



# MISSIONARY LEADER

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## Foreign Mission Day

(February 11)

### Performing the Impossible

1. It is in performing things humanly impossible that God always manifests His omnipotence. Isa. 41: 18-20.

2. He sent Noah to preach for 120 years the coming of a deluge which men declared impossible. Gen. 6: 3, 13, 18. Compare 2 Pet. 2: 5.

3. He chose Abraham ("one as good as dead") to be the progenitor of the Messiah. Rom. 4: 13, 18-20.

4. He led Israel to the Red Sea and opened the waters before them, when they and the Egyptians thought deliverance impossible. Ex. 14: 13-15, 21, 22.

5. To inspire faith in His omnipotence He asks, "Is there anything too hard for Me?" Jer. 32: 27.

6. Because the Lord performs human impossibilities, without faith we cannot please Him. Heb. 11: 6.

7. Our Saviour in the great commission laid upon the infant church a task which was impossible from the human standpoint. Matt. 28: 19.

8. Faith makes all things possible. Mark 9: 23.

9. Men today scoff at the message of final judgment, and deny the story of the deluge. 2 Pet. 3: 3-7.

10. But our Saviour plainly states that His commission will be fulfilled. Matt. 24: 14.

11. For our encouragement John was given a vision of the work completed and its results. Rev. 7: 9.

### Progress of the Message in the European Division

TODAY we shall study conditions pertaining to the message in Europe. During those terrible years of war this great division of our world work was largely cut off from General Conference headquarters. Last year the leading officers, with two or three departmental secretaries, attended the first general council held in Europe for about six years. Some of these brethren had visited various sections, studied conditions and counselled with the brethren, so that at the general council plans were laid for reorganizing the division upon a strong basis for future development and growth. Workers from America have since joined with the faithful labourers in this field, with the aim of strengthening various departments, such as the educational, publishing, home missionary, etc. This is already bearing fruitage and the reports now received tell of splendid progress being

made all through Europe in the various lines of the message. In some places they are holding their first colporteurs' institute, in others, their first home missionary convention, in others, their first educational council, bringing new hope and courage as success attends the efforts in these various lines. As it is in southern Europe where perhaps the greatest need exists in building up the work, and where the greatest opposition is felt, the readings which follow relate largely to this portion of the European Division, while much might be related of other portions as well.

Brother L. H. Christian, associate president of the division will speak of

#### Interesting Incidents from Southern Europe

One of our church elders in Rumania was captured and brought to a soldiers' camp in Bulgaria. He was thrown in with Russians, Turks, Greeks, etc., both Mohammedans and Christians. At night he took out his little Testament, read to the soldiers and sang some hymns. God gave him a peculiar power over those rough men. The officers granted him the Sabbath free, and decided that he should not work in the unhealthy mines like the rest. When the Turks heard that he did not eat pork and kept the Sabbath, even though he was not a Jew, they wondered at him. Finding, too, that he was perfectly honest, they gave him the money chest and the task of buying for the camp. A singer from the Orthodox Church, also a prisoner of war, offered to help him sing in the evening. Soon this singer became interested in the truth, and today he is a faithful Adventist. Some Bulgarian brethren met this Rumanian elder and gave him some money. The people were surprised beyond measure to find Bulgarians and Rumanians loving each other. They agreed that the Adventist religion was superior to both the Greek Orthodox and the Mohammedan, as the people of those religions were fighting each other.

Our brethren in the southern states of Europe are devoted and faithful. The whole field is ripe for a great advance movement. There is religious liberty in every land, though not always respected, and people are eager for the truth. In Serbia we had thirty canvassers ready to begin work several months ago, but we had no literature for them. In Rumania we had to send fifty canvassers home, for we had no books for them to sell. In our churches of the Balkan States are scores of young people who are eager for an education, but we have no schools. All the people of these sections show the marks of sorrow and suffering. They greatly need the light on the laws of life and health. We need publishing houses, schools, and small health institutes in Greece, Bulgaria, Rumania, and all southern Europe.

### The Third Angel's Message in Rumania

THE third angel's message secured a foothold in Rumania under great difficulties and in a very humble way. Beginning in 1870 with the conversion of a Polish priest, the seeds of truth found lodgment in honest hearts here and there, in spite of much persecution and hardship. Sometimes it seemed that the torch of truth would be extinguished, but the Lord had a tender watchcare over his people, and blessed the work in Rumania, until in 1920 there were four conferences, eighty-nine churches, thirty-one workers, 2,237 members paying a tithe of 182,870 franks. Brother Paulini, now in charge of the work in the Rumanian Union, tells of the difficulties experienced. His letter will be of great interest to our people:—

"In the year 1909 a great persecution broke out against our work in Rumania. Pastor Hinder, who was the superintendent of the field and had been with us five years, was banished; but other workers soon came to re-inforce our slender staff. The astonishment of the officials who had driven the Adventist preachers from the country was great when they saw that others came to take their places. One evening the district priest, in company with the district commissary and detectives, came into our meeting to find out what I was preaching, and if possible order my immediate banishment. The next day I was invited to appear before the officials of the town to give them our denominational doctrines in written form. Being a native, I could not be banished; but from that time on, a detective attended each lecture and reported every word that was spoken. The archbishops, the bishops, and the priests of the country sent protests to the minister of war, calling his attention to the great danger of Adventism to the army, to the church, and to the state. So voices were raised on all sides against the spread of present truth among the people, and strict measures against the Adventists were enforced, especially on account of the teaching of the soon coming of Jesus and the Judgment.

The military officials sent circulars to all regiments, asking them to search out every Adventist, and in case one should continue in his faith, to punish him with heavy imprisonment. Many were thrown into prison. Those who were of higher military standing were degraded like ordinary criminals, and then paraded before their comrades with mockery and corporal punishment. Wherever a military priest could discover an Adventist, he would resort to any means to bring him before the war court. A common soldier who did not make the sign of the cross or kiss the crucifix at worship, was subject to court-martial.

Brother Dinu was condemned to death, but the general changed the death sentence

to life imprisonment. After the war closed, while other wives and children had the joy of seeing their husbands and fathers, Sister Dinu and her four children were told that their loved one had been thrown into prison to cut salt all his life. But God answered prayer. The armistice came and he is now with his family and his brethren.

The school board and all other state boards did their best to expel all Adventist children from the school. Our brethren who were employed by the state were dismissed at once, and no one who remained true to the faith of Christ could longer enjoy the rights of citizenship.

The church board employed a theologian to go into all the villages and cities to convert the Adventists from their error. Wherever he went, he had our brethren and sisters gathered by a police agent, in the presence of many listeners, in order to frighten them by arguments and threats. After one year of hard work this theologian had not only failed to convert one Adventist to his faith, but a number of his own flock had united with our church.

The priests were obliged to find a new way. They printed many books against us. One, of which 70,000 copies were printed, was distributed in all state institutions. A warning against us was presented to the king, and he ordered that all Adventists be delivered to the attorney-general or the police.

Before the outbreak of the war our ministers could visit no cities or villages. What they could not do, God accomplished in a wonderful manner through other chosen instruments. In order to show how one church after another was raised up, in spite of Satanic opposition, I will mention the following:

Two couples had moved to Ploesti, where, with much difficulty, they began to circulate our literature. A large room that belonged to one of the members, was chosen as a meeting place, and about forty persons assembled. The district priest appeared, uninvited. At the close of the service the priest pressed my hand kindly and expressed his desire to attend future meetings. Early the next morning I was called to the police station, to appear before the prefect. An accusation was brought against me, charging that I had held a meeting the preceding evening in which I had stirred the people against military service and the state church. The investigation lasted two months. Four times I had to appear, with members of the church board and all the church books, before the judge, until finally the officials were convinced that I was innocent. Later we learned that this priest, who had been so friendly to me and had invited me to hold Bible readings in his district, had brought false charges against us. In this city we now have one hundred and twenty members, with eighty members in the suburbs, forming six groups.

P. P. PAULINA.

### The Reformation in Rumania

RUMANIA has experienced no religious reforms, but it is a country which needs religion. The influence of the Lutheran and Calvinistic reforms made itself felt in Rumania about four hundred years ago. The Orthodox Church of Rumania, however, received only a few catechisms in the Rumanian language, and it desired to free itself of Slavic influences, especially the Slavic language which was used

exclusively in worship up to that time. Different reformed churches sprang up during the following centuries; but they existed only as denominations, not causing a reform movement.

It is an absolute fact that Seventh-day Adventists have begun the Reformation in Rumania. During the years 1907 to 1910 the work and the light of the gospel were brought to the attention of the public. Since that time a reform movement has been known in Rumania. Seventh-day Adventist reforms mark an epoch in the history of culture in that country.

This has been emphasized by those outside our church. When the work of the gospel was carried by the Adventists from the cities to the villages, and the peasant was won for the pure doctrine of Christ, the editors of the newspapers wrote about this new thing that had happened for the first time in the history of the Rumanian people as follows:

Up to the present we have neglected the farmer, who forms the majority and foundation of our people, because he does not understand higher things and cannot take part in discussions on culture. Now we learn through the priests that many farmers become Adventists. To uneducated and superstitious men, to become an Adventist means 'to become a heretic.' We shall not discuss this, for no one can prove that the Adventists, and not we Orthodox, are heretics. But this thing with the farmers shows that we political, mental, and spiritual leaders of the Rumanian people have not understood our farmers, although we have lived with them all this time. The Adventists had to come to show us that the Rumanian farmer can interest himself not only for spiritual things more than we thought he could, but even more than we do ourselves."

That the Rumanian people can become enthusiastic for the Word of the gospel is shown by the fact that almost twenty-five hundred believers of the pure gospel are now in Rumania, where ten years ago only between two and three hundred Adventists existed.

We need literature and consecrated workers, and the last message will see still greater victories in Rumania.

STEFAN DEMETRESCU

### A Turning to God in Bohemia

Never, since the days of the Protestant Reformation in the sixteenth century, has there been such a religious awakening in Bohemia as we see at the present time. Before the war our people were afraid to leave the Catholic Church, but now it is far different. On January 8, 1920, one hundred and forty priests left the church and started a religious reform, which embraces at the present time about one hundred and fifty churches and half a million adherents. The same work is going forward among the Protestant churches. Thousands who have separated from the churches either remain outside entirely, or form small circles in which they study the Bible and explain it according to their own knowledge. I found some of these who were ready to be baptized according to the Bible directions; and thanks to God, they are now identified with the Advent movement.

Many of the Bohemian people are turning to religion and the Bible, thus finding solace from their disappointment in

science, socialism, and other modern cults. Who would have believed ten years ago that people would be fleeing as we see now, by the thousand from the Catholic Church? That they would be found gathered in the mountains and in their homes studying the Bible? We can only thank the Lord that He is thus preparing the way for His last message.

The literature work is making unexpected progress. For our paper *Halasatel Pravdy* (Herald of Truth) we have secured nearly a thousand subscribers outside of our churches. Our colporteurs sold literature to the amount of 48,000 crowns in 1917, but in 1920 the sales amounted to 420,000 crowns. What we need now is more workers for this great needy field which is wide open to receive the gospel, all difficulties having been providentially removed.

JOS. POPELKA.

## Missionary Volunteer Department

Missionary Volunteer Programme  
First Week

### Should Our Young People Pay Tithe?

Opening Exercises.

Topic: "Why Tithe-Paying Was Ordained."

Reading: "Five Reasons for Tithe-Paying."

Incident: "Tithing Brought Blessing."

Reading: "Does Christ Have My Purse?"

Recitation: "Saying and Doing."

Closing Hymn: "Christ in Song," No. 239.

LEADER'S NOTE.—"Five Reasons For Tithe Paying." These should be given out beforehand to five members of the society, and when this subject is announced, each in his turn should state the reason and give the comments on it.

### Why Tithe-Paying Was Ordained

HAVE you ever wondered if young people should pay tithe? The dictionary will tell you that a tithe is the tenth part of anything. To give the Lord a tenth of all our income, no doubt seems a large sum to many of our young people who may be working their way through school, or having to buy clothing, shoes, etc., from a small salary. No doubt you have often been tempted to say, "I am not able to pay my tithe; I will wait till I am older, and have more money." But let us study a little as to whether or not we are instructed in the Word to pay tithe, and why the Lord has made this requirement of us.

Paying tithe is ordained of the Lord for our good, the same as all His commandments. God is love, and He never requires us to do anything except what is best for us in the development of character. He does not ask us to pay tithe because this is the only way by which funds can be provided to support the labourers

who carry the gospel to the ends of the earth. The Lord could make gold nuggets out of the stones, or rain gold from the skies, with which to finance His work. But He chooses a better way. He instituted the system of tithes and offerings because this was the best way to help His people.

The tithing system is our friend and benefactor. The heart of man is deceitful and covetous. The love of money is the root of all evil. The evil lurks in each one's heart. To help proud, grasping, covetous man to gain the victory over the covetousness of his heart, the Lord in His wisdom and love, established the tithing system. Through this means we recognise God as a partner in our business. In all our affairs we must reckon with Him. We must determine how much is His share, and how much is ours. He is the source of all our income. He gives all we have, but requires us to return to Him one-tenth. This He says is holy, and to be used for the advancement of His work in the earth. The remainder is ours to use for our needs, and from which to make offerings to His cause. Instead of regarding the tithing system as a burden imposed upon us, we should see in it a great blessing from the Lord.

The blessing comes to us through our faithfulness in this matter, and not because we can pay a large sum into the Lord's treasury. The woman who cast in the two mites was blessed more than all the rest. Then, too, she gave more than all the rich who cast in large sums. The Lord reckons the amount we put into His treasury by the sacrifice we make and not by the exact number of pounds, shillings, and pence we give. And when we faithfully return to Him that which He has said is holy, the nine-tenths which we have left is worth far more with His blessing than the entire amount without His blessing.

G. B. THOMPSON.

### Five Reasons For Tithe-Paying

#### 1. The Bible says, "The tithe . . . is the Lord's." Lev. 27: 30.

I am unable to find in the Scriptures any evidence that the Lord has signed His claim over to us. I would not dare to trifle with a matter of that kind until I had as good evidence that the tithe belongs to me as I now have that it belongs to God.

#### 2. The tithe has been dedicated by the Lord to the support of the gospel. Num. 18: 21; 1 Cor. 9: 11-14.

We learn from the story of Ananias and Sapphira how dangerous it is to appropriate to ourselves that which has been dedicated to God. The work of the gospel began soon after the fall of man. In the early history of God's people, before the Levitical system was established, we find Abraham and Jacob paying tithe. The work of the gospel is not yet finished. Is it not, therefore, reasonable to believe that the tithing system will remain the basis of support until the gospel work is finished?

#### 3. The tithing system was approved by Christ and was set forth as a duty in His teachings. Matt. 23: 23.

I do not find among the teachings of Christ anything of a temporary character which might pass away at the cross. He taught the eternal principles of His

Father's law, and among them was the duty to pay tithes for the support of the gospel.

#### 4. I am unable to draw a distinction between the two obligations of Sabbath-keeping and tithe-paying.

Sabbath breaking is a violation of the fourth commandment. It is an appropriation to common use of that sacred time which God has sanctified and set apart for His worship. Failure to pay our tithes is a violation of the eighth commandment. It is an appropriation to our own use of that which God has set apart for the support of the gospel.

#### 5. All my life I have noticed that people begin paying tithe when they return to God by way of repentance, and that they stop paying tithe when they backslide from God.

When Jacob saw that vision of angels by night in Bethel, and when he repented and turned away from his sins, he promised the Lord he would henceforth pay his tithes. This gives me a clear intimation of my duty in this matter.

E. R. PALMER.

### Tithing Brought Blessing

ALMOST every one agrees that it is all right for well-to-do people to pay tithes; "for they will have enough left." But what about the poor, those who earn very little, and sometimes have large families to feed and clothe and send to school? Shall they pay tithes?

If we take the Bible as our guide, we can find only one answer to this question. God's ways are first of all just. In the tithing plan He has made it possible for the very poor as well as the rich to have a part in His work of saving men.

A minister who is teaching the duty of tithing once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days every week, and for full time received only £1 14s. The rent for their rooms was 10s. a week, groceries and milk cost 16s. a week (there were four children, the eldest only six), and 2s. a week went for the father's tram fare. This left, for fuel, clothes, sickness, and all other expenses, only 6s. a week.

"To tithe my pay will mean 3s. 5d. a week," wrote the man; "and we are ready to do it if it is our duty."

The pastor who received the letter did not know what to say. But after praying over the matter, he advised the man to follow the Lord's plan, and trust Him for the promised blessing. Four months later he received this letter:—

"You will remember last autumn my wife and I saw our duty in regard to tithing, but could not see how we, with four little children, could possibly tithe on a salary of £1 14s. a week. However, on your advice, we decided to do so. Now the winter is nearly past, and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get on without one. However, it was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks I was in possession of three overcoats, given in such a manner that even one overburdened

with pride could not take offence, and I was placed in a position to help some other poor fellow out. Then we prayed for warm clothes (or my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equaling the amount of the tithe. I could add other instances; but it is sufficient to say that in temporal things we have been repaid threefold, and in spiritual blessings a hundredfold, for our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan; and the Lord, true to His gracious promise, richly blessed him. So will He bless all those who return to Him His own.—Selected.

### For The Juniors

#### Saying and Doing

##### A Recitation

"If I had a thousand sovereigns,"

Said Beecher in boastful mood,  
"I'd take out a hundred this minute,  
I'd pay the tithe first, I would.

"And if I had a hundred shillings,  
Shiny and bright and new,  
First of all I'd pay ten for tithing;  
That's surely the way I'd do.

"But I've only (you see?) ten pennies,  
Shabby and brown and small;  
So I think I'll not bother to tithe them;  
Really, I need them all."

Let's remember, all we who have pennies,  
And we who have shillings and more,  
That God asks a faithful tithing  
Of just what we have in store.

Let others pay tithe of thousands,  
Or millions, if that may be;  
If I am a faithful steward,

I'll tithe what He gives to me.

MRS. I. H. EVANS.

### Does Christ Have Your Purse?

"YOU had better not leave your purse in your pocket," said the minister when leading a candidate into the stream for baptism.

"Pastor," said the young man quietly, "I left it in my pocket on purpose. I want it to be baptized with me. Henceforth it belongs to the same Master that I do, and by His grace He shall control it."

Have you also dedicated your money to its rightful owner? Does Christ have your purse? Do not make the question too general. Put it under the magnifying glass. Here are a few of the queries that would burst forth from close examination.

How much of my money would Jesus spend for clothes this year? Am I getting some things that He, because of His deeper love and greater wisdom, would have me do without, if He held the purse strings?

Would He spend money, as I do, for pleasure? He wishes me to be happy, of course, but does He approve of the way I seek pleasure? Would He have me spend more money for pleasure than I do to help others?

How would He treat the charity calls that come to me?

How much would He give to missions each week if He had my purse?

Christ is the best partner we can have; and how much we need to live where He can teach us how to be trustworthy stew-

ards of the money He gives us! He would have us live so that our lives will explain our profession, and the way we spend our money is one way in which we either honour or deny the profession we make.

M. E. ANDROSS.

### Missionary Volunteer Programme

#### Second Week

#### Newfoundland

Opening Exercises.

Topic: "Through England's Oldest Colony."

Reading: "A Few Statistics."

Musical Item: "Missionary Hymn."

### Through England's Oldest Colony

AS I walked down to the wharf at North Sydney, Cape Breton, Canada, to take steamer for Newfoundland, my ardent desire to see the big island of which I had heard so much was mingled with whole-souled dread. I had sailed on the ocean before, and knew full well the pangs of seasickness awaiting me. However, my companion, Pastor M. N. Campbell, walked with an air of confidence, assuring me there was nothing to fear, that he had made the trip several times, and had never been seasick.

Having bought our return tickets, we were asked to register. I afterward learned that the entire passenger list is immediately cabled to St. John's, the capital of the island, so that the people in the city may learn from the morning paper who are coming.

We took passage on the "Kyle," a steamer that was launched from Newcastle-on-Tyne only a year before the great war began. Its speed is fourteen knots, and it was built to contend with the heaviest of ice. My friend and I were assigned the same stateroom. That night we experienced that of which David told in the Psalms, "The stormy wind, which lifteth up the waves thereof." I am sure David must, at some time in his life, have been on a sea voyage, for he described it all so well. "They mount up to the heaven; they go down again to the depths: their soul is melted because of trouble. They reel to and fro, and stagger like a drunken man, and are at their wit's end." All this I endured that night, and my only consolation was that my brother who had never before been seasick was suffering too, and almost as severely as I.

The latter part of the psalmist's description of a sea voyage, "He bringeth them unto their desired haven," was fulfilled the next morning, ten hours after starting, when we steamed into a little seaport on the southwest corner of the island. As we left the boat, customs officers awaited us and ordered all our luggage opened. Contrary to a prevailing idea, Newfoundland is not a part of Canada, although a part of the British Empire; hence, every one coming to the island, whether from Canada or elsewhere, must submit to having his luggage overhauled. The officer found in my valises only one contraband article, a pair of opera glasses. In vain I protested that I had carried them for nearly twenty years. He demanded a deposit almost equal to

their value if I took them with me. I told him to keep the glasses and I would get them on my return.

#### Across the Island

Our train was waiting, and we hastened to find a seat to begin our 548-mile trip across the island to St. John's.

We travelled at an average speed, including stops, of eighteen miles an hour. Of course, in some places we doubled this rate and in others went much slower. Indeed, one told me he had seen men jump off from the rear end when the train was climbing a grade, run ahead almost to the locomotive, and jump on again. The roadbed is very rough, and the jolting of the train gives one the impression that he is traveling at break-neck speed.

On much of the route the scenery is magnificent. We saw mountains capped with snow. One-fourth of the area of the island is covered with water, ponds, lakes, and rivers in abundance. The ponds are fringed with water lilies, the lakes with trees which grow close to the water's edge. The most common trees are spruce, birch, and larch. Along the railroad route there have been many forest fires. Wherever these have swept, beautiful, tall, pink flowers have sprung up. Because of this they are called "fire flowers." The most beautiful scenery is along the Humber River, on the west coast. For about fifty miles from its mouth the river seems to be only a great arm of the sea stretching inland, rising and falling with the tide. In some places the giant cliffs tower above the river, casting their sombre shadows over its depths, while farther up it runs through vast areas of forest and field, where roam the caribou, the fox, and the bear.

We reached Grand Falls about midnight. It is here that Lord Northcliffe recently erected his large pulp and paper mills on the Exploits River, at an expense of more than £1,000,000 sterling. I was informed that the paper on which the London *Times* is printed is manufactured here.

At last our train pulled into St. John's. The long journey was over, and we were glad to greet the smiling faces of Pastors Barrett and Hubley. Newfoundland is a mission field under the direction of the Eastern Canadian Union Conference, and we were to attend a general meeting here of our people, which was to last five days. I was delighted to find that I was to be entertained at the home of Brother Johnston, whose daughter was one of my schoolmates years ago at the South Lancaster Academy, and no less to find that my roommate here was to be Professor Kern, who had preceded us on the trip.

#### Our Young People

My special object in visiting Newfoundland was to meet with our young people there, and interest them in attending Williamsdale Academy in Nova Scotia. It was the first time a principal from the academy had visited them, and they responded well. Their response was due in large measure to the strong and helpful influence exerted by our workers there and the hearty co-operation of the brethren who accompanied me. A more intelligent and ambitious company of youth I have never met. I was more than repaid for the time and expense incurred in my visit, when eleven of them definitely decided to join our school family in September. Four from the island are now earning scholarships.

Crossing the island the scenery often re-

minded me of the hills, valleys, and lakes of New Hampshire. St. John's is a unique city, and one never to be forgotten. After my visit of less than a week, I understand better why all who have lived here think it is "the dearest spot on earth." It has a population of 33,000, and is the nearest port in America to Europe. The city is built on a great hill that rises from the water's edge. It thus overlooks a small but excellent harbour. The entrance to this harbour is about two hundred yards across and is called the Narrows.

#### The City of St. John's

St. John's is both an old and a new city. For centuries this ideal site was doubtless used for an Indian village. It was one of the first places on the island to be settled by white men. But in July, 1892, a fire visited the city, destroying two-thirds of the houses. Many of the old wooden buildings have been replaced by brick and stone structures, so that a more beautiful city has sprung from the ashes of the old.

This city has many fine buildings. Probably the largest of these is the Roman Catholic cathedral, which looks benignly down on two smaller cathedrals, Anglican and Methodist, situated lower down the hillside. Away over at one side from these, like Mordecai in the gate, is the humble little church we call our own.

High on a promontory overlooking the Narrows is Cabot Tower. Professor Kern and I visited this historic monument together. On the way up we were startled by the firing of a cannon near by. It was the "noon gun," and by it the people of the city set their clocks and watches. Arriving at the top of the eminence, a fine view of the ocean was afforded. As I looked out upon its immensity, with here and there a sail to be seen, I could not but think of that June day in 1497 when the old sailor John Cabot first set eyes on the new found land. I thought, too, of John Guy, the first Englishman to successfully found a settlement on the island.

We called on the keeper of the tower, an elderly man, who took pains to make us welcome and to explain many of the strange sights. He allowed us to look through the telescope with which he scans the waters, to get the first glimpse of every visiting ocean craft. It is his duty as the boats come nearer, and he recognises their shape and flag, to signal all his information to the city.

#### The Newfoundland Dog

One feature of life in Newfoundland must not be overlooked, and that is the famous Newfoundland dog. He is to be seen on every street, and is always the faithful friend of the children. Many stories are told of his heroic deeds in rescuing them from danger. When the Prince of Wales, the present king of England, visited the island a few years ago, he was presented with a full-blooded specimen of this noble breed. The prince was very fond of his new pet, and walked up Water Street, sporting with him amid the acclamations of the crowd.

#### The Fishing Industry

Before returning home I visited a company of our people living in one of the out harbours, Bay Roberts. This village is built about one of the many inlets of Conception Bay, and is almost due west of St. John's. The principal occupation here, as in so many other parts of the island, is fish-

ing. At the time of my visit you might walk through every street and never see a young or middle-aged man. There were old men, women, and children. Where were the others? Nearly all were on the Labrador coast, fishing. It is their harvest of the year.

A few small boats were bringing in catches while I was there. One boat was loaded with capelin. This fish is about seven inches in length. It is caught in large quantities, and some are dried on the scaffolds called "fish flakes," and used for food, but hundreds of tons are used for fertilizing the ground. A barrel of fresh capelin at the ship can be bought for only 10d. I saw four three-pound codfish sold for 10d. there.

On a small wharf I found some men slitting, cleaning, and salting codfish. In a near-by shed were 150 quintals of these fish. They were piled in long tiers, like so much cordwood. As the men cleaned the fish, they threw all the livers together. They were extracting the oil from these, and had already filled four great puncheons with the dark-amber oil. They told me that in its crude state it is worth £28 a ton, but refined it sells for 10s. a gallon.

### Ready for the Message

Probably our little church at Bay Roberts is different in one respect from any other Adventist church in the world. It is on piles and is built wholly over the briny waters of the bay. It was constructed by Pastor Hubley, and is well finished inside. There is a baptistry tank under the church. When a baptism is to be performed, water is pumped into the tank from the bay. When the ceremony is over, a plug is pulled, and the tank is soon empty again.

My return trip across Cabot Strait was pleasant. The gulf was calm and the weather beautiful. And now as I think of Newfoundland, it is not as a mere island on the map, but a country animate with life, and with a people noble and kind-hearted. They are ready for the message that God has committed to us to bear to them. In scores of their coast towns, where live the simple, honest fisher folk, the word of present truth has never yet been spoken. Now is the time to work for Newfoundland.

### Missionary Hymn

(Air: "From Greenland's Icy Mountains")

"Whom shall I send?" He sayeth,  
 "What servant shall it be?"  
 'Tis Faith's strong voice that prayeth,  
 "My Master, O send me!  
 Send me to tell Thy story  
 Abroad, or here at home;  
 Send me, O Lord, before Thee,  
 Where thou Thyself wilt come.  
 "Send me, for I have known Thee;  
 I would Thy witness be,  
 To speak Thy message only;  
 My Master, O send me!  
 Send me to speak of Jesus,  
 Of what my Lord hath done,  
 His finished work most precious,—  
 Of this and this alone.  
 "To bring the lost and sinning  
 To Thee, the sinless One;  
 To speak sweet words and winning,  
 Of Christ, the Father's Son.  
 Send me to darkest places,  
 To many a shadowed home,  
 Where, with Thy shining graces,  
 Lord Jesus, Thou wilt come.

"Send me to work appointed,  
 But, Master, let me be  
 By Thine own power anointed;  
 Then, Master, O send me!  
 Not unto us the glory,  
 When lost ones find their home;  
 We only go before Thee,  
 Where thou Thyself wilt come."  
 —Selected.

### A Few Statistics

WE have three churches, with a total membership of eighty-one, and one church school. Our workers there are Brother and Sister S. C. Joyce and Brother B. E. Manuel. The message is making good headway, and as a result of a recent effort at New Bay, Newfoundland, nineteen were baptised, and a church organised in that place. Brother Manuel writes that their great need is more workers, for the harvest truly is great, but the labourers are few.

### Missionary Volunteer Programme

#### Third Week

### How to Make Jesus Real

Opening Exercises.

Reading: "Look Up."

Experiences: "Is Jesus Real to You?"

Incident: "Master of My Heart."

Reading: "Do You Know?"

Recitation: "Lovest Thou Me?"

Suggested Hymns for a Song Service to precede meeting: "Christ in Song": Nos. 599, 332, 203, 487, 633, 216.

Helpful Thought: To me religion means just one thing: Jesus and I are friends.—*J. R. Miller.*

### "Look Up"

SEVERAL years ago, while journeying from Christiania, Norway, to Göteborg, Sweden, I was favoured with a sight of the most glorious sunset it was ever my privilege to behold. Language is inadequate to picture its beauty. The last beams of the setting sun,—silver and gold, purple, amber, and crimson,—shed their glories athwart the sky, growing brighter and brighter, rising higher and higher in the heavens, until it seemed that the gates of the city of God had been left ajar, and gleams of the inner glory were flashing through. For two hours the wondrous splendour continued to light up the northern sky,—a picture painted by the great Master Artist upon the shifting canvas of the heavens. Like the smile of God it seemed, above all earthly homes, above the rock-bound plains, the rugged mountains, the lonely forests, through which our journey lay.

Angles of mercy seemed whispering: "Look up! This glory is put a gleam of the light which flows from the throne of God. Live not for earth alone. Look up and behold by faith the mansions of the heavenly home." This scene was to me as the bow of promise to Noah, enabling me to grasp the assurance of God's unfailing care, and to look forward to the haven of rest awaiting the faithful worker. Ever since that time I have felt that God granted us this token of His love for our encouragement. Never while memory lingers, can I forget that vision of beauty, and the comfort and peace it brought.

As God's children, it is our privilege ever to look up, keeping the eye of faith fixed on Christ. As we constantly keep Him in view, the sunshine of His presence floods the chambers of the mind. The light of Christ in the soul-temple brings peace. The soul is stayed on God. All perplexities and anxieties are committed to Jesus. As we continue to behold Him, His image becomes engraved on the heart and is revealed in the daily life.

But if, after conversion, we allow worldliness to creep into the heart, if we cherish it as a welcome guest, there is an entire change. The view of Jesus is eclipsed. The vision of His purity, His goodness, His matchless love, is dimmed. Peace is gone. No longer is the soul committed to Him in simple, perfect trust. The whole Christian life seems uncertain.

My dear young friends, ever keep Christ in view. Thus only can you keep the eye single to God's glory. Jesus is your light and life and peace and assurance forever. By beholding Him you are changed from glory to glory—from character to character.

"If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light." In Him is no darkness at all.

When the soul is illuminated by God's Spirit, the whole character is elevated, the mental conceptions are enlarged, and the affections no longer centred upon self, shine forth in good works to others, attracting them to the beauty and brightness of Christ's glory.

MRS. E. G. WHITE.

### Is Jesus Real to You?

ABOUT thirty years ago, there came into the home of godly Seventh-day Adventist parents two girl babies. There was but little difference in their ages, and strangers often supposed that they were twins. As much as they differed one from the other in some traits of character, they were markedly alike in two points, namely, intense devotion to each other and an early exhibition of interest in things pertaining to the kingdom of God.

I cannot say that the younger was more energetic than the older, but she preferred out-of-door work, often exposing herself to inclement weather against the wishes of parents and sister, because she thought that by so doing she could spare the father. Laughingly she used to say that she must be his boy, for he had no son, and a farmer could never succeed without a boy.

Possibly the things she liked so well to do contributed to her illness, yet back of all—who knows?—there may have been a natural frailty hidden from loved ones and friends by the sunniness of her temper and her ever ready service for others.

It is enough to say that, when she was about fifteen years of age, an organic affection of the heart developed which caused grave concern. She was less concerned than others, and worked when rest should have been taken, for if she did not work she was a burden she thought. She attended Sabbath school and read the report when it was all too evident that it required not only effort but courageous

effort. When friends protested, she replied that what she could do was at best so small, it must not be shirked.

One night, between midnight and dawn, she spoke to her mother, and when the light-sleeping, anxious parent came to her bedside she said, "Mother, I think I am going to die"; to which the grief-stricken parent answered, "Darling, I fear you are." The brave sufferer then assured her mother that she felt no fear as she entered the "dark valley," that she trusted in Jesus and rested in a strong faith that she would have a part in the first resurrection. "But," she said, "I want you and father and sister to pray that the pain I have to endure may not be too great."

Earnest prayer was offered. The sick one could not be dissuaded from arising and kneeling at the bedside, though Jesus could and would have heard just the same, had she remained in bed.

As a last act of earthly homage, she knelt before her Lord. Returning to her bed as quietly, serenely, calmly, and confidently as though she expected to arise at the break of the next earthly day, she went to sleep, assured that she would hear the call of Christ in the morning of the eternal day.

Time brought its healing balm to assuage the grief of the bereaved ones. The older girl grew to womanhood, and into the home established by her union with a young man of sound Christian character, there came, as the first-born, a baby girl. What a privilege to name her in honour of the aunt whom she would never know in this life!

Mother, grandmother, and great-grandmother found they loved her with a double portion of affection because of the sacred memories she inspired.

This lassie was but nine years of age when smitten with appendicitis. The seriousness of the sickness was not realized until the case was far advanced. To her home, far out of town, it was difficult to bring competent medical help. During a long, anxious night, simple measures were used to relieve pain, and the child, though of such tender years, found comfort in having each member of the household pray alone with her.

With the morning's light, over the prairie, a distance of fourteen miles to the railway station, the little cot in the back of a spring waggon, was taken to begin the longer journey by rail to one of our sanitariums.

The physicians needed to note the alarming symptoms but a moment to decide that immediate operation was imperative. While they prepared, how did this little maid spend her time? By assuring them all that she was not afraid, for Jesus would take care of her. With no fear and not a struggle, she took the anesthetic. The incision proved what they had feared—the appendix had burst. Small hope of recovery was offered to the mother. But with prayers on their lips and the best skill they knew, they worked for the child. When consciousness returned, her first words were, "I told you so; Jesus *did* take care of me." Four weeks later she was at home, on the way to complete recovery.

Is it any wonder that Jesus admonishes His followers to manifest the faith of a little child? Such simple confidence, such complete surrender, such unwavering faith, will enable any one to know how real Jesus may be to the children of men in the crises of life. May I ask you, dear reader, "Is Jesus real to you?" H. H. VOTOW.

## Do You Know

It was the final rehearsal of the "Messiah." The director was anxiously watching every note, every shade of expression. The chorus sang to the point where the soprano solo takes up the refrain, "I Know That My Redeemer Liveth." The soloist rendered her part perfectly—so it seemed to the chorus. Her breathing, her notes, her enunciation, were beyond criticism. Surely the director would be pleased. But alas, he was not. Silencing the orchestra, he walked up to the singer. "My daughter," he began in a sad tone of disappointment, "you do not know that your Redeemer lives, do you?"

"Why, yes, master, I think I do," she answered flushing slightly.

"Then sing it. Tell it to me so that I will know you know. Sing it so that all who hear you will know that you know the joy and power of that great truth."

Then he raised his baton for the orchestra to play again, and the singer repeated the refrain. But this time she sang out of her own deep Christian experience, and those who heard her wept. When she finished, the old master again approached her. His eyes were full of tears. "Daughter, you do know, for you have told me."

Friends, do you know that your Redeemer lives? We cannot really sing the soprano solo of that great oratorio deep down in our hearts until we know our Redeemer as a personal Saviour and Friend. And truly, the supreme question each one of us should ask himself to-day is, "do I know Him?" What is our answer? Have we made it our first business to know Him, or must we take warning from the experience of the learned professor who lay on his death-bed? He had been at the head of one of the largest universities in our country. His knowledge had been envied by hundreds. Institutions of learning had coveted the privilege of bestowing upon him honorary degrees. But when the shadow of death approached and the dark, gloomy shadows of the grave were gathering about him, the lamp of his learning failed. It could not penetrate the gloom. All was darkness. How insignificant was all his knowledge! He now saw in its true proportions the one thing he lacked. "I am going before my time, and I know not what awaits me," he confessed sadly. What a tragedy, when heaven has made ample provision for a man to live victoriously and to die triumphantly!

Friends, do you know Jesus? To know Him is to live the life that wins, the life that triumphs over death.

You and I are resolved that some day we will brush aside everything that hinders our knowing this wonderful Friend. Like Felix, we are waiting for a more "convenient season." Satan coined that phrase. He put it into the mouth of Felix, and he has persuaded thousands of others to wait for the "convenient" time which never comes.

Charles Darwin is a sad example of one who caught a glimpse of Christ and then looked for a more convenient season to know Him better. When a young man, Mr. Darwin said: "I believe God will reveal Himself to every individual soul, and my most passionate desire is a deeper and clearer vision of God. But one can easily lose all belief in the spiritual by giving up the continual thought and care for spiritual things." When near the end

of his long life, he gazed back to his youth, and this was his sad confession, "In my younger days I was deeply religious, but I made my mind a kind of machine for grinding out general laws in the material world, and my spiritual nature atrophied.

That man of great learning, Professor T. H. Huxley, had a similar experience. He and a man who knew Christ as a real Friend were spending the day together in a small country town. It was a holiday. Something in the life of the Christian aroused in Professor Huxley's heart an insatiable hunger. "Talk to me about religion—simple, experimental religion," said Professor Huxley to his friend.

"I will," said the friend, "if you mean it." For three hours the Christian talked about his best Friend, and what His love and friendship meant to him. The man of learning was stirred to the depths. His eyes were dim with tears. "If I could only believe that," he exclaimed heart-brokenly, "I would be willing to give my right hand!" Such intellectual imprisonment is too pathetic for words!

There is a way to know Him. Today our Master and Friend gently invites us to come to Him in the gracious words, "Come unto Me, all ye that labour and are heavy laden." Come, that the Holy Spirit, His divine representative on earth, may enable you to know Him. Come, through prayer and Bible study, and quiet meditation. Come, through association and service. Come, walk with Him the path of implicit obedience and unflinching faith. You who have met so many disappointments; you who have known so many bitter heart-aches; you who long for a Friend that can give you just the help you need, come and get acquainted with Jesus. What will it profit you and me though we gain money or fame or even the whole world, if we fail to become acquainted with Him whom to know is life eternal? All else in this world will fail. All other pathways lead to bitter disappointment in the end. But Jesus never fails. He never disappoints. He satisfies indeed.

MATILDA E. ANDROSS.

## Fourth Week

No suggestive programme has been provided for this week, thus affording the Missionary Volunteers an opportunity to prepare a subject suited to your local needs and conditions.

## Too Busy

- Too busy thinking right thoughts,  
To think a thought of wrong,
- Too busy thinking kind thoughts  
To hold a harsh thought long.
- Too busy speaking good words  
To bear an idle tale,
- Too full of my own weakness  
To say that others fail.
- Too busy seeing bright things  
For gloomy things to blind,
- Too busy looking upward  
To cast a look behind.
- Too busy hearing true things  
To heed a lying word,  
Or hear a bit of gossip  
My Lord would not have heard.
- Too busy doing help things  
To do a deed of ill,  
Too busy climbing up, to push  
Another down the hill.

EUGENE ROWELL.

## Sabbath School Missionary Exercises

(February 4)

### A Native's Loyalty

TRANSLATION in part of a letter just received from Kateka, our native worker at Rakabanga, Cook Islands:—

"Sabbath, August 27, was a trying day for us. As we were finishing our mid-day service, we were disturbed by some young men who had been sent to inform a youth who was in our meeting to go to work. This lad of about fifteen years had been frequenting our meetings of late, and on this occasion he declined to answer the call, stating his desire to rest on the Sabbath. As our meeting was closing, I told these young men to go home, and cease from troubling us on the Sabbath. They carried this message to —, who in his rage, grasped his big knife, and rushed to my home. I was out visiting a sick woman, but as he entered my house, my wife and two children fled to a neighbor's home for protection.

Later, while I was teaching in our meeting house, he returned with a revolver, and called to me to come outside, stating that our church was a continual torment to him, and that he intended to do away with us. I replied that it was not our church or teaching, but God who was tormenting him. He grasped his revolver, and as I waited for the shot with my Bible in my hand, he called to me again to come outside. I replied, 'You may do as you wish to me where I am, I will not come out to you. He then came inside with his revolver, and sat down, intending to wait until I left, but as I was purposely long, he left, threatening to return later, which thing he never did.

Your brother,  
KATEKA.

Little incidents like these reveal the cross that our native brethren are called upon to carry. In associating themselves with the people and work of God they incur reproach and hatred of many of their former friends and relatives. Yet these experiences are fruitful for them in weaning them from the false and turning them to the best friend they have—Jesus.

H. A. HILL.

(February 11)

### Isimeli

ON a recent trip to Tavirini, Fiji, an island in my district, I anchored near a native town called Koro Vou, and made it my business to look up an old man who lived there, having heard he was a faithful Sabbath-keeper. He was away in the bush the first day I called, but the next Sabbath morning I found him sitting in a half-finished wooden building that he told me he was having built for a meeting house. He had spent forty pounds on timber and iron and was waiting to earn more money to finish it.

We had a little service in it right away that Sabbath morning, and sang praises to Him whose wonderful love had brought us together in Christian fellowship. Afterwards he told me about himself, how

that over twenty years ago he heard a sermon in Suva on the second coming of Christ and the true Sabbath, and how on his return home he found no pleasure in the worship of his former church, so started to keep the Sabbath all alone, and how ever since he had tried to hold up the light of the true church.

He asked for our native paper to be sent to him, and read it carefully and tried to follow its teaching. He gave up tobacco, all unclean foods, and native grog, and was an earnest missionary in his district, giving out papers and explaining the Bible wherever opportunity offered. Sometimes years went by and he never saw any of our workers or any other Sabbath-keeper, but he held on to his faith in spite of the jeers of both white people and those in his own town. I made inquiries in the district regarding him, and the testimony of all was the same, "Yes, Mr. Martin, old Isimeli (Ishmael) is a fine old man, and a credit to your church, and a real old missionary; always talking about things he reads out of that paper you send to him every month. One white man said he was the finest native he had ever met, and that he had him as his captain for five years, and never had to worry about his boat when Isimeli was on board, as he was the finest native captain that ever sailed the seas.

How glad I was to hear such a testimony of a man who had grown up amongst men who at that time killed and ate each other; who had himself once eaten human flesh, and yet by the grace of Christ, and as the result of His wonderful love, had been changed—born again, and made fit to be a partaker in the inheritance to come.

Now he is dead, sleeping in the grave, waiting the resurrection morn. I took him with me on a visit to Oamea, an adjoining island, and he gave a good testimony to the people there, taking every opportunity to speak of the truth which he had learned to love. He listened with great interest to all the instruction given, and when we parted at his town, he said, "If I were only a young man, how much I would like to sail your boat, and help you in your work." I promised on my return, in a fortnight's time, that I would baptize him, for I found he had not yet been baptized; but when I again anchored there, they told me I was too late, he having died a week after I left. They invited me to come and preach in their town, and I feel sure that old Isimeli's life will bear fruit. Surely it can be said of him that he rests from his labours, and his works do follow him.

May God help us to find many more such jewels among these dark-skinned people.

H. R. MARTIN.

(February 18)

### As the Missionary Goes Out

THANK God, the missionary does go out to the waiting fields. In good times and in hard times somewhere in the home ports that missionary and his wife are going up the gangway to board ships bound for far lands, east or west, north or south.

How our hearts go with these new recruits! May the dear Lord bless them as they leave all the old associations behind and set their faces toward the new and the unknown and the untried. Our prayers go with them and our gifts shall follow them; for they are giving their lives to win souls

among these nations and tongues and peoples who must hear the message.

The missionary carries with him the Book that is going to transform the lives of men and women and children in the uttermost parts of the earth. Where now is darkness and degradation, distress, and perhaps even savagery, a wonderful change will come to many a soul when the missionary has learned how to tell the message of the Book in the new tongue. Light will spring up in the darkness. The voices of these new brethren and sisters of ours will be praising God for the gift of a Saviour who has saved them from sin, and who has made the blessed hope that fills our hearts, the dearest hope of their hearts also.

And in the Sabbath schools far away children's voices will be heard singing these songs we love to hear, in tongues that perhaps never before uttered the language of this blessed hope of Christ's soon coming.

Don't you believe that when a people, for the first time since the confusion of tongues at Babel, begins to speak the language of this Advent Message, the angels in heaven listen and rejoice to see and hear that the time is yet nearer when that universal chorus of all nations and tongues shall sing the song of the redeemed before the throne?

Thank God for the new missionaries going out to meet the new and untried experiences and trials, and to win by the help of God, new victories in our missionary advance. One thing we know—One goes with them who said long ago in Galilee: "Go . . . and, lo, I am with you always, even unto the end of the world. Amen."

And, oh, our hearts do go with these young people of ours and with every worker for God who is launching out into the depth of this world's need. Anew we say to them: We are praying for you in our homes and in our prayer meetings and in our Sabbath schools, and anew we dedicate our means to help in winning souls in the lands to which you go. W. A. SPICER.

(February 25)

### What Our Mission Homes Mean to Africa

OUR missionaries who are asked to go into the interior of Africa must go far beyond the borders of civilization in order to reach the people for whom they labour. Many of them would have to go from twenty to fifty miles to find their nearest white neighbour, and thus they are wholly surrounded by natives and heathen darkness. While it thus becomes necessary for them to live among these people it is entirely out of the question to think of asking them to live in native quarters, for this is impossible for any white man to do. The native huts are built of poles and grass or of poles and mud, depending upon location, and are usually oval shaped, resembling large beehives. There are no windows, and usually the one door is only about thirty inches high. One has to crawl to get in or out. No provision is made for smoke to escape and as everything is cooked on an open fire in the hut, the smoke gets out the best way it can. This one room is usually about ten by fifteen feet in diameter. These are the only homes to be found in the native territories.

Now I am sure that none of our brethren and sisters in the homeland would think of asking those who come to this field to labour for these benighted people, to live in these

native huts. Some of our early pioneers were forced by conditions to try it for a time, and their graves, dotted here and there over this field, bear silent witness to the fact that it is by far the most expensive arrangement we can make.

No, our missionaries must have homes, not elaborate, but good, airy, well-built houses, where they can live with a degree of comfort. In every place where a new station is opened, a home becomes the first essential. Every additional European worker added to the force on that station makes necessary an additional home. It is impossible for our missionaries to advance beyond our present frontier lines more rapidly than we can supply homes for them to live in. We are pleased therefore that our people are to have the privilege on the next thirteenth Sabbath of giving to a fund which is to be used in building homes for these workers who compose our advance guard in all the world. I trust every one will give as he would desire others to give if he himself were under appointment to go as a worker to one of these dark places of the earth. We trust that you will, on this next thirteenth Sabbath, make it possible for the Mission Board to send us many recruits during the present year. Truly the harvest is great but the labourers are very few.

W. H. BRANSON.

## Home Missions Department

(To be held on February 25)

### To All the World in This Generation

Matt. 24:14.

THIS is our slogan. What is comprehended in it? It means that the gospel of the kingdom must be preached for a witness unto every nation, kindred, tongue, and people. This includes all of our neighbours in the home field as well as the people who live amidst the darkness and superstition of heathenism.

The same enthusiastic interest which is manifested for foreign missions in our churches and Sabbath schools should also be given to the home missionary work, for all the people of our own race and clime should have the gospel of the kingdom preached unto them, that they may be warned of the coming of the Master, and be left without excuse if they fail to make ready for His glorious appearing.

But how shall all these millions in the home and foreign field be warned in such a short space of time? They cannot be awakened to their needs, unless they are warned of their danger. "How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach except they be sent? even as it is written, How beautiful are the feet of them that bring glad tidings of good things! . . . So belief cometh of hearing, and hearing by the word of Christ." Rom. 10:14-18. (R.V.)

One of the most successful agencies in spreading a knowledge of the truth is the *Literature Ministry*. Some excellent thoughts were expressed by Brother J. W. Mace, the manager of the Book Depart-

ment of the Review and Herald Publishing Association, at the Home Missionary Convention held in Denver, Colorado. He said:

"A great message is to go to the entire world in one generation, carried by a small people, whose numbers compare as one to eleven thousand with the population of the world. For seventy-two years this message has been going, but the great results are still before us, and the final moves will be rapid ones. It has been distinctly an educational campaign, a literature movement, a silent propaganda, the results of which it is impossible to estimate until the final summing up.

"The ministry of the printed page has been a *silent ministry*. 'Give ear, O ye heavens, and I will speak and hear, O earth, the words of My mouth. My doctrine shall drop as the rain, My speech shall distil as the dew, as the small rain upon the tender herb, and as the showers upon the grass: because I will publish the name of the Lord: ascribe ye greatness unto our God.' Deut. 32:1-3.

"Quietly, silently, like the rain and the dew, our literature drops into hands, homes, and hearts, carrying life and refreshment to needy souls everywhere. Many times there is no apparent effect for years, but the seed is still alive, only awaiting a favourable opportunity for germination. In the providence of God it will ultimately accomplish its object and become a 'savour of life unto life,' or 'of death unto death.'

"It is a *divine ministry*. All work with our literature must bear the divine impress. All commercialism must be eliminated, and the work must be distinctly missionary. Missionary literature, in the hands of true missionaries, will give a divine message. The world is awaiting the coming of the true man or woman with a definite message; and if the man and the literature he carries harmonize, if his experience and his printed message agree, it has a double effect in soul winning.

"It is an *inspiring ministry*. This work with our literature is distinctly inspirational. There is life in it. Experience has demonstrated that this is so. There are wonderful manifestations connected with it. There are marvellous experiences for those who engage in it, whether they distribute tracts or papers, or sell large and small books.

"It is a *universal ministry*. It is God's plan of reaching every nation, tongue, and people in a short time. It is the fulfilment of the gift of tongues in this message, so that all nations may read the gospel of the kingdom in their own language. One hundred languages already, and a programme that takes in the world!

"Speaking of our literature work, Pastor A. G. Daniels has recently made the following statement: 'It is the most economical, it is the quickest, it is the most effective way.'

"We are inaugurating the greatest movement in printed form that the world has ever seen. No other denomination has ever carried on a propaganda in this way. We are reaching 1,500,000,000, or fifteen-sixteenths of all the people in the world, through our printing work in 100 languages.

"The scope of our work is the marvel of the world, simply because many of our constituency are active in selling and distributing literature and in otherwise promulgating this last message. Our activities

have resulted in the distribution of £1,000,000 worth of books, tracts, and periodicals, including magazines, during the last year. It is no wonder that a lady who was approached by one of our people with a small book asked, 'Are all your people canvassers?' It is to be regretted that not all our people are workers in some line of literature promotion, because the times demand it, and the supplies are available."

Some very encouraging news of the progress of the Layman's Missionary Movement has come from North New Zealand. Brother R. J. Martin, the home missionary secretary of that conference, reports progress as follows:—

"There is no doubt that the Layman's Missionary Movement is the lever of a mighty power working in and through our people, the power of the Spirit of Jesus Christ. There is definite advance in the quantity of work done, and in the spirit of prayer in our meetings.

A noon-day prayer meeting, too, is being held every Sabbath in all our church meetings, which is proving a very effective help to definite soul-saving work. In Napier no less than nine people have taken hold during the last four months, and the members are working well.

"While canvassing *World Outlook* with a new worker I found a remarkable readiness on the part of all with whom we met to listen attentively, and we were very successful in obtaining orders, besides finding several people to take the "Family Bible Teacher" series of tracts. This has encouraged the church members in Napier to push on with systematic work. Our worker there, Brother Reynolds, is alive to the possibilities of the position, and with Sister Reynolds as a band leader, is co-operating fully with us in our labour. We believe that the latter rain is being poured out in great measure upon this town and also upon Hastings. Indeed it is so right throughout the conference.

"In Hastings, a brother, who was until recently following the occupation of farming, has taken up full time work with the *Outlook*. While engaged in house to house work he found a family who had been taking the *Signs of the Times*, and the "Family Bible Teacher" tracts regularly, from a member of one of the church bands, and after two studies with Brother Roy Anderson, these have fully accepted the Sabbath. A lady and two boys were also found to be interested and are now keeping the Sabbath and attending meetings. Others began taking regular Bible studies with Brother Roy Anderson, and this was the result of one week's work with the *Outlook*.

"Hastings is being filled with our doctrine. The church members are doing good work and are filled with zeal. Surely the work is finishing up."

The experiences which Brother Martin relates concerning the onward progress of the work in New Zealand may be the experience of every church which will get active in the work of God. May the Spirit of the Lord stir us up to greater activity and devotion in home missionary work, and then we shall have the joy of seeing a great ingathering of souls as the result of circulating the truth-laden literature which has been providentially provided for the rapid finishing of the work.

A. W. ANDERSON.