

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

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No. 3

Church Missionary Programmes

First Week

Our Mission

Opening Exercises.

Reports of Labour.

"Bible Study."

"How One Sister Uses the Review."

"A Missionary Report."

Plans for Work.

LEADER'S NOTE.—In the time allotted to plans for work in the programme, any new plans for work, or old plans you are seeking to revive, should be considered. Sample copies of any new literature coming out should be shown to the members and orders taken. Special prayer should be offered for the large number of new readers of the *Signs* during this special series.

Bible Study

1. WHAT was Christ's mission? Luke 19: 10.
2. Did He mingle freely with His fellow men? Matt. 11: 19.
3. What was His object? John 17: 4, 6.
4. What was His attitude to the world? Verse 16.
5. What instruction did He give His disciples when He sent them forth? Matt. 10: 8, 16.
6. What has He given to every man? Mark 13: 34.
7. What is the mission of His followers? John 17: 18.
8. What relation do they sustain to the world? Matt. 5: 14.
9. Where is their light to shine? Verse 16.
10. What is necessary in order that the world may see their light?
11. What sentence will be passed upon those who neglect their work? Matt. 25: 41-45.
12. Is there no danger that this condemnation will rest upon us?
13. Are we doing all that we can to get the truth before our neighbours?
14. Then shall we not be in a measure responsible if they are lost?
15. What standard is set before us? James 1: 27.
16. How may we awaken a desire to become acquainted with our faith?
17. When this desire has been awakened, how careful should we be in presenting the truth?
18. What models may we study with profit?

19. In what spirit should we bring the light to others? 1 Pet. 3: 15.

20. Should care be taken not to urge the truth upon those who will not receive it? Matt. 7: 6.

21. What subjects may be presented without arousing prejudice?

22. Of what is there need if we have no time for this work?

23. What will be said to those who have fulfilled their mission? Matt. 25: 34.

How One Sister Uses the "Review"

A SISTER writes as follows: "For several years I have been sending my papers after reading, to four different families, which gives to each one about twelve papers yearly. Before sending I carefully mark the articles which I think will most interest the readers.

"One of the number is a Methodist clergyman. Another is a devoted Christian worker with whom I boarded seven years ago, and who has been caring for an invalid niece. A few days ago I received a letter from her in which she said: 'Thank you for the dear little paper. Annie [the niece] reads it, and Mr. T— reads it too.' Mr. T— is the pastor of a Baptist Church.

Thus five families, two of them clergymen, among the lonely New England hills, where the living preacher has never gone, are getting the truth through second-hand *Reviews*.

It seems a pity that any of our good papers should be wasted when they might be saving or at least warning souls. Will not others of our people try this sister's plan?

E. M. G.

A Missionary Report

THIS report of a day's work, sent in by one of our sisters who is isolated and lives on a farm, ought to stir those who read it:

"I feel I must tell you about my day's work. I got up this morning hungry and thirsty to work for the Lord, so I began looking over my

tracts and papers, and placing my books where I could get to them immediately. The driving horse was in use, and the places are too far apart to walk. But I thought I would do what I could. Soon I saw a man coming after some water. I thought the Lord was sending him here, and I would sell him a book. So when he came, I said, 'Do you have any time to read?' 'Yes,' he replied, 'If I had anything to read.' I said, 'I have a good book I would like to show you.' He was so glad to get it he almost snatched it out of my hands. About noon another man came. I told him I had a good book I would like to show him. He said that he was a bachelor and got lonesome, and would like to have something to read. So he took the book after about a minute's canvass. Another man to whom I was giving some letters came by. He is a foreigner. I asked him if he would like to have some papers in his language to read. He said he would, so I gave him some tracts in his own tongue. He thanked me, and said he would give me some money for missionary work. Still another man came by, and I had some more letters to post. I told him about the books, and he said he would take one and let his wife see it. I feel sure they will take the book. We talked a half-hour on missionary work. Besides placing the books, I have given away four *Signs* to-day—all without leaving the place—and have written two missionary letters and two cards. It is just half-past five, and I may have a chance to do some more yet. Yesterday I had to go to town, so I took two books and sold them, and posted one I gave away. The people here are hungry for something to read. I have written to Sister—to come down and help me. Please get me some tracts on the change of the Sabbath and the coming of the Lord. I have some more orders for Bibles. If Sister—cannot come, send some one else to canvass."

Second Week

Home Missions

Opening Exercises.

Reports of Labour.

Bible Study.

"A Home Missionary."

"Perseverance Rewarded."

"Was More Than Half an Infidel."

"A Package of Books and Tracts Was Sent."

"I Wonder."

Bible Study

1. IN view of the times in which we are living, what admonition is given? 2 Peter 3: 11.

2. What is one characteristic we should manifest? 1 Peter 5: 8; 4: 7.

3. What should be put away? Eph. 4: 31.

4. What should take the place of these things? Verse 32.

5. How should we guard our speech? Verse 29; James 3: 2.

6. How should our daily work be done? Eph. 6: 6, 7.

7. What are we told to do when we pray? Mark 11: 25, 26.

8. How may the disciples of Jesus be known? John 13: 35.

9. What should be the condition of the church? 1 Cor. 1: 10.

If every member in your church lived, by the grace of God, in harmony with even these few principles laid down in the Word of God, would not your church be a powerful witness for the Lord and His truth?

NOTE.—If there is time, this Bible study might be followed by a short testimony meeting, in which the members could express themselves on the points brought out.

A Home Missionary

"And many of the Samaritans of that city believed on Him for the saying of the woman, which testified. He told me all that ever I did." John 4: 39.

WHO believed?—The Samaritans of the wicked village of Sychar. And not a few believed, but *many*. A whole company of believers, enough, I judge, to constitute a fair-sized church, were converted and brought into the fold. And it was all done by one woman. She did not have any helpers, any expensive equipment, any advertising matter, tastily gotten up so as to attract and draw. She simply went out and *talked* to her neighbours. She related her experience, and doubtless they saw such a change in her life that they, too, desired to see this great Transformer of human character.

It is wonderful what can be done with simple means when God is with us. Samson slew a thousand Philistines with the jawbone of an ass, and would have delivered Israel if he had maintained his consecration.

Now, brother, sister, cannot you do as much as this woman? If not, why not?

Believed because of the "saying of the woman." What woman?—This woman of Sychar, who had "had five husbands," and was living with a man who was not her husband. Rather unpromising material with which to do missionary work and to raise up a company of believers. If we had been searching for some one to bring a revival to Sychar, we should hardly have chosen this woman.

Frequently people excuse their lack of missionary work by saying that they have no talent. But do you not think you have as much talent as this woman of Sychar? Was her opportunity to work for her neighbours better than yours, think you? Who would want to stand up and be counted as claiming that he could not work for the unbelievers in his community as well as this woman could?

The record of what this woman did, stops every mouth, and we stand guilty before God for our indolence in not working for our unbelieving neighbours. Think what would happen if all the believers in the Union Conference would get out and go to work for their neighbours as this Samaritan woman did. It would take a great deal of the time of the ministers to baptize the believers and organize them into churches. But as there would be no church wrangles to adjust, they would have time enough. I hope the hint which this circumstance in the life of this woman contains will not fall on stony ground.

But how was this poor, sinful woman enabled to do such a great work for lost souls? The secret is this: She first had a face-to-face talk with Jesus. This interview with the Man of Galilee by the well, converted her; her whole life was changed; and as soon as she received the light and was converted, she began to work for her neighbours, and with excellent results, it would seem.

The home missionary work means that we shall do as this woman did,—talk with Jesus first, and then visit our neighbours and friends, and tell them about the message of salvation which the Lord is sending to the world. It is the work of church officers to plan such a campaign. Begin now. G. B. THOMPSON.

Perseverance Rewarded

"A LETTER has been received from Brother E. J. Mortley, a leader of the Glamorgan Church, Tobago, in which he relates an experience showing how his perseverance was rewarded. He had on hand a large number of old copies of the *Watchman*, and decided that he would make an effort to sell them. Accordingly he started out, and the first day he sold very few, likewise the second and the third; but he did not lose courage, and on the fourth day God signally rewarded his perseverance, and he sold more than seventy copies of the paper. We trust this experience will be an encouragement to all who hear it."

Was More Than Half an Infidel

"I THINK it was about 1890 when my mother bought a copy of "Thoughts on Daniel." Mother was a member of the Methodist Church, but this book made her a Seventh-day Adventist. Several years later, when I, more than half an infidel, rapidly traversing the road to destruction, carefully read the same book, it took the infidelity out of me, enabling me to step out on the promise of God."

A Package of Tracts and Books Was Sent

"I BEGAN to study the Bible for light, being a member of the Methodist Church. A package of tracts and books was sent to me by an old neighbour. She had learned of the third angel's message, and wanted me to know it. I was established on all points of faith before I heard a sermon. I love the truth more and more as the years go by."

I Wonder

I WONDER if that young man who found a tract on the Sabbath question in the train of which he was conductor would now be keeping the Sabbath, if the passenger had failed to leave the tract?

I wonder if the lady who was interested in the millennial dawn theory and got hold of our tract, "Temporal Millennium," would now be with us, if the tract was still lying on the tract society shelf?

I wonder, too, if that brother who was formerly a Baptist minister would now be one of our number, if the sister who handed him a Sabbath tract had not improved her opportunity?

Let us make it a practice, as some are, of never leaving home without a supply of tracts. Hand them to the people, leave them on trains, in shops, and other places, with a prayer to God to bless the seed sown. His Word will not return unto Him void.—*Selected.*

Third Week

Health and Temperance

Opening Exercises.
Reports of Labour.
"Health Suggestions."
"Christian Help Work."
"A Brother Sent a Letter."
Plans for Work.

Health Suggestions

* Basis of Faith

GOD is the source of life and health. His desire for us is expressed thus: "Beloved, I wish above all things that thou mayest prosper and be in health, even as thy soul prospereth." God wishes us to live and to be healthy. The tendency of nature is toward health. In restoring the fractured bone, the bruised tissue, and the severed muscle, the healing power of nature is seen. The work of the Son of God in healing the sick showed mighty evidence of His desire for our health. In raising the dead, and in the promise of the resurrection and of the crown of immortality, is seen His purpose to give life.

Spiritual Influences

"The joy of the Lord is your strength." When the sunlight of God's love illuminates the darkened chambers of the soul, restless weariness and dissatisfaction will cease, and satisfying joys will give vigour to the mind, and health and energy to the body. A consciousness of sins forgiven, of acceptance with God, of abiding peace in the heart, and a life of service with the temporal and eternal happiness of others in view, constitute "the joy of the Lord." "A merry heart doeth good like a medicine." Gratitude, rejoicing, benevolence, trust in God's love and care,—these are health's greatest safeguards. Nothing tends more to

promote health of body and of soul than does a spirit of gratitude and praise.

Mental Influences

It is a positive duty to resist melancholy, discontented thoughts and feelings,—as much so as it is to pray. Many of the diseases from which men suffer are the result of mental depression. Grief, anxiety, discontent, remorse, guilt, distrust, all tend to break down the life forces, and to invite decay and death. Courage, hope, faith, sympathy, love, promote health and prolong life. A contented mind, a cheerful spirit, is health to the body and strength to the soul.

The will, the power of decision, of choice, is the governing power in the nature of man. Let the will be kept awake and rightly directed, and it will impart energy to the whole being and will be a wonderful aid in the maintenance of health. It is a power also in dealing with disease. Exercised in the right direction, it would control imagination, and be a potent means of resisting and overcoming disease of both mind and body. Often disease can be resisted by refusing to yield to ailments. The will power places one in right relation to life. Will to live and to be well, for only as we appreciate this life shall we appreciate eternal life.

Physical Influences

The laws governing our bodies are as absolute as are spiritual and physical laws operating elsewhere. " whatsoever a man soweth, that shall he also reap." The first step in the maintenance of health or its recovery, is to understand these laws and to render obedience to them.

An abundance of fresh air is required day and night, winter and summer. Sunlight is a vital stimulant, and it is almost as necessary as air. The body is sixty-five per cent fluid, and requires enough water daily to replace loss and to carry on normal functions. Exercise, voluntary and involuntary, breaks down the tissues of the body. Our bodies are built up from the food we eat. A certain amount of a variety of food elements is required daily.

Fresh air, sunlight, pure water, and wholesome food make good blood. The blood is the life and the healing medium of the body. Eight or ten hours' sleep is required out of

twenty-four hours. It is well also to relax a few minutes during the day.

Exercise

Exercise gives strength and vigour. Idleness tends toward decay and death. The fifty-eighth chapter of Isaiah is a prescription for maladies of the soul, and of the body. It provides exercise for the soul, mind, and body. Good deeds are twice a blessing, benefiting both the giver and the receiver of the kindness. The consciousness of rightdoing is one of the best medicines for diseased bodies and minds. When the mind is free and happy from a sense of duty well done and the satisfaction of giving happiness to others, the cheering, uplifting influence brings new life to the whole being. The daily labour should have ministry to others as its object.

Inactivity is a fruitful cause of disease. Exercise quickens and equalizes the circulation of the blood, but in idleness the blood does not circulate freely, and the changes in it so necessary to life and health do not take place.

Rest

Abiding peace, true rest of spirit, has but one source. "Come unto Me, all ye that labour and are heavy-laden, and I will give you rest. Take My yoke upon you and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls." "My peace I give unto you." "The peace of God, which passeth all understanding, shall keep your hearts and minds."

When the physical and mental strength is being exhausted and we are sick from overwork, rest, freedom from care, and a spare diet are essential to restoration of health. To those who are brain weary and nervous because of continual labour and close confinement, a visit to the country, where they can live a simple, care-free life, coming in close contact with nature, will be most helpful. Roaming through the fields and the woods, picking the flowers, listening to the songs of the birds, will do far more than any other agency toward recovery. O. B. KUHN.

Christian Help Work

A BLESSED result of some Christian help work and the giving of some literature was told me by a sister at the camp-meeting, who for six years

had been alone in the truth in her neighbourhood. She said, "My children gave up the truth, and my husband became discouraged and gave it up, and it seemed as if all my opportunities to do any good were closed. But I felt impressed, some months ago, that I must do something, and prayed for the Lord's help that I might. I went to call on a family living in the neighbourhood, and found a very sick child. I offered to help them care for it, which was gratefully accepted. It seemed as if the way opened for them to ask me questions, which I answered by leaving some of our literature. They became interested, and wanted to study, and it wasn't long until both the man and his wife accepted the truth in full. This so touched the heart of my husband that he felt his lost love for the message returning, and he began keeping the Sabbath again, and is here with me at the camp-meeting."

Needless to say, this sister was happy, and felt anxious to go back to her neighbourhood and labour more earnestly for souls than ever before.—*Selected.*

A Brother Sent a Letter

"ABOUT 1892 I was very dissatisfied with my Christian experience. I studied my Bible, and the Lord gave me victory over the tobacco habit, showed me my duty in regard to tithing, and the truth on baptism. I received a letter about the truth from a brother working in the publishing office, which interested me very much. The letter called my attention to what I needed. The *Signs* and some tracts were sent to me. I purchased a number of books and in due time decided to obey the Lord fully, by walking in the light which came to me. I responded to the call of the Lord, and have been engaged in the canvassing work. We are now an entire family of four united with the remnant church, rejoicing in the truth, and all as the result of being permitted to read the truth. I thank God for moving upon the heart of that brother to write to me."

"WE cannot lead individuals to Christ unless we know the way, and are nearer to Him than they are,"

Fourth Week

Burden Bearing

[This programme was prepared by Pastor W. W. Fletcher, Home Mission Secretary of the Union Conference.]

Opening Exercises.

Reports of Labour.

"Bearing One Another's Burdens."

"Our Duty to the Household of Faith."

"Giving with Praying."

Bearing One Another's Burdens

WHAT does the Lord desire we should not forget? Heb. 13:16. "Communicate" in this text means to impart or bestow, to share in common.

With whom especially should we be willing to share the blessings God has given us? Gal. 6:10.

How does the Lord Jesus regard any kindness shown His believing children? Matt. 25:40.

When the apostles recognized that the Lord had placed on Paul the great burden of carrying the gospel to the Gentiles, what did they especially appeal to him to remember? Gal. 2:9, 10.

What was Paul's attitude towards helping the poor? Verse 10.

God has laid upon His people in these days the great work of carrying the gospel to every nation, kindred, tongue and people. But while giving and working for far-away heathen we must still remember those at home who need our help.

How many believers were added to the church on the day of Pentecost? Acts 2:41.

Doubtless many of these new believers would be cast out from home and from employment and would suffer the loss of all things for Christ's sake. There was a great deal of poverty at Jerusalem at that time. Conditions would be very hard for those who lost friends, trade, or employment through confessing Christ.

What provision did the Lord make for those who were brought into trying circumstances through confessing His name? Acts 2:44, 45.

The Lord sent help to the needy through His people. To-day the Lord's message often brings loss of friends and employment to those who embrace it. We tell them that if they will step out by faith the Lord will help them and provide for them. Let us not forget that it

may be the Lord's plan to help them through His people.

What course has the Lord chosen for Sabbath-keepers? Isa. 58:6-14.

In reply to the young man who claimed to be keeping all of God's commandments, what did Jesus say was needed to make him perfect? Matt. 19:21.

What has the Lord promised to those who consider the poor? Ps. 41:1.

We are living in a land of old age and invalid pensions, and of societies for the relief of the suffering and the destitute. This does not relieve us of personal responsibility to help those whose needs the Lord may bring to our notice. There are often those who need help who have no claim upon the State. Those brought into trying circumstances for the truth's sake, or from misfortune are commended to our care by the Lord.

W. W. FLETCHER.

Our Duty to the Household of Faith

THERE are two classes of poor whom we have always within our borders,—those who ruin themselves by their own independent course of action and continue in their transgression, and those who for the truth's sake have been brought into straitened circumstances. We are to love our neighbour as ourselves, and then toward both these classes we shall do the right thing under the guidance and counsel of sound wisdom.

There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit.

God wants His people to reveal to a sinful world that He has not left them to perish. Special pains should be taken to help those who for the truth's sake are cast out from their homes and are obliged to suffer. More and more there will be need of large, open, generous hearts, those who will deny self, and will take hold of the cases of these very ones whom the Lord loves. The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard, and are taxed to the utmost of their ability to support their families, will need

special assistance. We should take an interest in these cases, and help them to secure employment. There should be a fund to aid such worthy, poor families who love God and keep His commandments.

Care must be taken that the means needed for this work shall not be diverted into other channels. It makes a difference whether we help the poor who through keeping God's commandments are reduced to want and suffering, or whether we neglect these in order to help blasphemers who tread underfoot the commandments of God. And God regards the difference. Sabbath-keepers should not pass by the Lord's suffering needy ones, to take upon themselves the burden of supporting those who continue in transgression of God's law, those who are trained to look for help to any one who will sustain them. This is not the right kind of missionary work. It is not in harmony with the Lord's plan.

Wherever a church is established, its members are to do a faithful work for the needy believers. But they are not to stop here. They are also to aid others, irrespective of their faith. As the result of such effort, some of these will receive the special truths for this time.—*Testimonies for the Church*, Vol. VI, pages 269, 270. W. W. F.

Giving with Praying

GEORGE MULLER'S life was spent in prayer to God for the out-cast and the orphan. During his lifetime the Lord sent him almost a million pounds for his work among the orphans, in answer to prayer, and without his asking help from a single human being. His was a life of giving. But the more he gave the more the Lord entrusted to him for the use of the poor and needy.

"Among the texts which strongly impressed and moulded Mr. Müller's habits of giving was Luke 6:38. 'Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom.' He believed this promise, and he verified it. His testimony is, 'I had given and God had caused to be given to me again, and bountifully.' Again we read, 'It is more blessed to give than to receive.' He says that he believed what he found in the Word of God and by His grace

sought to act accordingly, and thus again records that he was blessed abundantly and his peace and joy in the Holy Spirit increased more and more.

"It will not be a surprise, therefore, that Mr. Müller's entire personal estate at his death as sworn to, when the will was admitted to probate, was only £169 9s. 4d., of which books, household furniture, etc., were reckoned at over one hundred pounds, the only money in his possession being a trifle over sixty pounds, and even this only awaiting disbursement as God's steward.

"Mr. Müller's gifts to the service of the Lord found, only after his death, full record and recognition. In the annual reports, an entry recurring with strange frequency, suggested a giver that must have reached a very ripe age: 'From a servant of the Lord Jesus, who, constrained by the love of Christ, seeks to lay up treasure in heaven.' If that entry be carefully followed throughout and there be added the personal gifts made by Mr. Müller to various benevolent objects, the aggregate sum from this 'servant' reaches, up to March 1, 1898, a total of *eighty-one thousand, four hundred and ninety pounds, eighteen shillings and eight pence*. After his death, it first became known that this 'servant' of the Lord Jesus was no other than George Müller himself."—*A. T. Pierson, in "The Fundamentals."*

This is a wonderful commentary on the truth of the scripture that says, "there is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." W. W. F.

Missionary Volunteer Programmes

First Week

A Definite Aim in Life

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"High Ideals."
"One's Resolution Is One's Prophecy."
"The Axe and the Wedge."
Hymn.

High Ideals

I ONCE read a story of a boy who had an impressive dream. One day the banker of his town came to him and said: "I am growing old, my hair is white, my hands tremble, and soon I must die. I came to ask if you would take my place."

Then in his dream the most famous lawyer came to him and said, "I am sick and fear that I must soon die, and I came to ask if you would like to take my place."

Then came the minister and then the doctor, each with the same request, and finally a poor old tottering drunkard came, saying: "I must soon die, and be laid in a drunkard's grave, and I must have some boy to fill my place. Will you be the boy?"

The fact is, this dream is really a parable which applies to the life of every boy and girl. The old people pass away, and the young people come up and fill their places. But the important part of it is that these boys and girls decide themselves in a great measure whose place they will fill. Of course, no boy decides that when he grows up he will fill the drunkard's place. He just drifts along without any special aim, without forming high ideals and great resolutions and determinations, and renewing them again and again.

And no girl decides to drift aimlessly through life and be counted a failure. But as a rule, the boys who grow up to fill noble and useful places as lawyers or physicians or ministers, and the girls who fill a splendid, useful place in the home or school or mission field, do so because they have these ambitions as children, and they resolve to reach the goal. This means that they also struggle to overcome those obstacles in their lives and surroundings which would prevent their succeeding.

One of the greatest English preachers, Mr. C. H. Spurgeon, told this story of his early life:

"When I was a boy staying with my grandfather, there came to preach in the village Mr. Knill, who had been a missionary to St. Petersburg. He was a great soul-winner, and he soon spied out the boy. He said to me, 'Where do you sleep? I want to call you up in the morning.' I showed him my little room. At six o'clock he called me up, and we went into the arbour. There he told me of the love of Jesus, and the blessedness of trusting in Him and

loving Him in our youth. With many a story he preached Christ to me, and told me how good God had been to him, and then he prayed that I might know the Lord and serve Him. Three mornings he repeated this, and then before he had to leave, he took me on his knee in the presence of all the family, and said: "This boy will one day preach the gospel, and he will preach it to great multitudes. I am persuaded that he will preach in the chapel of Rowland Hill, where I am now pastor." He spoke very solemnly, and called upon all present to witness what he said."

This all came true, and Mr. Spurgeon preached for many years to vast multitudes with great success. But I believe God spoke to him as a boy through that minister, whose solemn earnestness and confidence inspired the boy with a great ambition and determination to be a good and great man.

When I was a boy of thirteen, one of our dear old ministers put his arm around me one evening, and said, very solemnly and earnestly: "My boy, God has a work for you to do. He has an important place for you in His cause." I believe the Lord impressed him to say it; for it sent a thrill all through me, and he seemed so certain that I would some day amount to something that it awakened a great longing and ambition in my heart. It was a long, hard struggle for years, but I made new resolutions, and strengthened my determination year by year, and the Lord helped me.

We believe that every young person appreciates such words of confidence and encouragement. If it were possible, we would take every one of you by the hand and tell you that we know God has a place for you in His cause. He is depending upon you, and we also are looking to you, and have confidence that you will help finish the work. But we know that the world also is bidding for you, and the enemy will do all in his power to tempt and allure you.

Do you not think it would help to keep your great possibilities and high and noble aims before you to make some good resolutions? Resolve to shun the harmful things that bring weakness and failure, and to do the things that will make you

strong and noble and successful in God's service.

Let me suggest a few resolutions, and you may wish to add others. Perhaps it would be well to write these things down on the flyleaf of your Morning Watch Calendar, or in some place where you will see them every day.

First, there are the things we want to keep ever before us, which will help us to reach our high aim:

1. Obedience, patience, and kindness in the home.
2. Daily and frequent prayer and earnest Bible study; observing the morning watch.
3. Other good reading, including the Reading Course, and honest, hard work in school.
4. Definite service for the Lord, including helpfulness at home, faithfulness in attending Sabbath-school and church, and doing missionary work.

Let us all resolve to do these things, and to shun or overcome—

1. Impatience and unkindness and all bad habits.
2. Reading of novels and harmful literature.
3. All amusements and associates that do not help us and that we know the Lord would not approve.

MEADE MACGUTHRIE.

"One's Resolution Is One's Prophecy"

AS a man "thinketh in his heart so is he." By one failure of his faith, Elijah cut short his life work. He had stood valiantly for God when all Israel, save seven thousand, had bowed the knee to Baal. Fearlessly he had hurled God's warnings against the idolatrous nation. For three and a half years he had braved every obstacle. Alone he had stood for God on Mount Carmel. After scoring his greatest victory, he fled in mortal fear before the threats of Jezebel, and asked that he might die.

Fifteen centuries before Christ, hear that stanch old warrior, Caleb, eighty-five years of age, say, "My brethren that went up with me made the heart of the people melt: but I wholly followed the Lord my God." Then, steadfast in his confidence in God, he asked for the country of the Anakims, of whom the ten spies had reported, "All the people that we saw in it are men of a great stature. And there we saw the giants, the sons of Anak, which come of the

giants: and we were in our own sight as grasshoppers, and so we were in their sight." Caleb was full of faith, and affirmed, "I shall be able to drive them out, as the Lord said."

Think of Esther's brave resolution, facing the wrath of Ahasuerus and the Medes and the Persians. The decree was signed and circulated condemning the Jews to death on a specified day. Esther alone stood in the breach. Taking her life in her hand, she said, "And so will I go in unto the king, which is not according to the law: and if I perish, I perish."

Ruth, in the face of hardships and privations untold, resolved to become a follower of God, give up her heathen religion, her kindred and home, and follow Naomi. Ruth said: "Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God."

Moses gave up the throne of Egypt, with all its wealth and allurements, and cast in his lot with a despised slave people, "choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Such was the price he paid for a conviction.

Would you be "a man after God's own heart"? Then purpose with David, "I will bless the Lord at all times: His praise shall continually be in my mouth."

Would you stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings? Then kneel with Daniel three times a day and thank God, "as he did aforetime," even though you can hear the lions roar, and know that in a few hours you will be in the den.

Purpose with Paul,—"the greatest statesman, the wisest legislator, one of the most faithful reformers, and except Him who spake as never man spake, the most illustrious teacher that this world has known,"—I determine "not to know anything among you, save Jesus Christ, and Him crucified." C. L. BENSON.

The Axe and the Wedge

A BOY sat in the corner of a deserted schoolroom, apparently poring over a book. Through the open

window came cheery shouts of laughter from the playground. Presently the master walked into the room, a kind man loved by all the boys, but also wise and firm.

"Still studying, Will?" he said, as he passed by.

The boy started and looked away, but not before Mr. Owen had noted the mist of tears that effectually blotted out the printed page. Laying his hand gently on the boy's head, he said:

"Run out a while, my boy, and you will feel better after; you are tired now."

"Oh! it is not that, Mr. Owen; but I'm afraid I must give it all up. What Harry says is perfectly true. I have no talent; it is merely by constant grinding that I manage to keep up with him, and yet he never appears to study."

"Notwithstanding your want of 'talent,' as Harry calls it, he may possibly find himself in the back-ground one of these days. Perseverance is worth more than so-called talent without it. It is simply the old story of the blunt wedge and sharp axe. I must tell it to you:

"A wedge and an axe lay side by side in a box of tools.

"Of what use are you, I should like to know?" said the axe sharply to the wedge. "A blunt thing like you! Why, you could not cut even the smallest branch. The master likes to use me. Just look at my edge; did you ever see anything so keen and bright? I come down with a crash, and everything is scattered right and left. Ah! I am sharp!"

"I am a poor, dull thing, I know," said the wedge, humbly.

"Just then the master opened the box and ended the conversation.

"As he took out the axe, it gave a last triumphant gleam at the modest wedge. It was a large block of wood on which the axe came down, and, in spite of its boasting it made little impression. Much to its disgust it was thrown aside, and the master took up the despised wedge, inserted it in the slit, brought a few hard blows to bear on it, and—crash!—the block was in two.

"Ah, ah!" said the master, "a blunt wedge will sometimes do what a sharp axe will not."

"That is the story, Will. Call the blunt wedge perseverance, and go on using it, even though the sharp axe

should say a few cutting words; the race is not to the swift, nor the battle to the strong."—*Selected.*

Children's Division "His Helping Hand"

"It is said that once the great musical conductor, Sir Michael Costa, was leading a rehearsal. There was a multitude of players, and off in a far corner, a man with a piccolo. Said the man to himself: 'With all this tumult of organs and drums and trumpets and cymbals, it makes no difference what I do,' so he stopped. Immediately Costa threw up his hands and ordered silence. 'Where is the piccolo?' he cried."

As children we may only have a small part in the great world orchestra but we surely have a part, and it is considered by the great Conductor as important, and His quick ear misses our note when it is not sounded.

Not only did Joseph, Daniel, and the little Jewish maid have important work to do for the Lord, not only did the children who sang Hosanna in the temple have some part to act in the Lord's work, but we who are living right now have an important work to do in leading others to give themselves to Jesus, and in telling them about His coming.

Twenty-one years ago, the Lord sent this message to us: "We have an army of youth to-day who can do much if they are properly directed and encouraged. We want our children to believe the truth. We want them to be blessed of God. We want them to act a part in well-organized plans for helping other youth. Let all be so trained that they may rightly represent the truth, giving the reason of the hope that is within them, and honouring God in any branch of the work where they are qualified to labour.

Of course, children cannot do all kinds of work, but many things they can do. There is much that we can do in our homes, just like the little Jewish maid, although most of us are living in our own homes, and none of us are slaves as she was. There are many things that we can do to help other children to think about God and do right. And the best way of all is always to do right ourselves, and not get angry nor say mean things, as many children do. We can have a good influence by being kind and obedient at school.

We can carry flowers to the sick, take care of some tired mother's baby, give food or clothing to the poor, give papers and tracts to those we think would read them, and do many other things, if, like Jesus, we desire to be about our Father's business.

In the United States Senate and House of Representatives there are always a number of boys who usually sit on the steps around the speaker's great desk, and run errands for the senators and representatives, such as carrying resolutions to the speaker's desk to be read, or getting something for them. I have often wondered if these boys do not feel that they are especially favoured in being able to run errands for such great men of the nation. That work is important, but it is *not to be compared* with the privilege which we all have of running errands for Jesus. In Volume VII of the Testimonies, page 64, we are told that "the Lord has appointed the youth to be His helping hand." May all our boys and girls be willing to help the Lord in His great work of making known His love to all His other children. M. E. KERN.

Second Week

Japan

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

Reports of Labour.

"How a Japanese Soldier Became a Seventh-day Adventist Minister."

"Experiences from Our Workers in Japan."

Hymn.

How a Japanese Soldier Became a Seventh-day Adventist Minister

ABOUT seventeen years ago an army physician introduced Mr. Kuniya to Pastor Grainger our pioneer missionary in Japan. The personal work of our faithful missionary resulted in Brother Kuniya's conversion, and he began to observe the Sabbath, resigned his position, and enlisted in our work.

One evening shortly after his conversion, Brother Kuniya went out on the principal business streets of Tokio to hold a public meeting, but his mind became a blank, and he says his legs shook so that he could hardly stand. This happened night after night, until at length he was discouraged, and returned home thinking that he should

have to do something else than preach. But the conviction that he must preach would not leave him, and finally he succeeded in controlling himself so that he was able to talk. After this his words came freely.

Brother Kuniya then sold portions of the Bible from house to house, and preached the message wherever he went, whether on the boat, on the train, or in the street, and at one time he preached from a Buddhist temple, the stronghold of idolatry. None were able to withstand him. Even the Buddhist priests were attracted and helped to pay his expenses. At one time they gave him several dollars and paid his hotel bill, thus enabling him to continue in the work. After Pastor Grainger's death, Brother Kuniya was employed by our mission directly.

In 1904 Brother Kuniya was called to do service in the Russo-Japanese War. He had seen service in the Chinese-Japanese War, but upon becoming a Seventh-day Adventist had resigned his commission. Convinced that the Bible would not permit him to fight or kill, even though commanded to do so by the emperor, instead of reporting to the barracks upon receiving the summons, Brother Kuniya went to the general staff officer in Tokio. He interviewed several officers; some scoffed and ridiculed him, others sympathized, but none could assist him. Finally he went to the barracks. Arriving three hours late, it was possible for him to be subjected to two months' solitary imprisonment. The commanding officer, however, upon hearing his story, sympathized with his conscientious convictions, and excused his tardiness, but ordered him to report at once for physical examination. After the examination, the officer commanded him to put on the uniform. He refused and dressed in his civilian clothes. Presently the commanding officer approached and told him he had better go home and care for his health as his stomach was not in good condition.

Brother Kuniya could only interpret this as a direct answer to prayer, as he was enjoying quite good health, and soldiers were greatly in demand. Out of the 300 examined that day, some of whom were old and not so well as he, and some even a little crippled, he was the only one excused from service. As he left the room he could scarcely believe he was a free man.

Outside his brother was waiting anxiously to learn the outcome. Brother Kuniya immediately telegraphed to his home, and his wife was greatly rejoiced on receiving the message. For days before he reported to the barracks, he and his wife had prayed over the matter and both felt resigned to Heaven's will, but did not expect to meet again on this earth. Mrs. Kuniya had even made thick undergarments for Brother Kuniya, so that he might be more comfortable in prison, while waiting to be shot.

Shortly after returning home a call came from Korea for a preacher, and while the bloody struggle between Russia and Japan was in progress, Pastor Kuniya was engaged in preaching the third angel's message to the first interested ones in Korea.

C. L. BENSON.

Experiences from Our Workers in Japan

PASTOR F. H. DEVINNEY sent this incident from Japan in 1912:

"Late last autumn one of our gospel tents was located at Sasebo, one of Japan's great naval ports. Two young men employed in the navy yard, attracted by the novelty of the tent and the singing, began to attend the meetings. Both became interested in the study of the Bible, and were converted. Just from heathen darkness, but full of love for the truth, these two boys, seventeen and nineteen years of age, left their employment and began to canvass for some small tracts. They went to a neighbouring city, but on account of their lack of experience, together with bad weather, their sales were small, and they were reduced to scanty food. With no money to pay for shelter, they spent three nights in the open field, with nothing but the winter's sky for a covering. Yet this trying experience did not discourage them from continuing their efforts to spread the message of a Saviour's love. Are such heathen boys worth trying to save? How much is it worth to you that such shall hear the gospel?"

The following comes from the pen of Mrs. F. H. Devinney:

"Heathen teachers have the training of our children through the week, while we can have them but one day in which to instruct them in the things of God. In school they are trained to worship the picture of the emperor, and in the case of fire the

teacher has in a number of cases given her life in an attempt to save the picture from the flames. Every boy, from the time he enters the first grade until he leaves school, is drilled in military tactics and patriotism, which in its last analysis means the worship of the emperor and the spirit of his ancestors. To give themselves, body and spirit, to the state, is constantly held before them as being the highest ideal of manhood."

T. H. Okohira relates this experience:

"One day I saw our little girl's report card of school standing, and noticing that her marks were all good but in music, I asked her the reason of her poor standing in this. With eyes filled with tears, and lips quivering, she said that the music lesson was always on Saturday, and that as we kept the Sabbath, and she did not attend school upon that day, though the teacher said she could sing as well as any of the rest of the girls, she would mark her low because she did not come to school upon that day. I tried to comfort her by saying, 'Well, the poor mark from the heathen teacher for keeping the Sabbath, is a good mark in the sight of the Lord of the Sabbath.'

"I sometimes think, and pray, How long, O Lord, must we keep our little children under the influences of a heathen school, from lack of money to build and equip schools where God is honoured and His truth can be taught to our children?"

Pastor P. A. Webber, in a recent letter, sends the following encouraging report of progress:

"The third angel's message is onward in Japan. A recent visit of a few weeks to Kagoshima, at the southern extremity of the island of Kiusiu, showed us plainly what God can do for the unconverted. One or two experiences will perhaps be of interest. Our tent was pitched in a favourable part of the city, in view of destructive old Sakurajima, the volcano that has twice put the people of that province to flight. All will remember its eruption of last January. Our attendance was quite good, and some were much interested. Among those who have recently accepted the Sabbath are two young sisters, both of whom are well educated and capable. They are suffering bitter persecution from Buddhist parents and friends, but have decided fully to obey the commands of Jehovah.

They will make valuable workers for their own people.

"Two Japanese lads have given their hearts to the Lord. One, Mida-San, though but fourteen years of age, loves the Saviour, and knows what it is to suffer persecution for righteousness' sake. He is opposed by every member of the family. An older brother has beaten him twice, but still he holds firmly to his convictions. The other lad, Imura-San, is the oldest son of a widowed mother. Recently, in the absence of the young people's leader, he took the leader's place, teaching the little heathen children the songs of Zion, offering prayer, and telling the simple Bible stories, closing the meeting with song and benediction. And this was done by a boy of thirteen years of age, and recently from heathenism. We remember that in the last days God will pour out His Spirit upon the children, and they will teach His Word.

"At this writing, the forces of this island empire and Germany are engaged in war. In these troublous times do not forget to pray for the progress of the work in Japan."

Children's Division

What Would You Do?

Now if you should visit a Japanese home,
Where there isn't a sofa or chair,
And your hostess should say, "Take a seat,
sir, I pray,"

Now, where would you sit? Tell me
where?

And should they persuade you to stay there
and dine,

Where knives, forks, and spoons are
unknown,

Do you think you could eat with chopsticks
of wood?

And how might you pick up a bone?

And then should they take you a Japanese
drive,

In a neat little 'rikisha of blue,

And you found in Japan that your horse
was a man,

Now, what do you think you would do?
—Selected.

Child Life in Japan

THE Japanese baby is greeted on its advent into the world with the same instinctive maternal love and care as is natural to our race,—is washed, wrapped in swaddling clothes, and laid on its *futon*, or quilt, with a little pillow covered with some pink-coloured material. . . . The mother holds the infant in her arms, fondles it, applies its little face to her cheek, but does not kiss it; for kissing is not

a Japanese custom. The garments in which the little one is clothed are very simple,—all straight and open in front, have the usual large sleeve, and are tied by a band around the waist. No pins, buttons, or tapes are required for fastening.

As in most nations, if the newcomer is a boy he is perhaps more welcome than a girl, as it is he that is to learn the business of the family inherited from previous generations, become the stay and representative of the house, and continue the family name. . . .

Young children are always carried strapped on the back of the nurse, who is generally an older sister or brother, even from the time when it is a few days old. It is not uncommon to see a little one of four or five years carrying a child on its back almost as large as itself. If the child cries, its nurse shakes it up and down, and often, not knowing how to hush it, cries too. Children are never rocked in a cradle. Mothers work with their babies strapped on their backs, their hands and arms being thus left free. . . .

Children live much out of doors, going into the house only to eat and sleep, or for protection from rain. They are not noisy, nor rough in their sports, and seldom quarrel. Boys and girls always play separately; boys with tops, flying kites, etc.; girls with dolls, which, like babies, they carry on their backs, and with battledore and shuttlecock and balls. They have a great variety of toys for babies and older children, too numerous to mention.

A large portion of children die at an early age. A family of more than three children is not often seen. This may in a measure be accounted for by the mode of carrying them strapped on the back, feet dangling, and the bare, shaven head exposed to the boiling sun. This early mortality among the little ones is not for want of devotion on the part of the parents, but from insufficient knowledge of how to care for them.

Kissing and hand-shaking are unknown in a family, but bowing and other rules of etiquette are early taught children. It is amusing to see how very young children get down on their hands and knees when told to salute a friend. . . .

When a boy arrives at the age of fifteen, he becomes a man, changes his name, the fashion of his hair, and

is thought old enough to marry. The girl is supposed to have a good education when she can read and write the plain Japanese character, do a sum on the abacus, and thoroughly learns the tasks and duties appropriate to her sex. She is taught to play the guitar and sometimes the harp, also to manage domestic affairs and arrange flowers in vases. A girl's training is more for the use of her fingers and hands, such as handling threads, folding paper into shapes of animals and many animate and inanimate objects. . . .

Christianity and Western civilization have doubtless modified many of these old customs. Still, child-life in Japan is much the same as it has been for ages past.—*Child Life in Many Lands.*"

Third Week

Guarding the Citadel

[This programme was prepared by
Pastor W. W. Fletcher, Secretary of
the Missionary Volunteer Department.]

Hymn: No. 312.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: No. 316.

"Keeping the Heart."

"Educational (?) Pictures."

"Sin in Smart Clothes."

Poem: "I Thank Thee, Lord."

"Spiced with Religion."

Hymn: No. 315.

LEADER'S NOTE.—In the first reading, "Keeping the Heart," let different ones be chosen to read the texts, but let the leader, or some selected good reader, read the notes of explanation. It will be best for all the notes in this section to be read by one person, but the reading of the texts can be distributed. Care should be taken to give the reading on "Sin in Smart Clothes" to some person who will read it impressively, with due seriousness.

Keeping the Heart

PROV. 4:23. The senses—sight, hearing, taste,—are avenues to the heart. These avenues must be guarded if we would "keep the heart."

Gen. 3:6. Eve's heart was reached through the sense of sight (the tree was "pleasant to the eyes"), and of taste (the fruit was "good for food").

1 John 1:1. Notice that in this text John says that Christ has been seen, heard, and felt or handled. In order to regain the citadel of the heart, which had been captured by

Satan, Christ approached it through the avenues of the senses. In Christ the Word was made flesh; the righteousness and love of God were revealed in a way that could be seen with the eyes, heard with the ears, and handled with the hands.

Isa. 33:14-17. Notice especially the last part of verse 15. It is those that guard their *ears* and *eyes* from evil, that will finally "see the King in His beauty."

Isa. 42:19, 20. This passage is prophetic of the Messiah. Jesus was *blind* and *deaf* to those things that would contaminate the soul. His followers must guard their eyes and ears just as He did if they would remain pure. God's child must not be like a sponge, soaking in readily everything with which he comes in contact. Drop a sponge in milk, and it will come out white; drop it in ink, and it will come out black. Some people are like sponges. You will hear it said that "So-and-so is a nice young fellow, but he is so easily led." It must not be so with God's children. Hear Jesus' prayer for them,— "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15. We must be like Gideon's fleece,—dry and unabsorbent when the surrounding world is drenched with wickedness, and filled with the moisture of God's grace when the world around is dry and destitute of righteousness. To do this will mean that our eyes and ears must be closed to many of the sights and sounds around us. It is for this reason our young people are urged not to read novels, nor to attend theatres, and picture shows. By these means evil is frequently presented in such a way as to appear clever, laughable, debonair. When through the eye and ear the mind is permitted to drink in these impressions, the heart is in danger. Sin does not appear exceeding sinful. The barriers are down. Through the eye and ear Satan will quickly reach the heart.

Great Britain has spent much blood and treasure to acquire the passes by which India can be reached from the north. She would give her last man and spend her last shilling to hold those passes. Why?— Because she knows that an enemy holding them would be in a position to pour down an attacking force on India's plains, that it would be very

difficult to meet. Hold the passes, and India is safe. Let an enemy control the passes, and India would be at once in the greatest danger. And yet we are sometimes so foolish and blind as to give our eyes and ears to the sights and sounds of vanity fair, and expect still to keep full control of our hearts for Christ! Young people say of the theatre, the novel, or the picture show, Where is the harm? Why cannot I enjoy these things and still maintain my Christian experience?

2 Cor. 3:18. By beholding we become changed. All that transpires in the street is reflected in the shop windows. The eyes are the windows of the soul. What the eyes are allowed to dwell on will surely have a reflex influence in the heart and life. Beholding Christ we are changed into His image. His true ideals become ours. But if we allow the world's view of things to be presented before us on the stage or screen or in a novel, our souls will be affected whether we will or not.

Phil. 4:8. Britain does not leave the passes to India empty. Having cleared them of opposing forces, she does not leave them unoccupied. So, Christian young people, it is not sufficient for us to exclude the world's ideas from our minds. We must fill the avenues to the heart with the words and works of God. Let the Lord speak to us and appear before us in the "morning watch" and the reading course. Let us fill our memories with Scripture passages by following up the doctrinal studies. "Keep thy heart with all diligence."

W. W. FLETCHER.

Educational (?) Pictures

It is contended by some that much that is shown at the picture theatre is of an educational character. Let us here agree that there is nothing immoral in the cinema itself. Pictures are not wicked because they move. It is what is thrown on the screen that may be objectionable. There is nothing wrong with the printing press. Nevertheless the press produces vast quantities of literature that will pollute and weaken the mind of the reader. I have scanned the advertised programmes of many picture shows, and have seen very little reference to the so-

called educational films. The manager of a picture theatre in one of our large cities wrote to the press stating he found it impracticable to show more than one film of a serious nature in a night's programme. The public would not stand more than that, and there was usually a sigh of relief when it was all over. He said he had for a time tried the experiment of excluding all sensational pictures and showing only such films as he felt would be educational and beneficial. The result was that the attendance at his theatre rapidly fell away, involving him in a heavy financial loss. When at length he relinquished the experiment as a failure, he found the people were so offended with his sober programmes that it was only with the greatest difficulty he succeeded in getting a good attendance again by a return of the usual list of sensational subjects. The people want tragedy and comedy, and will only go where their tastes are catered for. Can a young Christian sit through a programme of tragedy and comedy in order to see one so-called "educational" picture?

I very much doubt that there is anything very educational about pictures, anyway. I have looked at journals given almost entirely to illustrations of current events, such as the *Illustrated London News*, and while finding them entertaining, cannot see that they are profitable or informative. Illustrations are profitable only as they serve to fix in the mind something one is reading, and something that is worth reading. Looking at pictures is a lazy man's way of reading. It requires very little thinking. I once sold a copy of "Coming King" to a Roman Catholic family, and about a year later called on them to see how they liked it. I was referred to the mother who, the daughter said, had read the book. In answer to my inquiry the old lady said, "Oh, I like the book well enough. In my opinion the Japs is the Coming King, for the book finished with them." The last few pages of the appendix contained some pictures of the Japanese troops employed in the Russo-Japanese war. The extent of the reading had been to look at the pictures, hence the conclusion reached. My dear young people, you will find nothing very educational in gazing at pictures.

W. W. F.

Sin in Smart Clothes

THE novel, the theatre, and the picture show, are all dangerous in that they so frequently depict evil in connection with some very pleasing and attractive characteristics. One is moved to regard the bushranger with great admiration because of his courage and manliness. Even his highway robberies make you think all the more of him because of the dash and skill with which they are executed. The unfaithful wife or husband is pictured as carried away with a love so passionate and deep and true that all the sympathies of the reader or spectator are drawn out to condone a great sin. Sin "by the commandment might become exceeding sinful," but the effect of the shows of vanity fair is to make it appear not so bad after all.

Here is a quotation from a play as it appeared in the advertisement column of a leading daily: "Flirting with me is not a passion; it's a mission." Young man, young woman, dare you imbibe such a sentiment? To do so would be to say good-bye to Jesus Christ. You cannot lend your eyes and ears to these things and exclude them from your heart. Do you say that all this may be true of the theatre and the novel, but not of the picture show? I am convinced that it is true of all. They three are sisters. Many plays now-a-days are adaptations of popular novels. This is even more so with the picture films. A glance at the advertising boards outside the picture theatre is enough to convince one that the programme is based on the "penny dreadful" series.

Perhaps the most tempting of all to the young is the comedy or the farce. It seems so harmless to enjoy a good hearty laugh. A laugh is harmless, too, if it be right, for the Bible says, "there is a time to laugh." But to laugh at sin is a dangerous thing. The devil loves to present sin gaily and humorously attired. A friend who had one evening attended a picture theatre told me next morning of one film he thought exceedingly smart and funny. It depicted a newly-married French couple who quarrelled at the breakfast table. In order to spite each other both began a flirtation in circumstances very ludicrous and yet highly suggestive of evil. The whole idea is repulsive to the healthy-

mind Christian. Yet such a production is considered exhercisingly funny by the giddy crowd, and many are led to admire the young couple's smartness and some to imitate their example. Can a Christian sit and laugh at such a scene? God forbid. The world is reaping a terrible harvest from such seed-sowing. Not very long ago an infuriated husband appeared at the door of a theatre with a loaded revolver threatening to shoot his wife and another man when they should come out. Word was passed in to the manager, and he suggested publicly that the interested parties should escape by a side door. In a few moments no less than eleven couples were seen hurrying through that door. As it was in the days before the flood, the earth is corrupt before God. And the theatre, the novel, and the picture show are helping to spread this corruption broadcast. God help our young people to see the great danger of these worldly amusements and to steadfastly avoid them!

W. W. F.

"I Thank Thee, Lord"

My God, I thank Thee, who hast made
The earth so bright:
So full of splendour and of joy,
Beauty, and light;
So many glorious things are here,
Noble and right.

I thank Thee, too, that Thou hast made
Joy to abound;
So many gentle thoughts and deeds
Circling us around;
That on the darkest spot on earth
Some love is found.

I thank Thee more that all our joy
Is touched with pain;
That shadows fall on brightest hours;
That thorns remain;
So that earth's bliss may be our guide,
And not our chain.

For Thou who knowest, Lord, how soon
Our weak heart clings,
Hast given us joys tender and true;
Yet all with wings;
So that we see gleaming on high
Diviner things.

I thank Thee, Lord, that Thou hast kept
The best in store,
We have enough, yet not too much,
To long for more;
A yearning for a deeper peace
Not known before.

I thank Thee, Lord, that here our souls,
Though amply blest,
Can never find, although they seek,
A perfect rest;
Nor ever shall, until we lean
On Jesus' breast.

—*Adelaide A. Proctor.*

Spiced with Religion

"PLENTY of laughs, and a tear or two," reads the advertisement. It sounds rather like hysteria, doesn't it? The amusement companies find that "a tear or two" spices up the fun. They well dub themselves "The Follies," "The Moths," or "The Butterflies." And yet there is an amazing fondness on the part of both playwright and novelist for religious titles, and even religious topics! Many good people feel conscientiously free to attend entertainments where there is a little religion thrown in. But the cloak of religion does not make a play or a novel harmless, any more than it makes a sinner to be a saint. We must beware of that sentimental unreal, unscriptural view of religious truth fostered by most works of fiction that deal with the subject. It seems almost blasphemous for a man to act on the stage the part of the Lord Jesus Christ in His great suffering for us. Holy things are made common, familiarized, cheapened, in this way. During the showing of a picture film illustrating the life of Christ, the Lord Jesus was loudly clapped by the crowd on performing the miracle of the loaves and fishes. Had those people received a true view of the Master they would have been convicted of sin, before the Saviour's righteousness, and would not have dared so much as to lift up their eyes to heaven.

"Jesus stood and cried, saying, If any man thirst, let him come unto Me and drink." He calls you to-day. He is a very real Saviour. No human invention can reveal Him. The world's gaudy representations and profane imitations are a travesty on our Saviour's blessed work, and really obscure Him instead of leading men to know Him. So great is the world's thirst for the sensational and the tragic that even the cross of Calvary must do service. But he who waits to "see Him as He is" is too conscious of the reality of the Christ to be charmed by any hollow representations the world may make of the living One. W. W. F.

EVERY attempt to make others happy, every sin left behind, every temptation trampled underfoot, every step forward in the cause of what is good, is a step nearer to heaven.—*Dean Stanley.*

Children's Division

Do a Kindness

Do a kindness, do it well;
Angels will the story tell.

Do a kindness, tell it not;
Angel hands will mark the spot.

Do a kindness; though no story
It may grace, 'twill ring in glory.

Do a kindness; though 'tis small,
Angel voices sing it all.

Do a kindness; never mind!
What you lose the angels find.

Do a kindness, small or great;
'Twill come back in double weight.

Do a kindness; never fret!
No good deed has been lost yet.

Do a kindness, do it now;
Angels know it all somehow.

Do a kindness any time;
Angels weave it into rhyme.

Kindly deeds and thoughts and words
Bless the world like songs of birds.
—Helen Chace.

Clean Hands

A LITTLE boy (whose name I shall call John) was observed to wash his hands many times in a day—a most praiseworthy practice. The unusual frequency with which he repaired to the hollow stone by the well led his elder brother Henry to ask him why he washed his hands so frequently.

"Because I wish to be strong."

"Do you think that washing your hands will make you strong?"

"Yes."

At evening, as the two brothers were sitting in the porch of the farmhouse, listening to the notes of the nightingale, Henry asked John why he thought that washing his hands would give him strength.

"Because I read it in my Bible," was the reply.

"Where did you find that passage?"

"I will show you." He got his Bible and read the latter part of the ninth verse of the seventeenth chapter of Job. "He that hath clean hands shall be stronger and stronger." John was very confident that his position was a firm one, for it had the support of the Scriptures. Henry proceeded to explain to him the meaning of the passage, and convinced him that he had taken in a literal sense, that which was intended to be understood in a figurative sense—that the passage taught that those who do right shall increase in strength

to do right. The truth thus explained made a deep impression upon John's mind, and I wish it may make a deep impression upon the mind of the reader. Every time you do right you increase your power to do right. Boys love to be strong. The highest kind of strength is the strength to do right.—*Selected.*

Fourth Week

Winning the Prize

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"Pressing Toward the Mark."
"Post and Rail People."
Hymn.

Pressing Toward the Mark

BACK of all our voluntary endeavour in the home, and the school, and the church, is the ambition to reach a mark or goal. Every boy or girl is forever seeing some prize to win, and much of our life is made up of this effort, or struggle, or sacrifice to gain the prize. Paul said, "*I press toward the mark for the prize.*" It is not alone boys and girls in school, or young men and women entering into the world's work, who are seeking to win a prize. Paul had a master mind. He was educated, a traveller, a missionary, an orator, a statesman, an author, a philosopher, and yet he said, "I press toward the mark for the prize." The best of it was, he reached the mark: though to do it he had to bear 195 lashes with the whip, and many strokes with rods; to be stoned until he was thought dead; to be shipwrecked three times, and to float about in the sea clinging to a spar for twenty-four hours; to spend years of travel where he was in frequent danger from wild beasts, from robbers, from barbarians, and from his own countrymen.

It is right for each one to set a mark for himself, to aim at higher things; but all our desires and ambitions and efforts should centre on the great prize Paul was speaking of—that is, "the high calling of God in Christ Jesus." Each one *must* reach this mark, or his life will be a poor, miserable failure.

Paul had a very dear young friend in whom he took so great an interest that the boy followed his example

and became a splendid preacher and missionary. Doubtless much of his success was due to Paul's counsel and example. One very important thing he urged Timothy to do, and I am going to urge all of you to do, is found in 1 Tim. 4:15 (first part): "Meditate upon these things." I fear some of you hardly know what it means to meditate, so I shall illustrate. If you will all turn to Matthew 7, we shall read the thirteenth verse: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

Now if you will close your eyes and quietly think of the statements in this verse, it will bring before your minds a picture. First you see a broad stretch of country traversed by a road. It is a wide, smooth road, and here in the foreground is a *wide* gate. A great stream of people is passing through the gate, yet they are not crowded—there is room for all. There are old people, young people, children; there are white people, black people, yellow people; rich and poor, sick and well, great and small, educated and ignorant, all passing through the gate. Where are they going? We look down the road and it becomes rougher and more difficult. Persons who were apparently happy and boisterous and having a good time, now seem to be in trouble. They look angry, or sick, or frightened, or desperate. At the end of the road there is a frightful chasm, and they are all plunging over like a mighty waterfall, for the Saviour said this gate and this way "leadeth to destruction."

Now let us read the fourteenth verse: "Because *strait* is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." As you draw a mental picture of this gate and road, side by side with the other, with one ending in destruction and the other in eternal life, do not these questions come to your mind: "What do these pictures mean? What is it to travel in the broad road? Why are there so many in this and so few in the narrow way? Which road am I travelling? If I am in the broad road, dare I keep on longer in this way, knowing that it gets more slippery, and the end is destruction? If I have entered the strait gate, am

I making progress in the narrow way?"

We started out in this article to talk about "pressing toward the mark." This is the secret of real, joyful progress in the narrow way. It is setting a high ideal and enthusiastically *pressing* toward it. And we must be systematic about it.

There are two things we can do daily which will be of the greatest benefit and help to us in winning the prize. These are *prayer* and *Bible study*, or observing the morning watch. "When we read the Bible, God talks to us. When we pray, we talk to Him." It is the one who *does not know* the Bible who is easily led into temptation. It is the one who does not pray who soon loses interest in spiritual things.

There are 1,440 minutes in every day. Out of this will you not promise God and yourself to give every morning *at least*:

Ten minutes to read the Bible.

Ten minutes to meditate on what you read, and

Five minutes for prayer?

This will enable God to give you each day a clearer vision of the great prize. It will strengthen your determination to win, and will make your influence a help and blessing to others. MEADE MACGUIRE.

Post and Rail People

A FRIEND of mine says there are two sorts of people in the world—"posts" and "rails," and a good many more rails than posts.

The meaning of this is that most people depend on somebody else—a father, a sister, a husband, a wife, or perhaps a neighbour.

Whether it is right to divide the whole population of the earth so strictly, it is true that we all know a good many rail-like people. Blanche Evans tells me one of the Rail-girls sits by her in school. Miss Rail never had a knife of her own, though she used a sort of pencil that continually needed sharpening; so Blanche's pretty penknife was borrowed until one day the Rail-girl snapped the blade. Blanche was so tired of lending the knife that she was not sorry.

Miss Rail's brother works beside Harry Brown in the office of the *Daily Hurricane*. They both set type, and Harry's patience is sorely

tried by Master Rail. If Harry tells him to-day whether the "L" is doubled in "model" when "ed" is added, he will have forgotten tomorrow; and Harry has to tell him whether the semicolon comes before or after "viz," every time he "sets it up." The truth is, the Rail-boy doesn't try to remember these things; he has taken Harry for a post, and expects to be held up by him.

I met two pretty young ladies travelling together last summer. One was always appealing to the other to know if they were to change cars at Osanto, or not until they reached Dunstable, or if they should not change at all. She asked her companion the time, though her own watch was in order. She "couldn't bother to remember" names of routes and hotels and people, but she found it very convenient for somebody to do all this for her, and she never concealed her surprise if her friend forgot or neglected anything.

Being a post is often unpleasant, but how much worse it is to be a rail! The post can stand by itself—but take it away and where is the rail?

Boys and girls have this advantage over a wooden fence—if they fear they are rails, they can set about turning themselves into posts at once, and they will find the post business a far more delightful one.—Annie M. Libby, in "Wide Awake."

Children's Division

Playing Sunshine

I cannot be a little bird
And sing the livelong day.
I cannot be the rippling brook
That sparkles on its way.
I cannot even be the flower
That smiles from morn till night.
But I can be one lovely thing—
A bit of sunshine bright.
And when the little birds have gone,
Since summer time is o'er,
And winter drear has changed the
brooks
So they can sing no more,
And e'en the flowers fade and die,
'Mid leaves all brown and sear,
There's all the better chance for me
With smiles to help and cheer.
For I can shine when days are dark,
And when the raindrops fall,
When other sunbeams hide away,
And have no chance at all.
So though I love you, little birds,
And brooks and blossoms, too,
Just playing sunshine is the best
A little girl can do.

WINIFRED ARNOLD.

"Doctor Sunshine"

"OF course I'm going to be a doctor when I grow up," declared Tom. "My Uncle Robert's a doctor, and I'm going to be just every bit like him when I grow up."

"Then if you're going to be a doctor," broke in his Uncle Robert, "You're just the little boy I'm looking for."

He took an orange from his overcoat pocket. "Put that in your case," he said, "and then put on your cap and go down the street till you come to a small grey house with green shutters. A little boy lives there who has a broken leg. Give him the orange, and see if you can make him laugh."

Tom trudged off in great delight. It was a long time before he came back; but when he did, he was so happy that his eyes shone.

"Well Dr. Sunshine, how do you like it?" asked his uncle.

"O, I'm going every day till he's well!" cried Tom.

"I shall have to put Tom under the seat of my motor," laughed the doctor, "and when my patients are cross, I will bring Dr. Sunshine in to smile at them."—*Children's Hour*.

Fourth Sabbath Reading

(March 27)

Bible Study

God's People Must Be Fruit-Bearers

1. WHAT does God expect from His people? John 15: 8.

2. Having given us as a people special light and privileges, what has the Lord a right to expect? Isa. 5: 1-4.

3. When the church fails in fruit-bearing does God summarily reject her? Luke 13: 6-9.

4. Who is it that labours to the last to make the church fruitful? Same text.

5. When through the Saviour's efforts we are led to turn anew to God, for what then does He look? Heb. 6: 1.

He expects us to go on to perfection. We are revived for that purpose, and not to slip back to a state in which the foundation work must be repeated.

6. What ought God's people to be? Heb. 5:12.

"The great work now to be accomplished is to bring up the people of God to engage in the work, and exert a holy influence. They should act the part of labourers. With wisdom, caution, and love, they should labour for the salvation of neighbours and friends. . . . The brethren err when they leave this work all to the minister. . . . They must not wait for the ministers and neglect a plain duty which God has left for them to perform."—*Testimonies for the Church*, Vol. 1, page 368.

7. How only may we bear fruit for the Master? John 15:4, 5.

A Quick Work in This Generation

ACCORDING to the sure word of prophecy, just before the coming of Christ in power and glory, the special closing message of the everlasting gospel was to be carried quickly "to every nation, and kindred, and tongue, and people." Rev. 14:6-14.

Until the time of our own generation, vast regions of the earth had been left unexplored and uncharted. Many tribes and tongues lay in the darkness beyond the range of scientific knowledge and missionary endeavour. But in our generation, we have seen the wondrous opening up of all countries.

Exploration

The first geographical society in the world, we are told, was founded in Paris, in 1821; the most influential one in London, in 1830. At the present time over a hundred such societies are at work. This is only a suggestion of some of the forces that have been brought into service in God's providence for the opening up of the world in our generation.

Take Africa for instance. Africa lay shrouded in night for long centuries. Its millions sat "in darkness and in the shadow of death, being bound in affliction and iron," without a knowledge of God, without a written language. At last the "time of the end" came. Then, lo, suddenly the light broke in. Explorers were stirred up to penetrate the uncharted wilds. Missionaries were impelled to plunge into the darkness of unknown regions beyond. Since 1844, when the hour of God's judgment came, and the advent message rose, a distinct providence has hastened the opening. Over three hundred explorers have laid down their lives on African soil. How many missionaries have sacrificed their lives for Africa cannot be

told, but seven societies alone have lost nearly two hundred workers. Today all the societies in Africa have about one thousand five hundred principal stations and seven thousand out-stations. The translated Scriptures are speaking in 120 of the African languages and dialects.

The final steps have come within a very few years, as though no longer could the smallest tribe be left beyond the reach of enlightened influences in these times when the last gospel witness is to be borne. In the first paragraph of a work entitled "The Opening Up of Africa," published in 1911, Sir H. H. Johnston says:

Why does special interest attach to what is styled in colloquial speech "the opening up of Africa"?—Because only twenty-five years ago Europe and civilized America were very slightly acquainted with the greater part of the geography, peoples, and products of Africa; . . . yet nevertheless, since 1885 African discovery has proceeded at a rate so astonishing that there is nothing quite comparable to it in the history of human civilization.

In 1842 the first treaty ports of China were opened to European trade and missionary occupation. The opening of Japan followed in the next decade, and that of Korea in the next. Wondrous transformations we have seen since then. Hermit nations of a generation ago have swung wide open their doors. The late Dr. A. T. Pierson wrote of conditions at the opening of this generation, and the moving aside of the barriers as the missionary movement went forward at the call of God's providence:

Most countries shut out Christian missions by organized opposition, so that to attempt to bear the good tidings was simply to dare death for Christ's sake. The only welcome awaiting God's messengers was that of cannibal ovens, merciless prisons, or martyr graves. But as the little band advanced, on every hand the walls of Jericho fell, and the iron gates opened of their own accord. India, Siam, Burma, China, Japan, Turkey, Africa, Mexico, South America, the Papal States, and Korea were successively and successfully entered. Within five years, from 1853 to 1858, new facilities were given to the entrance and occupation of seven different countries, together embracing half the world's population.—*Modern Missionary Century*, page 25.

Railways

We have been noting especially the material providences in the opening up of the world and the spreading of light and knowledge. It is interesting to note the part railway development has played in building highways into long-closed lands. In 1875 the first railway enterprise was

carried to completion in China, a twelve-mile line from Shanghai to Woosung. The people were filled with consternation at this foreign invasion. At last a soldier was hired, by the payment of a big price to his family, to allow himself to be run over and killed on the line. The agitation that followed startled the Government into action. The railway was condemned, and under public pressure, we are told, the Government purchased it entire and turned it over to the frenzied population, who tore it up piecemeal and scattered it to the winds, "erecting a temple to the queen of heaven upon the site selected as the terminus in Shanghai." That was in 1875. Now many a mile of railway is operating in China, and the Government is fostering plans for large extensions.

Writing of the Cape-to-Cairo railway project in Africa, Talbot says:

When the devises (of the Sudan) first saw the locomotive, they marvelled. Steam was beyond their comprehension. They believed stoutly that the engine's boiler was packed with animals; and when the driver blew the whistle, many fled in complete terror. To them the agonizing shriek of the animal on wheels was more terrifying than the hail of lead from a Maxim gun. Indeed, it is reported that one chief, when he saw a locomotive puffing along slowly and laboriously with its load of cars, went so far as to assail the British officers for their callous cruelty in making so small a beast pull such a heavy load.—*Railway Conquest of the World*, page 141.

Of the novel accompaniments to a railway journey in the central African wilds, Mr. E. Alexander Powell, of the Royal Geographical Society of England, wrote some time ago as follows:

The trip through Barotseland is more enlivening than any circus that ever put up canvas. All along the line are fields of corn—*mealies*, they call it in South Africa—with rude towers atop of which a native sits constantly on guard to drive off the herds of wild pigs which raid the crops at night, and the troops of baboons which descend upon them by day. Many of these baboons are six feet high, and weigh 200 pounds, and there are few more extraordinary sights than seeing a score or more of them slipping away after raiding a farmer's cornfield and sweet potato patch, their spoils tucked under their arms, for all the world like so many schoolboys.

Stroll three miles up or down the Zambezi from the railway bridge, and you can see hippos as easily as you can at the zoo; in north-west Rhodesia herds of bushbucks, zebras, and ostriches scamper away at sight of the train; and as you lie in your sleeping-berth at night, while the train halts on lonely sidings, you can hear the roar of lions, and see the gleam of the camp-fires with which the railway employees protect themselves.

Now we understand that less than a thousand miles more of track laying, and the road can accept passengers from Cape Town to Cairo, and for most of the entire route the traveller will be going through lands altogether unknown fifty years ago.

These are but a few specific illustrations of the swiftly changing conditions in all lands, that make for more widely open doors and a quick work in the spreading of light and knowledge.

Education

Farthest removed of all from the new time, perhaps, are the independent Moslem states. But in a recent issue of the *Sunday School Times* we read:

Even in Afghanistan itself there are signs of awakening. The Ameer has established a university in Kabul, put up a telephone between important cities, and has also connected them with good roads, upon which a motor-car service is to ply; has a printing office and newspaper, besides operating factories for making soap, firearms, ammunition, shoes, and cloth.

During the last twenty-five years, educational reform has been touching the illiterate masses in all backward countries of the earth. Regions where books and newspapers were unknown a few years ago are now markets not only for general literature, but for gospel books and periodicals and for the Bible itself. "Fifteen years ago," says Stephen Bonsal, "the press in China was represented by the aged, the solitary, and the extremely occasional *Peking Gazette*." To-day there are hundreds of newspapers, many of them with large circulation.

Along with the opening of the world and the encouragement and development of the reading public, the blessed work of Bible translation has gone with the greatest rapidity. The Word of God in whole or in part is now printed in over five hundred different living tongues, and the Bible societies are putting the Word of God into the hands of dwellers in the most remote parts of the earth. Last year the Protestant missionary societies of North America spent three million pounds in their operations, which centre around the purpose of teaching and spreading the Word of God among all the nations. European societies in the same year devoted upwards of two million four hundred thousand pounds to the same enterprise.

What is the meaning of this world-

wide missionary movement?—Surely it means that with the opening of all the world in this generation, and with the coming of facilities for quick access to all peoples, the God of heaven has set His hand for the finishing of the gospel work among the nations. The last phase of this gospel work according to the prophecy of Rev. 14:6-14, was to be the world-wide proclamation of the message of the judgment hour, and calling all men to the New Testament standard of "the commandments of God and the faith of Jesus." When this message has reached all nations as a witness, then, according to the prophecy, the end comes, and Christ appears in the clouds of heaven to reap the harvest of the earth.

With the coming of our own generation has come the great advent movement of the prophecy, which is proclaiming the gospel message in the very terms of the prophecy of Revelation 14, and which is rapidly spreading to every nation, and kindred, and tongue, and people. It is a wonderful time in which to live, when the last things are being quickly done on earth. Of a truth we may say to-day that the Lord is fulfilling His word by the prophet Isaiah: "The Lord hath made bare His holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God." Isa. 52:10. W. A. SPICER.

Progress in Russia and Denmark

THE public in Russia and Denmark are listening to the third angel's message with greater interest than ever before in the history of the work there, according to letters just received from brethren in those fields. Pastor J. T. Boettcher of Riga, Russia, President of the West Russian Union Conference, writing from there under date of October 13, says:

"Have received the letter written 'To Missionaries in the Outlying Fields of the European Division.' It cheered my heart to know that our dear people are so mindful of us. I shall pass this word on to other workers in Russia. We never have seen such an interest for the message in Riga since we have been here. Our meeting hall is crowded on Sundays and during the week. We baptized twenty-five in Riga last quarter, and as many more are

awaiting baptism. Our churches are doing their best to co-operate with us. We are asking the workers to get on with two-thirds of the former wage. I do not believe our work will stop because there is war or any other kind of trouble in the world. While I am writing this letter, I hear the ambulances bringing the wounded soldiers from the battle-field. It makes one sick at the thought."

Pastor O. E. Reinke of Petrograd, Russia, President of the East Russian Union Conference, sends a fine picture of the church in Petrograd, showing a large company, and says:

"Thanks be to God, the work is onward, and we are all of good courage. The present condition has deprived us of ten labourers in the East Russian Union, and I think the same number in the West Russian Union. At this place I am the only labourer left, but our church elders in all four churches are very active. I know we are, the world over, the same people—one helping the other. We are cutting down our expenditure to the last figure. We are encouraged to learn of the interest the American brethren take in plans to help us financially, and of their united prayers to God. Our prayers unite with yours that the Lord may soon change the situation."

Pastor J. C. Raft, President of the Scandinavian Union Conference, writing from Copenhagen under date of October 23, says:

"There certainly has never been such an interest to hear the message as just now, and by the grace of God we will improve the opportunity. On account of the uncertainty of the moment, I intend to remain in Copenhagen. I have started a series of lectures with good interest. The work in Finland is moving on, and we have more liberty there than before the war. Owing to the war, permission must be obtained from the authorities to hold public meetings; but everywhere officials are kind and have given permission with remarks like this: 'You go ahead and hold all the religious meetings you want'; or, 'Yes, you may hold meetings, for you proclaim the true doctrine.'"

"If wrinkles must be written upon our brows, let them not be written upon the heart. The spirit should not grow old."

General Instruction

Are the Programmes Interesting?

YOU have all heard the little story of the question, "Is life worth living?" and the answer, "It all depends upon the liver." So the answer to the question asked above might be, "It all depends upon the giver." It is generally admitted that the matter sent out from head-quarters forms an excellent basis for interesting and profitable programmes; but such experiences as brought to view in the quotation below are far too common. In response to a request for suggestions concerning our programmes for 1915, a Missionary Volunteer secretary writes:

"The chief fault I have had to find is with the way the programme is rendered. Generally some one is chosen to read who does not read distinctly and loud enough to be heard, and of course there is no interest. I have been trying to get such ones to tell what is in the article, instead of reading it; for very few enjoy listening to reading unless it is exceptionally good, and good readers are much more scarce than good singers. Many will take no part if they have to talk, so the committee is under the necessity of letting them read or have no programme. But this is not the fault of the programme."

I am confident that this strikes at the real cause of many dull programmes. An old lady was asked if she remembered the Sunday morning sermon. "Why! law me, no!" said she, "how could I remember it? The preacher could not even remember it himself; he had to read it."

Somehow that paper does get between us and our audience, and we lose their interest. But if we talk it, even with hesitation and ungrammatical sentences, but allowing our own interest in the subject to beam straight out of our eyes, the audience is interested.

How can you do it?

1. Study thoroughly the article which is to furnish the basis of your talk.

2. Read something else on the subject if possible.

3. Talk with any one who may be better informed on the subject than you are.

4. Write down the main points, and think them over.

5. Tell a friend all you have

learned about the subject. In other words, practise on him.

6. Pray that you may be able with your own enthusiasm to impress the society with the importance of the subject, as well as to give some information. Information does not mean much, after all, unless it has life.

7. If you can see any way you can use a map, a diagram, or a chart in your talk, do it, even if you have to make one ever so crude. It is remarkable how something of this kind to turn to is like a friend by the side of a timid speaker, especially if he has a pointer in hand to lean on when his knees are weak.

The Missionary Volunteer Society is a training school for young Christians, in the study of the truth, in witnessing for Christ in missionary work, and in learning how to tell the message. When you are called upon to take part in the programme, whether adult or young people's, make the most of it; for it is really a great opportunity for you. Remember that your own and the society's benefit from that part will be in exact proportion to the amount of earnest thought and prayer you give its preparation. Let us pledge with ourselves and one another to have the best programmes and the most active missionary societies during the years to come that we have ever had.

M. E. KERN.

A Model Church

"FOR our gospel came not unto you in word only, but also in power, and in the Holy Ghost, and in much assurance; as ye know what manner of men we were among you for your sake. And ye became followers of us, and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the Word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything. For they themselves show of us what manner of entering in we had unto you, and how ye turned to God from idols to serve the living and true God." 1 Thess. 1:5-9.

In these verses we have set before us an example which all our churches should strive to imitate. Converted

from heathenism, the church at Thessalonica went to work, not only for those next to them, but for those in the surrounding regions. So great were their missionary activities that they were known in all the surrounding country. In "every place" their faith to God-ward was "spread abroad." So successful were they in their work that it was not necessary for the apostle to labour especially for unbelievers when he visited in their midst. He said, "We need not to speak anything." The light of the gospel had been brought to the people by the missionary work of the local church.

Why should it not be so with our churches? We have a most inspiring message. Instead of waiting for a minister to come and preach to our neighbours, why should we not go to work for them ourselves? If we will do this, there will be souls ready to baptize when the minister visits the church, and no church difficulties to settle. With the message God has given to us we ought to be more active than any people since the days of Pentecost, in setting before our neighbours and friends the light that God has given us.

Brother church officer, the responsibility is upon you to organize your church for work. Plan and pray over this matter. Seek God for light. It means much to be a leader in Israel at this time. Soul burden is our greatest need. Christ gave His life to save our souls. We, too, must give our lives to rescue the lost. If you have not organized for active missionary work, begin now. Order a club of the *Signs of the Times*, or other of our good papers, and commence work. As a result, you will see many become interested in the faith which you believe, and finally saved in the kingdom.—*Selected.*

"FAITH will never save you unless it is justified by works."

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