

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

SYDNEY, JUNE, 1916

No. 6

Church Missionary Programmes

First Week

Preparation for Soul Winning

Opening Exercises.
Reports of Labour.
Qualifications of a Bible Worker.
Poem: "Service."
Plans for Work.

LEADER'S NOTE.—While the lesson for this meeting refers especially to Bible workers, it would apply equally to all missionary workers in other lines. This programme could be rendered effectively if these qualifications were given to different members and each would present his phase of the subject in the order in which they are given.

Service

Anoint us for service, dear Master,
The ripe fields are gleaming and white;
Already the gloaming descendeth,
And soon falls the shadows of night.
The night, wherein no man can labour
For the souls that were purchased by
Thee;
When in pain, no mortal can fathom
Thou didst suffer on Calvary's tree.
Anoint us for service, dear Saviour,
O grant that upon us may fall
A few of the life-giving showers
Thou hast promised to rain upon all.
Upon all those who seek Thee in earnest,
Counting naught, of the loss or the pain,
By faith we take hold of Thy promise
And pray for the blest "Latter Rain."
And O, in that bright blessed morning,
Which shall break when "Thy kingdom
shall come,"
May we with some souls for Thy garner
Enter that heavenly home.
—Lillian E. Peters.

Qualifications of a Bible Worker

As I have thought of the responsible work which a Bible worker must do; of the test that the Bible worker's work must stand; and of the Saviour whom the Bible worker must always represent—the qualifications neces-

sary for such a work, have loomed up large; and I feel that these words from the Lord should ever burn into our hearts and flash before our eyes: "Be sure to maintain the dignity of the work by a well-ordered life and Godly conversation. Never be afraid of raising your standard too high."

God has not left us without definite instruction as to those things that will qualify us for His work, and we shall endeavour to group and arrange some of this instruction into such form that our minds may grasp and retain His expressed desire for us in this respect. These words, from the pen of Sister White, seem to me to voice a primary prerequisite: "Well may every one feel an individual responsibility in this work. Well may he consider how he may best arrest the attention; for his manner of presenting the truth may decide the destiny of a soul. Therefore, it is dangerous to do careless work in dealing with minds."—*Gospel Workers*, page 251.

"When the theory of the truth is repeated without the sacred influence being felt upon the soul of the speaker, it has no force upon the hearers, but is rejected as error, the speaker making himself responsible for the loss of souls."—*Testimonies for the Church*, Vol. IV, page 441. I wonder if we fully sensed these words? It reveals to us our first qualification.

A Personal Knowledge of Christ

The tenderness of Christ must be in the heart of one who has personally become acquainted with Jesus, the lover of men. "Jesus never suppressed one word of truth; but he uttered it always in love. He was never rude, never needlessly spoke a severe word, never gave needless pain to a sensitive soul."

Good Courage

Another necessary qualification for the Bible worker, it seems to me, is the ability not to yield to discouragement. "There is to be no despondency

in God's service." "Will it make you sad to be buffeted, despised, derided, maligned by the world? It ought not; for Jesus told us how it would be. If the world hate you, He says, ye know it hated Me before it hated you." "Those who are tempted to think that their labour is not appreciated, and inclined to be discouraged, should remember that Jesus, the Majesty of heaven, had just as hard hearts to deal with, and He had a more trying experience than we have had or ever can have." "We must not expect all peace and joy. There will be sadness; but if we sow in tears, we shall reap in joy."

Earnest Prayer

Much time must be given to prayer. In 1 Tim. 4:12-16, we find some advice given especially for the younger members of the Lord's family of workers. Young you are; that is no drawback; if you remember to let your youth command respect, do not be frivolous—neither in word nor in deportment.

Suitably Dressed

It seems to me that the four adjectives used in the Testimonies contain all the information we need to direct us in the question of our dress. It is to be neat, plain, simple, modest, without reference to the fashions.

Diligent Bible Student

The Bible must be diligently studied: no superficial reading will do; no random studying.

In James 1:19 we find two very necessary qualifications. Swift to hear. Let us notice them—swift to hear, not only the audible sounds of the world about us, but the "still small voice" as well. Slow to speak.

Patience

Oh! how much you will need to heed that injunction! When you find persons who do not want the truth, and who are rude and unkind; some who try to combat the Bible truths, and whose arguments are so flimsy; yet you must never yield to

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harshness nor sarcasm: but remember the words of 2 Tim. 2:24-26. It should awaken only pity in our hearts; but unless Christ abides there, we are in danger of being not "slow to speak," but swift. "Hold your mouth as with a bridle when the wicked are before you. When tempted to say sarcastic things, refrain. Censure no one; condemn no one. Let the life argue for Jesus, and the lips be opened with wisdom to defend the truth. We are often brought into positions that are trying, where human nature longs to break forth, but in such cases, be still, do not retaliate."—*Gospel Workers*, page 467.

Cheerfulness

A qualification which I think we should not overlook is that of being cheerful. Let your very presence suggest joy, true joy that comforts and blesses. Let your cheerfulness bring you open doors for ministry. You know it is said: "Laugh and the world laughs with you." While the Bible worker must not yield to lightness nor trifling in conversation, still he must suggest joy; the joy that must follow where the peace of Christ abides.

Sound in the Faith

We read, "All who are truly engaged in the work of the Lord for these last days will have a decided message to bear." This suggests another qualification. Be sound in the faith. But right here there is a caution we need to heed well. "All points of our faith are not to be introduced indiscriminately. We should be careful not to arouse a combative spirit. There is enough to talk about that will not excite opposition, and that will open the heart to desire a deeper knowledge of God's Word."

Faithfulness and Courtesy

"With the wisdom and tact born of divine love, with the refinement and courtesy that results alone from the presence of Christ in the soul," we are admonished to enter our work. Study the face of your listener very closely that you may learn the best way of access to each heart.

Adaptability

Learn to meet the people where they are. Learn of Jesus. He was the greatest teacher the world ever knew; yet He spoke in the language

of common life. He met the necessities of all. He adapted His instruction to all times and places, to both the rich and the poor, the educated and the ignorant; . . . the feeblest minds could grasp His meaning, while the most intelligent were attracted and instructed."

Adaptability is a necessary characteristic of those who would win the attention and interest of the people, as he must have it who presents the gospel message.

"In all that you say, know that you have something that is worthy of the time you take to say it, and of the time of the hearers to hear."—*Testimonies for the Church*, Vol. VI, page 58. Do not apologise to the high nor neglect the low. Encourage questions.

Humility

A most beautiful qualification and one that does not come naturally to many of us is humbleness. "To live and labour almost unknown, to toil and sacrifice for Jesus in obscurity, receiving no special praise from men,—this requires a soundness of principle and a steadfastness of purpose that but few possess. Were there a greater effort to walk humbly with God, looking away from men, and labouring only for Christ's sake, far more would be accomplished."—*Testimonies for the Church*, No. 31, page 129.

Learn to Lean upon God

Let us read it as the wise man puts it in Prov. 3:5, 6. Sister White has expressed the same thought: "While education, training, and the counsel of those of experience are all essential, the workers should be taught that they are not to rely wholly upon any man's judgment. As God's free agents, all should ask wisdom of Him. He will work by His Spirit through the mind He has put in man, if only man will give Him a chance to work." We are admonished to constantly improve in mind, manners, and speech.

A Clear Voice

The last requirement I have noted is a clear, melodious voice. "He who is seeking to qualify himself for the sacred work of God should be careful not to place himself on the enemy's ground, but should choose the society of those who will help him to obtain divine knowledge."—*Testimonies*

for the Church," Vol. VI, pages 380, 381, 383.

An Important Message

Let me read your Heavenly Father's message to you: "Bring into the work an earnest desire to learn how to bear responsibilities. With strong arms and brave hearts go forth into the conflict which all must enter, a conflict that will grow more and more severe as we approach the closing struggle. Remember that your works must stand the test of the Judgment. Let the eye be single to the glory of God, the heart pure, the thoughts brought into obedience to the will of God. Do something every day to improve, beautify, and ennoble the life that Christ has purchased with His own blood."

MRS. N. S. ASHTON.

Second Week

Fishers of Men

Opening Exercises.

Reports of Labour.

"Fishing for Souls."

"An Old Fisherman's Three Rules."

Poem: "Fishers of Men."

"The Efficiency of the Signs as a Soul-Winner."

Plans for Work.

LEADER'S NOTE.—In presenting the results of working with the *Signs*, it would be well for the leader to call attention to the special effort we are making with the *Signs* in view of the matter that is to appear in the paper throughout this year, beginning with this month, and constituting each number a special one on the particular subject taken up. We have never had a better opportunity to do systematic work with the *Signs* than at present. See if there are any new members who have not yet subscribed for a weekly club for missionary purposes, and take the orders from any not so supplied.

Fishing for Souls

"AND Jesus said unto them, Come ye after Me, and I will make you to become fishers of men." Mark 1:17.

The original word which is translated fishers is one that means a fisherman by trade, one whose business it is to catch fish as a regular, daily occupation, not one who fishes occasionally as a sport or pastime. This gives special significance to the Lord's words, for they say to us, If you will follow me, I will so change you that your chief burden will come to be the winning of other souls for Me. If we do our part in the follow-

ing, He will do His part in giving us that love for perishing souls that will lead us to continually and persistently do all we can to save them.

If, therefore, we have no desire or willingness to do anything to give the last warning message to those within our reach, it is evident we are not really following Christ. His promise is sure and cannot fail. The only possible failure is in us. If we have not become what He says He will make us to become if we follow Him, this is sure evidence that we are not following Him.

It is true that there may be some who seem to be zealous in good works who are not followers of Christ. They do many things to help others, but they have not surrendered themselves or forsaken sin. Their motive in service is not love for Christ, and to them He says, "I never knew you: depart from Me, ye that work iniquity." Matt. 7:23.

While there may be workers who are not followers, there can be no followers who are not labourers together with God for the salvation of souls. Jesus Himself has coupled together the following and the fishing for men and they cannot be separated.

All will not fish in the same way. All fish are not caught by the same bait. Neither are all men and women won to Christ by the same method. Some are won by the personal talk, more this way than any other. Many are won through letters, another effective method. Others are reached through literature, some through assistance given in time of need. But every follower of Christ will find some method by which he can fish for souls.

EDITH M. GRAHAM.

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 Efficiency of the "Signs" as a Soul-Winner

INASMUCH as we are a limited people with a limited amount of money at our command, and a limited time in which to do the great work entrusted to us, it is important that we make use of time-tried methods and means that have actually produced results. Haphazard, indiscriminate methods are costly, discouraging, and tend to destroy the missionary spirit of our people. Adopt a good plan, select the best printed matter you know of, and then engage in your campaign in a systematic and persistent way.

It is a well-known fact that our pioneer journal, the *Signs of the Times*, has sounded forth clearly and distinctly the great truths of God's Word. It has given the trumpet a certain sound. Its chief advantages are the weekly feature, the application of prophecies to up-to-date events, and a variety of subjects treated in each issue. Thousands can testify to its efficiency as a soul-winner. Results and cost considered, the *Signs* is second to no other agency in point of economy. The recent experiences which follow emphasize the oft-repeated claim that the *Signs* does bring people into the truth:

"I sent the *Signs* to a Catholic man last year. He would not read it at first. I received a letter from him a few days ago, asking for reading matter. He says he is now one of us, and expects to be baptized into our faith."

"We have some good results from our club. Through having the paper sent to her brother, one sister is abundantly rewarded by seeing him living out and spreading the truths of this glorious message.

"Another had it sent to a relative in the old home town. As a result,

a little company of believers has been raised up."

"Through the columns of your paper, I want to express my thanks to the one God has used in sending the truth to my door. I never heard an Adventist preach, nor have I had the opportunity to hear, but some one sent me the *Signs* for six months. I read its pages over and over, after which I could not do without it. I prayed earnestly for light, and God sent it. I cannot give Him praise enough; words cannot express it."

"A dear friend of mine sent in my name to your paper for six months, and I have received it about two months now, and I wish to tell you I have never read a paper of religious message in my life that did me so much good as this. I hope I shall never have to be deprived of it, and I am going to try to place it in other homes I know of. I really think this is the religion I have been looking for all my life, and I hope I can join your little band before long."

These are only a few of the many good incidents that are reported.

Third Week

Christ's Representatives

Opening Exercises.
Reports of Labour.
Bible Study: "The Work and the Life."
"The Awful Responsibility."
"Christianity on Trial."
"A Place for Every One."
Plans for Work.

The Work and the Life

HEAVENLY Beings work—

1. God the Father. John 5:17.
2. Christ the Son. John 10:32; Matt. 20:28; Luke 4:18.
3. The angels. Heb. 1:14.

Christ's love in the heart will lead its possessor to do such works as He did. John 14:12; Gal. 6:1, 2, 10; Rom. 15:1. The Christian will always work—

1. Willingly. 1 Peter 5:2.
2. Faithfully. Matt. 25:21; Col. 3:23.
3. Zealously. Titus 2:14.
4. Constantly. Eccl. 11:6.
5. Prayerfully. Eph. 6:18.

The Awful Responsibility

SIR JAMES PAGET, late Surgeon-Extraordinary to Queen Victoria, in one of his addresses to students, uttered the following striking words:

An Old Fisherman's Three Rules

"KEEP out of sight.
Keep farther out of sight.
Keep entirely out of sight."

In fishing for souls these rules apply as well. Perhaps we will get the thought more clearly if we insert the word "self." And when you feel, as you surely will many times, that you do not know what to do and that your own wisdom will not suffice, then claim the promise in James 1:5; but be sure that you comply with the condition in verse 6, for receiving the answer.—*Selected.*

"We sometimes see the beam of life and death so nearly balanced that it turns this way or that, according to the skill that may be cast into the scale of life. And surely, if we could gather into thought all the issues that are involved in the life or death of any man, the anxiety of ignorance at such a time would be intolerable. All is permitted to depend upon the skill of one. Conceive that one yourself: what would be your remorse if, when in their confusion and distress they look to you, you felt helpless as themselves; your hand paralysed by the fear of ignorance, your mind confused in that half-knowledge, whose glimmerings only show that more skill might save the dying man! Yet this must be the remorse of every one who will neglect the study of his profession, and yet dare to undertake its responsibilities."

If every physician realized the solemn responsibility laid upon him, surely he would study most earnestly to be successful in his life-work in which are involved the issues of life and death. If the responsibility of this temporal life be so great, what shall we say of the responsibility of the Christian teacher; of him who holds in his hand eternal destinies; who may by a word turn souls toward heaven and eternal life, or may lay a stumbling-block over which souls may stumble into eternal death!

And every Christian, even the most humble, is indeed a "savour of life unto life" or "of death unto death," and "who is sufficient for these things?" Not only our own eternal destiny, but the destinies of our friends and even the most casual acquaintances, is in our hands. Christ solemnly warns us that for every idle word we shall give account in the day of judgment.

May the solemn, the glorious responsibility be realized, be accepted by every one of us, and we enter into the joy of the Lord in the great day when He shall see the travail of His soul and be satisfied. Oh, in that day when the mists of time and earthly imperfections have vanished, and we see clearly the eternal reality, how worthless, how empty will appear those vain things which fill the minds of men, while the unseen everlasting reality is utterly neglected or made only secondary. In Him who would speak the word

of eternal life, the King of eternity must reign alone, absolutely, even to the uttermost.

"The last reserve of earthly dross,
Means countless souls' eternal loss."

J. S. WASHBURN.

Christianity on Trial

CHRISTIANITY is on trial in the world, and Christ has only human beings to represent Him. Upon the lives of those who bear His name depends the world's opinion of Christ and of His religion. If those who assume the name "Christian" are not more lovable and admirable and joyous and serviceable in this world than are others, why should any one follow Christ? For Christ offers to accomplish all this in the lives of His followers; and His followers show whether His claims are false or true. This is a staggering responsibility for Christians to face; it would be a hopeless and an overwhelming responsibility if there were not a personal present Saviour in the world to assume the whole burden. The fight is His, not ours: yet battles that He is fighting for us may be lost if we so choose, and for every such defeat His influence on others, through us, has suffered. Our highest privilege is our gravest danger. May God help us not to bear His name in vain to-day.—*Selected.*

A Place for Every One

"CHURCH members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, the amusements of this world, and in proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ. Visit your neighbours, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions.

"Strive to arouse men and women from their spiritual insensibility. Tell them how *you* found Jesus, and how blessed you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus,

and learn precious lessons from His Word. Tell them of the gladness and joy there is in the Christian life. Your warm, fervent words will convince them that you have found the pearl of great price. This is genuine missionary work, and as you do it many will awake as from a dream." —*"Testimonies for the Church," Vol. IX, page 38.*

Fourth Week

LEADER'S NOTE.—Opportunity is given this week for the consideration in your meeting of local needs; or time could be devoted to hearing experiences of the members themselves in missionary work, or reports from them gathered from papers, letters, etc. If announced beforehand, this ought to prove an interesting meeting.

Missionary Volunteer Programmes

First Week

Word from the Blind

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"Our Attitude Toward the Blind."
"Fanny Crosby, the Blind Hymn Writer."
"Whittling Johnny."
"Light for the Sightless."
Hymn.

Our Attitude Toward the Blind

"I SAW that it is in the providence of God that widows and orphans, the blind, the deaf, the lame, and persons afflicted in a variety of ways, have been placed in close Christian relationship to His church; it is to prove His people and develop their true character. Angels of God are watching to see how we treat these persons who need our sympathy, love, and disinterested benevolence. This is God's test of our character. If we have the true religion of the Bible, we shall feel that a debt of love, kindness, and interest is due to Christ in behalf of His brethren; and we can do no less than to show our gratitude for His immeasurable love to us while we were sinners unworthy of His grace, by having a deep interest and an unselfish love for those

who are our brethren, and who are less fortunate than ourselves.

"Those who have pity for the unfortunate, the blind, the lame, the afflicted, the widows, the orphans, and the needy, Christ represents as commandment-keepers, who shall have eternal life. . . . Christ regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, . . . as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—*Testimonies for the Church*, Vol. III, page 512.

Fanny Crosby, the Blind Hymn Writer

FANNY CROSBY has given to the Christian world many of its best hymns, more than five thousand in all. "Rescue the Perishing," "Blessed Saviour," "Pass Me Not, O Gentle Saviour," "Safe in the Arms of Jesus," "My Saviour First of All," "Near the Cross," "Saviour, More Than Life to Me," "All the Way My Saviour Leads Me," "More Like Jesus," "Redeemed," "Some Sweet Day By and By," "Stand Like the Brave," are among her best-prized hymns.

Miss Crosby believed that she was called by the Lord to the work of Christian hymn-writing; and she also felt that because of her blindness, she enjoyed peculiarly rich spiritual blessings. So appreciative was she of this close communion with the Lord, that she expressed sincere thankfulness that she was early deprived of her sight. She says: "I verily believe it was God's intention that I should live my days in physical darkness, so as to be better prepared to sing His praises and incite others to do so. I could not have written thousands of hymns—many of which, if you will pardon me for saying it, are sung all over the world—if I had been hindered by the distractions of seeing all the interesting and beautiful objects that would have been presented to my notice."

This expression of sweet submission to God's will that she might more effectively serve the world, is akin to that remarkable but sincere statement of the apostle Paul: "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses for Christ's sake." Her blindness, her earnest service to

the world, her exceptionally sunny disposition, and her happy resignation to the will of God,—these all may enlist interest in the life story of the blind poet.

Fanny Crosby was born in Putnam County, New York. She was the first child of John and Mercy Crosby. She had good eyes at birth; but when six weeks old, she suffered from slight inflammation of the eyes. The attending physician, it is claimed, prescribed treatment that wholly destroyed the sight. At the age of five years the services of the very best physicians of New York were secured, but without avail. Though left without any hope of ever seeing, she did not grow morose and gloomy. She managed, even when a very little girl, to get much happiness out of her dark world.

In her autobiography she says: "One of my principal amusements was to sit with hands clasped, or engaged in some piece of work with needles, and to listen to the many voices of nature. The laughing and sighing of the wind, the sobbing of the storm, the rippling of the water, the rain on the roof, the artillery of the thunder—all impressed me more than I can tell. I lived many lives with my imagination. Sometimes I was a sailor, standing at the mast-head, and looking out into the storm; sometimes a general, leading armies to battle; then a clergyman, addressing large audiences and pleading with them to come to Christ; then the leader of a gigantic choir of voices, singing praises to God. My ambition was boundless; my desires were intense to live for some great purpose in the world, and to make for myself a name that should endure; but in what way was it to be done?"

"A poor little blind girl, without influential friends, could have as many ambitions as any one; but how was she to achieve them? What was there for her? The great world that could see was rushing past me day by day, and sweeping on to the goal of its necessities and desires; while I was left stranded by the wayside. 'O, you can't do this, because you are blind.' 'You can never go there because it would not be worth while; you could not see anything if you did,'—these and other things were often said to me, in reply to my many and eager questions.

"Often when such circumstances as these made me feel discouraged, I would creep off alone, kneel down, and ask God, if though blind, I was not one of His children; if in all this great world He had not some little place for me; and it often seemed that I could hear Him say, 'Do not be discouraged, little girl; you shall some day be happy and useful, even in your blindness.' And so it was that I gradually began to lose my regret and sorrow at having been robbed of my sight. Little by little God's promises and consolations came throbbing into my mind. Not only the Scriptures, but the hymns that I heard sung Sabbath after Sabbath, made deep impressions upon me. I began to wonder who made those hymns, and whether I myself could ever make one that people would sing."

Miss Crosby said that the greatest good fortune which attended her when a little girl, was that she was taught the Bible. When ten years of age she could recite without a mistake the first four books of both the Old and New Testaments. She also learned many beautiful poems. These created a desire to write stanzas herself; and when eight years old, she produced her first lines, which reveal the optimistic spirit even at this early age:

"Oh, what a happy child I am,
Although I cannot see!
I am resolved that in this world
Contented I will be.

"How many blessings I enjoy
That other people don't!
So weep and sigh because I'm blind,
I cannot nor I won't."

—Selected.

"Whittling Johnny"

The True Story of a Blind Soul-Winner

AS I WAS rushing along one of Baltimore's crowded streets, my attention was drawn to a crowd gathered around a man in a narrow alley. Curiosity led me to stop for a moment.

The man was blind, but with wonderful skill he was carving out wooden fans from pine blocks. I was about to pass on when he spoke. The voice was very soft and clear, his face had lit up, and I was curious to hear what he would say.

"Won't you please step this way

a little more, so as not to block the street? I want to say something to you. Please do!"

The crowd gathered nearer.

"Watch me, now watch me, and see the goodness of God. See how He has put eyes in the tips of my fingers, so that I can see just where to cut. Isn't it wonderful? How good He is! Oh, men, why won't you love Him? We are all of us here this bright day. How much we owe to God! The blessings that come every day, how sweet! How beautiful! Think of it, consider it, ponder it, and let Jesus come into your life."

All this time he was whittling away on the fan, and the crowd was getting larger. He spoke in a conversational tone, but there was the power of the Spirit in what he said.

I was deeply conscious of God's presence. In many years of service I have seen outpourings of the Spirit on audiences, and have been conscious many times of His blessed presence, but never have I felt and seen His power as I did in this alley, while the blind man whittled and talked of Jesus.

I stayed an hour watching the crowds, then went away, only to be drawn back again and again, so that I spent several hours that day listening to Johnny.

It took him half an hour to make the fan, and as he was about finishing it he would say, "Now, I won't talk any more about this, but don't forget it, will you? Now see me; watch me; I will show you the power of touch."

He would then take a needle from his vest and proceed to thread it with his tongue.

Then he would say, "Don't go away; stay a little longer, if you can, and see me whittle. But if you must go, God bless you and go with you."

The crowd generally dispersed, but Johnny would take a fresh stick, and in five minutes have as many more. Many came back, as I did, again and again.

I made an engagement to call on him that night. I found him at a boarding-house. I told him I was a Christian worker and wanted to question him about his work. This is his story:

"Well, I have been at it fifteen years. I fell, when a boy ten years of age, and struck the bridge of my

nose. In four months I was blind. I tried everything, but nothing could be done for me; that was thirty-seven years ago. I was placed in the institute for the blind in New York.* There I learned to whittle. When I was thrown out on my own resources I began to whittle for a living.

"Fifteen years ago, when I was converted, I began to talk to the people who gathered around me, and I have travelled all over the country.

"One time in Kentucky I was in a very small place, and the people brought their chairs out from their houses and sat around me, and the farmers got hold of it and brought their families to see me whittle, and asked me to come to the schoolhouse at night. There was no church there. I went, and for five weeks I was there every night, and I got a minister to come over and we organized a church with thirty-three members. I worked around there all winter, and hundreds came to God.

"Sometimes I do well, but I cannot work all the time. I have great opportunities, as I always have a big crowd. I don't call it preaching. I only whittle, and some way the Holy Spirit reaches the people. Isn't it beautiful to think that God does like that? Twenty asked for prayers this week. Why, brother, it seems as if the Lord came down into the alley and stayed there all the week."

As I was about to leave him, he said, "I wish I could see you. Let me see if I can tell you what you look like." Then he felt of my face. "Now before you go, let me make you a fan to remember me by." He then cut a fine fan for me. When he gave it to me he said, "Brother, every time you look at the little fan, think of me and thank God that you have eyes, and remember that Jesus is coming soon, then Johnny will have good eyes, too. Be faithful, brother, be faithful; tell the people of Jesus. Good-bye."

Blind, yet leading many to Christ!

Who knows but in the Judgment the name of one of earth's greatest preachers will be known to be "Whittling Johnny"?

Are you "at ease in Zion"? Then you will be ill at ease in heaven, if you ever get there. You have eyes, your faculties, some talent; what are you going to do for Christ? Are you a soul-winner? Can you put your hand on any one's shoulder and say,

"I led this one to Jesus"? How will you measure up in the day of final rewards alongside of "Whittling Johnny" and other humble soul-winners? If in the past your life has not told in the salvation of those around you, confess it to God, and He will forgive the past, and fit and fill you by His Holy Spirit for future service. If you do not see any doors open before you, ask God to open them and He will do it.—*Selected.*

Light for the Sightless

WE are encouraged as we hear of the progress of the work throughout the various countries, but there is one department of which we hear seldom, and that is our work for the blind.

It is with gratitude in our hearts we report that this work is not standing still. God is blessing His people in giving this message to those who, though deprived of seeing the beautiful handiwork of God on this earth, are able to see the glories of His Word, and can, with confidence, put their trust in Him, who, when on earth, restored to the blind their sight.

From time to time we receive letters from different readers of our Braille magazine, expressing appreciation, and telling of the pleasure they derive from a perusal of its pages. The following are extracts from some of the letters:

I received your Braille letter, also *Day Dawn*. It is very kind of you to send these, and I am very pleased to have them, if not imposing on your kindness. I have been very much interested in the contents, and have had much pleasure in reading same. I am sending the copy back, as I have read it through. Again thanking you, etc.

I have read your Braille books on the "Revelation" up to the sixteenth chapter, and I would like to read it to the end. Will you kindly send me the seventeenth chapter, and continue sending until I have read it through. I hope you receive the books safely that I send back to your office. I always post them within three days after receiving. I am much interested in coming events, and your books are most instructive. Although I feel my sinful condition I know that Christ died for me, and that through Him we are saved, and that there is no other way by which we may be saved.

Another writes:

I regret having kept your books so long, but as I have been away they were overlooked. I will now forward the two volumes, and trust that you will forgive the delay. I am sorry that they have been kept. I

would be glad to receive any other literature that you care to send.

A blind sister in New Zealand writes:

Thank you for the kind letter which I received by the same mail as *Day Dawn*. I have enjoyed reading "Polished and Sweetened Through Trials" [an article in *Day Dawn*] very much. It has a beautiful meaning and is most helpful.

This war is dreadful, but our Heavenly Father is nearer and nearer to us every day. We are all brothers and sisters in Christ Jesus, looking for the coming of our dear Lord and Saviour, who will not forget those who put their trust in Him.

One of our sisters in New Zealand, who is interested in our work for the blind, writes concerning a lady who has been receiving some of our literature, as follows:

She is delighted with the literature. She told me in course of conversation that she had gained many helpful thoughts from it, and as a teacher it helped her a great deal. She has the full Bible in braille, and she can compare the different passages of Scripture, and it has brought to her truths that she was quite unconscious of. She also told me that the Sabbath was made clear to her, and asked if she might keep the tract, "Which Day Do You Keep, and Why?" I told her that she might keep this.

From these extracts we can see that souls among the sightless are longing for the light of truth. Let us seek to further the work with our prayers, that this part of our work, with the other departments, will prosper, and that the time will be hastened when all shall see the glories of the eternal kingdom.

Second Week

Philippine Islands

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Rom. 6: 23.

Reports of Labour.

Hymn.

"A Call from the Philippines."

"Manila and Its People."

"The Markets of the Philippines."

"What a Filipino Boy Is Enduring for the Truth."

"A Little Missionary in the Philippines."

Poem: "The Call of the Children."

Hymn.

LEADER'S NOTE.—In giving this programme it would add to the interest very much to have a map and point out all the places mentioned. "Manila and Its People" and "The Markets of the Philippines" could be given as talks.

A Call from the Philippines

My home is in the Philippine Islands. Perhaps you will be surprised at the space they occupy on the globe. If you could lift up this archipelago, including the water within its boundaries, and drop it upon Australia, it would cover a quarter of it.

There are nearly ten million persons in my country, and nearly all are in terrible darkness. The Catholic Church has ruled there for about four hundred years. We used to worship idols before then, but now many of us are taught to bow down to images of the Virgin Mary and other saints.

The image of the Virgin is often dressed in rich clothing, and adorned with hundreds of pounds' worth of jewels, pearls, and diamonds. Then while policemen guard her, she is worshipped by thousands of my poor, ignorant people.

For about four hundred years we were not allowed to read the Bible, but now, I am glad to tell you, it is free to all. During recent years thousands of copies of the Scriptures, or different parts of the Scriptures, have been circulated.

I feel sad as I tell you that thousands of children in my country do not know anything of Jesus. In churches they have a wooden image they call "Christo," to which they are taught to kneel and say their prayers. They also kiss its feet. But they do not know that Jesus was on this earth, and that He blessed little children. They know nothing of His love for them.

We now have a few Seventh-day Adventist workers in different places. They are working hard to teach my people, but they have many hardships and difficulties. Because of different germs, it is hardly safe to eat vegetables or fruit. If a fly touches any food, it must be washed or thrown away. Many persons die every day. They may be well in the morning, and die before night. A short time ago a missionary's wife and family arrived in the Philippines only to find the missionary dead. This was very sad, but sadder still are the deaths of those who die without any hope of a future home with Jesus. Many such die every day.

We need your loving help so that we can have more missionaries and a school where we can be taught how to work for others.

Manila and Its People

MANILA, the chief city of the Philippines, is on the island of Luzon. The entrance to the Bay of Manila is divided into two channels by a little green island, called Corregidor. What an enormous body of water this bay is! In its centre we are almost out of sight of land, and the blue hills become a faint haze in the distance. It takes several hours to cross over to Manila on the opposite side. All kinds of ships are passed on the way, as this is one of the busiest harbours on this side of the world. There are ships from China, Japan, Australia, and India; there are vessels from Europe, taking on and putting off cargo, and transports and other ships from the United States; there are steamers and sailing vessels from the many islands about. Saucy little tugboats are hauling huge barges, called *cascos*; steam launches are flying over the waves, and ferry-boats for Cavite and other places are moving by us loaded with passengers. There are scores of row-boats worked by brown-skinned oarsmen, and fishing boats, bringing their catch to market.

The city lies on a plain backed by blue mountains which reach on and on about the silvery waters of the great bay. The buildings are low, one- and two-story houses, with the domes and towers of churches rising above them; there are green trees here and there showing above the house roofs. The city skirts the bay for miles, extending far back and losing itself in a green plain spotted with trees. There are in all about twenty square miles of buildings. Manila is one of the principal cities of this thickly-populated part of the globe.

The plain is cut up by the wide streets crossing one another at all sorts of angles. The waterways are as many as in the cities of Holland. One is the Pasig River, which flows from the Laguna Bay, a great lake not far away, to the Bay of Manila. It is navigable for small steamers, and there are canals running from it in every direction, enabling boats to reach any part of the city.

The mass of houses on the left of the river with the big wall about them is the walled city, or old Manila, where most of the officials have their offices, and there also are

many churches and monasteries, colleges, and schools.

The part of the city outside of the wall, and on the other side of the river, is where most of the people live, and where nearly all the business is done. Escolta, the chief business street, is just over the bridge, and the markets are across another bridge still farther away.

Beyond the walled city skirting the Bay are Malate (Mā-lā-tā) and other suburbs, with fine residences, and between them and the walled city facing the sea is the Luneta, the park where fashionable Manila comes to drive and listen to the music from five o'clock until dusk every afternoon.

The People of Manila

As the sun is setting, its last rays catch the crowd of men and women coming back to Manila from their work outside the city, making bright-coloured ribbons through the green fields. Most of the men are dressed in white cotton, and the women wear black shawls and red skirts.

The streets of the city are thronged with people. Their language is musical and somewhat like Spanish. The Filipinos are straight and well formed, though not tall. They have black eyes, almost slanting, and coarse, black hair. Their lips are not thick, and their noses are as straight as our own. They look clean. Most of them take a bath every day. Some women may be seen walking along with their hair down their backs. They have come from a dip in one of the canals, and will not do up their hair until it is dry. Other women wear their hair in great knots on the top of their heads. Many of them are bare-headed, and most of the boys have no hats. The women and girls wear a flowing skirt, around which is wound a broad strip of cloth tucked in at the waist and forming a sort of overskirt. Above this is a bodice of gauze made low at the neck with bell-like sleeves cut off at the elbow. The stuff is so thin that the skin shows through, and it must be delightfully cool; it is made of the fibre of the pineapple and other plants. Round the neck is a broad starched collar. Many of the women wear heelless slippers, and the girls are barefooted.

The men of the better classes wear coats, and some have suits of white

muslin. The Filipinos of the higher classes dress much as the Europeans do.—*Adapted.*

The Markets of the Philippines

MUCH of the business of the Philippine Islands is done in the markets. Every city and village has its marketplace, often in the park or square in the centre where the people meet daily to buy and sell. Here are many huts or booths of bamboo framework thatched with palm leaves, in which men and women merchants squat, with their goods piled about them or hung upon poles overhead. The floors serve for both chair and counter, for there the customers sit, and there the merchants spread out their wares.

Not only fowls and eggs, fish and meats, vegetables and fruits, and all kinds of food, but clay stoves, wood-ware, household utensils, as well as clothes, shoes, and drapery, are sold in the markets. At some towns fairs are held at given times of the month or year, when people from miles around come together to buy and sell. The markets of Manila are large, and their buildings are better than those of the country towns, but the scenes in them are much the same.

We make our way between the drays and carts surrounding the markets, and enter the dense crowd of women and men within. How noisy it is! Some are buying and selling, some laughing and chatting, some hurrying to and fro with great burdens on their backs or heads. All trading is by bargaining, and the people are yelling and screeching out their offers to buy and refusals to sell. Each protests that the other will ruin him, until the purchase is made, when usually he smiles, and the two laugh and chat together as if they had not been almost quarrelling before.

How many women there are! They do most of the selling, and most of the buying as well. The porters are women. Those girls with hats as big as umbrellas have come in from the country with something to sell.

The Manila market is divided into streets, each having its own kind of business. Here is a section selling nothing but clothes. Passing on we go into another street where

they are selling nothing but shoes. And such shoes! Most of them have wooden soles, with only a strip of leather over the toes and the instep. Some are rain shoes, with toes and heels extending several inches below the soles, so that the wearer is kept well above the water and mud. None of the shoes confine the heel, and as the people seldom wear stockings, their bare feet may be seen bobbing up and down as they walk.

Farther on, we find stoves and cooking utensils. The shopkeepers are selling pots and pans and kettles made of red clay. The stove most common is a clay bowl with little knobs inside it to hold the pot above the charcoal fire built in the bottom. A separate stove is used for each dish, and in rich men's homes a dozen fires may be seen going at once.

We spend some time among the rice sellers, who are measuring rice from the enormous baskets in which it is kept. Rice is the bread of the Philippines, and every family buys some every day.—*Adapted.*

What a Filipino Boy Is Enduring for the Truth

(For the Juniors)

I WAS holding a series of meetings in a tent, and a family, together with many others, became interested in the truth. They attended the meetings every night until I preached on health reform. As the family would not give up their wrong ways and habits, they no longer attended the meetings; but a boy, an orphan under their care, kept on until the close of the series. When the time for baptism came, he was one of the candidates. In spite of the threats and scuffings of his guardians, he took his stand. We endeavoured to persuade his guardians to let him be baptized, and their consent was finally obtained.

From that time on, the same family that had accompanied him to the threshold of truth have been bitterly persecuting him. He is whipped and forced to sleep on the floor at night without any clothing, whenever he attends our meeting. They save no food for him when he attends the Sabbath-school. He often goes without meals in order to avoid the use of unclean meats which they relish. Yet, though only fourteen years old,

and an orphan, he remains steadfast. Several times he crossed angry streams in order to attend our meetings secretly. And, bear in mind, all this is not for one week alone, nor for one month, but even until now—almost two years since he took his stand for the truth. When any one asks him why he does not give up the faith, with a tone that sinks into the soul, he answers: "Christ's second coming is very near. I wish to meet Him in peace, and have a part in His kingdom."

The last time I met him I had a heart-to-heart talk with him. I told him about the benevolence of our brethren in America and Australia in giving us enough money to erect a church building, a larger printing plant, and a school for training workers. At the mention of "school" his face suddenly brightened. He was cheered by the thought of having a school for training workers. He said that as soon as he finishes the seventh grade next March, he will study how to be a worker for the Lord.—*Selected.*

A Little Missionary in the Philippines

ROYAL, our little boy, is not quite three years of age, but he loves the story of Jesus. On the way from the homeland to our new field the captain asked him where he was going. Struggling with the large words, he answered, "I's going to the Philippine Islands to work for Jesus."

A few days after reaching our destination, seated upon the floor in an out room, I found Royal earnestly talking to a little Filipino boy. Unnoticed, I listened. In his simple language, he was telling the story of Jesus to his little dark-skinned visitor. He told it something like this:

"When Jesus was a tiny baby boy, He didn't have any home, so He slept in the stable. He was a good boy, and helped His papa and mamma. When He grew big, some bad men hurt Jesus. They drove nails into His hands. Jesus is in heaven now, building houses for all the good people. Pretty soon He is coming back with all the bright angels to take all the good people to heaven." He paused, looked the native boy in the eyes, and with great earnestness said, "Don't you want to be good so Jesus will take you to heaven, too?"

It is a simple story,—even children can tell it; yet what hope it brings to those who sit in darkness!

ROY E. HAY.

The Call of the Children

A Recitation

From a lonely group of islands,
In a distant southern sea,
Dark-skinned Filipino children
Send a call to you and me.
They are eager, they are earnest,
And the Master loves them, too;
Will you listen for a moment
To the word they send to you?

"Some of us have heard of Jesus,
How He left His home on high,
Came to earth to live and suffer,
And by cruel hands to die;
But around us, in these islands,
Thousands never heard that name,
Never heard the blessed story,
How to save the lost He came.

"Far across the wide, blue ocean,
We are telling you their need,
Sure that you, who love the Saviour,
Will their earnest pleading heed.
Send, and quickly, friends, we pray you,
Workers to our land of night,
Who will bring to those in darkness
The soul-saving gospel light."

In our ears that call is sounding;
Now what answer shall we send?
Shall our pennies, pounds, and shillings
Tell them of the children's Friend?
Yes! and gladly will we bring them
To the One we love so well,
And with praise and prayer and singing
Send them forth His love to tell.
MRS. I. H. EVANS.

Third Week

Amusements

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: 1 Cor. 15:51-53.
Reports of Labour.
Hymn.
"Christian Recreation and Worldly Gatherings."
"Snares for the Young."
Poem: "Be Strong!"
"Three Tests of Amusements."
"Should Our Young People Engage in Worldly Amusements?"

Christian Recreation and Worldly Gatherings

A Contrast

BETWEEN the associations of the followers of Christ for Christian recreation, and worldly gatherings for pleasure and amusement, will exist a marked contrast. Instead of prayer and the mentioning of Christ and sacred things, will be heard from the lips of world-

lings the silly laugh and the trifling conversation. The idea is to have a general high time. Their amusements commence in folly and end in vanity. Our gatherings should be so conducted, and we should so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them.

Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer-meeting, is not safe, but dangerous.

Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the Word of God, or to consider methods for advancing His work and doing good to their fellowmen. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honoured, and those who meet together will be refreshed and strengthened.

But there has been a class of social gatherings . . . of an entirely different character, parties of pleasure, that have been a disgrace to our institutions and to the church. They encourage pride of dress, pride of appearance, self-gratification, hilarity, and trifling. Satan is entertained as an honoured guest, and he takes possession of those who patronize these gatherings.

Many such gatherings have been presented to me. I have seen the gaiety, the display in dress, the personal adornment. All want to be thought brilliant, and give themselves up to hilarity, foolish jesting, cheap, coarse flattery, and uproarious laughter. The eyes sparkle, the cheek is flushed, conscience sleeps. With eating and drinking and merry-making, they do their best to forget God. The scene of pleasure is their paradise; and Heaven is looking on, seeing and hearing all. . . .

The tenor of the conversation reveals the treasure of the heart. The cheap, common talk, the words of

flattery, the foolish witticism, spoken to create a laugh, are the merchandise of Satan, and all who indulge in this talk are trading in his goods.

Christians have many sources of happiness at their command, and they may tell with unerring accuracy what pleasures are lawful and right.—*"Counsels to Teachers," pages 337-342.*

Snares for the Young

THERE is a great need of temperance in amusements, as in every other pursuit. And the character of these amusements should be carefully and thoroughly considered. Every youth should ask himself, What influence will these amusements have on physical, mental, and moral health? Will my mind become so infatuated as to forget God? Shall I cease to have His glory before me?

Card-playing should be prohibited. The associations and tendencies are dangerous. . . . There is nothing in such amusements beneficial to soul or body. There is nothing to strengthen the intellect, nothing to store it with valuable ideas for future use. The conversation is often upon trivial and degrading subjects.

Expertness in handling cards often leads to a desire to put this knowledge and tact to some use for personal benefit. A small sum is staked, and then a larger, until a thirst for gaining is acquired, which leads to certain ruin. How many has this pernicious amusement led to every sinful practice, to poverty, to prison, to murder, and to the gallows?

Among the most dangerous resorts for pleasure is the theatre. Instead of being a school for morality and virtue, as is so often claimed, it is the very hotbed of immorality. Every youth who habitually attends such exhibitions will be corrupted in principle. There is no influence in our land more powerful to poison the imagination, to destroy religious impressions, and to blunt the relish for the tranquil pleasures and sober realities of life, than theatrical amusements. The love for these scenes increases with every indulgence, as the desire for intoxicating drink strengthens with its use. The only safe course is to shun the theatre, the circus, and every other questionable place of amusement.

There are modes of recreation which are highly beneficial to both mind and body. An enlightened, discriminating mind will find abundant means for entertainment and diversion from sources not only innocent, but instructive. Recreation in the open air, the contemplation of the works of God in nature, will be of the highest benefit.—*"Counsels to Teachers," pages 333-335.*

Be Strong!

We are not here to play, to dream, to drift, We have hard work to do, and loads to lift. Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil—who's to blame? And fold the hands and acquiesce—oh, shame!

Stand up, speak out, and bravely, in God's name,

Be strong!

It matters not how deep entrenched the wrong,

How hard the battle goes; the day, how long.

Faint not, fight on! To-morrow comes the song.

Be strong!

—Selected.

Three Tests of Amusements

CONCERNING amusements, Rev. T. K. Beecher has proposed some valuable tests. Here they are:

"Are they costly? Amusements that use up what should be savings are evil.

"Are they refreshing? The amusement that makes you less able to go on with your work is badly chosen.

"Is their influence good? Any form of amusement which tends toward evil, or is surrounded by evil associations, should be avoided like a contagious disease."—*"The Baptist Standard."*

Should Our Young People Engage in Worldly Amusements?

"LOVE not the world, neither the things that are in the world." He knows the worthlessness of the gift with which Satan has covered the deformities of sin, the cruelty of the thorns hidden so skilfully beneath the roses. In this exhortation He does not ask us to give up anything that will make us happy. By "the things that are in the world," He does not mean pleasant things. His

ideal child is not one who is gloomy going about with his head down like a bulrush. He takes not one true pleasure from us. Instead, He knows the pitfalls, the course that will bring barrenness of soul, the counterfeit pleasures that leave pain and sadness as their only legacy; and so He lovingly warns our inexperience.

The ephemeral pleasures of these worldly things leave but an aching void behind. Yet Satan is an adept at keeping up appearances. In order to do this he must find a continuous stream of young men and women who occupy the front of the stage, while their God-given young strength and ability is being consumed on the altar of this world's lusts and pleasures. Our young people should stand behind the scenes, and see those same young folk of the previous hour cast out on Satan's great scrap-heap, physical, mental, and moral wrecks. . . . On that great scrap-heap we see blasted hopes, ruined characters, harvests of bitter, barren regrets. Youth, started on life's pathway with the most flattering prospects, are there, the hopeless, helpless slaves of Satan, with physical powers weakened, mental capacity wrecked, spiritual sensibilities wholly benumbed.

And here is the lesson for us. Why have truths been committed to Seventh-day Adventist young people, which, if faithfully carried out, will keep them from such an end? Why are the principles of healthful living given to us? Why are tobacco, alcoholic beverages, and body- and soul-destroying drugs forbidden? Why are novel-reading and dancing and vain outward adorning not in harmony with the Christian profession? Is it not because this closing work is the greatest work since the days of the apostles, and will therefore require men and women with sound physical bodies, great mental capacity, and undimmed spiritual vision? Men of thought and action are called for to meet the call of the hour; men who can bear responsibilities, who can become leaders in great enterprises, who can successfully influence multitudes toward the path of righteousness.

God wants strong physical bodies instead of weak ones; mental capacity developed to the fullest extent of its possibilities, instead of dwarfed and stunted; spiritual vision reflecting

the brightness of the Father's glory, instead of that which is darkened and dimmed by sin. Will not our young people then gladly, willingly, eschew all the evils of this world, and live a life wholly consecrated to God? Older men and women to-day weep over powers wasted, and would give all they possess could they stand where you stand, and have the opportunities that are yours. Then be wise, and place your all in the Father's hand, to be developed and used when and where and as He wills.

GEO. F. ENOCH.

Fourth Week

True Friendship

Hymn: "What a Friend We Have in Jesus."

Prayer.

Secretary's Report.

Scripture Drill: Examination.

Reports of Labour.

Hymn: "No, Not One."

"Consider One Another."

"The Cost of Being a Friend."

"Making Friendship Hard."

"The World's Best Friend."

Poem: "A True Friend."

Consider One Another

WHILE reading in the Bible the other day, I came across this text which impressed me as rather peculiar: "Let us consider one another." I thought we are always doing that, and it hardly seemed necessary to put an injunction in the Bible to tell us to do something that we are always doing, and something that we really should not do; for all my readers know that we are always "considering one another," especially one another's faults and failings, and we seem to take so much delight in talking about the awful thing that one has done, and the dreadful thing that some one else said. But when I read further in the text, it read quite differently. It says, "Let us consider one another to provoke unto love and to good works." I have read the Bible through several times, and the book of Hebrews dozens of times, but I never had seen that verse before in that light, and my attention was riveted on those words. If we were only as careful to "consider one another to provoke unto love and to good works" as we are to consider one another's faults and failings, what a different world this would be! Gossiping in the ordinary meaning of the word, would be done away with;

slander would be a thing unknown; and in provoking to love and good works our own hearts would be touched and helped, we should have strengthened our neighbour, and the world would be a far different place to live in.

Shall we not try in the future to "consider one another to provoke unto love and to good works," and leave the faults and failings alone? Indeed, would not the faults and failings almost disappear?—*Selected.*

The Cost of Being a Friend

TO BECOME another's friend in the true sense is to take the other into such close living fellowship that his life and ours are knit together as one. It is far more than a pleasant companionship in bright, sunny hours. It is more than an association for mutual interest or profit or enjoyment. A true friendship is entirely unselfish. It seeks no benefit or good of its own? It loves not for what it may receive, but for what it may give. Its aim is, "Not to be ministered unto, but to minister."

True friendship is not based on any helpfulness or service which it must receive as its condition. Its source is in the heart itself. Its essential desire is to help and serve. It makes no nice calculation of so much to be given and so much to be received. It hesitates at no self-denial which may be necessary in the fulfilment of its duties. It does not complain when everything has to be given up. It only grows stronger and truer and more constant as the demands for giving and serving become larger.

Christ takes us as we are and does not weary of us, whatever faults and sins discover themselves in us. There is infinite comfort in this for us. We are conscious of our unworthiness and of the unloveliness that is in our souls. There are things in our lives which we would not reveal to the world. Many of us have pages in our biography which we would not dare to spread out before the eyes of men. There are in our inner being feelings, desires, longings, cravings, jealousies, motives, which we would not feel secure in laying bare to our dearest, truest, and most gentle and patient friend. Yet Christ knows them all. Nothing can be hidden from His eyes. To Him there is a perfect revealing of

the innermost springs of being. Yet we need not be afraid that His friendship for us will change or grow less or withdraw itself, when He discovers in us repulsive things. This is the ideal human friendship. It is not repelled by the finding of blemishes. Even if the friend has fallen into sin, the love yet clings, forgiving and seeking his restoration.

We feel hurt when our friends fail us in some way, when we think they have not been altogether faithful and unselfish, or when they have been thoughtless or ungentle toward us. But Christ saw in "His own" a very feeble return for all His deep love for them, a most inadequate requital for all His wondrous goodness and grace. They were inconsistent, weak, unfaithful. Yet He continued to love them in spite of all that He found unbeautiful and unworthy in them. This is the friendship He would teach His disciples. Christ loves us not according to our worthiness, but according to the riches of His own heart. So should it be with our giving of friendship—not as the person deserves, but after the measure of our own character.—*Selected.*

Making Friendship Hard

THERE are some people who make it very hard for others to be their friends. They put friendship to unreasonable tests. They make demands upon it to which only the largest patience and the most generous charity will submit.

There are some persons who complain that they have no friends, and oftentimes the complaint may be almost true. There are none with whom they have close, personal friendship. No heart enters with perfect sympathy into all the experiences of their life. They have no friend who is ready to share in all their life, rejoicing with them in their joys, and bearing beside them and with them their load of care, sorrow, or anxiety. They seem without real companionship, although all about them throng other lives with the very things of love for which their hearts are crying out. These unfriended ones think the fault is with the other people, whom they regard as cold, uncongenial, selfish. But really the fault is with themselves. They make it all but impossible for any one to be their close, personal friend. Nothing less holy

and less divine than mother-love can endure the exactions and demands they put upon those who would be glad, if they could, to stand to them in the relation of friends.

A close friendship can be formed and can continue to exist only where there is mutual unselfishness. It cannot all be on one side. We cannot expect our friend to give all while we give nothing. We cannot ask that he be generous, patient, confiding, self-denying, and thoughtful toward us while we in our bearing toward him lack all these qualities. Christ bears with us in all our sad faultiness, is patient toward all our weakness and infirmity and sin, and is our faithful, unfeeling Friend, though we give Him but little love, mingled with doubts, complainings, murmurings, and ingratitude. Many of us make it hard for Christ to be our Friend, yet He loves unto the end, unto the uttermost. The mothers come next to Christ in their friendship without return. Many children make it very hard for their mothers to be their friend, putting her love to very sore tests. Yet she loves on, in the face of all ingratitude, unkindness, unworthiness.

A man need be no less my friend, no less true, no less helpful to me, because he is the friend of hundreds more who turn to him with their cravings and needs, and find strength and inspiration in him. "The heart grows rich in loving," and my friend becomes more to me through being the friend of others. But if I demand he shall be my friend only, I make it very hard for him to be my friend at all.

We can get the most and the best from our friends by being large-hearted and trustful ourselves, by putting no trammels on them, by making no demands or exactions, by seeking to be worthy of whatever they may wish to do for us, by accepting what their love prompts in our behalf, proving our gratitude by a friendship as sincere, as hearty, as disinterested, and as helpful as it is in our power to give. Thus shall we make it easy for others to be our friends, and shall never have occasion to say that nobody cares for us.—*J. R. Miller.*

The World's Best Friend

OF all the men this world has known, Jesus was the man who was its best friend. He knew better than

any one else just how to be its friend. He knew the depth of its sinfulness, He knew the depth and egregiousness of its mistakes. He saw its attempts to rise, and its failures. All through life He was trying to manifest this friendship; and His many acts of kindness and the multitude of His works of cheer and graciousness show the genuineness of it.

Jesus was the world's best friend long before His public ministry began. He was its friend even when a mere lad playing in the dusty brown streets of Nazareth. I can almost see those clear, luminous eyes of the boy Christ, so yearning and so full of appeal, as they beamed good will into the souls of His comrades who played with Him or walked into the hills with Him as He studied the ways of the insects or learned to know the wild flowers. I believe that those sharers of companionship recognized the wholesomeness of His example, and that every new walk with Him gave them new enthusiasm for righteousness, and greater regard for the God of their fathers. I must believe, too, that some of these young people, through their early confidence, came to believe on Him as the Saviour of the world; for I cannot imagine that the power of His young life was fruitless, and that Jesus in His youth was not preparing souls to accept Him when He was later revealed as the Christ.

If I read anything between the lines of the gospel story, I read the big-souled yearning of Jesus for the salvation of the young men and women of His time. A yearning desire, too, it was, that He might find some way to reach down into their hearts and get a grip upon their souls before the tempter could steal them away into prejudiced manhood and womanhood.

Jesus Christ is to-day the friend of the youth, and He is longing to manifest His friendship. For this manifestation He has but two means of revealing Himself,—through His written Word and through His disciples.

Many will not read the Bible nor listen to sermons, but all will read our lives, and will accept kindly ministry and a friendly word. Jesus Christ has appointed us to make friends for Him, giving to us the ministry of reconciliation. He wants you and me to go into the markets and factories and workshops, into

the high schools, into the colleges and universities, and show young men and young women everywhere His attractiveness and His beauty. Jesus Christ is attractive to men and women to-day; and if He is held up in His true beauty, young men and young women will again seek to know Him.—*Selected.*

A True Friend

Has He not led you day by day
Through valleys sweet and fair?
Has He not sheltered you from storm,
And kept you in His care;

Has He not watched o'er you with love
And strewn the way with flowers?
Has He not held your hand in His
Through all the happy hours?

Why doubt Him now if it may be
A cloud is passing by?
'Tis there we see His sweetest smile
Where deep the shadows lie.

Look up and see beyond the gloom
A Friend that still is true,
And listen while He whispers low
A message sweet for you.

'Tis when the tears are falling fast
And grief is hard to bear,
Clasped tighter in His arms we learn
To know His love and care.

—*Selected.*

Sabbath-School Missionary Exercises

(June 3)

A Filipino Tent Meeting

A TENT company of Filipino brethren were sent about five months ago to San Pablo in the province of Laguna. They pitched their tent and arranged their seats of planks with no backs and started their meetings. I watched with interest their logical arrangement of subjects from week to week. Every phase of the gospel message was fully covered. I paid several visits to see how they were getting along, and saw that the town was being mightily stirred. The tent was literally packed. Men and women came from many miles around. Many would be there an hour before meeting time in order to get a seat. I was much interested in their singing. In many of the songs the men would sing one line where it was a question, and then the women would answer by singing the next line. The effect was very good. One night when I spoke at the tent I think there must have been nearly twelve hundred people present.

After about four months' meetings every night, they started their class for those who desired to be baptized. This class continued nearly one month. One hundred and twenty-six persons gave in their names. A few of these will be advised to wait a little longer, but we expect that over one hundred will be baptized. The workers and brethren there sell a number of books, so we have to send them very little money. Of course, we have to pay for the books. They have a good Sabbath-school organized. After the baptism we expect to organize a church.

L. V. FINSTER.

(June 10)

Devotion of the Filipinos

THE grace of God is working marvellous changes in the hearts of men and women in non-Christian and non-Protestant lands. The converts to Christianity in these lands of darkness seem to make very rapid progress in Christian life and experience.

Appealing Filipino Addresses

On our arrival at Manila, our brethren and sisters gave us a welcome in a tent in which they were conducting a series of meetings. The exercises consisted of singing hymns in their vernacular and presenting to us appeals in behalf of their people. These appeals were made separately by five young men and one very old man.

Emilio Manalaysay, one of our most earnest, faithful evangelists and translators, said: "I represent the Tagalog people living in the central and southern part of the island of Luzon. My people number about one and a half million. Being in closest touch with Manila, the capital, they have been enlightened and influenced more than any other people of the Philippines by recent changes in the islands. Our work in the Philippines began among the Tagalog people. We now have three churches, with a membership of three hundred; and four companies, of about one hundred believers, awaiting baptism. My earnest request is for a school in which to train the scores of our young people who have a great desire to give their lives to this work."

Leon Roda said: "I address you in behalf of the Ilocano people, who live in the north-western part of the island of Luzon. They number about

eight hundred and fifty thousand souls. They are very industrious, and come behind none in intellectual attainments. We have opened up one mission among this tribe. Pastor Roy Hay is in Vigan, and has been studying the language for one year. My people are in great darkness, and I long to have the third angel's message made known to them. I desire to be released from work among the Tagalog people, and be sent to labour for my people, the Ilocanos."

Augustin Panaga said: "I am the only Sabbath-keeper among the one hundred and sixty thousand Cagayan people. None of them know that Jesus is soon coming, and they are not prepared to meet Him. My request is that I may be sent with some foreign worker to give this message to my people."

Ricardo Sabella said: "The Visayan people, whom I represent, live in the southern islands of the group, and outnumber all the other tribes. They number three million two hundred and twenty-two thousand souls. We have started work in two of the largest islands of the Visayans; and the prospect is very bright for many souls being won for the Master."

Daniel Balayo said: "I am the only Sabbath-keeper of the Bicol people. There are less than five hundred and seventy thousand of them, but they must hear this message. I am distributing our Tagalog literature. My request is that you will soon provide literature in the language of my people, that I may take the message to them."

Apolonio de Jesus said: "I represent the Pampangan people. They live just north of the Tagalog people; but thus far, no one has been there to tell them of the soon coming of Jesus. I am now seventy-three years of age, yet I am very busy selling our Tagalog books. I request you to print books in the language of the Pampangan people, and I will take the message to them."

Men and women possessing the earnestness, intelligence, and consecration manifested by these believers, are a great asset to our cause in the Philippines. Given good training and leadership, they will be a great help in quickly proclaiming the message for this time to all the people in these islands.

A. G. DANIELLS.

(June 17)

Philippine Islands

Our Young People

"I HAVE written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one." How literally this has been fulfilled in our eyes.

Since coming to this field a little less than two years ago, I have been impressed with the possibilities of our young people here, and what great resources we will have in the well-trained young men and women of this mission.

When we lift up our eyes and see what a number of our young evangelists have done, and are doing, we breathe a silent prayer of praise to God for the strength and courage that dominates their work. I say young ministers, because there is not one in the field that is yet thirty years old. The Lord has blessed us in giving us some excellent young people for His service, some of them daring to step out from under life-long influences for the message. It is marvellous how the very young will stand under trials and persecution. One boy of about fifteen, after accepting the truth, stood up loyally under the persecution of an aunt and uncle who were not in sympathy with him. He would attend Sabbath-school and Sabbath services knowing well that when he returned he would be whipped and probably locked up. Other bright young men are willing to keep the commandments of God when they are sure that it means giving up their position or working for half the wages they formerly received.

"Do not look into, or even stop to listen to, anything read from a Protestant book, my son," was the advice given by a fond mother to her boy, who was packing bag and baggage to leave for Manila, the metropolis and educational centre of the Philippines, where he was to receive an education that would make him a "great man" in the eyes of the world and his own people. But soon after getting installed in his new quarters, he remembered his mother's words and began to wonder what was in those curious and forbidden books which he saw in the great book-cases and pitched high on the grand centre tables in the homes of the people. As opportunities presented

he would read some. Soon some of our literature fell into his hands. God was surely leading this young man. With a handful of tracts he found Pastor Finster's home, where he was instructed in present truth, which he gladly accepted. Then persecution began and he was compelled to go and live with Pastor Finster, where he was enabled to pursue his studies in the High School and keep the Sabbath, which he was so faithful and conscientious in doing. He would not take his examination on the Sabbath. This was a cross to him, but he bore it bravely, and the Lord opened the way so that he was enabled to take his examination later. He is now one of our most successful evangelists, busily engaged in preaching this message to others who are just as eager to hear as he was. Thus the work here has grown, and is still growing, in leaps and bounds, until we can scarcely keep pace. But the great difficulty that confronts us is how shall we fit and train these scores of young people to be light-bearers to their own people?

MARY LANIER.

(June 24)

Our First Out Station in the New Hebrides

At the council held at Warburton, Victoria, in January last, it was decided to establish our first out station in connection with our mission in the New Hebrides. The headquarters are located on the small island of Atchin, which lies but a short distance east from the large island of Malekula, and from this point our workers have been reaching out to the tribes of the main island.

It was also decided that our Sabbath-schools should have the privilege of meeting the cost of this, our first branch mission. Our hearts rejoice that God has gone before us so markedly in this most difficult, yet most interesting of fields, and we have every reason to be encouraged, hence we believe that the response to this latest call for help will be hearty and liberal. The following report from Brother Wiles will explain everything of the work that is being done:

"A little over a week ago we set out for Matanavat again to see how

the natives were getting along on the other side of Malekula. We were very pleased to find them working on the building of the new schoolhouse. They soon had the posts cut from hard wood, growing in the bush, and, with the aid of bamboos, the frame for the building was completed.

"We at once returned to Atchin and began taking down the dispensary building and placing the material on the launch to be conveyed to Matanavat. This material, together with other timber which has been sent down, is to build the mission home. Brother Parker started in at once to build the house, while the writer continued making trips back and forth with material. The Matanavat people showed an excellent spirit and took hold, helping to carry the timber and doing whatever else was necessary. Some people from a neighbouring tribe became troublesome and wanted to fight, and the Matanavat people came and watched over Brother Parker during the night lest they should attempt to harm him; this shows how they feel toward the mission, for they were not asked to do this.

"After three days' work one room was up and the floor joists laid for the other rooms. Everything looks encouraging at this new mission and we hope for good results. In a few days we shall go to Matanavat again and continue the building. One drawback is that we have no anchorage for the launch if any wind arises. Consequently one man has to stay while the other returns to Atchin with the launch. As this is the hurricane season we have to be very careful for we do not know when one may visit us.

"On one of our recent trips we called at the Big Nambus anchorage. After waiting a while, the chief, his brother, and a number of friends, came down to the beach. They brought no muskets with them, which is a remarkable sign of trust and friendship. Just now that terrible disease, dysentery, is spreading over the mainland, and large numbers of the bushmen have died. The Big Nambus people were very much concerned about it. They want us to come and hold school and pray that this disease may not start among them. They are a fine majestic people and seem superior to the neighbouring tribes."

Fourth Sabbath Reading

(June 24)

Some Things God Says Concerning Strength

1. GOD saw our need and while we were yet without strength, Christ died for us. Rom. 5: 6.

2. This was in fulfilment of the promise that He will give strength to His people. Ps. 29: 11.

3. It was also in fulfilment of God's promise to ransom man from the hand of him that was stronger than he. Jer. 31: 11.

4. Man alone could not win the unequal contest against Satan, so the Lord gives the invitation, "Let him take hold of My strength." Isa. 27: 5; 40: 29.

5. God's grace is all sufficient, for His strength is made perfect in our weakness. 2 Cor. 12: 9.

6. God promises the daily strength to meet the daily need. Deut. 33: 25.

7. The Christian needs continually to seek God for renewal of strength. Isa. 40: 31.

8. When the path is beset with difficulties, or when the task set us is beyond our ability, let us say with David, "I will go in the strength of the Lord God." Ps. 71: 16.

9. If we are tempted to be discouraged, and our hearts fail, He bids us, "Be of good courage, and He shall strengthen your heart." Ps. 31: 24.

10. Joy in the Lord brings strength and courage, so also do quietness and confidence. Neh. 8: 10; Isa. 30: 15.

11. God bids us rely on His strength, for it can never fail. Isa. 26: 4.

Devil-Worshippers Accepting the Truth in China

In the month of November, Mrs. Selmon and I spent a week at Yingshan, one of our out stations in North Central Hupeh. The city is located in a valley in the midst of a very mountainous region. Our living quarters were in the empty loft of a Chinese building. There were no windows in the loft, but the wall was out on one side and so insured ventilation.

This station has only been opened

a few months, and so we are kept very busy instructing the believers and inquirers, not only teaching them the Bible and instructing them how to conduct family worship, but also teaching them how to sing.

Early one morning we went down to the little mountain stream and baptized four people. The next day we celebrated the ordinances of the Lord's house. There were ten very bright boys there, all children of the believers, so we organized a church-school and taught it ourselves for two days, to show the teacher how the teaching should be done. Every day there were a number of sick people to be cared for. In the early morning Mrs. Selmon preached to the non-Christian women and children. Following this I conducted each evening a meeting for the men. On the afternoon of the second day, we had made of bamboo a model of one of the modern forty-two centimetre shells that is now being used in the great war. It was 5 feet 7 inches high, and 16½ inches in diameter. On the outside of this we wrote in large characters that this was an exact model of the shells now being used in the great European war, and stated that "The War" would be the subject for the evening. That night standing room was at a premium. While there were many children in the company, yet the major part of the audience was comprised of the Yingshan business men. There was excellent attention as we pointed out the meaning of these things. Our meetings were crowded every evening.

One evening we took as a subject, "The Most Wonderful Book in the World." While I was outlining the wonderful things that are revealed to man in the Bible, an old grey-whiskered man came up to the desk, and taking up my Bible asked if I would sell it to him. I told him I could not part with that one, but that we would have Bibles on sale at our chapel. He said he wanted to get one at once. Before the end of the week we had a list of over sixty men who said they were desirous of searching into the gospel more fully.

While visiting this out station, we saw an old Taoist temple away up on the mountaintop, which was built by one of our colporteurs (by securing contributions), in the days when he was a Taoist priest. This man spent four years there as a Taoist priest,

in charge of the temple. The Taoist teacher, who taught the Taoist doctrines in the temple at that time, is now the assistant evangelist in Yingshan. One of the young men from Yingshan, who is now in the China Missions Training School at Shanghai, was at the time of his conversion studying to be a Taoist priest. He made his living by telling fortunes. Another member of the little company of believers in Yingshan was also a Taoist. Taoism is simply another name for devil-worship, and as we see these priests accept the truth, it is a striking evidence of the power there is in this message. There is that in it which fits the needs of every class and condition of men.

I have been impressed lately, as I have come into close contact with all classes of people, that I have never yet seen a time during my twelve years in China, when the raw heathen business men, teachers, and farmers, would give such a respectful hearing to the gospel as at the present time. To-day is the day of opportunity in China. I pray that the Lord may open the eyes of many of our young men and women to look this way, and kneel before the Lord and pray, "Lord, with respect to the needs in China to-day, what wouldst Thou have me to do?"

A. C. SELMON, M.D.

The Soul Harvest in Korea

A LETTER written November 25 by Dr. Riley Russell, labouring in Northern Korea, records some very interesting experiences. He says:

"We have been very busy since the Shanghai meeting, and God has plainly made His power manifest for the finishing of the work. I have baptized eighty-six believers, and my helper sixteen, this summer, making 102 in our Northern territory alone.

"About a year ago a foreign missionary put in three days teaching a class of preachers why the Sabbath was changed to the first day of the week. This man has always been very bitter against us, and will hardly speak to me, although I know him very well, as our territory is the same. As a result of this teaching, one man had grave doubts aroused in his mind and began to study the question himself, and soon decided there was no Bible authority for

Sunday-keeping. As a result forty-four stepped out with him to keep the Sabbath. We did not visit them all summer, and in the meantime they bought all the books and papers we publish. Finally, we received a letter from the man in charge of that part of the field to please have nothing to do with that company as they were not sincere. In the meantime I had sent my helpers to the place. It is 180 miles from Soonan and eighty miles from the railroad. I had met some of them myself, and from all I could see they seemed an honest class. So I called on this missionary at his home and told him I was on the road to see the people and would be glad to have any information which he could give. If they were coming to us for any reason aside from a love of the Bible, we did not want them. He said, 'Oh! they are nice people, and are not coming for any salary or anything of that kind, but you know this is *my* territory!'

"I said, 'Mr. —, we have no trouble with your church. I have many friends belonging to your church both in Korea and the United States, and I have never yet asked one of your members to stop attending your church and attend ours, and I never shall. When I was a young man,' I continued, 'I about went into infidelity, and it was only the plain Word of God that arrested my course. You cannot call me a heretic for teaching baptism by immersion, can you? We have no disagreement on that point. You cannot call us heretics for teaching the nearness of the second coming of Christ.' 'No,' he said, 'we also believe in the second advent.' 'So,' I said, 'the only big thing we would not agree upon would be the Sabbath. But since every Bible character from Moses to John the Revelator, kept the seventh-day Sabbath, and our only example, Christ, kept it also, I had to do the same. And further the great commission under which we were in Korea commanded us to teach all things He had commanded, so I could not do otherwise than I had done. Then,' I said, 'if those people want to unite with us on the Bible, and the Bible only, I would be glad to welcome them.'

"He answered, 'But you know time has been lost.' I said, 'Suppose we give this information to an

astronomer.' He said, 'Oh, of course that kind of time has not been lost.'

"We had a good hour, and the Lord gave me wonderful freedom. I hope the man sees the truth. I then went on to the place on my wheel, and I think I never baptized a company that was more ready than twenty-five of them seemed to be. They have since bought a small church and paid for it themselves, and sent in a good liberal Sabbath-school offering.

"The work is onward in Korea. We also conducted two tent efforts this summer in Northern Korea. Heavy gold deposits has just been found in Soonan. I saw two hundred and fifty dollars' [about fifty pounds] worth taken out in about an hour, and yesterday they got seven hundred and fifty dollars' [about one hundred and fifty pounds] worth. The mine is about two hundred yards from the railroad station.

"Our dispensary continues to do good work. We are all of good courage and in good health in Soonan, and looking for our school man. Remember us at the throne of grace."

From Mohammedanism to Christianity—a Path of Difficulty

A FEW weeks ago a Mohammedan lad of about fourteen years came to the Mission Dispensary at Kalyan for help. He looked half starved, was half dressed, and had a large leg ulcer half as large as a saucer.

He said he had no home and no place to go. So he was admitted as an in-patient, and lived upon the food left over after the workers had lunched at noon. He daily listened to the Word proclaimed at the dispensary and seemed to drink in all he heard. He received it like a true believer. One day he asked for Christian literature, and was provided with the same. Another day he was found bitterly weeping seated on the floor in the corner. The missionary asked why he felt so sad. He replied, "I have no home, nowhere to go, and I do not believe in the Mohammedans, nor their religion. Oh what shall I do? I wish I knew how to become a Christian, for I believe in Christ."

Daily his sincerity appeared more evident, so as soon as he was able to bend his badly-swollen leg, he limped along the road for over two miles to our

new mission house, his face all smiles as if he had reached a haven of rest. With a dignified air he walked up to the front verandah, and said "Salaam hi." He had no bedding and slept on the bare ground or curled up in the corner of our bullock cart for several nights. We cannot afford provision for all such cases that come to us, and then it is always best to test their faith before we provide them with our idea of comforts, otherwise some of them would be spoiled.

One of our men gave him some clothing. Another gave him a cap, and I provided him a little bedding, for the nights were a little chilly, and I confess I could not rest well in my comfortable bed and think of that friendless boy seeking Christ and out in the cold. In this land of need one's heart grows large with pity. He seemed happy. He washed his clothes at the river and after making himself more Christianlike in appearance began to attend all our meetings. In fact, he called himself a Christian, and we called him Luke. He walked to the dispensary every day and back, and was rapidly improving. One thing that pleased us was that he wanted to help, and always had his eye open to see when he might make himself useful. Such people are a help when they are around, and we appreciate them especially if there are those who shirk duty. One afternoon I felt deeply impressed to tell him he must be prepared to suffer if he was to follow Christ, and that most probably the Mohammedans would give him trouble, for they had already said cutting things to him day after day.

Then in as few words as I could and as simply as possible, I began at creation and told him of the fall of man, the entrance of sin, the birth of a Saviour so long looked for by men, His death as well as of His promised return, until he had an intelligent and connected idea of what we believe and teach. It is such a pleasure to talk to these open-hearted souls and tell them these wonderful truths in their mother tongue. One feels special help from God at such times. Luke is a bright boy, and reads the Marathi language quite well.

He said his father had been very angry with him several times because he had attended mission schools, and

had learned to read. He had threatened to beat him if he continued to do so. Now that his old father is dead, he feels quite free to do as he likes. He said he had but one brother, who was a very bad Mohammedan.

One evening Luke came with others and said he was very thankful that God had brought him to us, that he believed all we taught, and that he was a Christian. He had no desire to go elsewhere.

Not many days ago a Hindu woman, who serves at the dispensary, was sent into the town of Kalyan to purchase eggs. Luke offered to go and help her hunt for eggs. When they got into the Mohammedan quarter they were suddenly caught and severely beaten, and then locked up. Although Luke has no father, his old step-mother, who lives with another man, heard that he called himself a Christian and that he had left the Mohammedans. With her consent they endeavoured to teach him a lesson, and show him the consequence of accepting Christ.

The Hindu woman hailed a man through the lattice of the window, and he called her husband, who, after many words, liberated his wife.

But Luke was kept locked up. This woman says that Luke told them they might beat him, lock him up, and do as they pleased, but whenever he gets his liberty again he would go right back to the Christians, and that he would never be anything else no matter what the result.

I wonder how many of our youth of fourteen summers would take such a decided stand for the Christ who died for them? Such boys have a backbone and are worth labouring for. If we may win a few such we will produce some workers such as we need.

Under such circumstances, and in the case of one so young, it is not best to interfere. But we can pray, and the Lord can open prison doors and bring things to pass as of yore. We next heard that they had taken Luke to Bombay and then to another town.

The Marathi Church has continued to pray for "the sheep out of the fold and among the wolves," and they believe he will come back.—*Selected.*