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The Missionary Leader

"The leaders took the lead in Israel"

Vol. 1

SYDNEY, NOVEMBER, 1914

No. 6

Church Missionary Programmes

First Week

A Last Day Delusion

Opening Exercises.

Reports of Labour.

"Spiritualism Foretold."

"Snatched as a Brand from the Burning."

"Our Responsibility."

Spiritualism Foretold

"THROUGH the two great errors, the immortality of the soul and Sunday sacredness, Satan will bring the people under his deceptions. While the former lays the foundation of Spiritualism, the latter creates a bond of sympathy with Rome. The Protestants of the United States will be foremost in stretching their hands across the gulf to grasp the hand of Spiritualism; they will reach over the abyss to clasp hands with the Roman power; and under the influence of this threefold union, this country will follow in the steps of Rome in trampling on the rights of conscience. As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed." — *"Great Controversy,"* page 588.

Snatched as a Brand from the Burning

A SISTER who has recently accepted the truth in England, and who has been mercifully saved from Spiritualism, sends the following experience, which serves to show something of Satan's power over

sinner and God's infinitely greater power to save from the enemy's snares:

The first seance I attended was held in my grandmother's sitting-room. I did so out of curiosity, not having the slightest belief in it. The lights were lowered. I remember an awful stillness and an icy coldness seemed to creep over the room, and I heard Mr. C—— say that there was great power present. We were all sitting round a table with our hands joined together. Presently the table began to move, and I heard tiny raps, apparently coming from underneath. At this point my grandmother broke the magnetic circle by rising from the table and insisting upon getting down upon the floor in order to peer into the dim light under the table to see if these wonders were being worked by means of the feet or limbs of any present. My grandmother is strictly truthful, and a dear, good Christian; and when I privately questioned her afterwards, and was told that the manifestations were perfectly genuine, I was very frightened; but somehow I could not resist going into my grandmother's room every time a seance was held. All the time I was becoming more deeply ensnared in the net of Satan. Sometimes we would get spirits that were malicious and impish, who would cause the tables to dance and jump about in a very rough manner. They would spell communications of the lowest intelligence, and turn to jesting with a most abominable wickedness. At other times we would receive intelligences apparently of the highest order, quiet and gentle and anxious to teach.

About this time I was called home, and in the course of a few days the C——s paid my parents a visit. I was then about seventeen years of age. I had not told my parents anything of what had happened at my grandmother's house. The reason for this was that my father was a very stern man, given to much reading; and I was very much afraid of him. As we were about to take tea my chair was removed just as I was sitting down. My father would never allow a joke, and demanded an explanation. He was told it was the work of spirits. This he would not believe. Thereupon Mr. C—— asked his permission to hold a seance, but my father refused. After tea, however, I was sitting in a heavy armchair, when I was lifted from the ground and suspended in the air. My father and mother were present and saw this, and my father then consented to a seance.

For many days after this we all did very little else but hold seances. In the daytime we darkened the windows, and at night we turned the lights very low; it is not often spirits will work in the light. It was while we were holding these seances that the dis-

covery was made that I was a trance medium.

These things spread abroad, and many people came to interview me, making very handsome offers to my father on my behalf. But Mr. C—— wished to take me on a lecturing tour, and all other offers were put on one side; so I went. I had anything but a pleasant time. It was a life of rushing from hall to hall, and getting as many private seances in as possible, to which enormous charges for admission were made. I received no benefit, however, except that my expenses were paid, and I was told that those expenses were very great. Neither did my parents benefit in the slightest, although it was promised that my father would receive large sums of money from time to time. The continual rush and poor living wore me out; for I was allowed only a little very plain food. I was told that my body must not be allowed to retain its full strength, as it had the effect of making my spirit longer in leaving my body.

Instead of seeing the glories of the world, I was forced to lead a most secluded life in case I should become overexcited. Needless to say, my health began to suffer terribly; I became so weak and nervous that I dared not be left alone for one moment. I dared not wash my face and close both eyes at once. I know now that I was in the hands of evil spirits.

I will not tell you of the frightful horrors I have experienced. My brain would soon have given way; I became so ill that I was sent home for three months. There I found a dreadful state of affairs. I had not been allowed to receive letters for fear of exciting my mind. Hence the change at home was a shock. My poor father was in just such a state of health as myself. His business was gone, and also his capabilities for attending to his affairs. His life was a continual terror to him, and one afternoon my mother found him in a terrible state. He declared that he had spent the whole afternoon wrestling with Satan himself; for we had decided that I should never return to trance lecturing, and that we would have nothing more to do with Spiritualism. The spirits told us they would bring all kinds of evil upon us; and they did. If only we had known how to turn to God for help!—but we did not, and so for some years we suffered unknown terrors. Heavy pictures would frequently fall from the walls, and we had many narrow escapes. Once a large, old-fashioned, heavy mirror, which was nailed into the wall, came away and fell upon me. Our rest was disturbed at night, and my father would constantly feel hands passed through his hair while lying in bed. At last my father saw the hand of Jesus stretched out to save him. This he grasped and held fast. But his terrible experiences had thrown him into consumption, and he died, trusting in his Saviour. Mr. C——

was the next to die. Mrs. C— was left in Manchester. My grandmother went to her, and she stated that while she slept with Mrs. C— they would sit up in bed and see the spirits of each dear departed friend they knew pass in single file along the foot of the bed. So clever are these demons that they CAN AND DO impersonate any one for whom a person calls.

Mrs. C—'s eldest son is now confined in a lunatic asylum near London as the result of dabbling in Spiritualism. He was tracked day and night by the supposed spirit of an old woman who told him she would not rest until she had taken his life. He could not bear it and went raving mad. My poor grandmother is even now terribly tormented by these demons, and about three weeks ago I was alone with a roomful of them, but by the help of God I overcame my terror, and God soon set His barrier right round me. Now I consult God in all things. I used to consult the spirits. I have not told you one quarter of the terrible things that I know and have seen. I have never in one single instance seen or heard of any good thing done by the power of Spiritualism.

After my conversion I became secretary for the Congregational Church, and remained in that church for some years—but I did not find Christ there. I then went to the Catholic church, but found no peace there. So I came to Birmingham and attended a Nonconformist chapel. Then my aunt prevailed upon us to go and hear a Mr. Hall, a Seventh-day Adventist, at Nineveh Road church. We thought that what he told us was very wonderful, but I was glad to get back the next Sunday to my own cushioned seat at the chapel and to hear our grand choir once more. I compared it with the mean-looking little Seventh-day Adventist church, with its bare walls and hard seats. But where was Christ? He did not seem to be there, and where was the love that seemed to surround that people at Nineveh Road? It certainly was not present. The following Sunday I went again to hear the Seventh-day Adventist preacher, and heard more wonders. I noticed more than ever the wonderful love that all seemed to have one for another, and I said, "Surely Christ is here."

We understand that the one who has written this experience was recently baptized at Birmingham. May the Lord grant that this sister, who has been so signally favoured of God, will follow on to know more of the truth as it is in Jesus.

Our Responsibility

AS it is true that only those who are entirely free from the false doctrines of Rome and who have the true principles of religious liberty, can present a consistent opposition to the effort of Romanism and apostate Protestantism to enforce the observance of that institution which Rome claims as a badge of the authority of the Roman Catholic Church, so it is equally true that the only consistent

opposers of Spiritualism are those who stand on the Bible position, "The dead know not anything." Those who believe that the departed are watching over their loved ones who still live with a tender and loving solicitude, though this is contrary to the Bible teaching, can find little protection against communications pretending to come from these same dead friends, and which bear marks of their friends' personalities. Let us be alert to the responsibility which is upon us individually to warn the people against these great delusions which are bringing the final crisis. "They are the spirits of devils, working miracles, which go forth unto the kings of the earth and of the whole world, to gather them to the battle of that great day of God Almighty." Rev. 16:14. L. L. CAVINESS.

Second Week

Health and Temperance

Opening Exercises.

Reports of Labour.

"Testimony Study on Health."

"The First Vegetarian."

Testimony Study on Health

(Taken from "Christian Temperance and Bible Hygiene.")

1. WHAT question should each ask himself?

Only one lease of life is granted us; and the inquiry with every one should be, "How can I invest my powers so that they may yield the greatest profit? How can I do most for the glory of God and the benefit of my fellow-men?" For life is valuable only as it is used for the attainment of these ends.

2. Have we any duty toward God and our fellow-men in the matter of health reform?

Our first duty toward God and our fellow-beings is that of self-development. Every faculty with which the Creator has endowed us should be cultivated to the highest degree of perfection, that we may be able to do the greatest amount of good of which we are capable. Hence that time is spent to good account which is used in the establishment and preservation of physical and mental health.

3. Name one of the strongest temptations man has to meet.

One of the strongest temptations that man has to meet is upon the point of appetite. In the beginning the Lord made man upright. He was created with a perfectly balanced mind, the size and strength of all his organs being fully and harmoniously developed. But through the seductions of the wily foe, the prohibition

of God was disregarded, and the laws of nature wrought out their full penalty.

4. Give some examples of the effect of yielding to appetite.

Adam and Eve

Eve was beguiled by the serpent, and made to believe that God would not do as He had said. She ate, and thinking she felt the sensation of a new and more exalted life, she bore the fruit to her husband. . . . Her experience stood arrayed against the positive command of Jehovah, yet Adam permitted himself to be seduced by it.

The Inhabitants of the Antediluvian World

The inhabitants of the antediluvian world were intemperate in eating and drinking. They would have flesh-meats, although God had at that time given man no permission to eat animal food. They ate and drank till the indulgence of their depraved appetites knew no bounds, and they became so corrupt that God could bear with them no longer. Their cup of iniquity was full, and He cleansed the earth of its moral pollution by a flood.

After the Flood

As men multiplied upon the earth after the flood, they again forgot God, and corrupted their ways before Him. Intemperance in every form increased, until almost the whole world was given up to its sway. The gratification of unnatural appetite led to the sins that caused the destruction of Sodom and Gomorrah. God ascribes the fall of Babylon to her gluttony and drunkenness. Indulgence of appetite and passion was the foundation of all their sins.

Esau

Esau had a strong desire for a particular article of food, and he had so long gratified himself that he did not feel the necessity of turning from the tempting, coveted dish. He flattered himself that he could dispose of his birthright at will, and buy it back at pleasure; but when he sought to regain it, even at a great sacrifice, he was not able to do so. He then bitterly repented of his rashness, his folly, his madness; but it was all in vain. He had despised the blessing, and the Lord had removed it from him forever.

Israelites

When the God of Israel brought His people out of Egypt, He withheld flesh-meats from them in a great measure, but gave them bread from heaven, and water from the flinty rock. With this they were not satisfied. They loathed the food given them, and wished themselves back in Egypt, where they could sit by the flesh-pots. They preferred to endure slavery, and even death, rather than to be deprived of flesh. God granted their desire, giving them flesh, and leaving them to eat till their gluttony produced a plague, from which many of them died.

5. What is the duty of parents?

Parents should make it their first object to become intelligent in regard to the proper manner of dealing with their children, that they may secure to them

sound minds in sound bodies. The principles of temperance should be carried out in all the details of home life. Self-denial should be taught to the children, and enforced upon them, so far as consistent, from babyhood. Teach the little ones that they should eat to live, not live to eat; that appetite must be held in abeyance to the will; and that the will must be governed by calm, intelligent reason.

6. Why is this so important?

The character is formed, to a great extent, in early years. The habits then established have more influence than any natural endowment, in making men either giants or dwarfs in intellect; for the very best talents may, through wrong habits, become warped and enfeebled. The earlier in life one contracts hurtful habits, the more firmly will they hold their victim in slavery, and the more certainly will they lower the standard of spirituality.

7. Should we be indifferent regarding our food?

Because it is wrong to eat merely to gratify a perverted taste, it does not follow that we should be indifferent in regard to our food. It is a matter of highest importance. No one should adopt an impoverished diet. Many are debilitated from disease, and need nourishing, well-cooked food. Health reformers, above all others, should be careful to avoid extremes.

8. Is there any harm in irregularity in eating?

Many turn from light and knowledge, and sacrifice principle to taste. They eat when the system needs no food, and at irregular intervals, because they have no moral stamina to resist inclination. As the result, the abused stomach rebels, and suffering follows. Regularity in eating is very important for health of body and serenity of mind. Never should a morsel of food pass the lips between meals.

Many indulge in the pernicious habit of eating just before retiring. They may have taken their regular meals, yet because they feel a sense of faintness, they think they must have a lunch. By indulging this wrong practice it becomes a habit, and they feel as though they could not sleep without food. In many cases this faintness comes because the digestive organs have been too severely taxed through the day in disposing of the great quantities of food forced upon them. These organs need a period of rest from labour, to recover from the labour of digesting the preceding meal. When we lie down at night, the stomach should have its work all done, that it, as well as other portions of the body, may enjoy rest. But if more food is forced upon it, the digestive organs are put in motion again, to perform the same round of labour through the sleeping hours. The sleep of such is often disturbed with unpleasant dreams, and in the morning they awake unrefreshed. When this practice is followed, the digestive organs lose their natural vigour, and the person finds himself a miserable dyspeptic. And not only does the transgression of nature's laws affect the individual unfavourably, but others suffer more or less with him. Let any one take a course that irritates him in

any way, and see how quickly he manifests impatience! He cannot, without special grace, speak or act calmly. He casts a shadow wherever he goes. How can any one say then, "It is nobody's business what I eat or drink"?

It is possible to eat immoderately, even of wholesome food. It does not follow that because one has discarded the use of hurtful articles of diet he can eat as much as he pleases. Overeating, no matter what the quality of the food, clogs the living machine, and thus hinders it in its work.

9. What is our only hope of regaining Eden?

Adam fell by the indulgence of appetite; Christ overcame by the denial of appetite. Our only hope of regaining Eden is through firm self-control. If the power of indulged appetite was so strong upon the race, that, in order to break its hold, the divine Son of God in man's behalf had to endure a fast of nearly six weeks, what a work is before the Christian! Yet, however great the struggle, he may overcome. By the help of that divine power which withstood the fiercest temptations that Satan could invent, he too may be entirely successful in his warfare with evil, and at last may wear the victor's crown in the kingdom of God.

The First Vegetarian

SOME time ago, a friend of mine invited me home to dinner; and when we sat down at the table they began to bring in the usual things, some of which I was compelled to decline. This was noticeably the case with the meats, of which there were several courses. I had no use for any of them, and my hostess worried lest I should starve, and said, "Really, you are eating nothing." I replied, "I shall have no difficulty in finding enough to eat." Finally a sister of the hostess said, "Doctor, I think you are the most original person I ever met." It was very nice of her to say it that way, for she did not like to say to me that I was a crank.

Soon another of the ladies said, "Doctor, do you think a person could live to a great age and enjoy life better if he lived as you do?"

I said, "I am very sure of it."

"How can you be sure of it when you have not lived *very* long yourself as yet?"

"Well," I said, "I had a relative who lived in this way to a very great age."

"Oh, is that so, how old?"

I really thought I would accomplish two objects by this method; I wanted to convince that lady that I was not so original as she thought I was, and to give them all a little food for thought, too.

"I don't dare tell you his age because he lived to such a great age I am afraid you will not believe it."

"Of course we will believe you," they all said. "We know you are an honest man."

"Well, this relative of mine lived to be a thousand years old."

"Oh," they all exclaimed as their countenances fell. They all looked at one another, and I saw that their credulity was taxed a little too heavily; but my host came to the rescue by asking suddenly, "What was his name?"

I replied, "His name was Adam. I claim to be related to Adam."

The first vegetarian was the first man. If you want my authority for that, it is to be found in the good Book. You will find it in the twenty-ninth verse of the first chapter of Genesis:

"And God said, Behold, I have given you every herb bearing seed, which is upon the face of all the earth, and every tree, in the which is the fruit of a tree yielding seed; to you it shall be for meat."—*Selected.*

Third Week

Early History of Our Publishing Work

Opening Exercises.

Reports of Labour.

"Early History of Our Publishing Work."

"Experiences with Our Books and Papers."

"After Many Days."

Early History of Our Publishing Work

THE first leaflet which might be considered definitely as Seventh-day Adventist literature, was published April 6, 1846, by Mrs. E. G. White (before her marriage). It was her first vision, and, as far as we know, the first production which appeared from her pen.

About one month later, May 8, 1846, Pastor Joseph Bates published a tract entitled, "The Opening Heavens." In August of the same year he also published a tract entitled "The Seventh-day Sabbath a Personal Sign." This was doubtless the first tract on the Sabbath question published by Seventh-day Adventists.

The year 1849 was a most interesting one in the history of our publishing work. Three important publications were issued; the first testimony, the first number of the *Review and Herald*, then called *Present Truth*, and the first collection of hymns. In 1852 the name of the paper was slightly changed from that of the *Second Advent Review*, to the *Advent Review and Sabbath Herald*, the name which it still retains.

The first number of the *Review* published in Battle Creek in an office owned by Seventh-day Adventists, was dated December 4, 1855. The price of the paper was then established at four shillings a volume of twenty-six numbers; but donations were solicited to send the paper free to the worthy poor.

In the *Review* office in August 1850, there was begun the publication of the *Youth's Instructor*, a monthly paper.

Now it is a weekly, with four times the reading matter that it contained at that time in each number. The first report of the book sales appeared in the *Review* dated October 29, 1857. The sales for the two previous years amounted to a little more than £257. This was the first report of the kind made up to this date. It was a token of advancement in the cause, hence a source of encouragement, as it showed that the truth was gaining in strength, and "like streams of light was making its way around the world."

The canvassing work was not inaugurated until the year 1881, when our people made a new venture, and entered into the canvassing work for the sale of our publications.

In June 1855, one could obtain all our books, the *Review* and the *Instructor* for one year, besides a complete set of all the pamphlets and tracts, and a hymn-book such as was then used (twenty-six pamphlets and tracts, all told), for the sum of 12s. 6d. In the year 1862, a full set of all the publications issued by Seventh-day Adventists could be purchased for the sum of £1 10s. In 1904 it would have required £68 to procure a complete set. Surely something more than human devising has wrought in producing these results.

The First Literature Sold

The first effort to sell our literature was in the year 1854, when Pastor J. N. Loughborough, while holding a short series of tent-meetings in Rochester, Michigan, conceived the idea that our publications could be sold. These were made up into parcels and Pastor Loughborough offered them for sale at the close of the meeting, at 1s. 6d. a packet. The value of the literature sold in this way on three successive Sunday evenings amounted to £10.

That the cause of God still prospers as in the past through the earnest labours of the children of God under faithful leadership, is a beautiful truth, and should be both an encouragement and an admonition to us. "The Lord gave the Word: great was the company of those that published it."

Experiences with Our Books and Papers

ONE of the members of our first tract and missionary society testified, near the close of her life, that she knew definitely of one

hundred persons who had accepted the truth through reading the *Signs of the Times* which she had sent to them by post, and which had been followed up by correspondence.

SOME years ago, a sea-captain threw a roll of papers, in a pouring rain, upon the wharf in Port-of-Spain, Trinidad. A passer-by picked them up and read them. The result was a little company of Sabbath-keepers, and a call for missionary workers. Some of these same papers were sent to friends in Barbadoes, who accepted the truth, and also sent for a missionary.

A LADY in a large city purchased a copy of "Bible Readings for the Home Circle." For two years she hid it away for fear of her husband, reading it only when he was away. Finally the husband became interested in the truth through reading one of our papers in the public library. He mentioned his interest to his wife, who informed him that she had a book which taught the same doctrines. The book was brought out; the family accepted the message, and, in turn, published it to their neighbours, fifteen of whom decided to obey God's commandments. In the same city a gentleman purchased a copy of "Great Controversy." He was greatly offended with its teachings, and lent the book to his son, that the son might share his disgust; but the son accepted the truth, and became the elder of this little church of fifteen members.

By such small but powerful means the truth of God is winning its way. The seed sown is watered by the tears of the sower, and by the Spirit of God, and is warmed by the love and the prayers of the worker, until the seed springs up and bears a bountiful harvest.

ON April 11, I had a pleasant visit with the brethren of the church. A brother who is a member of this church, began canvassing on the following Monday, and had some interesting experiences. We canvassed a negro who became so interested in the book that he said, "Be sure and bring dem books, as I wants to get some more orders for you by de time you come around." From there we canvassed some Socialists, and by careful tactics secured a few orders. Towards evening we obtained an order at every house. About dark we noticed a large house down in the valley, and we hurried to this place. We were met by a man who asked us who we were and what our business was. We introduced ourselves, and told him that we were engaged in a line of missionary work. He seemed to be much pleased, for he asked us to stay for supper. After supper I pulled out my prospectus and gave him a canvass for "Great Controversy." When I had finished, he asked us to come upstairs to his office. We learned to our astonishment that he was the county judge. He showed us a book written by Dr. Martin Luther which he had received from his parents in Germany. We praised Luther's work very highly, and he said, "I want one of those good books you have." He then said, "I wish I could keep you men overnight, but I have eight men working here. However I will find a place for you. He reached for his telephone, and called up one of his neighbours. This is the conversation: "I have two real missionaries here, and I want to keep them very much, but have a full house. I want you to keep these missionaries for me. Will you?" The answer

was, "Yes." This good county judge gave us a lantern and showed us to the neighbour's house.

The next morning we visited another town where three of our brethren are working. They are doing good work in the mining camp. When I inquired for them, no one knew their names; but when I asked if any one had been around with religious books, they all knew them and spoke very highly of these book agents. Seventh-day Adventists are new to the people of this place, and they were quite eager to know who and what we are.

My companion met a man in town and tried to canvass him, but the man refused even to look at the books. Later on he went out into the country, and stopped at a house to canvass a lady, and, behold, there was the man whom he had seen in town. The lady said, "This is my husband." My companion thought that he had lost the order, but, instead, the man ordered the book in the best binding, and invited him to stay for dinner. After dinner, the man said, "Now, I want to take you to my relatives." To his surprise, in just an hour he sold three copies of "Great Controversy,"—two in full morocco and one in cloth. These are some of the ways in which God leads the colporteur.

ONE colporteur writes:

Last Sunday a brother and I went to a town where we were told not to go, as the people were so prejudiced against the truth that it would be impossible for us to do anything. I told the brethren where we stayed that we would pray over it, and that God certainly could open the way. We all prayed, and we started out to canvass, beginning with their next-door neighbours. To our astonishment, there was no prejudice whatever, and we were told to come right in before we had a chance to introduce ourselves. One old gentleman came out to meet us, and said, "I know you men are servants of God, and I also know you have something good for me." We thanked God that He was opening the way and that He is our Leader. Others were so anxious to have the book that they were willing to sacrifice a great deal in order to obtain it. Some expressed themselves as wanting the book so that they could read a chapter each day to their children. We praise God for such experiences.

On my way back to our stopping place, I noticed a house that we had missed. I went up to it. A lady met me at the door and asked me to come in. I canvassed her, and she said, "Were there two of you, yesterday?" I explained how we happened to be together and how we missed her house, and that I did not want to miss showing any one this good book. She stepped back and said, "Do you know what I did yesterday?" She went on to say that she had heard that some book agents were in the neighbourhood, and that she had telephoned to some of her friends not to buy the books. Just then she caught a glimpse of the list of names I had, among which were the names of those to whom she had telephoned. She began to apologize by telling how they were all defrauded by a county atlas agent last year, but stated that she wanted a good book like this one. I knew that the Lord had led me to this place to obtain this lady's order, and also to have her praise the book instead of condemning it.

"After Many Days"

A FEW days ago, a young lady came to my door and introduced herself as Miss ——. Upon learning my name, she asked if I were in the book work, and if I had canvassed for "Great Controversy" several years ago. I replied that I was now in the book work, and that I had canvassed for "Controversy." Then she said: "You sold my mother a copy of "Great Controversy," and she accepted the truth from reading it. She was then a Catholic. Shortly after placing her order for the book, she learned that it was an Adventist work, and she tried every way to avoid taking it when you came to deliver the book. Finally she took it, and began reading to find some contradictions, but she found the truth instead, and soon began keeping the Sabbath. The next autumn she went to the camp-meeting, where she heard more of the message, and was baptized a short time after. Mother died about a year later, but she died an Adventist. I still have that book in my possession, and your card which you gave mother at that time."

Dear reader, the above information has been worth to me all the time I have ever spent in the book work. It means a soul saved in God's kingdom who might never have known the truth had I not taken that heaven-sent book to her door. There are others who need to know the truth, but who will never know it unless some one takes it to their homes in the form of some of our message-filled books.

Are you now engaged in this work? If not, would you be willing to be if you knew your work would be the means of saving even one soul? If you engage in this work, you have that assurance. "Cast thy bread upon the waters: for thou shalt find it after many days." "After many days," may mean after you have entered the earth made new, but that matters not. Dear reader, if you feel that you should be in this branch of God's work, go NOW. Do not quench the Spirit.—*Selected.*

"WHATEVER may be our occupations, we are to be missionaries, having for our chief aim the winning of souls to Christ."

Fourth Week

Religious Liberty

Opening Exercises.

Reports of Labour.

"The Message a Message of Liberty"—
No. 2.

"What One Christian Endured."

"A Faithful Witness."

Poem: "Faith of Our Fathers."

"For Christ's Sake."

The Message a Message of Liberty—No. 2

FOR ages the controversy between tyrannical rulers and godly men has proceeded with varying success on either side. Nebuchadnezzar was determined that all his subjects should worship *his* image, and to that end he called the people together and issued his commands. Amongst that throng were three of his most loyal and faithful officers. When the band played as a signal for the people to bow before the image, these three loyal officers of the government stood erect. They were true *Protestants*; for they protested against a state religion, and refused to deny their faith in God and to bow at the decree of the king. When they were offered another opportunity to engage in this new form of Babylonian worship which Nebuchadnezzar was introducing, they gave a noble answer. They made no excuses for their disobedience, and they asked no favours because they were Hebrews. They did not prevaricate in the least, nor did they attempt to evade their individual responsibility for their refusal to worship the image.

Although he was a despot, Nebuchadnezzar did not attempt to punish these men for their first act of disobedience to his mandates. He gave them another opportunity to obey him. To his offer they made a reply which was worthy to find a place in the sacred pages of God's Word; and the record of those words and their noble example have been an inspiration to men placed under similar circumstances, for twenty-five centuries. Nebuchadnezzar offered them the choice of two things,—to obey him or to enter the fiery furnace, concluding his speech with the remark, "Who is that God that shall deliver you out of my hands?" Now listen to the noble reply of the three Hebrew young men.

"O Nebuchadnezzar, we are not careful to answer thee in this matter.

If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and He will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up." Dan. 3:16-18.

Here the challenge was given in unmistakable terms. "We are not careful," said they, "to answer thee in this matter." Their minds were made up. While they were trusted officers of the government, they were no politicians. Had they been mere time-serving politicians, they would have compromised. But there can be no compromise between God's people and the world.

This incident has been written for our admonition. We shall be brought face to face with a similar test. What will be our attitude? The issue is before us. We cannot take a middle position. We must come right out of Babylon, and if Babylon seeks to make a compromise with us, let us not take a week or two to consider our position; for there is no need to consider it for one instant. To those who may seek to compel us to worship the beast and his image, let us say as did the three brave Hebrews, "We are not careful to answer thee in this matter. Our refusal to make a compromise with evil is absolute, and will be none the less absolute though we were to take a week to consider our position."

It is altogether too late in the world's history to temporize when principles are at stake. We must range ourselves on the side of the noble army of martyrs whose names are the glory of the human race. When the call is made to worship the beast or his image, the answer should be such that God can claim us for His own, and then we may safely leave the issue with Him.

Our studies on the question of religious liberty are designed not merely for the purpose of checking the growing tendency on the part of the state to exercise compulsion in matters of religion, but of fortifying our own minds with correct principles, and from the noble examples of former times to gather encouragement which will enable us to take a brave stand for liberty and truth *now*. If we fail to learn these lessons *now*, how shall we stand when the great test comes? Moreover, unless we take a definite stand against the beast and his image

now, how shall we proclaim "with a loud voice," the warning of the third angel? There is no need, however, for us to precipitate a crisis, nor to seek to create difficulty for ourselves before the time comes. Let us rather by consistent living and loyalty to our earthly citizenship, obey the higher powers in everything that appertains to our civil affairs. But while we should render to Cæsar the things which are Cæsar's, we must never allow Cæsar, to compel us to render to him the things which are God's. Church and state are two separate spheres which never can be united without detriment to both. Let us protest against any union of these two powers which have been ordained of God to meet the spiritual and temporal needs of man; and in making our protest, and in proclaiming the warning of the third angel's message, let us do it without fear of man, remembering that with God on our side we are always in a majority.

A. W. ANDERSON.

Questions

1. When given the choice between worshipping the true God and engaging in Babylonian worship, what noble stand did the three young Hebrews take?

2. Can there be any compromise between God's people and the world?

3. Should we take a definite and immediate stand when principles are at stake?

What One Christian Endured

DR. JONES tells the story of a Korean searcher after truth who came from a distance, spent three days and nights conferring with him about Christ, and was finally baptized. On reaching home, he confessed his new faith without reserve. The clan of which he was the head listened to his story with intense indignation. In view of this opposition, he offered to resign his position and property to any one they should elect in his stead; but as he was the only heir, and in the necessary line of ancestor worship, this was rejected. There was more discussion and rising anger, until one of the most bitter struck him in the face. At this the fury of the clan broke loose upon him. He was beaten to the ground, stamped upon, and left terribly injured.

When Dr. Jones heard of it, he hurried to his relief, and found him suffering from internal hemorrhages. Being asked about his experience, the sick man said, "This is the way my Lord went. I am glad He has honoured me by allowing me to follow Him." When told by the doctors that he might not live long, he exclaimed, "Then

what is left of my life shall be given to the Lord!" He obtained a cartload of books, returned to the district where he had been so bitterly handled, and spent three years in colportage work. At the end of that time he was taken with a sudden hemorrhage and fell asleep in Jesus. Eleven churches had been founded by him in the brief ministry of three years.—*Missionary Review*.

A Faithful Witness

A MISSIONARY in the East tells the story of a faithful woman:

At one of the meetings a woman who had such a sad face came in; as the people were passing out I caught hold of her sleeve and said to her, "Just wait a little." I asked her what was the trouble; she drew up her sleeve and showed me her arms blackened from the shoulders down, and her back was in the same condition. They have ironing sticks about a foot long and one and a half inches around made from hard wood, and her mother-in-law had been using the ironing sticks on her because she believed. The father and the mother-in-law looked forward to their son worshipping their spirits when they were gone, and they said to her, "Our son believes, and we cannot help it, but you shall not." These were the efforts the mother-in-law was making to keep her from the light. She watched her day and night to keep her from learning to read or write. Later her husband took her away and they had a Christian home.

Faith of Our Fathers

Faith of our fathers! living still
In spite of dungeon, fire, and sword;
O how our hearts beat high with joy
When'er we hear that glorious word:
Faith of our fathers! holy faith!
We will be true to thee till death!

Our fathers, chained in prisons dark,
Were still in heart and conscience free;
How sweet would be their children's
fate.

If they, like them, could die for thee!
Faith of our fathers! holy faith!
We will be true to thee till death!

Faith of our fathers! we will love
Both friend and foe in all our strife:
And preach thee, too, as love knows
how,

By kindly words and virtuous life.
Faith of our fathers! holy faith!
We will be true to thee till death!

—Selected.

For Christ's Sake

ONE of our workers in Armenia writes that in a town which contains 12,500 Armenians, 500 of whom are Protestants and 2,500 Moslems, he and his co-worker were successful in selling "Steps to Christ," and tracts on present truth. At the same time doors were opened to them to hold Bible studies in the homes. Soon a

gentleman took his stand for the truth, and this caused much agitation. Armenian priests began working to bring the man back. Finding their efforts vain, they forbade the people to have any intercourse with him. Soon the wife of our brother was also encouraged to obey. This increased the threats of the Armenians. They began holding Bible studies in the home of these believers. Protestants were warned against them. But God opened the home of an aged Protestant, and in it they held meetings every night, and his neighbours showed a good interest. Two other women are at the point of decision.

Satan is not sleeping. One day his companion was returning from the house of our brother, where he had gone to hold a Bible study, when a young man attacked him and beat him. Several children also cast snowballs, and women swore at him. His thumb was severely hurt. The chief of the police investigated the case, and told him that these Armenians would kill him but for the government. The school children run after our workers with blasphemous utterances, without being rebuked by older ones. At present they are continuing their labours, depending upon the Mighty One of Israel.

Missionary Volunteer Programmes

First Week

Prayer

Hymn: "Sweet Hour of Prayer,"
Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Blessed Hour of Prayer."

Reports of Labour.

Definitions of Prayer; Extracts on Prayer.

"Prayers of Bible Characters."

"Experiences in a Russian Prison."

"A Child's Request Answered."

"Answered Prayer."

"A Little Child Shall Lead Them."

Hymn: "Prayer."

LEADER'S NOTE.—A week before this programme is given, ask the members to bring with them the following week definitions of prayer or extracts on prayer. These may be gleaned from "Christ's Object Lessons," "Steps to Christ," and various other sources. Splendid definitions of prayer may be culled from hymn-books. Some might mention their favourite Bible prayer, and give their reasons for the choice. Others might tell of prayers for deliverance or of

thanksgiving. "Prayers of Bible Characters" may be used by the leader as a test exercise. Plan to present the programme in a bright, attractive manner. Try to think of new ideas and ways to present the different items.

Prayers of Bible Characters

WHEN and by whom were the following prayers offered:

1. "I am not worthy of the least of all the mercies, and of all the truth, which Thou hast showed unto Thy servant; for with my staff I passed over this Jordan; and now I am become two bands. Deliver me, I pray Thee, from the hand of my brother." Gen. 32:10, 11.

2. "Yet now, if Thou wilt forgive their sin—; and if not, blot me, I pray Thee, out of Thy book which Thou hast written." Ex. 32:32.

3. "O Lord our God, all this store that we have prepared to build Thee an house for Thine holy name cometh of Thine hand, and is all Thine own." 1 Chron. 29:16.

4. "Hear Thou from Thy dwelling place, even from heaven; and when Thou hearest, forgive." 2 Chron. 6:21.

5. "Cause Thy face to shine upon Thy sanctuary that is desolate, for the Lord's sake." Dan. 9:17.

6. "O My Father, if it be possible, let this cup pass from Me: nevertheless not as I will, but as Thou wilt." Matt. 26:39.

7. "Jesus, Master, have mercy on us." Luke 17:13.

8. "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." John 17:15.

9. "Lord, lay not this sin to their charge." Acts 7:60.

Experiences in a Russian Prison

PASTOR L. R. CONRADI, now President of the European Division Conference, who visited Russia in the beginning of our missionary work there, years ago, and was thrown, with his associate, into prison, relates the following narrative. Of his experiences in the cell, and of the Lord's delivering providence in answer to prayer, Brother Conradi says:

"Following our first baptism and the organization of the first church, somebody called out that the police were waiting for us. We were sent

to prison on a charge of 'Jewish heresy.'

"The prison doors were locked. High walls surrounded us, shutting us away from the rest of the world. There we were in a strange land, among people with a strange tongue, and I, at that time, able to understand only a few words. But my fellow-worker was with me, and I assure you that we prayed. And we prayed more than once or twice a day, too. In that prison cell there was a hole through which the jailer might look. Many times when he looked in, he found us on our knees praying. One day he said to me, 'Oh, your prayers are all in vain. Your God will never hear you.'

"Did God have His hand in our deliverance? In 1886, Seventh-day Adventists were not so well known in America as now. There were many states in America where we were not well represented. The ambassador from the United States to Russia might have been from some state where we were but little known; but somehow or other, in God's providence, the right man for us was in the right place. The ambassador was a man from Detroit, Michigan. He knew all about our denomination; and when he heard of our case, he not only wrote a letter to the Russian minister of the interior, but he visited him personally. The minister said to him, 'Are those Seventh-day Adventist people Jews?' Our ambassador replied, 'Upon my word and honour, they believe in Jesus Christ, and are Christians.' 'Well can you testify as ambassador to that very fact?' He said, 'I can; I know them.'

"He said to me, 'Mr. Conradi, it caused me considerable work; but I was happy, and all the other ambassadors congratulated me when I secured your release. They had feared that it might be impossible.' It was not impossible, for there is One who watches over His children in need.

"Forty days had passed, and the same jailer who told us that God did not hear our prayers, had to take us out. As he led us along to liberty, he said, 'I am not worthy to lead you.' I asked, 'Why?' 'Because your God has answered your prayers.'

The Lord sets before His children an open door that no man can shut, the door of access to the throne of grace.

W. A. SPICER.

A Child's Request Answered

FROM one of the most beautiful places in the sunny clime of Japan, comes a story of a child's faith, penned by Miss Ella McGuire, a lady missionary. A little pilgrim asked for more than a year that prayers might be offered for her mother, in the hope that she would give up her idols and love the true God. For the same purpose the child entreated her mother. Month after month passed. Both supplications and tears seemed in vain. At length faith was blessedly rewarded. The mother ceased to bow down to graven images, and began to attend church and the prayer meetings, and afterwards asked for baptism and admission into the church with her young daughter.

Answered Prayer

ON Sabbath, October 25, 1913, a Filipino brother told me how he learned to read. It was near the first of the year. He bought a Bible soon after he accepted the truth. As he took it home he thought, "I cannot read." That troubled his mind very much. So one day he took his Bible and went out into as quiet a place as he could find, and knelt down and asked the Lord to teach him to read. He arose, and though he had not known one letter from another before, he began to read with understanding. He has increased in speed by practice. Surely the Lord heard his prayer and answered it.

Before this, the same brother had sickness in his family. His child was seriously ill, and had become too weak to lift its head. He said, "I had no money to buy medicine. So I went into the kitchen and prayed in the name of the Father, Son, and Holy Ghost that God would heal my child. I went back to the child and laid my hand on its breast, and it got up and began running about." I believe that God would do more for us if our faith were more simple.

ELBRIDGE ADAMS.

A Little Child Shall Lead Them

THE following incident will show how God can and does use little children to do a work which sometimes seems impossible for the older ones to accomplish. A little girl, seven years of age, whose mother was a member of the Methodist Church,

had come to the camp-meeting with her aunt, a believing sister.

The little girl's father being confined by severe illness, it devolved upon the mother to meet the stern necessities of life by working early and late to earn bread for herself and her three small children. Thus it usually happened that when Sabbath came, the children attended Sabbath-school with their aunt; and as the result of their study of God's Word, and the example of the believers, the children came to love and reverence the Lord's Sabbath. As the time for the encampment drew near, the mother, as usual, was invited to attend, but with no definite promise as a result.

The day came when the camp was in session, and as time passed by, small companies met for special prayer to God for loved ones and friends. In one of these was this little girl's aunt praying that her sister might be led to come to the camp; and she was rewarded of God, for toward the close of the meetings the sister-mother came to the tent.

We now come to the very interesting part. It was in the evening, bedtime for the little one, and the mother, hearing a voice with which she was so well acquainted, stepped over to the curtain to listen. It was her little girl offering her usual prayer of thanksgiving to God, and interceding for His watchcare during the night. But she had found a sweet peace in keeping God's Sabbath, and not being content to have it alone, she prayed, "Dear Father, help my mamma to accept the truth." It was these words, the natural longing of a heart touched by the Spirit of God, that burned their way into the inmost soul of the unsuspected listener, her own dear mother. That prayer was registered in heaven, and later when the plea was made at the big tent for men to lay down their arms of rebellion, and to take up the cross, this mother yielded to the call of God's Spirit, and is now rejoicing in a new-found experience and hope.

Truly there is a God in heaven who answers prayer, and well may we sing:

Not to the strong is the battle,
Not to the swift is the race,
Yet to the true and the faithful
Victory is promised through grace.

"And a little child shall lead them."
Isa. 11 : 6.

Children's Division

Room for Jesus

WRITE at the top of the blackboard the words, "No room for Jesus." Ask the children to think how it makes them feel to be "left out." Speak of Jesus "despised and rejected of men." Read the passages given below to find out some of the places where there was no room for Jesus. As correct answers are given by the children, write them on the blackboard, explaining and commenting upon each one. Then write on the board what Jesus Himself said in Luke 9:58, and all together repeat the text, "Foxes have holes, and birds of the air have nests; but the Son of man hath not where to lay His head." Show the children how, in many, many places, there is still no room for Jesus. A glass full of water cannot be filled with anything else until it has been emptied. Make a personal application. Our hearts, if filled with envy, selfishness, pride, etc., will have no room for Jesus. Jesus will not stay where sin abides. But if we open the door of our hearts to Jesus, He will cast out the sin, and come in Himself.

Unless we make room for Jesus in our hearts, there will be no room for us in the mansions above.

When completed, the outline on the blackboard may be as follows:

NO ROOM FOR JESUS
(the inn. Luke 2 : 7.
IN Betlehem. Matt. 2 : 13, 14.
the temple. John 8 : 59.
(the world. John 19 : 15, 18.
IS THERE ROOM FOR JESUS IN
MY (HOME ?
(HEART ?
—Carrie B. Reynolds.

A Golden Rule Book

ONE of Helen's presents last Christmas was a prettily bound book, with clean, white pages; it was made for a diary.

"But I don't know how to write a diary, mother," said Helen; "and besides, nothing ever happens to me to write about."

"Never mind," answered mother, "call it a Golden Rule Book, and fill it with all the true stories you hear of little folks who have kept the Golden Rule."

"Do," said father, "and I will tell you one to put on the first page."

"A true one, father?" asked the little girl.

"Yes, indeed," he said, "every word true. Once there were some boys and girls going to school together, and on a certain day they were to march in a parade with ever so many more schools. Now all the children who had no bad marks wore blue rosettes, and they were very proud to wear them, you may be sure.

"But one unfortunate little boy lost his, and, though the others helped him to look for it, he could not find it anywhere. The parade was about to begin, and he was crying bitterly over his lost badge.

"Never mind Roger," said the sweet little girl who walked beside him, 'you shall have mine, 'cause I'm so little, you see, nobody'll notice me': and she took the rosette off her shoulder, and pinned it onto the boy's."

"Well, it wasn't very Golden Ruley in him to take it," said Helen, "but what makes you keep smiling at mother? Was she the little girl? Oh, father! And were you the boy?"

"I was, indeed," said father; "and I have been ashamed of that boy and proud of that dear little girl ever since that day."—*The Sunbeam.*

Second Week

The Law of Life

Hymn: "Saved to Serve."
Prayer.
Secretary's Report.
Scripture Drill.
Hymn: "They Brought Their Gifts to Jesus."
Reports of Labour.
"Service, the Law of Life."
"Quotations."
"Living for Each Other."
Poem: "Fishers of Men."
"The Syphon."
Hymn: "Ready to do His Will."

LEADER'S NOTE.—"Quotations." Ask each member to bring a quotation on service from the Spirit of Prophecy, or to tell of any Bible character who was blessed that he might become a blessing.

Service, the Law of Life

THE primary object of every gift bestowed upon us is that we may impart it. God has so arranged the economy of His gifts that we do not really receive the benefits from them ourselves until we have imparted them. Man does not receive anything, in the true sense, until he gives

it away. We cannot be blessed by simply receiving for ourselves. A blessing does not bless on its way in, but on its way out. We cannot be blessed in a permanent way until we have taken the blessings bestowed, and passed them on.

A Lesson from Two Seas

In the land of Palestine there are two seas. One is living: it receives its waters fresh from the streams and hills, and retains them just long enough to let them pass through it to the valley beyond. This is the Sea of Galilee. Note that it is kept fresh, pure, and living, not by what it receives, but by what it gives. No body of water in this world lives because waters flow into it, but because they flow out from it.

The other sea is dead,—the Dead Sea; the name tells the whole story. It receives pure water from the same sources as the Sea of Galilee, but retains it all within its own bosom, sending no stream of blessing forth. Therefore, that which is life in Galilee is death in the Dead Sea. Thus God's gifts to us become our condemnation and our death, if we retain them all within ourselves. We live, and grow, and flourish only as we give them forth.

"Looking unto Jesus, we see that it is the glory of our God to give. All things Christ received from God; but He took to give. So in the heavenly courts, in His ministry for all created beings: through the beloved Son, the Father's life flows out to all; through the Son, it returns in praise and joyous service, a tide of love, to the Source of all."

A Complete Circuit

Christ gives all things to us, that we may give all things to others, and they in turn may pass them on, until they at last return to the great Giver.

"And thus through Christ the circuit of beneficence is complete, representing the character of the great Giver, the law of life." We live as long as we are in the circuit, with the life and blessings of God passing unobstructed through us. We die when we seek to retain them for ourselves. The whole idea of the gospel is to teach the universe how to give. Lucifer obstructed that giving system, and sought to retain the gifts of God for his own benefit. Jesus Christ made the great, supreme sacrifice, to teach the universe that giving is the law of life. This great lesson is written in all

nature; for "there is nothing save the selfish heart of man that lives unto itself."

The Result of Service

But there is something more yet: for every drop that falls, God multiplies the supply thirty-, sixty-, and an hundredfold. Suppose all Christians were living syphons, and drops were constantly falling from their lives upon the thirsty world around them, and they were receiving, some thirty-, some sixty-, and some an hundredfold in the place of each drop; what would we have?—Showers of blessing. Some one has said that if one half of the time spent in praying for the Spirit was spent in fulfilling the conditions upon which it is promised, we would receive much more of it. When we get into the channel—the current of God's life—as servants to labour, God will give us what we have looked and prayed for for so long.

E. R. PALMER.

Living for Each Other

MAN throws off from his body that which is the life of the flowers; the flowers throw off that which is life to man. Thus there is a relationship between man and the flowers, other than that which is established by their beauty. Every flower is supplying you with life, and you are supplying the flowers with that which is life to them. "Every tree and shrub and leaf pours forth that element of life without which neither man nor animal could live; and man and animal, in turn, minister to the life of tree and shrub and leaf."

Clover depends for its life upon the service of the bumblebee. The people of this country and of New Zealand, imported clover, but it would not grow until they imported bumblebees also. Thus the bee ministers to the life of the flowers, while they in return impart to it that which it needs to sustain its own life.

The strength of the sun evaporates the water in the seas and oceans, and the winds bear it over the land until it falls in showers to water the earth. The sun does this that it may serve the land and mankind; but it is itself glorified by this unselfish service, for the glorious sunsets and the rainbow are the direct results of it.

This principle holds good everywhere. Everything that lives serves something else. The Christian can

never live except on that principle; for that is the foundation of the gospel, and that for which the gospel was given.—*Selected.*

Fishers of Men

Down by the sea of the mild Galilee,
The Saviour passed time and again;
From the shore of the sea, He called,
"Follow Me,
And I'll make you fishers of men."

He is calling to-day, in the same earnest way;

He is calling for fishers again;
And the brightest names known up around
God's throne

Will be those who were fishers of men.
—*Will H. Dixon.*

The Syphon

THE syphon is perhaps the best illustration of the principle that service is the law of life. A syphon is a bent pipe for conveying liquid from one vessel to another. With what is this pipe filled?—Air. You cannot force the air out; the only way that it can be removed is by displacement—by putting something in its place. It must be dipped into the fountain and filled, and the air will go out. But to be filled is not enough; for if it is simply filled and left, its fullness will either evaporate or stagnate, although it came fresh from the fountain. You may be converted to God; you may know the blessings of the gospel; but if you stop there, these blessings will become a curse, because you are not imparting.

We must get this syphon into working order. Put one end into the fountain, remove the obstruction from the other end, and let it flow. It is not a great effort, not a great struggle; as soon as the obstruction is removed, the water will flow forth in a steady stream, and every drop that falls is an irresistible demand upon the fountain for a fresh supply,—a demand it cannot refuse.—*Selected.*

Children's Division

Missionary Begins Young

DR. MOFFAT, the well-known African missionary, once told a story about an experience that he had in the interior of Africa. He was travelling in a country which, he thought, had never before been trodden by the feet of a white man, when he was amazed to see a board fastened to a tree indicating where a Christian school was to

be found in the neighbourhood. Robinson Crusoe, when he discovered the footprint, was not more astounded. Making his way toward the village, he met a little girl, and asked her if she knew the teacher. Shyly, she nodded her head, and her shyness increased when he requested to be led to him. Persistent questioning revealed the fact, most reluctantly admitted, that the child, who was twelve years of age, was the teacher herself. When with a far-away tribe, she had heard a missionary tell the gospel story, and had become the first missionary to her own people.—*Selected.*

The Missionary Hen

"I WAS surprised while at one church, when a little girl came to me with eight shillings. Her mother had given her a setting of eggs. She had raised the chickens and sold them, and wanted me to send the money to the missions. When I look upon the deep poverty of these homesteaders, and see the Lord blessing the efforts of even the children to do something to help give the message to the world, I wonder at the sacrifice."

Little Gardeners

First boy:

I'm going to have a garden, Fred,—
A garden full of roses,
And pinks, and pansies, mignonette,
And other pretty posies;
And when the plants are full of blooms,
My basket I will heap,
And selling them in yonder town,
A crop of pennies reap.

Second boy:

I think I'll have a garden, too;
I'm going to plant potatoes,
And peas, and beans, and lettuce,
And carrots, and tomatoes;
And when they've grown, I'll sell them
for

As much as they will bring;
I'll have my pockets brimming full
Of money for the spring.

First boy:

I know a better plan than that;
I learned it from Aunt Mary;
You know that in a far-off land
She was a missionary.
And to the heathen children there
She taught the way to live;
And to that work my garden plot
Most willingly I'll give.

Both boys:

O, yes, we'll plant our garden plots
With useful plants and flowers,
And God, who giveth all, will send
His sunshine and His showers;
And on such little boys as we
His blessing rich will rest,
Although our offering may be small,
If we but do our best.

—*Selected.*

Third Week

Daybreak in the Dark Continent

Hymn: "Crown after Cross."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Life in a Look."

Reports of Labour.

"Samuel Crowther."

"The Apostle of the Congo."

"Love Must Give."

"Africaner."

"The Need for Missionaries."

"King Khama."

Hymn: "Lead, Kindly Light."

Samuel Crowther

The Slave-Boy Who Became a Bishop

(*Missionary and Bishop from 1864 to 1891.*)

IF you could have looked down upon the shore of Africa, in the Yoruba country, long ago, you might have seen a black boy playing about. If you had watched, you might have seen him suddenly seized by strangers who landed from a ship, and carried off to be pushed cruelly into the hold of a Portuguese slaver. You have heard, perhaps, that long ago such wicked deeds were done, and money was made by seizing and selling as slaves, the poor, helpless Africans.

Following this boy you might have seen that he was wretched enough, till, by a kind Providence, he was rescued and set free. He was taken to Sierra Leone, and one of the very first things he did was to beg a half-penny to buy an alphabet card for himself, so anxious was he to learn to read. He was such a bright boy that in six months he had learned to read, and in five years had entered college, where, not long after, he was made a tutor. Could an English boy do much better?

The most important event of the boy's life was his becoming a Christian and giving himself to Christian service. Time went on, and from being a tutor, Samuel Crowther became a minister, and then, in 1864, was made a bishop. He was the first black bishop of modern times in Africa. He planted mission stations all along the banks of the Niger River. He had wonderful wisdom and tact in dealing with different people, and won their confidence in a remarkable way.

This man had also great ability. He was a discoverer, and was given a gold watch by the Royal Geographical Society as a reward for

his travels and researches. He assisted in translating a part of the Bible and a part of the prayer book into the language of Yoruba. Although he had learning and honour, he was one of the humblest of men. His humility increased as others appreciated him more.

One of the most intense longings of the good man's heart was to find his mother from whom he was torn as a boy, and to tell her about Jesus. He could hear nothing about her, nor find her in any way.

But one day a most wonderful thing happened, although it was not too hard for God to do. A woman came to be baptized, and the bishop examined her to see if she understood, and was ready for baptism. He found that she was indeed a Christian, but he also found that she was his own mother. It was hard to tell which of the two was more joyful, as the bishop baptized his mother and received her into the church. He called her "Hannah, the mother of Samuel."

In 1891 this first black bishop, with his white soul, was laid to rest. His life and labours were wonderful, and his memory still blooms, like a white flower in the dark soil of Africa, the land he loved.—*Selected.*

The Apostle of the Congo

PAUL, the "apostle of the Congo," was another of these "common-place blacks." "He was the son of a chief, and did all that he could to oppose the gospel. He would take his drum and some wine, and begin to dance to call the people away from the service. The weak ones would sometimes go and join in the dance. The sound of the drum seemed to electrify them; it reminded them of pagan times. Sometimes when this man, whose name was Nloko (meaning 'a curse'), could not draw the people away from the meetings, he would come in and drive them out by making a great commotion." But the time came when this Saul, "yet breathing out threatenings," heard a heavenly voice and experienced a radical conversion. "Nloko was baptized. I gave him the name of Paul because his experience was so much like that of the apostle. The man seemed to be full of the Holy Spirit." He was eager to preach. He asked for the hardest place, one where it had previously been impossible to

gain admittance for the gospel. The people would not receive him. He then pitched his old tent outside the pagan town and began his siege. Cold, and dampness, and hunger, were his companions, but he was steadfast.

For months there were no converts. Finally one man dared to say, "I am a Christian." Immediately he was rejected by his townspeople. Then Paul had a neighbour. A small hut was built near his tent and the new convert moved in. Gradually the little community grew. A chapel accommodating 300 people was built. This little company of Christians, just from paganism themselves, were soon sending teachers to other towns, and paying their expenses. Before Paul died, in 1902, his church numbered 600 members, all converted under his personal evangelism.—*Selected.*

Love Must Give

ONE of our missionaries in Africa told us of his annual collection at Christmas-time for missions. One of the number making their offerings was an African girl of sixteen years. She brought eighty cents, and laid it down for Christ. He was amazed at the amount. It was astonishing for any one in that country and in their poverty to give so much. He told her she should not do it; but she burst into tears, and said she must. She loved Christ so much.

Afterwards he asked her where she could obtain so much money, and she told her story. She had nothing to give. She must; love must. She had gone to a planter, and for eighty cents had sold herself as a slave. She had sold herself as a slave for life, and had given the money all to her Saviour!

When we are worthy to stand in the shadow of this black girl of Africa, His kingdom will come.

To lose self is the great secret.

This is the secret of Calvary.—*Christian Endeavour World.*

Africaner

The Bonaparte of Africa

AFRICANER was looked upon as the most powerful chief in South Africa, and was known by the name of Bonaparte. This notorious Hottentot had become the terror of the whole country. The Boers had at some time wronged or offended him, and

in revenge for their insult or injustice, he carried on a constant, cruel, relentless war with the natives living near the mouth of the Orange River. He was a terrible foe, feared by everybody, deaf to remonstrance and appeal. He stole cattle, he burned *kraals*, he took captives only to enslave those whom he did not destroy. It mattered little whether black or white, native or foreigner, Namaqua, Hottentot, or Boer; whoever crossed his track he hunted down like a wild beast, and fire and sword were his merciless weapons. The authorities of the colony would have paid any reasonable price for his head; but where was the man daring enough to attempt to capture or to kill such a monster? When in 1817 Moffat started for Africaner's *kraal*, his friends warned him that this monster would make a drum-skin of his hide, and a drinking cup of his skull. But the noble hero was not to be dissuaded.

He won this hard-hearted monster, and it was by the same old gospel that has broken so many other hearts of stone and melted so many other hearts of steel. Into the very soul of Africaner this truth of God entered, and until the day of his death there was no break in the harmony of this strange friendship. During Moffat's sickness, it was Africaner's hands which ministered to his needs, furnished his food and the best of milk. And when Moffat found it needful to go to Cape Town, although there was still a premium on his head, Africaner went with him. That whole journey is one of the romances of history. When the missionary stopped on his way at the house of a farmer who had been his host as he journeyed to Namaqualand, he had no little difficulty in convincing him that he was Moffat, for the man had heard that the Hottentot chief had murdered him, and knew a man who had "seen his bones." But when he saw Africaner, and witnessed the change in his whole character and demeanour, the farmer could only exclaim, "O God, what cannot Thy grace do! What a miracle of Thy power!"—*Selected.*

The Need for Missionaries

"WE have no one to teach us," said a South African from the backwoods, when asking for a teacher; "but we gather together every Sunday

and sit for an hour or two in silence that we may worship the true God, and we hope that He looks down upon us."

King Khama

KING KHAMA, of Bechuanaland, South Africa, is a living witness to the fact that the power of the gospel can make great and good men from material that many despise, and in an environment that would test the metal of the finest temper. Having eagerly responded to the gospel message, for years he endured the bitterest persecution, but his steadfastness to Christ never wavered.

When Khama became king, the white man's drink was prohibited from crossing the boundaries of Bechuanaland. Native beer was also abolished. These prohibitive laws were actively effective. They were rigidly enforced, and severe penalties were visited upon offenders. But in spite of this, the white traders brought liquor to the country, and sold it to the natives. Warning followed warning. Still the law was violated. Finally, tried beyond further endurance, Khama pronounced the ultimatum, "Take everything you have. Take all that is yours and go. I am trying to lead my people to act according to that Word of God which we have received from you white people, and you show them an example of wickedness such as we never knew. YOU, the people of the Word of God! Go! take your cattle and leave my town, and never come back again!" On the ground of old friendship one dealer pleaded for pity. Khama flashed back: "Friendship! You know better than any one how much I hate this drink. Don't talk to me about friendship. You are my worst enemy. I had a right to expect that you would uphold my laws, and you bring in the stuff for others to break them. You ask me for pity, and you show me no pity. No; I have had enough of such pity. It is my duty to have pity on my people, over whom God has placed me, and I am going to show them pity to-day. That is my duty to God." And the drink went. To the British Administration he wrote: "I dread the white man's drink more than the spears of the Matabele, which kill men's bodies and is quickly over; but drink puts devils into men, and destroys their souls and their bodies forever. Its

wounds never heal. I pray, your Honour, never to ask me to open even a little door to the drink."

The struggle over the native beer-making and drinking, aroused deep antagonism. "At one time," said Khama, "I thought there was nothing but death in front of me. I told them they could kill me, but they could not conquer me.—*Selected.*

Children's Division

Webs

CHILDREN, are there any webs in your houses? Maybe not spiders' webs, but worse than that? Webs that it will take more than a broom to sweep down? I'll write on the board the names of some other webs,—sticky things that catch children, and men and women too, sometimes,—and you tell me if you have ever seen any of them around your house. Here's one:

The "I-didn't-think" web.

(Story of the little boy who frightened his little sister nearly to death because he "didn't think.")

Here's another:

The "I-don't-want-to" web.

(Ask children if they ever got caught in this web when mother says, "It is time to get up,—begin your lessons,—run on that errand.")

Here's another:

The "By-and-by" web.

This is the worst of all. Mother says, "Do this, Annie." Annie says, "By and by." And not only when mother speaks, but when Jesus speaks, Satan tries to tie us up in this web. Jesus says, "Come to me now, dear child. Give your heart to me now." Child says, "By and by."

Does a fly ever get out of a spider's web, when once in? Not very often, but sometimes when I see a poor fly caught and struggling to get free, and the cruel spider almost killing it, I take my finger and tear down the net, and the spider runs away and the poor fly goes free. So, when Jesus hears us pray to Him, He always breaks the sticky webs of Satan and sets our souls free.

Spiders have these big webs made all at once to catch the fly in, but Satan can spin his web around us only one thread at a time, and he can't even do that unless we let him. Boys and girls, is he binding any of you? Last year Jesus said, "Come!" but

perhaps you said, "By and by!" Then again He said, "Come!" and again you said, "By and by!" Now, shall we let Satan bind our souls by saying, "By and by" any more, when Jesus calls to us? And shall we not ask Jesus to break the bands already around us, and help us to come to Him this very day?—*Dr. J. H. Vincent.*

A Little Woman

LITTLE Pen Ashford will never forget the day when people began to call her "little woman." She was papa's and mamma's only child, and she had never had anything hard to do, any more than her bird or her kitty or her dolly had; and her mother called her a flower, a bird, a sunbeam.

But all at once, one day, this little girl showed that she was good for something else than to be petted and played with. It was a cold, snowy day. The servant had gone out for the afternoon, and Pen and her mother were alone in the house. Mother had not been well, and about three o'clock she grew very ill indeed,—so sick and weak that she could not sit up, nor tell Pen what to do for her. Pen was frightened at first, and stood by the bed and looked at mother pitifully, while the storm roared without.

Presently Pen's little mind seemed full of soft, clear voices. "Pen," said one voice, "you must go for papa and for Aunt Alice and for the doctor!" "Pen," said another of the clear voices, "you must put some wood in the stove before you go." "And Pen," said another of the voices, "you must put a glass of water and the camphor by the bed before you go." "And Pen," said still another, "explain to mother that you are going."

All these voices did little Pen obey. She was but five years old, and I think she was brave to get herself ready all alone, and to trudge off over the snowy road to the village through the storm to bring that help to her mother. But she did it, and this was the way she earned her name of "Little Woman."—"Little Men and Women."

"EACH one professing the name of Christ is to be an interested worker, ready to defend the principles of righteousness."

Fourth Week

Women of the Bible

Hymn: "Let Jesus Come into Your Heart," Prayer.
Secretary's Report.
Scripture Drill.
Hymn: "I Have a Saviour."
Reports of Labour.
"Questions about Women of the Bible."
Poem: "Women of the Bible."
Hymn: "Building for Eternity."

LEADER'S NOTE.—Ask several members to prepare a paper or a talk, each giving a brief sketch of one woman of the Bible. Have those appointed to do this confer with the leader in order to avoid two persons choosing the same character.

Questions about Women of the Bible

1. WHAT woman missionary was very successful in a wicked city?
2. Who is the oldest woman missionary mentioned in the New Testament?
3. Who was the first one sent to carry the news of Christ's resurrection?
4. What woman faithfully served in the same family for over one hundred years, and was greatly lamented at her death?
5. What wealthy woman entertained a prophet?
6. What poor woman entertained a prophet?
7. What woman tried to deceive a prophet?
8. What woman was accused of being drunk?
9. What woman did the Lord help to pay her debts?

Answers

1. Through the testimony of the woman of Samaria, many of the Samaritans of that city believed on Christ. John 4:28, 29, 39, 40.
2. Anna, the prophetess, aged eighty-four years, is the oldest woman missionary mentioned in the New Testament. Luke 2:36, 37.
3. Mary Magdalene was the first to carry the news of a risen Saviour. Matt. 28:6-8; John 20:1, 2.
4. Deborah, Rebekah's nurse, served the family for over one hundred years, and they called the place where she was buried, "The Oak of Weeping." Gen. 24:59; 35:8 (margin).
5. The Shunammite woman that entertained Elisha, was undoubtedly a wealthy woman. 2 Kings 4:8-10.
6. The poor widow of Zarephath entertained Elijah for a full year. 1 Kings 17:9-16 (margin).

7. The wife of Jeroboam tried to deceive the prophet Ahijah. 1 Kings 14: 2-6.

8. Eli accused Hannah of being drunk. 1 Sam. 1: 13-15.

9. The Lord performed a miracle to help the wife of one of the sons of the prophets pay her debts. 2 Kings 4: 1-7.

Women of the Bible

I have read in the good old Bible
Of Ruth and her deathless love,
How she comforted sad Naomi,
And learned of a God above.

I have read in the good old Bible
Of Esther, a maiden fair,
Who saved the lives of her people
When they were in deep despair.

I have read in the good old Bible
How Mary, of matchless worth,
Was the mother of blessed Jesus,
When He was here on earth.

I have read in the good old Bible
How Dorcas, for those in need,
Made many a coat and garment,
And to them was a friend indeed.

May we follow the good examples
Of these women of the past,
And be true to God and our duty,—
Then see our dear Father at last.
—*Elaine Case.*

The Hand

CALL attention to the beauty and structure of the hand.

What is the hand good for? (Let children give answers.)

But we will use one of our hands to-day for something different from all this. Will you repeat with me:

I'm going to use my two little hands
To help me remember the Saviour's commands.

I will name five "Be's" and put them on the ends of our fingers so we can never forget them. They are not the stinging bees. If you were to put five of those on the tips of your fingers I'm afraid you'd be stung, but if you don't have these other Be's on your fingers, or in your hearts you'll surely be stung.

Here's a Be we'll put on the thumb. (Leader may draw a hand on the board, or use the outline of a child's hand there, and print the Be's at ends of fingers.)

1. BE OBEDIENT.

The first sin—perhaps the worst—is disobedience. Adam, Moses, Saul, are examples.

2. BE TRUE.

It is easy to tell an untruth with

the forefinger, for instance, to point the wrong way.

3. BE GENTLE.

The strongest finger. It takes strength to be gentle, kind, patient, forgiving. The gentle boy makes the gentle man. God, our great King, will let only the gentle in heart come into the heavenly palace.

4. BE PURE.

"Blessed are the pure in heart, for they shall see God." If the heart is pure, the lips will be pure. How can we wash our hearts? 1 John 1:7.

5. BE STRONG.

Smallest finger. Even a little child may be "strong in the Lord." If we keep this "Be" on the little finger, it will be strong enough to keep all the rest from mischief. Could a boy double up his fist to fight, if the little finger should stand straight out and say "I won't"? (Illustrate by the fist.)

What kind of strength is needed?—"Strength to overcome evil."

How may we be strong?—Christ will strengthen. Phil. 4:13.

How may we catch and keep all these Be's?—By coming to Jesus, and asking Him to help us.

(Leader write on the board, over the hand and its Be's, "Lord, help me." At the close, paper hands may also be given each child.)

God's Great Plan

"What can be the use," said a fleecy cloud,
"Of these few drops that I hold?
They will hardly bend the lily proud
If caught in her chalice of gold;
But I, too, am a part of God's great plan,
So my treasures I'll give as well as I can."

A child went merrily out to play,
But a thought like a silver thread,
Kept winding in and out all day
Through the happy, golden head;
"Mother said, 'Darling, do all you can,
For you are a part of God's great plan.'"

She knew no more than the twinkling star,
Or the cloud with its raincup full,
How, why, or for what, all strange things are;
She was only a child at school.
But she thought, "'Tis a part of God's
great plan

That even I should do all that I can."

So she helped another child along
When the road was rough to his feet,
And she sang from her heart a little song
That we all thought wondrous sweet;
And her father—a weary, toil-worn man—
Said, "I, too, will do the best I can."
—*Selected.*

"TO-DAY there are few who are heartily serving God."

Sabbath-School Missionary Exercises

(November 7)

Social Life of Indians in Fiji

THE customs of India are reproduced here with variations. To whatever country the Indian goes, he takes his religion, caste, and all that is dear to him in old India, and works a decided religious mould on the more simple mind of the natives among whom he has gone to sojourn. Theoretically the caste system has been broken, yet it retains its influence and is the strongest foe to the gospel of Christ among the Indians. The religious festivals are maintained. Mohammedans and Hindus help each other in their respective feasts.

Mr. Burton, writing of their moral life, says: "Morally the Indian in Fiji is outside the decencies of description. Here and there are found men of taste in ethics, and some who even manifest something which might be termed principle, but they are in a pitiful minority. There are no established marriage laws. A woman will stay with a man just as long as she pleases, but when a better man appears, that is, one who can give her more jewellery and will demand less work, she goes to him. A woman's family not infrequently represents male parents as numerous as the children themselves. The girl commences a life of sin at an appallingly early age. They may be married at the age of seven or eight, and they are then under the care of the husband's people." The dress worn is that of the village community of India. The women wear Indian jewels of solid gold or silver. It is not uncommon to see a wealthy Indian's wife wearing £200 worth of jewellery. The poor woman staggers under its weight. Bangles on the feet, and half way up the arm; nose-rings and ear-rings embedded with precious stones; necklets strung with sovereigns; and headbands of pure gold are a part of her adornment. The diet consists of curry and rice; sometimes unleavened bread is substituted for rice. Smoking, and intoxicating liquor are indulged in. Even young girls are addicted to the former. Fortunately, prohibition controls the latter,

(November 14)

Mohammedanism and Hinduism

THE religion of the Indians is either Mohammedanism or Hinduism. The former teaches that there is one God, and Mohammed is His prophet. Fiji is being flooded with the literature of Mohammedanism and men and means are sent from India to support it, hoping to convert the Fijians to its teachings. In place of the Bible they have the Koran, which contains a good deal of Old Testament history, perverted to some extent to meet Mohammed's mind. They reject the Saviour because they think it incredible that Christ is the Son of God.

Hinduism differs from Mohammedanism. The Mohammedans are not idolaters, while the religion of the Hindus is full of idolatry, witchcraft, and superstition. Truly it can be said of them that they have gods many. They have their writings which they claim were written long before our Bible, and say that we have borrowed from them all the good things found in the Word. I try to explain to them that these good principles emanate from God, and that in the beginning they were written in the hearts of men, and it was only as man departed from God that it was necessary to have His Word in written form.

Some of the Hindu writings are very old, and those that do agree with the Word of God were copied from the Bible by some of their writers. While studying the second chapter of Daniel with a man, I was surprised when he told me that it was in his book also. But instead of the metals representing nations, they represent five different ages. Of course one can see the lack of inspiration in the interpretation. They believe that the present era, the reign of darkness, will be followed by the reign of truth. Salvation through works, and transmigration of souls, are their leading doctrines. The latter leads them to have intercourse with evil spirits. Black art, witchcraft, and incantations are performed to heal their sick and to drive away evil spirits, which are a terror to them. Even the poor children live in continual dread of these things. Their gods are never appeased. No pen can describe the darkness, superstition, and skepticism that one meets with among this

priest-ridden people. God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God through Jesus Christ. Let us pray that the light will shine into these dark hearts and fit them for translation. E. MEYERS.

(November 21)

What Other Missions Have Done

FROM Mr. Burton's pamphlet I conclude that in 1891 the first resolution in regard to the evangelization of the Indians in Fiji was passed, and a request was made to the London Missionary Society Committee to secure an Indian catechist. For some reason, after the provision was made, the man did not fill the appointment, and in 1897 Miss Dudley commenced work in Suva, and has the honour of being the pioneer in this field. Later, others connected with the Methodist Church followed, and at the time Mr. Burton wrote, there were three missionaries, three missionary sisters, two catechists, and two teachers in the field. The Methodists had at that time four stations, Davuilevu, Lautoka, Navua, and Suva. At Davuilevu, which is their head-quarters, they have an orphanage. It is hard to ascertain the number of converts at present. I learned from their missionaries that there are about one hundred. Mr. Burton says two hundred, but probably there has been a falling away. In Suva, it is hard to get even twelve of them to attend church regularly on Sundays. At Lombasa, the Rev. Millgrew, of the Church of England, labours faithfully for the Indians, and has a few converts. The visible results do not look very encouraging, but I believe that what has been accomplished has meant much labour to the pioneer missionary. I had the privilege of making Miss Dudley's acquaintance after she had laboured in this field for about fifteen years. Tired and worn-out physically, and heart-sick at seeing so little fruit for her labour, this servant of God retired from the field, taking with her some of her first-fruits— orphan girls whom she had mothered from infancy. I often come in touch with her work, and what she has sown in faith, we may reap when God waters and gives the increase. E. MEYERS.

(November 28)

Pioneering the Third Angel's Message

IT is almost two years since the third angel's message reached the Indians of Fiji. The head-quarters of our Indian mission are at Suva, the capital. God places workers where the gifts He has bestowed are most needed. So the worker in this field, after some pioneering experience in India, found herself pioneering the third angel's message in this needy field. Experience has taught us that the Lord leads and controls in His work. It is the last message to a perishing world. Realizing this, we looked to Him for instruction to begin the work, and He taught us through nature. "Break up your fallow ground, and sow not among thorns," is the admonition in Jer. 4:3; and, "Sow to yourselves in righteousness, reap in mercy; break up your fallow ground: for it is time to seek the Lord, till He come and rain righteousness upon you," in Hos. 10:12. This is the experience here. The soil is hard. It needs to be broken up before the seed is sown. This preparation must be done thoroughly, lest the seed be sown among thorns.

Again, rain is necessary because the soil is so hard. To meet this need, the Lord admonishes us to seek Him till He come and rain righteousness. Then the seed sown will be reaped in mercy. The hardest and most essential part of cultivation is preparing the soil, and we know how much the rain helps in softening the ground. But the work needed in preparing the human heart steeped in superstition, and enshrouded in darkness, holding wrong conceptions of God, and given over to a reprobate mind, is beyond expression. It can only be done by the softening, yet powerful influence of the Holy Spirit, and the prayers of God's people. E. MEYERS.

"We have heard the mission studies,
Telling where the need is great.
And most earnestly we long to do our
share
To send the blessed gospel to the land
where heathen wait.
When the offering is taken, we'll be
there."

"For a liberal Sabbath offering,
We shall work and save and pray,
And shall set apart the money we can
spare;
That darker souls in heathen lands may
see the light of day.
When the offering is taken, we'll be
there."

O, it is a precious privilege to be allowed to give.

It affords us a joy beyond compare;
So whenever God permits us, on the
blessed Sabbath day,
When the offering is taken we'll be
there.

MRS. F. PLUMMER.

Fourth Sabbath Reading

(November 28)

An Early Foreign Missionary

1. What was the original home of Abraham? Acts 7:2; Gen. 11:31.
2. In what words did God call Abraham to his future field of labour? Gen. 12:1.
3. What was Abraham's field of labour in the mission field? Acts 7:4.
4. From Haran where did he next go? Gen. 12:5.
5. Did Abraham gain any converts in Haran? Gen. 12:5. "Souls . . . gotten in Haran." "During their stay in Haran, both Abraham and Sarah had led others to the worship and service of the true God. These attached themselves to the patriarch's household, and accompanied him to the land of promise."—"Patriarchs and Prophets," page 127.
6. How many souls comprised Abraham's household?—"Abraham's household comprised more than a thousand souls. Those who were led by his teaching to worship the one God, found a home in his encampment."—"Patriarchs and Prophets," page 141.
7. What kind of people inhabited the land of Abraham's adoption? Gen. 12:6, last clause. The Canaanites were fierce idolaters.
8. How did Abraham teach the gospel to the idolaters of Canaan? Gen. 12:8, last part. "Wherever he (Abraham) pitched his tent, close beside it was built an altar, upon which was offered the morning and the evening sacrifice."—"Testimonies for the Church," Vol. VII, page 44.
9. In blessing Abraham, what did God design that he should become? Gen. 12:2. A blessing to others.
10. What special action of Abraham in his relation to his household would secure the fulfilment of God's promised blessing? Gen. 18:19.
11. How many years did Abraham remain in the mission field? Gen. 25:7. Compare Gen. 12:4. One hundred years.
E. H. GATES.

In Perils of Waters

THE following lines written by Dr. Law Keem, another of our workers in China, calls to mind the words of Paul to the Corinthians as found in 2 Corinthians 11. The call of God's work to-day finds hearts ready to respond to the call in the face of hardship, difficulty, and danger—hearts that rejoice to endure for the sake of

Him who endured the cross that man might be saved:

"Not long ago we made a trip to the country, visiting our little company of believers. We were glad to find them of good courage, and showing growth in the Christian life. The Sabbath that I was with them we had sixty-five at the service. All showed a deep interest in what was said. We expect to baptize at least fifteen on our next visit.

"The work is progressing nicely at Wuchau. For the last ten days we have been in the midst of the worst flood Wuchau has ever seen. The water began to rise a week ago last Sabbath, and on Tuesday it entered our court, though our house is considerably higher than the surrounding houses. In the afternoon we watched it rise until it entered the lower floor used for the chapel, the home of our evangelist and family, and two rooms used for servants and a storeroom. These people had to come up stairs with us, bringing most of their belongings. Everything else was put up high enough to be safe, as we supposed. During the night we were made to realize how high the water was by hearing the things downstairs go splashing into it.

"In the morning our court was a dismal sight, with bed-boards, chairs, doors, boxes, books, wood, tubs, etc., all floating together on the water. We made a raft of doors and gathered up most of the things and put them on the roof. Our supply of Bibles, song-books, tracts, and papers was in a box-cupboard, very high, but these went with the rest. They were supposed to be ruined, but my nephew found them first, and as he handed them up to us, we found that most of them had not been damaged. 'Well, well!' said he, 'God took care of His Word and not one Bible is spoiled.'

"The water continued to rise slowly until Friday, when it reached a depth of ten feet in the court, coming up to within less than one foot of the second floor. We then began to think we should have to take shelter in sampans, as our neighbours were doing, but the Lord was good to us, and the water began to go down on Sunday. To-day the water has receded so much that we can see a part of our front door. We are completely shut in, having no door by which we can leave; the only way

out is over our court wall or the roof. Boats come and go in our street, and the water is so high that people in them can look into our upper rooms as they pass. Altogether the rivers on each side of us rose at least eighty feet higher than their usual height. The city is a pitiable sight. Our landlord and many others have lost hundreds of dollars worth of property. The poor are the most to be pitied, for many have lost all they possessed. We witnessed many sorrowful sights from our upper windows. Food is scarce and dear, and our own supply is almost exhausted.

"We picked up sufficient wood and sticks and boards floating around our house to keep our stove going, otherwise I do not know what we would have done, as we cannot buy wood anywhere. We have to drink the river water pulled up in buckets, and boiled. It is bad water, and our filter is at the bottom of the court busy filtering down there.

"We are all in good spirits, and have been, even at the worst, for we believed the Lord would stay the waters in time to save us.

"Surely the earth is waxing old as doth a garment, and we can look for these things any time and anywhere, in fulfilment of His Word. His care is over His people, and we know He never slumbers."

Evidences of God's Protecting Care in China

"THOU shalt not be afraid for the terror by night; nor for the arrow that flieth by day; nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." Ps. 91:5, 6. As we look back on the past three years of famine, pestilence, revolution, and destruction in China, we can see where God has fulfilled to us every promise contained in these words. During the awful famine and pestilence of three years ago in the province of Anhui, we saw hundreds who were falling, and had fallen by our sides. Thousands who were in all stages of starvation were about us continually. Yet the Lord provided for His children. Following famine came pestilence. When this caught one in its clutches, one could hardly expect to escape. But as we helped to minister to many of the sufferers of this terrible fever, the

Lord delivered us from this "pestilence that walketh in darkness."

Again, during the past year or two, we have seen how God has shielded us from "the arrow that flieth by day," and "the destruction that wasteth at noonday." I awoke suddenly one night about twelve o'clock, finding my room flooded with light. When I arose, I saw that it was the reflection from a large fire near our house. The fire was close to the president's *yamen*, who was then resident in Nanking. I did not think much about this, so went to sleep again. But in a little while I was awakened by the booming of guns. This continued, off and on, during the night. Early in the morning I, with a Chinese friend, was standing on the roof of our wood shed, talking of what had happened. We found out that about two thousand soldiers had mutinied, and had started looting, expecting all other soldiers, ten thousand or more, in the city to do the same. But other loyal soldiers were called out, and had begun hunting the looters down. Just as we were standing there conversing about what had happened, the fighting was renewed about our house. Before we had time to run under cover, a bullet came flying past me, so close that I could hear the rush of the air as it flew by my ear. No other shots followed, but if it had not been for the restraining hand of God, one shot might have proved fatal. One may call it luck, another chance, but I believe it is but the fulfilment of God's promise to His children, "Thou shalt not be afraid . . . for the arrow that flieth by day."

I have been again caused to feel God's protecting care. On a trip by train to our central station in Honan, we met that which could be fitly compared to "the destruction that wasteth at noonday." A desperate bandit, White Wolf, with his following of about two thousand robbers, evidently had planned to hold up our train. Arriving about three o'clock at a lonely station near the mountains, we were told that the bandits had been discovered up the track, across a bridge about two miles away. Nothing much was made of it, and we were about to start on when a freight train which had just passed the robbers, came in. We were warned by the freight men not to proceed. They had been fired on, the engine and caboose had been hit several times, and two persons on

the train had been killed. So we all saw that it would be dangerous to go on. The train waited several hours, and as the robbers did not leave, we had to retreat to a large city fifty miles away. Soldiers were sent up to the place, and it was noon the next day before the robbers were driven away.

We started on just one day late. When we came up to the place where the robbers had been, we saw that the telegraph poles had been cut down. We inquired of the villagers, and they said they had not been injured or molested at all. The robbers had several big, rapid-firing guns with them. They had very apparently planned to attack our train as it passed. We see how God's hand led in hindering us, just at the right time, from going on, and in this way spared us from destruction.

Many are the experiences we could relate of how God, during these troublous times, is making His truth the shield and buckler of our native believers, and is delivering them from "the snare of the fowler." This ninety-first Psalm is a great comfort to these people, and we hear it upon their lips continually.

FREDRICK LEE.

General Instruction Missionary Meetings

A MISSIONARY meeting is necessary for the proper development of the church. Only a working church is a living, growing church. A church whose members do not work may be alive in name, but in reality it is dead. A missionary meeting is needed for the giving of instruction in methods of work, for making arrangements for supplies, for the orderly and systematic working of the territory, and for reporting what is being accomplished. No permanent church work can be maintained without giving proper attention to these matters.

There are difficulties in many of our churches which have led in some cases to the abandonment of the weekly missionary meeting. Many churches are small, with members living long distances from the meeting places. Is it possible to have missionary meetings under such circumstances?

The ideal plan is to have the missionary meeting on a week night, preferably about the middle of the week, at a time when no other meeting is held. This is what we should aim for whenever it is possible.

In some places, where the members can only be gathered together on one evening during the week, the missionary meeting and the prayer meeting are combined. Sometimes time is first given to prayer, and then the missionary work is considered. In other places this order is reversed, the missionary work taking first place, and the prayer season follows bearing especially on the needs of the work and the workers. In some churches the missionary meeting is held one week and the prayer meeting the following week.

There are churches whose members can meet together only on the Sabbath. In such cases the missionary meeting is sometimes held in the afternoon; in others, a portion of the regular morning service is devoted to the consideration of missionary work; and in still others a short missionary meeting is held after the morning service. All the members are expected to remain during this missionary service.

It would seem possible for every church to make a selection from these various plans, and so hold a regular missionary meeting.—*Church Officers' Gazette*.

"THE ability God has given, if not exercised, will degenerate, and men and women unemployed will become as tools that rust from inaction."

"IN withholding our hearts' service from the Lord, we fail to benefit our fellow-men, and thus rob God of the glory that would flow to Him through the conversion of others."

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