-hae for Hakau to accrue a cargo of pigs for Tahiti afforded me the opportunity. Equipped with two canvas bags with shoulder straps, one containing my Bible, books, tracts, etc., and the other containing a rug, a towel, and a few biscuits, I went on board with the engineer about nine o'clock in the morning. At twelve o'clock we were in Hakau harbour. We had lunch on board, so we did not get ashore until after one o'clock. No fare was charged for my passage.

"On reaching shore I was confronted by a large stream of water knee deep between myself and the village. Others were wading through, so I removed my footwear and proceeded. I had received an invitation a week previous from a half-caste Chinese to put up with him if I ever went to Hakau, so I looked him up and made his home my headquarters.

"The village lies like a long ribbon between the river on the one side and a perpendicular wall of sheer rock about 1,000 feet high on the other side. When I thought of sleeping at night under the very shadow of this towering wall, I was glad that Nukuhiva is not subject to earthquake shocks.

"The afternoon was spent in visiting, distributing Tahitian tracts, and giving Bible studies. Several young men came to where I was staying in the evening, and with them I had a long Bible reading until ten o'clock.

"About seven o'clock next morning I called on the sole government official of the place, a native police, having a talk with him on the Scriptures. He is a possessor of a Bible in the Tahitian dialect, and reads it occasionally, though he would not admit to me that he ever read

it. As most of the natives of these islands are Catholics, very rarely do I find a Bible, so rarely, in fact, that I feel like noting it down. No Bible has ever been published in the Marquesan language.

"I determined to leave about nine o'clock, so I busied myself for a while in looking for a suitable house in which my wife and I might live and hold services with these people a little later on. I found none empty, nearly every house being fully occupied. It looks as though we may have to construct a thatch house for ourselves when we go to Hakau.

"My return trip was made on foot over the mountain trail, a distance of about fifteen kilometers. With my canvas bags strapped over my shoulders, and boots in hand, I made over the streams, then shod my feet for the mountain climb. The trip is usually made on horseback, but since it would be difficult for me to return the horse to the owner, I preferred walking.

"The first climb was only slight, from thence I descended again to the seashore. Then after passing along under the trees for nearly a mile, began the long, steep, zigzag climb in the hot sun, till I found myself fully 2,500 feet high, and traversing the top of ranges. There were higher points to be seen not far away, the highest being about 3,860 feet. When I began the long descent into Tai-o-hae Bay the rain began. I need not describe the remainder of the journey, suffice it to say, I reached home at 12:30, wet through.

"Those of you who have always travelled on paved roads by horse carriages or motor cars will hardly be able to understand the inconveniences we are put to here on Nukuhiva where such luxuries are unknown.

"There are no roads on these islands, only trails where tall weeds strike you on either side as you pass. Wheeled vehicles are so useless that they are never seen, not even in the village. Bicycles are utterly useless. As a proof of the precipitous nature of Nukuhiva, Mrs. Sterling counted eleven waterfalls after a few days' rain, all visible from the little wharf in front of our house.

"Recently I made a trip to the north side of the island. I was away from home four days, travelling on horseback and on foot 100 kilometers. The village of Hatiheu, on the north side, is in a large productive valley. Population about 200 natives. We should enter this village soon.

"The most interesting part of my trip was my visit to the valley of Aakapa, fifteen kilometers beyond Hatiheu. On inquiring the population, natives told me there were twenty-six grown men. Here I met a native tattooed in old Marquesan style who learned and accepted the Protestant faith while away on another island near ten years ago. He is a poor ignorant native, unable to read a word of any language, but through his efforts he has induced about half the people of the valley to unite with him. They have a neat native meeting house. O, they are so ignorant! They have three Bibles among them. They have appealed time and again to the Protestant society for a native missionary, but they have been put off because they were so few in number.

"The old tattooed native, Matahas, pleaded with me for a leader for his people. He said, 'We are all so ignorant but we want to know the truth. Can't you send us help?' They urged me to

stay with them, but that was impossible. They wanted to buy my own Bible from which I spoke to them the night I stayed there. I have written to Pastor Lyndon regarding this opening. I do much hope we can soon open up a work for them.

"Brethren, pray for us in this difficult field."

A Russian Brother's Story

BROTHER F. F. OSTER tells us that in the spring of 1917 he heard that there was a Seventh-day Adventist among the soldiers in Tabriz, Persia. "We began to search," writes Brother Oster, "and found him ill in the Russian hospital. We were delighted to find some one of like precious faith, though we could not converse, not knowing Russian. While he was convalescing, the army withdrew from Tabriz, and he not being able to go, we asked him to remain with us. Soon the roads were closed and he was compelled to remain.

"He began studying Turkish, and in a short time we were able to talk together a little and to learn of his wonderful experiences which I wish to pass on to you. I shall relate as nearly as possible the story as he told it to me. He is an artist and was engaged in painting scenes for plays in the theatre when our story begins." This is the story as related by the Russian soldier:

"As far as this world was concerned I had no need or anxiety, for my salary was from one hundred to one hundred and fifty rubles a week (then £10 to £15), besides what I received from other painting. But neither the great love for my art nor money satisfied. There was a longing in my soul for peace. I experienced a great emptiness, or burden that was indescribable. Many times I was tempted to take my life. In fact one evening I went to our basement and drew my sword. But my great fear of the future kept me from committing the deed. I resigned my position with the theatre, and by travelling I tried to find peace for my troubled soul.

"One day I noticed a crowd of railroad labourers. As they worked they talked and laughed as though there were no cares and worries in the world. I decided that it was physical labour that I needed. Five minutes had not passed before I had made a contract with the boss and was provided with a pick and spade. My hands were blistered and pained after a few hours' work, but I kept at it. At night one of the crew began talking religion. I crept up close and listened. How I envied him. His face would light up, and he appeared so happy as he talked. Finally I asked him to what church he belonged. He said that he was a Seventh-day Adventist. I had never heard the name before, and so I asked many questions. The following evening and the next were spent the same way, talking religion with this man. Finally I opened my heart to this common labouring man, this stranger. I told him how burdened I was. He took me to a mission worker, who was located in the city, and a Bible study hour was appointed for every day. Five days I had worked on the railroad, but after finding this teacher, I never returned to my job, not even to receive my wages. I studied diligently, and it was not long before I was satisfied that I had found life. When I determined to obey and walk in this life, the great burden

rolled away, and I found peace. I have been happy in Jesus ever since, even through great opposition and persecution.

"In just a year from the time that I met the brother on the railroad, I was baptised, and only two months after that I was drafted as a soldier. On the first Sabbath as a soldier I met with a new experience. I had asked permission to have Sabbaths free, but had been refused. When the rest of the company went out to drill, I remained in the barracks. Soon I found myself in a dark cold prison. A kind companion asked if I wanted papers to read. I told him that I had my Bible, and really spent a happy time studying God's precious Word. Every Sabbath this performance was repeated until they saw that I was firm and would not work on the Sabbath no matter what happened. At last they did not ask me to work and I was even permitted to attend the Sabbath services with the brethren. During this time I had many opportunities of presenting the gospel. One officer came to me advising me to do differently, and to change my views. He had received a letter from my brother-in-law, who was an officer, asking that I be treated very severely so that I would give up my religion. At last they concluded that I was a bit crazy, so let me quite alone in regard to the Sabbath.

"Thus six months passed, and I was trying to let God prepare me for another struggle which I knew was sure to come. I had tried to explain that it was against my religious principles to carry arms, but that I would serve my country to the best of my ability in any other capacity. But nobody paid any attention. At last our company was called out and we were lined up before the long line of arms. The order was given to pick up guns. There was a gun lying before each man. All bent over at the command. Only I remained standing there erect praying earnestly for sufficient grace to be given at this crucial moment. The commanding officer quickly asked, 'Did you not understand?' After an affirmative answer from me, he asked again, 'Well, is it not necessary then to obey orders?' and angrily, 'What is this new idea?' By this time all eyes were fixed on me. I felt that I must say something, and as I started to make reply, the officer commanded me to take the gun, no talking being necessary. I only said, 'I cannot.' He said, 'I do not want to hear that again! Will you take that gun?' I said 'No.' He quickly drew out his sword holding it in a position to strike, and said most angrily,

'You know the law. I cannot talk religion for I am not a priest, and I command you to take the gun.' Then turning to an under officer said, 'I shall kill him, for I must be obeyed.' I really expected the sword to come down on my neck in one fatal blow, and yet some way I was not one bit afraid. That uplifted sword meant no more to me than if it was a piece of paper. For some moments he maintained this position. Then as if he had a command to sheathe his sword,—I doubt not that it was a real command from our Heavenly Father,—he lowered his sword, and ordered some soldiers to take me to the lock-up.

"It was February and very cold. The prison to which I was taken was an old broken-down place. Everything was taken away from me but my Bible and an old worn-out blanket, which was altogether insufficient covering when wrapped about me on the cold bare floor, with blasts of winter coming in through many crevices. I took a severe cold and began coughing blood. I greatly feared pneumonia. On the fifth day the boy who brought me bread reported my sickness and I was released without further questioning. Five or six days later all of the soldiers in our barracks were awakened at night by an officer who brought in a notice that I was to appear at some place of trial and be judged. He read the notice and left. I, not knowing just where I was wanted, remained where I was, with my company, which numbered five hundred. I knew that according to law my sentence would be death, or life-long imprisonment in Siberia, so I felt that I must witness for my Master now. Nearly every evening the boys asked me to talk to them. They asked many questions about my faith, and how I dared to refuse to bear arms, etc. I know that I was not afraid and I know that God gave me words to speak to the boys. Because there were so many of them they sometimes asked me to stand on a table that they all might hear. One day the priest came in and in every way tried to persuade me to change my views. When he saw that it was useless to argue longer he became very angry and addressed the soldiers around us saying, 'Children, do not listen to this man. Do not speak with him. He is a leper.' But this simply amused the boys and they were more eager to have me talk with them. For twelve days I was given opportunity to witness for this new-found though most precious truth.

"Finally, I was taken to be judged. The charge against me was read, namely,

my refusal to bear arms. I was asked if this accusation was true. With a prayer in my heart I began to speak, saying that I did not want to break the law of my country, yet I must obey the law of God. I wish that I could have said more, but the jury abruptly adjourned and soon my case was settled. My sentence read, 'Eighteen years in Siberia. The first two in heavy chains. The next eight in heavy work and close confinement. The remaining eight in government employ.' After these eighteen years I could return, but not to any city, and was to report to some police station every week. It was a hard sentence indeed. It was, however, a relief to know what was to come. I was immediately handcuffed and led to prison, awaiting to be sent to Siberia. That was on March 11, 1917. I was kept in very close confinement with the poorest, scantiest fare imaginable. For one-half hour a day I was allowed to go out into a court to get a breath of fresh air and a bit of exercise. Then we were driven into our cells and the door was locked.

"I was in this prison until April 29, 1917, when the government was changed and the despotic rule of Russia fell. New officers came to visit us, and better quarters were given, until every case could be investigated. Under these new circumstances I met a dear brother of the same faith also imprisoned on the same charge. We spent many happy hours together in Bible study and prayer. When our cases were settled he was freed and sent home, and I was asked to continue my services in the army, but was given non-combatant work. At first I was given work on the road and drove supply waggons. Then I was sent to Tabriz where I was taken very sick. My heart had given out under the strain of the preceding months, and for weeks I lay near death's door. I was in a good Russian hospital and by careful nursing and God's wonderful healing power I rallied."

It was here that Brother Oster found him, and the story ends.

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