

The Missionary Leader

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Home Missions Department

Church Missionary Programme

First Week

Opening Exercises.

Scripture Reading: Matt. 14: 13-21.

Reports of Work Done.

Bible Study: "Give Ye Them to Eat."

Reading: "The Hungry World."

Plans for Work.

Closing Song.

"Give Ye Them to Eat"

1. HOW did the Lord make provision for the poor in olden days? Lev. 19: 9, 10.

2. How did Job find the needy ones? Job 29: 16.

3. What is the fact that the Lord has chosen? Isa. 58: 6, 7.

4. What did Christ command the disciples to do for the hungry multitudes? Luke 9: 13 (first part).

5. For what will the righteous be commended in the judgment? Matt. 25: 35.

6. What other kind of famine will come upon the earth in the last days? Amos 8: 11, 12.

7. How can we prepare ourselves and our neighbours against this famine? (Let each person suggest an answer to this question.)

The Hungry World

IN these times of stress, when there are so many poor and afflicted around us, it is the duty of every Seventh-day Adventist to do all he possibly can for the relief of the suffering ones. Never before were there so many destitute in the world as during the past year. The practice of careful economy has been adopted by whole nations. The Lord would have His people be examples in this matter, recognizing that the unfortunate ones are our own brothers and sisters. By searching out the needy ones and helping them, we can reveal the character of Him who with compassion fed the hungry when He was here upon earth.

Of the early life of our Saviour we read in "Desire of Ages," pages 86, 87: "Jesus worked to relieve every case of suffering that He saw. He had little money to give, but He often denied Himself of food in order to relieve those who appeared more needy than He. . . . When others spoke harshly to poor, degraded beings, Jesus sought out these very ones, and spoke to them words of encouragement. To those who were in need He would give a cup of cold water, and would quietly place His own meal in their hands. As He relieved their sufferings, the truths He taught were associated with His acts of mercy, and were thus riveted in the memory."

This same Jesus appeals to us, through the writings of the Spirit of Prophecy, to remember the poor, the widow, and the

aged. By making the best possible use of our resources, we have more at our command with which to assist others. We are instructed:

"Gather up the fragments that remain, that nothing be lost. . . . Nothing is to be wasted. We are to let slip no temporal advantage. We should neglect nothing that would tend to benefit a human being. Let everything be gathered up that will relieve the necessity of earth's hungry ones."—"Desire of Ages," p. 430.

Again we read:

"My brethren and sisters, do not spend a large amount of time and money on self, for the sake of appearance. Those who do this are obliged to leave undone many things that would have comforted others, sending a warm glow to their weary spirits. We all need to learn how to improve faithfully the opportunities that so often come to us to bring light and hope into the lives of others. . . . God has provided for every one pleasure that may be enjoyed by rich and poor alike—the pleasure that comes from speaking sympathizing words and doing kindly deeds. From those who perform such service, the light of Christ shines to brighten lives darkened by many sorrows."—*Testimonies*, Vol. IX, p. 56.

"Let them deny themselves luxuries and needless ornaments, that they may make the suffering needy ones comfortable. In doing this they practise the instruction given in the fifty-eighth chapter of Isaiah, and the blessing there pronounced will be theirs."—*Testimonies*, Vol. VI, p. 272.

This is preeminently a year when a bountiful harvest from home missionary work should be expected. The ploughshare of sorrow and perplexity is breaking up many hard and barren hearts that heretofore were indifferent to divine things. The earnest pleadings of the Holy Spirit are preparing the fallow ground for the gospel seed. With the soil now mellow and tender, the Word of God sown in the hearts of the people, will take root quickly, and watered by both the early and the latter rain, will bring forth fruit abundantly.

We should diligently study to conserve time, that we may have spare hours to visit our neighbours. God has made us depositories of the balm of Gilead to heal the broken-hearted. The hope of the soon coming of our blessed Saviour and the glorious home-coming promised in the Scriptures will be as precious ointment to dispel the gloom in many a home. This is the hour of our opportunity to place gospel-filled books and tracts and magazines in the hands of our neighbours. Experiences of our active members prove that families everywhere are waiting for our literature and are ready to accept the comfort we can offer them.

It is our duty to radiate in our communities an atmosphere of hope and good cheer. Through the power of the gospel we can assure men of a brighter day soon to come, when Satan will be vanquished

and righteousness will cover the earth as the waters cover the sea. As ambassadors of the Lord Jesus we may claim the promise for our Heaven-appointed work: "The Spirit of the Lord God is upon Me; because the Lord hath anointed Me to preach good tidings unto the meek; He hath sent Me to bind up the broken-hearted, . . . to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn." Isa. 61: 1, 2.

Church Missionary Programme

Second Week

Opening Exercises: Song; Prayer; Minutes; Scripture Lesson: Isa. 65: 17-25; Song.

Reports of Work Done.

Lesson: Physical Exercise.

Plans for Work.

Closing Song.

Physical Exercise

1. WHEN man came from the hand of God, what was his physical condition? Gen. 1: 31; Eccl. 7: 29.

"Man came from the hand of God perfect in every faculty of mind and body; in perfect soundness, therefore in perfect health."—*Testimonies for the Church*, Vol. IV, p. 29.

2. Was man given any physical labour before the fall? Gen. 1: 28; 2: 15.

"God never designed that man should live in idleness. When Adam was in Eden, means were devised for his employment. Though the race is not always to the swift nor the battle to the strong, yet he that dealth with a slack hand will become poor. Those who are diligent in business may not always be prospered; but drowsiness and indolence are sure to grieve the Spirit of God and destroy true godliness. A stagnant pool becomes offensive; but a pure, flowing brook spreads health and gladness over the land. A man of persevering industry will be a blessing anywhere. The exercise of man's physical and mental powers is necessary to their full and proper development."—*Id.*, p. 410.

3. Are all commanded to work? Ex. 20: 9.

"None of us should be ashamed of work, however small and servile it may appear. Labour is ennobling. All who toil with head or hands are working men or working women. And all are doing their duty and honouring their religion as much while working at the wash tub or washing the dishes as they are in going to meeting. While the hands are engaged in the most common labour, the mind may be elevated and ennobled by pure and holy thoughts."—*Id.*, p. 590.

4. How is labour enjoined in the New Testament? 2 Thess. 3: 10-12.

5. In what way is diligence rewarded even in this life? Prov. 22: 29.

6. What advice is given to the slug-gard? Prov. 6:6.

7. How has labour been sanctified?

Answer.—God Himself worked (Genesis 1); Christ was a most active worker (John 5:17).

8. What example did Paul set the early believers? Acts 18:1-3.

"No man ever lived who was a more earnest, energetic, and self-sacrificing disciple of Christ than was Paul. He was one of the world's greatest teachers. He crossed the seas, and travelled far and near, until a large portion of the world had learned from his lips the story of the cross of Christ. He possessed a burning desire to bring perishing man to a knowledge of the truth through a Saviour's love. His soul was wrapped up in the work of the ministry, and it was with feelings of pain that he withdrew from this work to toil for his own bodily necessities; but he seated himself to the drudgery of the craftsman, that he might not be burdensome to the churches that were pressed with poverty. Although he had planted many churches, he refused to be supported by them, fearing that his usefulness and success as a minister of the gospel might be interfered with by suspicions of his motives. He would remove all occasion for his enemies to misrepresent him, and thus detract from the force of his message."—*Id.*, p. 409.

9. To what does the labour of the righteous tend? Prov. 10:16.

10. How is the sleep of the labouring man contrasted with that of the indolent? Eccl. 5:12.

11. What will surely come upon the slothful? Prov. 6:9-11; 10:4, 5.

12. How will the Lord punish the slothful servant? Matt. 25:26-30.

13. Should our work be done without thought or care? 1 Thess. 4:11.

14. With what zeal should we perform all our work? Eccl. 9:10; Col. 3:23.

15. What will be the result if exercise of the body is neglected?

"Neglecting to exercise the entire body, or a portion of it, will bring on morbid conditions. Inaction of any of the organs of the body will be followed by a decrease in size and strength of the muscles, and will cause the blood to flow sluggishly through the blood vessels."—*Id.*, Vol. III, p. 76.

Church Missionary Programme

Third Week

Opening Exercises: Song; Short Prayers; Minutes; Scripture Lesson: Rev. 3:14-22; Song.

Reports of Work Done.

Testimony Study: "To Every Man His Work."

Plans for Work.

Closing Song.

"To Every Man His Work"

1. To how many did the Lord commission work?

"To every man God has appointed his work." This includes not only the disciples who closely followed the Saviour during His life here on earth, but His followers in all the days to come. This divine commission is explained through the Spirit of Prophecy to mean, "not work in his fields of corn and wheat, but

earnest, persevering work for the salvation of souls."—*Testimonies for the Church*, Vol. V, p. 381.

2. For what purpose was the church organized on earth?

"The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Id.*, Vol. VI, p. 29.

3. What is Satan now endeavouring to do?

"Satan is now seeking to hold God's people in a state of inactivity, to keep them from acting their part in spreading the truth, that they may at last be weighed in the balance and found wanting."—*Id.*, Vol. I, p. 260.

4. Are we doing all we should?

"We are not doing a twentieth part of what we might do if we were awake."—*Id.*, Vol. III, p. 407.

"As a people, we are almost paralyzed. We are not doing one-twentieth part of the good we might, because selfishness prevails to a large extent among us."—*Id.*, Vol. IV, p. 426.

"Had the believers in the truth purified their minds by obeying it, . . . where one soul has been saved there might have been twenty."—*Id.*, p. 68.

5. Will God hold us responsible for doing this work?

"I was shown that the blood of souls will be on the garments of very many who now feel at ease and irresponsible for souls that are perishing around them for want of light and knowledge."—*Id.*, p. 392.

"It becomes the people of God to humble their hearts before Him, and in the deepest humiliation to pray to the Lord to pardon our apathy and selfish indulgence, and to blot out the shameful record of duties neglected and privileges unimproved."—*Id.*, Vol. III, p. 408.

6. Have God's people kept pace with His requirements?

"His people have been far behind. Human agencies, under the divine planning, may recover something of what is lost, because the people who have had great light did not have corresponding piety, sanctification, and zeal in working out God's specified plans. . . . Man cannot possibly stretch over the gulf that has been made by the workers who have not been following the divine Leader. We may have to remain here in this world, because of insubordination, many more years, as did the children of Israel."—*Unpublished Testimony*, 1901.

7. Under what conditions shall we have to finish the work?

"The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith."—*Testimonies for the Church*, Vol. V, p. 463.

8. What glorious day is just before us if we will arise to our opportunities?

"In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. Hundreds and thousands were seen visiting families, and opening before

them the Word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God. I heard voices of thanksgiving and praise, and there seemed to be a reformation such as we witnessed in 1844."—*Id.*, Vol. IX, p. 126.

Church Missionary Programme

Fourth Week

WE are leaving this week open for the missionary leaders to prepare their own programmes. We hope our good church paper, the *Review and Herald*, is within the reach of every leader. Each issue contains excellent matter for programmes. It is a thirty-two page weekly, and is filled with intensely interesting missionary reports and instruction.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

Opening Exercises.

Testimony Study: "The Work of God's People."

Talk: History of the Ingathering Campaign.

Reading: "Why Should We Work for Missions?"

"Is It a Success?"

Testimonies from those present on Ingathering experiences.

LEADER'S NOTE.—Choose bright missionary hymns. Endeavour to make as clear as possible the missionary aspect of this important campaign, showing that this yearly feature of our individual missionary work is the call of God. Watch the *Record* for interesting experiences reported by others, mentioning some of them in the meeting.

The Work of God's People

"If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations and tongues."—*Testimonies for the Church*, Vol. IX, p. 32.

What will the truly converted do?

"Just as soon as a person is really converted to the truth, there springs up in his heart an earnest desire to go and tell some friend or neighbour of the precious light shining forth from the sacred pages. In his unselfish labour to save others, he is a living epistle, known and read of all men. His life shows that he has been converted to Christ, and has become a co-labourer with Him."—*Id.*, Vol. V, p. 386.

How can they work?

"Let the workers go from house to house, opening the Bible to the people, circulating the publications, telling others of the light that has blessed their own souls. Let literature be distributed judiciously, on the trains, in the street, on the

great ships that ply the sea, and through the mails."—*Id.*, Vol. IX, p. 123.

There will be no idlers in heaven.

"There will be no idler, no slothful one who neglects the work of the Lord, found inside the kingdom of heaven."—*An Appeal*, p. 13.

"No one will enter heaven who is not a labourer together with God."—*A Call to Service*, p. 11.

"Let no one think that he is at liberty to fold his hands and do nothing. That any one can be saved in indolence and inactivity is an utter impossibility."—*Words of Encouragement*, p. 7.

History of the Ingathering Campaign

IN 1908 the General Conference launched its first Ingathering campaign. It was entirely an experiment, as nothing of this nature had ever been attempted by us; in fact, among many of our people there was a strong prejudice against receiving from those not of our faith any financial assistance for the preaching of the truth. But encouraged by the promises of God that He would cause the wealth of the Gentiles to flow unto His people, and that all agencies should serve Him in causing the earth to be lightened by His truth, arrangements were made with the Review and Herald Board to prepare a special number of the *Review*, setting forth the work the denomination is doing in foreign and home fields, with the idea that this would bring to the public a better understanding of the work we as a people are doing, and give some knowledge of the message we are proclaiming. It was thought that a generous distribution of such a periodical among the friends of foreign missions would bring many gifts to our treasury.

The results of the 1908 campaign, while small, contained promise of the realization of the committee's expectations, nearly £3,000 being the amount received. With each passing year we have learned better methods of handling the work, and have gained confidence in the campaign movement. This has been shown in many ways, but chiefly in the rapidly increasing number of papers required for the succeeding campaigns, and in the steadily increasing receipts. For the campaign in 1917 we required one million and a quarter copies of the *Watchman*, and our receipts amounted to nearly £34,000, a very considerable sum and a great help to us in making up the amount required for our year's work.

The development revealed in these figures is a steady and healthy one. Each year we have made advancement until now we can all see what an important agency the Ingathering campaign is in contributing to the yearly needs of our foreign mission work.

During the past two years our brethren in foreign lands, even in China, India, and Malaysia, have taken up this work, and have demonstrated in all these lands the feasibility of the project, securing thousands of pounds for the strengthening of their work.

Why Should We Work for Missions?

TWO men were on a transcontinental train, travelling across America, one of them remarked: "As for me, I think one religion is about as good as another.

It's mostly a matter of climate and race and tradition."

"That's so," said the other man. "Christianity is sentimentally attractive. But what has it ever really done? It has broken down under the war. It's no better than any other religion."

A man seated across the aisle, who had the air of a foreigner, suddenly leaned forward and said very politely:

"Pardon me. But your remarks, which I could not help hearing, deeply interest me. May I say why?"

"Surely: go ahead," the first speaker replied, looking curiously at the foreigner.

"Thank you, sir. I am an Armenian. I was born in Bitlis. Bitlis has about forty thousand people. Have you a town of that size you can think of in America?"

"Just about the size of my own town," said the second man.

"Take your town then, and call it Bitlis, and say of your town these things: no hospital, no doctor, no dentist, no church except the mission and the Armenian, no press, no telephone, no sanitation, no water system, no library, no transportation, no nurse, no public school. Can you imagine such a town here in America? That is, you understand, my town of Bitlis in Turkey.

"The one bright spot in my town is the Christian mission, which supports a dispensary and a school and the hope of life. During the recent uprising against the Armenians, in which over three hundred were massacred, the missionaries in Bitlis aided by those in Van, at the risk of their lives, saved me from torture and death. All my relatives were murdered and our property was utterly destroyed. My wife and children were tortured and burned alive in my house.

"Do you wonder that I cannot agree with you that one religion is as good as another? Gentlemen, it is Christianity that has stretched out its healing hand to the tortured people of Europe; and after the war it will be the spirit of the Master that will build up life on the ghastly ruins. I am a witness of it."

The men who had flippantly dismissed Christianity in two sentences spent the next hour learning some wholesome truths about Christian missions and the heroes of the cross. The Armenian was helping the Bitlis missionary raise money for a hospital in his city. The two travellers pulled out their pocket-books to make a contribution.

"Send it to the headquarters in Boston," said the defender of Christianity. And they did, to the agreeable surprise of the treasurer.

Could we imagine a town in Australia of two thousand inhabitants, having no church, no school, no hospital, no doctor, dentist or nurse? Only where Christianity has penetrated are any of these advantages to be found.—*Selected*.

Is It a Success?

JUST last week I received a letter from one of our church elders and I will pass it on for the encouragement of others. This is what it says: "At present I have a total of £3 for missions. I have it all in my possession to turn in next Sabbath with the exception of two shillings. I am doing all that I can to encourage others to work, so that I can be able to say that I have done my part. I hope that this will be an inspiration to you. I will still

keep on in the work until I run out of territory. I have very good success by just handing the donors my solicitor's card and letting them look that over, telling them we ask for an offering only once a year outside of our own denomination. Part of the time I have only one paper with me, but I get the money just the same." This surely is "lifting"—not only doing all that he can himself, but encouraging others to do all they can.

"Last year my goal was £5. It looked big, but when I reached it I could not think of stopping, so kept it on till I had £8. This year I began where I left off the year before, and set my goal at £8. A voice whispered in my ear that I ought not to have set my goal so high, for the Red Cross work was going to make it very hard to collect, and I could not raise that amount without working very hard. Another battle—but not exactly a battle, for it was only a little skirmish—and all was over, the victory gained. I really think this experience has been invaluable to me, as well as a blessing to others. So if you may be trembling as I was, don't be afraid, for God is leading."

One little brother, only ten years old, took a real active part in this good work. With prayer to God he took the papers out to the people and got over £3. Two sisters put their goal at £5 each, and when they got started, they could not stop. They have now passed £10 each. Others have received £1 and £2 and have had some real good visits with their neighbours and friends.

"While out with the Ingathering papers this year I have had the privilege of revisiting some of the same people I visited a year ago. Sometimes I would ask them how they enjoyed the paper left with them a year ago, and some of the replies were very encouraging."

Missionary Volunteer Programme

Second Week

Motes and Beams

Opening Exercises.

Study: "What Bible Characters Say."

Reading: "Motes and Beams."

Talk: "The Point of View."

Reading: "As We See Others."

Poem.

LEADER'S NOTE.—This is a new-old way of presenting an old, old topic, but a very necessary one. The Bible Study opens up the topic, and it would be well to write on the board the thought of each verse. Give the long reading to one of your best readers this time that the contents may be clearly given. Try to make the subjects definite by arousing all to a determination to search earnestly for their own "beams" in their work for the society, in order that they may remove them and see clearly their needs.

What Bible Characters Say

CHRIST'S Version: The beam in thine eye. Matt. 7:3-5.

Paul's Version: Thou art inexcusable. Rom. 2:1.

Nathan's Version: Thou art the man. 2 Sam. 12:1-7.

James's Version: Be doers, not judges. James 4:11.

Christ's Example: Neither do I condemn thee. John 7:3-II.

Motes and Beams

"IN all the years I have known him I have not heard him speak a single word of criticism of another," was a man's praise of a friend. "Somehow it seemed impossible for him to see any but the best side of any one. I remember a day when some of us tried to trap him into making a disparaging remark about man, woman, or child—we didn't care who, just so he would break his record. Somehow he always avoided the traps we set for him. Perhaps he would change the subject, or, after listening to our words of fault-finding he would say, 'But what a winning way he has with children,' or, 'I'd like to know the secret of his influence on the boys of his Sunday-school class.' At last we gave up the attempt. We found we might as well try to dam a rushing river by throwing dirt in the water."

Isn't it a pity we are not all like that friend? The world would be a pleasanter dwelling-place if we would lay aside our critical attitude, and look on the best side of the men and women about us. Instead, however, it sometimes seems as if we are determined to forget all the good, and remember only the evil. Our additions to the comments of others are not praise, but blame. We do not seek to correct an unfavourable comment by saying, "But think of the good there is in his life;" we insist on drowning merited praise by saying, "But think how selfish he is; how careless of the comfort of others."

The worst thing about the maker of such comments is that the reader he is to see—or imagine—faults in another, the blinder he is apt to become to faults in himself. This inability to see his own shortcomings would be ludicrous, if it were not so pitiful. Yet these shortcomings are apparent to all who know him.

A business man entered a crowded street-car. There was just one vacant seat, by the side of a foreigner who was holding a child. When asked if he would make room the stolid man in the seat made no motion. The newcomer sat down as well as he could, though he had only a few inches of space. As soon as another half seat was vacated he moved across the aisle. At once his new seat-mate addressed him: "What is wrong with that foreigner over there? Why didn't he give you your half of the seat? I am in favour of teaching such folks their proper place. The conductor should have authority to make them do the right thing or leave the car."

While the remark was made the speaker, lounging in the seat, was taking two-thirds of the entire space. And the business man was no more comfortable than he had been by the side of the foreigner. The critic had not the excuse of the man criticized who was holding the child on his knee.

"Did you see that man who just stepped off the car?" a garrulous passenger on the front platform said to a stranger, who had to listen to him or leave the car. "If you ride on this car very often, it would be an interesting thing to keep your eye on him. He's the man who always gets a seat, no matter how large the crowd. He seems to be absolutely unmindful of the comfort of other people. He may have to stand for a minute or two; but at the first opportunity he slides into a seat, even if he has to tread on the toes of one or two women who are hurrying to get to it, never thinking that a man will push in ahead of

them. I have my opinion of any one who will take a seat away from a woman."

And in three separate ways the critic was showing himself just as unmindful of the comfort of others: by talking to a stranger who had his own thoughts of the day's work to occupy him, or who wished to glance at the morning paper; by leaning against the end of the car, with his feet stretched out in the path of alighting passengers; and by standing in the way of women who sought to grasp the hand-rail while stepping from the car.

It was a young minister who was guilty of a similar readiness to criticize a brother minister when there was just as much reason to criticize himself for the very same reason. An acquaintance, meeting him on the suburban train late in the evening, began to speak warmly of a mutual friend who, by careful study of literature during his hours of recreation had made himself a master whose opinions on literary matters were widely quoted. "That's all very well, if he sees his way clear to devote so much time to subjects outside of the range of his regular work," was his unfavourable comment. "He must put in at least one evening each week on literature. I do not feel that this is treating fairly the church whose pastor he is; the time might be used to good advantage in calling on some families who may not be able to see him in the daytime. As for me, it is impossible to devote valuable time to any such selfish purpose."

A minute or two later he explained that he was just returning from a suburban town, where he made it a habit to go once a week, to spend an evening with friends. "A bit of recreation which I find invaluable in my busy life," he declared. "I must get entirely away from my work, periodically, if I would be up to the mark the rest of the time." But he severely criticized another for taking the same amount of time for his recreation.—*"Making Good."*

The Point of View

It was Lena's week to wash dishes and Rita's week to wipe them. Lena worked silently with her lips, if Rita had but noticed it, set in a line that indicated resolve. Rita worked gaily, chattering every minute. Presently she dropped a fork. She picked it up and tossed it into Lena's dish pan. "Company's coming," she announced blithely.

Lena fished out the fork and laid it carefully aside. She washed the pile to the last saucepan; she scraped the sink; last of all, she rinsed out the wiping towels—all in silence, which Rita, absorbed in her own news, failed to notice. But she did notice the fork finally.

"You've forgotten the fork," she said, as she turned away with a pile of dishes.

"No, I haven't," Lena replied. "I've struck."

Rita whirled round, to the imminent danger of the cups and saucers in her hands.

"Struck," she cried, "Lena Richards, what on earth do you mean?"

"Just what I said. Do you realize that you drop something every single time I wash dishes—sometimes two or three things?"

"But Lena—how absurd! As if it took half a second to wash a fork over!"

"Even at one fork a meal," Lena said inexorably, "it would mean twenty-one

forks a week, ninety forks a month, more than a thousand a year. It takes some time to wash a thousand forks."

"If you take it that way," Rita exclaimed in disgust.

"I do—I take it that way. Not so much for the time as because it gets on my nerves."

"Oh!" Rita said thoughtfully. Then a dimple appeared—her thinking dimple.—Cousin Theodora called it.

Three days later when Lena went to Rita's room ready for an afternoon of calls, she found the room empty. A paper was pinned to the door, on which Rita's gay writing ran:

"I'm going on, Lena dear. I've waited six minutes. Yesterday I waited seven. Six minutes a day is 2,100 minutes, or 36½ hours, or a day and a half a year. I felt I couldn't waste it. Rita."

Lena frowned indignantly. Then a reluctant look of amusement crept into her eyes. She found a pencil and added one line to the notice:

"Quits. L. C. R."

Then she started for the Andersons'.

—*Youth's Companion.*

As We See Others So They See Us

TWO thousand years ago we were admonished that it was wise to be reticent in judging or criticizing others, "for with what judgment ye judge, ye shall be judged: and with what measure ye mete, it shall be measured to you again." These words have been proved to be true by the experience of many; and yet somehow those of us who still venture to judge others hope we may be fortunate enough not to have the poisoned bread we cast upon the waters return to us to work our own undoing. But we need not expect to escape this heaven-pronounced retribution.

It is reported that "a private sat on a train with his tunic unbuttoned, for the temperature was high. A sergeant strode up to him and said: 'Button up that tunic! Did you never hear of By-law 217, Sub-section D? I'm Sergeant J. Winterbottom.' A gentleman in the seat behind tapped the sergeant sternly on the shoulder. 'How dare you issue orders with a pipe in your mouth?' he asked. 'Go home and read par. 174, Sec. M, Part 9. I am Major E. Carroll.' Here a gentleman with a drooping white moustache interposed from the other side of the aisle: 'If Major Carroll,' he said coldly, 'will consult By-law 31 of Section K, he will learn that to reprimand a sergeant in the presence of a private is an offence not lightly to be overlooked.'"

This illustrates the delicate position in which we may unconsciously place ourselves as we rebuke or criticize another. Even though no word is spoken revealing the inner counterjudgment there are always those who discern in us the same, or a more grievous digression from right than that which we denounce in the other.

It is well, then, for our own sakes, for us to be modest in calling attention to the faults of others, though this is the least generous and lowest reason for being lenient in criticizing others.—*Youth's Instructor.*

Be Careful What You Say

In speaking of another's faults,
Pray don't forget your own;
Remember, those with homes of glass
Should never throw a stone.
If we had nothing else to do
Than talk of those who sin,
'Tis better we commence at home,
And from that point begin.

We have no right to judge a man
Until he's fairly tried;
Should we not like his company,
We know the world is wide.
Some may have faults—and who has
not?
The old as well as young;
Perhaps we may, for aught we know,
Have fifty to their one.

Then let us all, when we begin
To slander friend or foe,
Think of the harm one word may do
To those we little know.
Remember curses sometimes, like
Our chickens, roost at home.
Don't speak of others' faults until
You have none of your own.

—Selected.

Missionary Volunteer Programme

Third Week

Paul

Opening Exercise.
Questions on Paul.
Poem.

LEADER'S NOTE.—Though seemingly brief, there is much in this outline. If desired, the phases of Paul's life as suggested in the poem may be dwelt upon from "Acts of the Apostles" and extracts read. See chapters 12, 48, etc. The texts that answer the questions may be given out beforehand, and the one who thinks he has the answer to the question asked may read: this will hold the attention. Or the questions may be asked generally and the references read in confirmation of the answers given. Note particularly the practical questions asked, and study Paul's method of work.

Questions on Paul

1. IN what city was Paul born and what was his privilege by birth? Acts 21: 39; 22: 28.
2. Where was he educated and in what? Acts 22: 3.
3. Was he successful in his chosen work after his education was finished? Gal. 1: 14.
4. Did he stand well with those at the head of the work? Acts 22: 5.
5. What was his age at this time? Acts 7: 58.
6. What do you think of his prospects in life? Are yours any more promising?
NOTE.—Paul's epistles, especially to the Hebrews and Ephesians, show him to have been a profound, original thinker of the highest order aside from being learned, keen, and eloquent.
7. When he was converted how did his flattering worldly prospects appear to him? Phil. 3: 5, 7, 8.

8. What now became the one all-absorbing burden and purpose of his life? 1 Cor. 9: 20-22.

9. Did your conversion affect you in a similar manner?

10. For what purpose did Paul have a burning desire to labour? Rom. 9: 1-3.

11. Did not his early training, education, and experience fit him to labour among the Jews?

12. Yet to whom was he sent? Acts 22: 21.

NOTE.—God had commanded the first apostles to carry the gospel to every nation, the heathen included; they, owing to their race prejudice, narrow-mindedness, and unbelief, failed to do this, and so Paul was chosen the apostle to the Gentiles.

13. Did he localize his interest to any particular state, nation, or class? Rom. 1: 14.

14. What was the rule according to which he planned and worked? 2 Cor. 10: 15, last clause, and verse 16.

15. Where was it his desire to preach? Rom. 15: 20.

16. Why?—The need was greatest there.

NOTE.—At the very time when Paul was going up to Jerusalem the last time, although old and worn, he had planned an extensive foreign mission tour to the west as far as Spain. Rom. 15: 23-25.

17. From what source did Paul obtain these broad, comprehensive plans ever to extend the gospel to places where it was not known? Rom. 15: 21. From the prophecies.

18. Do the prophecies declare how extensive our work is to be? Rev. 14: 6; 18: 1.

Notice these points further in Paul's work:

1. How little he depended on his own wisdom and eloquence and how much on Christ. 1 Cor. 1: 27; 2: 4, 2.
2. His manner of doing house-to-house work. Acts 20: 20.
3. His tender care for his converts. 1 Thess. 2: 7.
4. The one grand motive power of his wonderful life and work. 2 Cor. 5: 14, first clause.

Saul the Persecutor

One heavenly vision, one short prayer,
one sob,
And Stephen fell, stoned by the angry
mob.
Christ's faithful witness dying there; the
first
Whose blood should quench vile bigots'
hellish thirst.
They dragged him forth beyond the city's
wall—
A blameless victim to the plots of Saul.
Saul, a young Rabbi, full of zeal and rage
Made tenfold more intense by youthful
age,
Keen, gifted, learned, eloquent, and proud,
On Stephen's Christ eternal warfare
vowed.

The Conversion of Saul

Now near Damascus on a hill he stood
Strong in his strength, fierce in his work
of blood,
When like a meteor in the blackest night
Heaven flashed upon him its effulgent
light,
Changed his dark hatred to a life of love,
Of high endeavour for his Lord above,

The proud, revengeful persecutor, Saul,
Became the fervent, meek Apostle Paul.
So does the Lord, so has He always done,
When Satan triumphs in some victory
won.

Paul the Missionary

'Cross stormy seas, o'er mountains steep
and drear,
Through deserts, woods, to countries far
and near
Paul hastened on, his zeal did not grow
cold
Though sick, forsaken, weary, poor, and
old.
His life one purpose, on his heart one
cause,—
To tell of Jesus and the cruel cross.

Paul Before Nero

Nobly, though feebly, stood Christ's bravest
hero
Before the world's great ruler, "bloody
Nero."
Love, purity, and goodness bound in
chains,
Hate, vice, and pride in royal splendour
reigns.
Paul a poor prisoner from a cell of stone,
Nero a monarch on his ivory throne.
Paul doomed to die, but this was greater
gain—
A crown in heaven for a Roman chain;
So closed his life and what a life it was
The greatest worker in the grandest
cause.

L. H. CHRISTIAN.

Missionary Volunteer Programme

Fourth Week

The Power Behind the Blessing

Opening Exercises.
Reading: "A Boy Soul Winner."
Poem: "The Secret of Power."
"The Source of Power."
"The Servant Girl's Prayer."
"Prayer Work."
Reading: "A Mother's Prayers."

LEADER'S NOTE.—The key-note of this programme is the poem. Illustrate by the electric power that propels the car, though some seated therein may not know what moves them forward. The weakest and frailest may supply this force by their prayers, so all are without excuse for doing nothing. "A Boy Soul Winner" especially shows the children how to work for Christ, but there is the lesson for the adults also. Do we pray, as well as work?

A Boy Soul Winner

A LITTLE boy in England went to his pastor and asked him if there was not something that boys could do for the Lord. The pastor said, "Why, I don't know. You are too small to lead a class and hardly old enough to be a tract distributor. I don't know what you can do." "Seems to me," said the child, "there ought to be something for boys to do." The pastor thought a few moments, and then asked, "Is your seat-mate in school a Christian?" "No, sir, I think

not." "Then go to work as the Lord shall show you, and secure his conversion. Then take another and another. I cannot tell you exactly what to do, but if you pray, the Saviour will show you how to gain their salvation."

Some months after that, when Mr. Palmer was holding meetings in that place, this little boy was lying very ill. The doctors had given him up to die. His father went to the afternoon meeting, and when he came home, little Willie roused up and asked his father, "Was Neddie Smith at the meeting this afternoon?" "Yes, dear." "Did he give his heart to the Lord Jesus Christ?" "No, I think not." "I'm so sorry," said the little sick boy, "I thought he would." The next day his father left him again and went to the afternoon meeting. When he came home, Willie asked him the same question, and expressed the same disappointment that his little friend was not converted. The third day Willie was yet alive, and when his father came home from the meeting, he asked the same question and received a different answer. "Yes, Neddie gave his heart to the Saviour this afternoon." "I am so glad," was the answer.

After he had passed away, they opened his little box and found a list of forty boys. The first one was his seat-mate at the time when he went to the pastor and asked for something to do for the Lord, and the last name was that of Neddie Smith. And every boy on the list was converted. He had taken them one by one in faith and prayer, giving them books to read, showing them texts of Scripture, praying with and for them when the Lord awakened them, and the whole forty had been converted through his efforts. And there is plenty for us all to do, and, if we are willing, the Lord will show us how to do it. The only thing is to be ready to obey His voice and let him lead and teach us. "Speak, Lord, for Thy servant heareth," and heareth to obey.—*Selected.*

The Secret of Power

The weary ones had rest, the sad had joy that day—I wondered how;
A ploughman, singing at his work, had prayed, "Lord, help them now."
Away in foreign lands they wondered how their single word had power;
At home, the Christians two or three had met to pray an hour.
Yes, we are always wondering, wondering how, because we do not see
Some one, unknown perhaps, and far away, on bended knee.

—*Selected.*

The Source of Power

"NOT long since, in a church in Scotland, a minister suddenly began to preach with unprecedented power. The whole congregation was aroused and sinners were marvellously saved. He himself did not understand the new endowment. In a dream of the night it was strangely suggested to him that the whole blessing was traceable to one poor old woman who was stone deaf, but who came regularly to church, and being unable to hear a word, spent all the time in prayer for the preacher and individual hearers."—*The Missionary Idea.*

The Servant Girl's Prayer

"MORE things are wrought by prayer than this world dreams of," and earnest, importunate prayer becomes the source and spring of countless blessings to the world. Effectual prayer prepares us for effective labour.

Doctor Pierson, the well-known preacher, speaking upon the power of prayer, when in London, said:

"Some years ago there was a poor servant girl who wondered what she could do for the Lord, and she set herself to pray for the salvation of the world. Soon, through her influence, there were seven men gathered together in a small shoemaker's shop, 25 by 19 feet in extent, resolved that they would do all they could for Christ.

"They worked with all their energy for the salvation of the unsaved for twenty-five years, and during that time they were instrumental in planting sixty-five churches and 7,160 preaching mission stations, and the gospel has been preached to 50,000,000 people as a result of their efforts."—*Union Gospel News.*

Prayer Work

"I AM sorry I am late to-day," said a clergyman visiting an aged parishioner, "but I have been all round the parish." "Why," said the old woman, "that's just where I've been!" "But you cannot walk," exclaimed the astonished minister. "Ah," said the old saint, "you see, my soul isn't bedridden! So I just go round the parish every day in prayer, whilst I lie here."—*Weapons for Workers.*

A Mother's Prayers

"HERE, pastor, is a letter you left in the Bible at the morning service. I found it during Sunday school." It was the superintendent who spoke.

"Thank you!" was the minister's word as he received the letter. "I would not like to lose that document. It is from a poor woman out on the farm. Let me read it to you—but first I want to tell you its history, if you have time to listen.

"Some years ago, when I was a pastor in A—, I was trying to solve the problem of reaching the boys of the town. Many of those who had been brought up in Christian homes were straying from church and Sunday school, and were becoming boon companions of some of the reckless young men who curse every community. I was making some headway by means of a Boy's Club, but I was not doing what I hoped to be able to do. Day by day I prayed for a further opening.

"Then I received a letter from an anxious mother. She told me that her boy—a good boy he had always been, she proudly declared—had recently left the farm for our little city. He had promised her to be faithful to her teaching. Now that he was gone she could do nothing but pray for him. She asked me to look after him, and save him from the habits which threatened her peace and his happiness.

"I knew the lad. The mother's anxiety was justified. He was in danger. I resolved to win him, but he was wary, and was not to be caught by any invitation to services or club-meetings. One day, hearing my own son talking of a ballgame

to be played that afternoon, and mentioning the name of the country lad as the catcher for one team, I saw my chance. I charged my boy to make friends with that catcher, to walk by the manse with him immediately after the game, and to invite him in to supper when I should give him the signal.

"I was at work in the garden when the two approached, arm in arm, with the dirt of the 'diamond' still on their clothes. As they paused at the gate, I asked about their sport. In a moment we were in the thick of an earnest discussion of the American game. I told of some of our college players and the tight places they helped us out of. When the catcher's eyes were fairly snapping with excitement, I gave my son the signal, and he urged his companion to stop for supper. I seconded the invitation. There was a little hesitation—it probably occurred to him that I was a minister. At length, however, the three of us entered the house together. We got well acquainted that evening.

"A few days later I sent my son around to the catcher's boarding house to invite him—in his own name—to a meeting of the boy's club. This invitation also was accepted.

"Then I had to have help. I told one of my elders I wanted him to have a social gathering of our young people in his home, and to invite this lad. He did not know what to make of the request. He loyally agreed, however, and another step was taken. This was only a beginning. But the lad had been interested in the Boy's Club, and in our young people. Through him the work for the boys had the enlargement for which I had been longing.

"Years have passed. Some months ago the boy was welcomed to membership in the church. He is now president of the Christian Endeavour Society. Next week he is to be married to the daughter of the elder who, rather unwillingly, entertained him at his home.

"And this letter you have found is from a happy mother down at the farm. She pours out her heart in gratitude to God for His answer to her prayers.

JOHN T. FARIS, D. D.

Sabbath School Missionary Exercises

(June 7)

Object of Our Thirteenth Sabbath Offering

THE field chosen by the General Conference as the object of our thirteenth Sabbath offering to be given on June 28 is the Philippine Islands. This field should appeal to us for two reasons: The work there was opened by the Australasian Union Conference, during the time that territory was included in our Union; and because of the remarkable progress the message has made in the few years since its introduction into that field. The goal set for the offerings of our Sabbath schools throughout the world on the last Sabbath in June is £8,000, with the understanding that anything that may be given in excess of this will be used in the field in the opening of new work.

Pastor L. V. Finster tells of the intro-

duction of the third angel's message into the Philippines as follows:

"The work of the third angel's message was started in the Philippines by the Australasian Union Conference in 1905. The time had come for these isles that had so long waited "for His law" to hear this message. Darkness and superstition had long reigned, and the doors were locked to all missionary operations. The Bible was a forbidden Book. The people slept on. But God in His providence awoke them by placing these islands under the control of the American government. Scarcely had the cannons ceased to roar when gospel meetings began to be held by the chaplains of the army.

The people heard the Book of God read for the first time. The Bible societies entered the field at once, and began the translation of the Scriptures into different languages. The first translation was completed in 1905.

It was in this same year that Pastor G. A. Irwin visited Manila while on his way to the General Conference. Brother R. A. Caldwell was the first agent sent to the islands to spread the message by selling our literature. In 1906 Pastor J. L. McElhany and wife were sent out from Australia to begin evangelistic work. After labouring less than two years, they were compelled to leave.

"On December 17, 1908, Mrs. Finster and I arrived to continue the work. I shall never forget my impressions as we landed among 8,000,000 strange people who had never heard this message. Their need was the greatest welcome and call to service I have ever received in any land.

"We found that the people were widely separated in race and language. We arranged at once to have some of our good books and tracts translated. Our literature soon opened the way here, as elsewhere, for evangelistic work. Soon my hands were full in looking after interested ones. Until the present our literature has paved the way for the success of our work in these islands.

"It was a happy time for the workers and believers during the visit of Pastor I. H. Evans, in March, 1911, when our first baptism of twelve was held. Our first church was then organized. A new tongue was now singing of the soon-coming Redeemer; a new race was united to the people of God."

(June 14)

A True Experience

SEE "Missions Quarterly," Second Quarter, 1919, pages 12-15.

[Care should be exercised to see that these missionary exercises do not occupy more than the five minutes allotted in the Sabbath school programme. If the matter assigned is more than can be presented in this time, it should be cut down, such parts being eliminated as can best be spared.]

(June 21)

A Glimpse of the Work in Northern Luzon

SEE "Missions Quarterly," Second Quarter, 1919, pages 18-20.

(June 28)

What the School Has Done for Me

SEE "Missions Quarterly," pages 23-26.

[Let this experience be followed by these paragraphs.]

We have 39 organized Sabbath schools in the Philippine Islands with a membership of 1,346. This is about the same number as in all the island missions of our Union. The Sabbath school secretary for the Philippines writes that there is a good interest among the members to have a perfect attendance record, and that for one quarter 228 perfect attendance cards were issued. Two brothers, aged 90 and 111 respectively, had each earned a card for the quarter, and that in the rainy season of the year.

Now before taking our offering for this interesting and needy field let us listen to a final appeal from Pastor Finster:

"With gratitude we wish to acknowledge the help in men and means given to this field in the past; but with each advance step new needs are created, new opportunities open before us. Now is the time to enter these favourable openings."

Foreign Mission Day

(June 14)

God's Creatorship the Assurance of the Triumph of His Work in All Ages

1. IN making the New Covenant with Noah, including the promise that the earth should not be again deluged, God created the rainbow as His token. Gen. 9:8, 12-16.

2. When Abraham's faith began to falter at the delay in the arrival of the promised seed, God pointed him to the stars of heaven as tokens of His power to create and uphold. Gen. 15:1-6.

3. When Israel was brought from Egypt to the promised land, repeated manifestations of creative power were given to maintain faith and courage, such as at the Red Sea, at the rock, the fall of manna, and crossing the Jordan.

4. Jeremiah pleaded with God, "There is nothing too hard for Thee" (Jer. 32:17) and God's response confirmed his faith (verse 27).

5. When John the Baptist's faith in Christ's mission showed signs of weakening, his attention was called to the creative power manifested in Christ's miracles.

6. To the disciples intrusted with proclaiming the gospel to all the world, was given the promise, "All power is given unto Me in heaven and in earth." And to the people bearing the final phase of the gospel, God again gives assurance that He "made heaven, earth, and the sea, and the fountains of waters."

7. God will "finish the work and cut it short in righteousness." Jesus says to us as He said to Martha, "Said I not unto thee, that, if thou wouldest believe, thou shouldst see the glory of God?" John 11:40.

Highways and Byways

THE anarchical condition of society in the province of Shantung, China, hindered our colporteur work for awhile, but a

stronger set of native men are now getting into the field, who do not stop for difficulties and who are willing to risk their lives for the work. The courage and zeal of this section of the Lord's forces are well illustrated by the experience of the field secretary while delivering some books for two of his men.

The narrator of this experience, Brother Yu, is one of the very few converts who have embraced Christianity from the wealthy and cultured upper class. He has been superintendent of county schools, and a petty official in the customs. The enlightened men among this type are not usually idolaters, but frank atheists, and so was Yu when Pastor C. P. Lillie won his interest on the second advent gospel, in Chefoo. He attended our Shanghai training school two years, leaving his father's family and living on a tithe of his usual income, working with his hands, as the very humblest of the students. His cultured, courteous way wins with every one, and has many times served as an example to me. He is the only worker we have at present who is able to reach the upper classes.

Here is the translation of the story related by him:

"I am deeply grateful to God, who in His great mercy brought me safely back in peace to headquarters. I was ill when I left Tsinan, but did not feel that I could delay the Lord's work, so started for Yang Djoh Go in a small boat, trusting that the Lord would strengthen me on the way. The shelter over the boat was very poor, not even sufficient to keep out the dew, and on the second or third day, as our journey was about half completed, the weather suddenly turned very cold, with a heavy rain. I was very anxious about the one hundred or more books which I was carrying, and wrapped them up in my bedding. The blankets got all wet on the outside, but the rain did not get through to the books. For three days I lay in the boat, ill, in the bitter cold, and drenched to the skin, without blankets or covering. The boatman was very kind, and supplied me with food to eat.

"The day after arrival at Yang Djoh, although I was weak and feverish, I forced myself to go out on the street, and delivered all the orders in that place. I then hired a wheelbarrow for the eighty-mile trip across the uninhabited salt marsh to Liutwan. This is a favourite lurking place of bandits. When halfway across the marsh, we were met by a gentleman going in the opposite direction, who warned us not to proceed, saying that at a point a short distance ahead of us he had just been robbed of all he had.

"My wheelbarrow man refused to go farther. I admonished him to believe that the Lord would protect us, but he said that if the bandits should take his donkey, he would be left destitute and without a means of making a living. To increase his confidence, I assured him that if the bandits should take his animal, I would replace it, although I had no money and was only trusting in the Lord. He finally consented to go on, and whipped up the ass; but, like Balaam's, it absolutely refused to go forward. As we continued to urge it, it suddenly swung sharply to the side, and tumbled barrow, books, and all into a depression beside the path. Considerably exasperated, we set to work to pull the barrow onto the path and reload the books. Just as we com-

pleted the task, four armed soldiers, going in the same direction, came in sight. We whipped up the animal and followed them safely all the way into Liutwan. I am absolutely confident that the Lord planned this all out for us in answer to my prayer.

"It took us three days and a half to cross this desolate stretch of country. Once, while we were in a district where no shelter could be found for about fifteen miles, a severe storm came up, swept over us for fifteen minutes, and then the sun came out again.

"On arriving at Liutwan we found the city gates closed and guarded for fear of a raid by armed bandits. Only the peasants of the vicinity, who wore queues, and travellers who could get some influential men of the city to guarantee them, were allowed to pass in and out of the gates. I decided to appeal to the most influential man in the city; and so I asked the soldier who held me up if the guarantee of the head of the guilds would be sufficient to allow me to enter. 'Do you know him?' he questioned. 'Take me to him; he will guarantee me,' I replied.

"Forcing my wheelbarrow and man to wait outside, the soldier escorted me to the guildhall. Finding several worthies seated there, I inquired which one was head of the guilds. 'What,' exclaimed the soldier, making a lunge at me, 'I thought you said you knew him!' 'Kindly allow me a moment,' I replied; and advancing to the man who had signified that he was the guild head, I produced the order book. 'Is this not your official stamp?' I asked, turning to one of the orders. He replied that he had written that order. 'I have brought your book at last,' I said. He was very much pleased, and commended me for being so zealous as to try to deliver books at such a time. 'I should like to beg one more favour,' I said to him. I then set before him my situation, and asked him if he would consent to guarantee me to the soldiers, that I might bring my goods into the city and stop at an inn. He readily consented, and I obtained the best guarantee in the city.

"My wetting by the rain had brought on my fever again, but I forced myself to go out and deliver books. While delivering at one shop I could not keep up any longer, and fell in a faint. [When I relate this, I do not know whether to laugh or cry.] My head struck the stone pavement, and received a gash about three inches long. The man who was taking his book asked if I was drunk, but I assured him that I was only sick and faint. He offered to help me, but I declined, and buying a bit of cloth at a cloth shop to tie up my wound, I pressed on with the delivery.

"When I returned to the inn that evening, my fever was very high, and I found that a pox was appearing on my head and arms. When the inn master discovered my condition, he was bent on having me carried to a deserted temple outside the city, for fear I should die in his inn, and he would later be questioned concerning the matter. I implored him to allow me to remain overnight, consenting that he should carry me to the old temple and leave me there if I was not able to walk in the morning.

"I then turned most earnestly in supplication to God. About the middle of the night I began to perspire freely, and my fever abated.

"The next morning, in the strength of the Lord, I arose and hired a wheelbarrow to Changi. At the gates of that city I was searched to the skin by the garrison before being admitted. At this time the entire lining of my mouth and tongue had broken out with small boils, and I was unable to eat any food. Nevertheless in two days I delivered all the orders at this place, and went on by muleback toward She Ho. The mule, however, proved unable to carry both myself and my books, and I was forced to cover this day's journey in my weakened condition on foot. When we came within a mile and a half of our destination, a sudden downpour of rain came upon us, and I had to take off some of my clothes and spread them over the books to save them. I nevertheless entered the city, and began to deliver books immediately.

"When I delivered to the first man, he asked me, 'Have you just crawled out of the river?' In China one way of saying a man is a fool is to say that he does not know enough to go in out of the rain. All outdoor business stops when it rains. 'No,' I replied, 'I was caught in the shower just past, and the Lord's business is too important to stop for a shower of rain.' He remarked, 'Well, if you are that zealous, I'll certainly have to take my book.' In that place I delivered every order, and the same day hired a donkey to Yehsien, arriving in time to keep the Sabbath there.

"My malady was gradually relieved from this time on. In this and surrounding places I had the opportunity of delivering many books to officials and educational heads, many of whom were old schoolmates of mine. They were all interested in what I was doing, and I had opportunity to preach the last-day gospel to many of them. The interest which they manifested made me very happy and courageous.

"From Yehsien I quickly made a circuit of the near-by towns, and completed my delivery, returning to Tsinan, where, by the good hand of the Lord upon me, I was again privileged to greet our brethren and sisters. When I think of my lying sick in the inn, with the inn lord confident that I would die, and not knowing myself whether I should survive or perish; and how God answered my prayers and renewed my strength with the morning, bringing me back to meet my dear brethren and sisters once more and with them engage in the Lord's work, I am perfectly confident of the power and results of prayer. Was my suffering for name, for profit, or for food and clothing? No! it was alone for the gospel of God and to hasten the coming of the Lord. We know that our sufferings on earth are but for a moment, while in heaven our joy will be eternal. May all the brethren and sisters in this last generation work to the utmost of their strength to hasten the Lord's appearing."

At the time when Brother Yu was lying ill in the inn at Liutwan, I was travelling in the interior, and receiving word that he had broken out with a pox, and knowing that he had never been vaccinated, I feared it was a case of smallpox. Though ill myself with fever at the time, I walked twenty-five miles before breakfast to reach the railroad. I took the train to Weihsien, arranged for a hospital bed there, and attempted to go on to Liutwan to fetch the man. However, by that time

I was so weak and feverish myself that I had only enough strength left to drag myself onto the homeward bound train, and was forced to leave Brother Yu to the ministering angels and to the power of prayer, for he had no friend to minister to him.

Chefoo is a gospel-hardened place, and sometimes when I am tempted to be discouraged at the slow progress of the work here, it is heartening to remember that the value of this one soul won to the kingdom of God, to say nothing of the six or eight workers who have gone out from here, is worth many times what we have ever put into, or will ever put into, the Chefoo chapel. Brother Yu has stood firm through the most subtle persecution from his father, who, when he found that cutting him off from his share of the family income and inheritance failed to influence him, tried sending two members of his family to be supported by Yu from his meagre mission salary, hoping in this way to impoverish him and force him to return home. Yu received them in the most Christian spirit, doing without proper clothing and heat through the severe winter in order to feed them, meantime taking advantage of the opportunity to teach them the gospel. Much to the father's chagrin, they became interested in Christianity and asked for baptism. He removed them, and adopted another policy with his son, promising to build him a chapel to preach in in his home town, and to himself become a church member, if he would only leave the mission employ and return home.

Developing in four years from a heathen atheist into the head of our colporteur work, a valued personal worker, and a member of our mission committee, this man illustrates the power of the living gospel in this sin-hardened and convention-bound land. How many souls as precious and as promising as this one have been and are being daily lost to God's kingdom because of our inability or our culpability, we dare not attempt to conjecture.

The work moves on in spite of our weakness and inefficiency. Of course our first and greatest need is workers and means for their support, the same need which has been in the Christian missionary movement ever since the first great Missionary looked out over the whitening fields and deplored the scarcity of reapers. Our great aim is to bring the Chinese church to the full measure of the stature of manhood in Christ Jesus—to a self-supporting and self-governing ability. To do this we need a greatly increased corps of foreign missionaries to train, to inspire to large vision, and to set an example of care and diligence in the small details. We may say our second great aim is to add to the body of Christ—to build up the church numerically, yet solidly. To accomplish this we need a greatly augmented force of native evangelists and colporteurs. Our lack is men to train and funds for their support. And so the plea we send you to-day is the same old plea, but with ever a renewed interest as the work takes on new phases and continually progresses.

J. W. HALL.