

The Missionary Leader

"The leaders took the lead in Israel"

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No. 1

Church Missionary Programmes

First Week

Foreign Missions

Opening Exercises.
Reports of Labour.
"Their First Prayer."
"Out of Darkness into Light."
"The Moslem Outlook in Persia."
"The Weaver of Mosul and the Sabbath."

Their First Prayer

I SHALL never forget the impressive scene at Swatow, China, as a new company of sixty-five believers gathered to join in their first prayer to the living God. Only one man in this company had ever before attempted to pray to God.

Pastor Ang read a few scriptures, giving examples of prayer, and showing that the Lord in heaven hears the prayers of His children on earth. As these newly won souls folded their hands and bowed before God, I was sure that music filled heaven, because of this wonderful victory. When they thanked God for the Bible, for Jesus, and for the coming of the workers who had given them the message of salvation, our hearts were filled with praise to God that we were granted a place in His harvest field.

One sentence which they wanted to have a place in their prayer was this: "God, give us a teacher who can teach our boys the right way." This sentence of their first prayer rings in my ears. They really believe that the true God will answer that petition, and I believe He will, too. They say that the God who created all things can surely supply them with a teacher.

They have turned out their old idols which filled their temple, and have cast every one out of its home. Now they simply kneel at the foot of the cross and tell the

Lord that they are willing to follow Him as He leads the way. They raised fifteen pounds that day as a fund for the teacher when he comes. The building where they formerly worshipped their idols is now turned into a neat chapel, furnished and seated at their own expense.

W. F. HILLS.

Out of Darkness into Light

OUR work at Kogoshima, Japan, seemed to go very slow and hard, and at times we were tempted to close our effort and move to some other place; but a change came which indicated that the Lord indeed is pouring out His Spirit upon honest souls while they are yet in heathen darkness.

One evening as we were holding meetings in a Japanese house which we had fitted up as a meeting place, and I was speaking upon the worship of false gods, a middle-aged woman, accompanied by one younger, came in and sat down. She at first looked around for something to worship as was her custom when going to the temples; but seeing no idols, she gave attention to the sermon. She continued to come each evening, and soon began to keep the Sabbath and gave up the use of tobacco. At one of the meetings during the week of prayer, she gave this testimony:

"When I came to the meeting the first night, I had never heard a Christian sermon; and as I came into the house with my daughter and sat down, there seemed to be a strange light around you while you were speaking. I asked my daughter if she could see it, but she said that she could see nothing strange. I continued to see it as long as you were speaking from the Bible; and since I have learned more of the Bible, I have come to believe that it was an angel of the Lord to lead me to the true religion, and I thank and praise Him for showing the light to me, a poor heathen."

She has had some experiences since which have been the means of impressing upon her mind the words of truth which she has heard. One day she came to me to tell me about them, and asked me if such things could be from the Lord. I read to her from Joel's prophecy how the Lord has promised in the last days to pour out His Spirit upon all flesh, and it has greatly strengthened her faith, and given her love for, and confidence in, God's Word. She cannot read, but is getting a good understanding of the gospel message for this time, so that she can tell it to others.

It has been very difficult to get the people to come to the meetings, but now many come, as if led by unseen hands, and six who never before heard the gospel have given their hearts to God. Is not this evidence of the latter rain, and the soon coming of the Lord?

H. KUNIYA.

The Moslem Outlook in Persia

It is truly wonderful how the Moslem attitude toward Christianity has changed during recent years. Only five or six years ago it was quite impossible to do very active missionary work among the Moslems without incurring great danger to one's life. To have open discussions in the bazaar was out of the question. Now all this is changed. Go where you may, you will find hearers who will gladly listen to the gospel of mercy and salvation through Christ Jesus.

The music director of the Russian army, with his family, has taken his stand upon God's commandments. There is also a Russian under-officer obeying the Lord. The young Moslem who was so interested in Bible study has returned from Russia, and he comes often to study the Bible with me. I have an entrance also among the Jews. Three

congregations have permitted me to preach to them.

On a recent trip to some Moslem villages, they invited me again and again to remain and to be their guest. From seventy to eighty men would listen for over an hour to the straight gospel. While travelling in company with a *mullah* of Maragha, I read to him the thirteenth chapter of First Corinthians, and part of the Sermon on the Mount. He listened with rapt attention, and then asked for the book and read for over an hour, until we reached our destination; and when he had finished, he said, "It is indeed a wonderful book."

F. F. OSTER.

The Weaver of Mosul, and the Sabbath

DURING my stay in Mosul, a town on the Tigris, built on the site of a suburb of Nineveh, I met an old weaver, one of the first converts to Protestantism in that region some forty years ago. This man came across an article about Seventh-day Adventists which appeared in an Arabic magazine published in Beirut, Syria, thirty or thirty-five years ago. It set him to thinking. Six years ago he made a journey to Aleppo, and one day his attention was called by some one to the place where the Sabbath-keepers worship. This set him thinking again of the words of God, "The seventh day is the Sabbath of the Lord thy God."

Some four years later he was again in Aleppo, and on his way to church on Sunday he saw a young boy shining shoes. The boy offered to black his boots, and the man, seeing the lad was a Christian, said, "Why do you shine shoes on Sunday?" The boot-black replied, "Well, you see I am a *Sabti*." (Sabbath-keeper.) As the man was in haste to reach the church, he had no time to inquire further, but the boy opened his box and handed him a few Arabic tracts. These tracts the man took to Mosul, where he and some others studied them carefully. "Three or four times," he said, "I took up paper and ink, thinking to refute the arguments of the tracts; but when I compared my own writings with the tracts, I was convinced, every time, that my arguments were too weak, and would not stand the test of the Scriptures."

Whatever men may say or write,

the Lord, who made the Sabbath holy and blessed it, still declares, "The seventh day is the Sabbath of the Lord thy God."

W. C. ISING.

Second Week

Health and Temperance

Opening Exercises.
Reports of Labour.
"Worry," Part 1.
Poem: "Work and Worry."
"Are You One?"

LEADER'S NOTE.—Part two of "Worry" will be given in our "Health and Temperance" programme next month.

Worry

Part 1

ONE who could rid the world of worry would render greater service to the race than all the inventors and discoverers that ever lived.

We pity ignorant savages who live in terror of their cruel gods, their demons which keep them in abject slavery; but we ourselves are the slaves of a demon which blasts our hopes, blights our happiness, casts its hideous shadow across all our pleasures, destroys our sleep, mars our health, and keeps us in misery most of our lives.

This monster dogs us from the cradle to the grave. There is no occasion so sacred but it is there. Unbidden it comes to the wedding and the funeral alike. It is at every reception, every banquet; it occupies a seat at every table.

No human intellect can estimate the unutterable havoc and ruin wrought by worry. It has forced genius to do the work of the mediocrity; it has caused more failures, more broken hearts, more blasted hopes, than any other one cause since the dawn of the world.

What have not men done under pressure of worry! They have plunged into all sorts of vice; have become drunkards, drug fiends; have sold their very souls in their efforts to escape this monster.

Think of the homes which it has broken up; the ambitions it has ruined; the hopes and prospects it has blighted! Think of the suicide victims of this demon!

Yet, in spite of all the tragic evils that follow in its wake, a visitor from another world would get the im-

pression that worry is one of our dearest, and most helpful friends, so closely do we hug it to ourselves, and so loathe are we to part from it.

Is it not unaccountable that people who know perfectly well that success and happiness both depend on keeping themselves in condition to get the most possible out of their energies, should harbour in their minds the enemy of this very success and happiness? Is it not strange that they should form this habit of anticipating evils that will probably never come, when they know that anxiety and fretting will not only rob them of peace of mind and strength and ability to do their work, but also of precious years of life?

Many a strong man is tied down, bound hand and foot by the little worries and vexations he has never learned to conquer.

We borrow trouble; endure all our lives the woe of crossing and recrossing bridges weeks and years before we come to them; do disagreeable tasks mentally over and over again before we reach them; anticipating our drudgery, and constantly suffering from the apprehension of terrible things that never happen.

I know of women who never open a telegram without trembling, for they feel sure that it will announce the death of a friend or some terrible disaster. If their children have gone for a sail or a picnic, they are never easy a moment during their absence; they work themselves into a fever of anxiety for fear that something will happen to them.

Many a mother fritters away more energy in useless frets and fears for her children, in nervous strain over this or that, than she uses for her daily routine of domestic work. She wonders why she is so exhausted at the close of the day, and never dreams that she has thrown away the greater part of her force.

Is it not strange that people will persist in allowing little worries, petty vexations, and unnecessary frictions to grind life away at such a fearful rate that old age stares them in the face in middle life? Look at the men and women who are shrivelled and shrunken and aged at thirty, not because of the hard work they have done, or the real troubles they have had, but because of habitual fretting, which has helped nobody, but brought discord and unhappiness to their homes.

Somewhere I read of a worrying woman who made a list of the unfortunate events and happenings which she felt sure would come to pass, and be disastrous to her happiness and welfare. The list was lost, and to her amazement, when she recovered it a long time afterwards, she found that not a single unfortunate experience in the whole catalogue of disastrous predictions had taken place.

It is a pitiable thing to see vigorous men and women, who have inherited god-like qualities and bear the impress of divinity, wearing anxious faces and filled with all sorts of fear and uncertainty, worrying about yesterday, to-day, to-morrow, everything imaginable.—*O. S. Marden, in "Success."*

Work and Worry

It is not the work, but the worry,
That wrinkles the smooth, fair face
That blends grey hairs with the dusky
And robs the form of its grace;
That dims the lustre and sparkle
Of eyes that were once so bright,
But now are heavy and troubled
With a weary, despondent light.

It is not the work, but the worry,
That drives all sleep away,
As we toss and turn and wonder
About the cares of the day.
Do we think of the hand's hard labour,
Or the steps of the tired feet?
Ah! no; but we plan and ponder
How to make both ends meet.

It is not the work, but the worry,
That makes us sober and sad,
That makes us narrow and sordid.
When we should be cheery and glad.
There's a shadow before the sunlight,
And ever a cloud in the blue;
The scent of the roses is tainted;
The notes of my song are untrite.

It is not the work, but the worry,
That makes the world grow old,
That numbers the years of her children
Ere half their story is told;
That weakens their faith in Heaven
And the wisdom of God's great plan—
Ah! 'tis not the work, but the worry,
That breaks the heart of man.

—Selected.

Are You One?

DURING the Boer War in Africa, the English forces were at one time shut up in Ladysmith, and the Boers were besieging the city. The officer in command of the English army learned that one of his soldiers was going among the men and telling them that they could never hold out in their defence until help came, and that they might as well surrender,

The soldier was sentenced to one year's imprisonment for being a "discourager." Doubtless if all "discouragers" in the Lord's army could in some way be restrained from carrying on their work, the ranks would be thinned noticeably, but the results attained would be much greater. The men of courage are the men of power.—*Selected.*

Third Week

Watchmen

Opening Exercises.
Reports of Labour.
"Watchmen."
"Won by a Godly Life."
"How an Aged Sister Worked."

Watchmen

EIGHTY or ninety years ago in any large town in England one might have been wakened at regular intervals each night with a deep cry under the window: "Twelve o'clock and a bright night." The watchmen would have been going their nightly rounds, carrying their lanterns through the unlighted streets, and faithfully warning the inhabitants of fire or other alarms. In the East it was a very ancient custom to have watchmen for this purpose (2 Sam. 18:24-27; 2 Kings 9:17-20), and to have towers built around the cities from whence the watchmen could call to one another. "The voice of the watchmen, they lift up the voice, together do they sing." Isa. 52:8.

In the Bible we learn that God had ever His own special watchmen. "The word of the Lord came unto me, saying, Son of man, I have made thee a watchman unto the house of Israel: therefore hear the word at My mouth, and give them warning from Me. When I say unto the wicked, Thou shalt surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life; the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity; but thou hast delivered thy soul." Eze. 3:16-19.

These watchmen of God were the prophets, who had a three-fold duty. (1) To watch and listen for what God had to say. Habakkuk says: "I will stand upon my watch, and set

me upon a tower, and will watch to see what He will say unto me." Hab. 2:1. (2) To warn the people of the judgments which their continuing in sin would bring upon them (Eze. 33:7-11), and to call them to repentance. (3) To tell them of the Deliverer who was coming to save them. Acts 3:18; Rom. 1:1, 2. These watchmen extended from Enoch, one thousand years before the flood, to John, A.D. 90.

As all Scripture "is written for our learning," the writings of God's watchmen, often quoted by the Son of God, must not be neglected, more especially as the exact fulfilment of many prophecies in the past strengthens our faith and makes us the more certain about those still future. For example, when we see how those about Christ's first coming have been fulfilled, we are helped to believe more firmly in those which speak of His second coming. 2 Peter 1:19-21.

Every servant of God is bidden to be one of God's watchmen. Mark 13:37. "And what I say unto you, I say unto all, Watch." (1) To watch for God's orders and messages. Ps. 85:8; Hab. 2:1. (2) To watch against our great enemy. 1 Peter 5:8; Matt. 26:41. (3) To watch for the return of our Deliverer. Matt. 24:42-44; Rev. 16:15; 1 Thess. 5:4-6; Rev. 3:2.

We are not to close our ears to prophecy. There are examples given in Bible history which show how disastrous is such a course. The king and the people of Judah would not listen to the warnings given them, so the captivity came about, as Jeremiah foretold. Jer. 38:17-23; 39:6-8. Nebuchadnezzar would not heed Daniel, so he lost his reason and his kingdom for seven years. Dan. 4:27, 28. Most terrible of all, Christ the long-expected One, came, and the Jews, who had turned deaf ears to the prophets, did not recognize Him, and so rejected their salvation.

Again, there are the examples of the blessings given to those few who did heed. Cyrus carried out God's command. 2 Chron. 36:22, 23. Nineveh gave heed and was saved from destruction. Jonah 3:5, 10. The temple builders heeded Haggai and Zechariah. Ezra 5:1, 2; 6:14. Daniel studied Jeremiah's prophecy and won a blessing for Israel. Dan. 9:2, 3. When Christ taught, those who had "open ears" to the prophecies, recognized Him, and joyfully

accepted His teaching. John 1:11, 12. Simeon, Anna, and Joseph of Arimathea were of the "unclosed" ears.

To-day the people are still shutting their ears to God's last messages to the world, with all past world history proclaiming the absolute truth of the prophets, quite forgetting the angels' words of Acts 1:11; living carelessly, neither given to watching nor to prayer. But the listening ears to-day find in all these fulfilled prophecies infallible proofs of the truth of the Bible; they learn that there are still the last prophecies to be fulfilled, and know that these are equally certain to come to pass. Especially they hear the watchman's voice of Mark 13:31-37, bidding them watch and pray that they may be ready to meet the coming King. They hear the voice of Jesus speaking from the Word and telling every individual sinner to come unto Him, and receive the glad tidings He came to bring.

"The hearing ear, and the seeing eye, the Lord hath made even both of them." What kind of ears, dear friends, have you? "The ear that hearkeneth to the reproof of life shall abide among the wise." Will you not pray for the listening ear that you may hear His voice to-day, and watch for His return, that He may be able to say to you: "Blessed are your ears, for they hear?"—*Selected.*

Won by a Godly Life

ONE of the students in our Japanese training school related an interesting experience. His wife's family had been bitterly opposed to Christianity, and this opposition was strengthened when she accepted this advent message and hope. Some time later the mother was taken ill, and the daughter was called to nurse her. Our sister knew that argument would do no good. So without especially talking Christianity, she lived it before her parents. The mother soon became interested in the religion that could make such a change in her daughter, and gladly listened to the story of God's love. A few days later the mother died; but before her death she called for her purse, and made an offering, that the story of the cross might be carried to others. The father also became interested and is studying God's Word.—*Selected.*

How an Aged Sister Worked

YESTERDAY an aged sister told me of how she distributed a number of copies of the *Signs*. Not being able to walk very far, she drove out, and from the carriage threw papers into the yards as she passed the houses. She returned the same way, and found that every paper save one had been picked up. At one place a woman was out in the yard reading. Sister — secured another paper, and took it to her. The woman said that she had not had anything so good to read for a long time, and seemed to be so anxious to read that she could scarcely be interrupted.—*Selected.*

(Fourth Week)

The Blessings of Service

Opening Exercises.
Reports of Labour.
Testimony Study.
Home Missionary Experiences.

A Testimony Study

1. WHAT is said about our time for doing missionary work?

We are nearing the close of this earth's history; soon we shall stand before the great white throne. *Soon* your time for work will be forever past.

2. For what should we watch?

Watch for opportunities to speak a word in season to those with whom you come in contact.

3. Shall we wait until we can become acquainted?

Do not wait to become acquainted before you offer them the priceless treasures of truth. Go to work, and ways will open before you.

4. If we make no effort to give to others what we have received, what will result?

So long as church members make no effort to give to others the help given them, great *spiritual feebleness* must result.

5. What is the greatest help that can be given to our people?

The *greatest help* that can be given our people is to *teach them to work for God*, and to depend on Him, not on the ministers. Let them learn to work as Christ worked. Let them join His army of workers, and do faithful service for Him.

6. What will a worker gain who gives himself unreservedly to the service of the Master?

As a worker gives himself unreservedly to the service of the Lord, he gains an experience that enables him to labour more and more successfully for the Master.

7. Are there many in our churches who could do acceptable work?

Hundreds of men and women now idle could do acceptable service. By carrying the truth into the homes of their friends and neighbours, they could do a great work for the Master.

8. What may even a single individual do?

A single individual of enlarged conceptions of duty, whose soul is in communion with God, and who is full of zeal for Christ, will exert a *powerful influence for good*.

9. How will such be rewarded?

As the reward of their self-sacrificing efforts to sow the seeds of truth, they will reap a rich harvest. As they visit family after family, opening the Scriptures to those in spiritual darkness, many hearts will be touched.

10. What is said especially about literature on the subject of health?

Books and papers treating on the subject of health and temperance could be placed in many homes. The circulation of this literature is an important matter; for thus precious knowledge can be imparted in regard to the treatment of disease,—knowledge that would be a great blessing to those who cannot afford to pay for a physician's visits.

Home Missionary Experiences

Was Studying for the Ministry

"A YOUNG man was working in a restaurant, and taking a course of study preparatory to becoming a minister. One of our sisters was also working in the restaurant, and they often talked on Bible subjects, and she occasionally handed him a tract. The result was that he and his wife soon accepted the truth."

A Birthday Present

"A WOMAN bought a copy of "Bible Readings" for a birthday present for her daughter. It was placed in the bookcase, and the brother-in-law, hunting for something to read, saw it, took it out, studied it, and was converted. He now has a wonderful knowledge of the truth."

Convinced by Tracts

"I ACCEPTED the message by reading tracts. They were lent to me, and I accepted the truth without hearing a sermon."

Read a Tract in the Old Country

"I FIRST read a tract in the old country, then had some papers sent to me from America. Later I came to America, and for some time read both books and papers, which finally convinced me."

Watched the One Who Gave Her Tracts

"I GAVE some tracts to a woman, but she told me afterward that she came into the truth by watching me. She said if she had seen me do anything a Christian ought not to do, she would never have accepted the message."

Through Reading the Bible

"WE have a sister here who by reading her Bible saw the Sabbath, and is working hard to have others in her church see the truth. It has caused a stir. I am now giving a Bible study each week at her house, and it looks as if her husband, her mother, and her only son would obey the truth. The minister dreads losing her, but she says unless he can show her a 'Thus saith the Lord' for the Sunday, she must leave him. She invites him to come and to show her where she is wrong, but he is always too busy to do so. That, of course, convinces the whole family that they are right."

Tries to Improve the Opportunities

"AS I cannot spend very much time away from home, I try to improve the opportunities that come to me. We sell milk to an Italian, so I sent for some Italian tracts, and one morning gave the man a copy of the tract 'Is the End Near?' He at once began reading it, and next morning asked for another. I then gave him a copy of the *Final Message*, our Italian monthly paper. He afterward subscribed for it."

Two Tracts

"ON the train I met a Brother Lyons. Some years ago a man whom he had never met before or since, handed him a couple of tracts, from the reading of which he embraced the truth, sending at once for two pounds' worth of our literature. He has since been keeping the Sabbath, and has paid his tithes.

"Those of us whom he met on the train were the first Seventh-day Adventists he had ever seen, outside the members of his own family. He expressed his great joy, and repeatedly said he felt as though he had fallen among brothers and sisters in very deed."

"GOOD resolutions seldom fail to produce some good effects in the mind from which they spring."

Missionary Volunteer Programmes

First Week

Prayer and the New Year

- Hymn: "Watch and Pray."
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Hymn.
- Reports of Labour.
- Poem: "A Child's Idea of the Morning Watch."
- "Prayer and Missions."
- "A Missionary Deliverance."
- "Prayers of Bible Characters for a Definite Object."
- "Answered Prayers."
- "The Influence of Prayer."
- Hymn.

LEADER'S NOTE.—Where the children have their own programme, let the poem, "A Child's Idea of the Morning Watch," be presented before they separate.

"Prayers of Bible Characters for a Definite Object." Ask each member a week or two before the programme is rendered to look up instances in the Bible of where prayer has been offered for a definite object, and the results.

As this is the first meeting of the new year, it would be well to call attention to the "Morning Watch Calendar," and ascertain how many have it, taking orders from any who are not supplied and would like to join with the others in observing the morning watch. All who have the book should be encouraged to start right in with its use. Attention should also be called to the pages for the record of missionary work and the members asked to make use of these in recording what they do from day to day. This will not only insure getting a full report of what is done, but will be a reminder of our duty to engage in missionary work.

Prayer and Missions

ONE cannot search missionary literature to any extent without finding instances of answered prayer. The history of missions is a history of prayer. Prayer is the church's vital breath in all its missionary work. Prayer and missions are as inseparable as faith and works: they *are* faith and works.

The church at Antioch sent out its first missionaries with fasting and prayer, and the success that attended those first missionary efforts was in answer to prayer. How many prayers are offered for every missionary?—Prayers by the missionary's home church, by personal friends, by himself, by the missionary society, the denomination, and by the church at

large. To this fact it must be due, in part, that so few missionaries of all who have gone to heathen lands, among savage tribes, exposed to all sorts of perils, have met a violent death.

Harriet Newall went as a missionary at the age of nineteen. She and her husband had barely landed on heathen shores when the authorities sent them away. They came to the Isle of Man, where she sickened and died—all in a few brief months. Those who prayed that her life might be spared, prayed thus in order that she might do good work for Christ and advance His kingdom. For that reason, evidently, her life was not spared, for the published account of that consecrated life and early death aroused a wonderful interest in missions in the early part of the century.

A poor mother of nine children in Vermont gave her mite to help send missionaries to the Hawaiian Islands, and grieved because she could not give more. At family prayers she asked God to accept one or more of her children. "That prayer," said one of her daughters, "struck me," and that daughter became the devoted wife and right royal helper of the missionary, Wilder.

Missionaries need and greatly desire to be remembered by name in our prayers. When they go down into the depths of heathenism they want us to hold the rope and we do not hold it unless we pray for them. One thing they want us to pray for is that they may be helped in learning the language. When Mr. Wilder had been in India but a short time, he was jokingly asked to preach in the native language. He tried and succeeded. The natives were astonished, and they said, "We prayed for him." One day he had preached in eight villages, and such was the indifference of the people that weary and discouraged, he sat down under a tree to rest. While there, he received a letter from a friend in Philadelphia, who, among other sympathetic things, said, "Brother Wilder, we are praying for you by name every Wednesday night." He felt refreshed at once. He arose, went two miles to a large town, called on the head man, who ordered his fifty clerks to stop work and listen. He spoke of Christ for an hour; tears were in their eyes, and they urged him to go on still longer.

Hear the prayer of that far-away sister missionary: "Oh, dear Lord, I

have not time to pray this afternoon. Here are persons waiting for their poor bodies to be healed; souls are listening for the Word of life to be spoken. Oh, dear Heavenly Father, put it into the heart of some Christians at home to pray for me while I go to minister to these, Thy little ones."

The founder of the Tongan mission applied to the London Missionary Society for permission to start a mission on another island whose chief had requested it. While waiting in prayerful anxiety for an answer, a box was washed ashore which contained a letter giving the permission. The wrecked ship was never heard from, and no other article from it was ever found.

In 1815 Rev. B. Shaw went to Cape Town as a missionary, but on being forbidden by the government to labour there, he bought a yoke of oxen and a waggon, and he and his wife started for the interior, not knowing whither they went. After going 300 miles, he camped on the twenty-seventh day near a party of Hottentots, who, with a chief, were going to Cape Town after a missionary to teach them the "Great Word," of which that chief had heard. Had either party started half an hour earlier on its journey they would have missed each other.

When a fierce storm of persecution burst upon the Turkish missions of the American Board, much prayer was offered, and God interfered with such a striking series of providences in the Turkish nation and its capital that the persecutors were awed. They held a meeting and agreed to stop persecution and to recall the Christians who had been banished. In the history of every mission may be found a series of striking providences in answer to prayer.

How marvellously prayer has been answered in this century in the opening of heathen nations to missionary work. India, China, Japan, Africa, the islands of the sea—what a volume of prayer ascended to heaven that these might be opened to this gospel, and God opened them. It is hardly necessary to offer that prayer now. The prayer now should be that hearts may be opened. He who opens nations can open hearts as well; the hearts of the heathen to hear, and the hearts of Christians to give on a grander scale than ever before.

The more our prayers are answered, the more we have to pray for. If the

prayers of the morning are answered at noon, how busy we must needs be in the afternoon, and how much to pray for at night. The prayers of the fathers in the early morning of the great missionary movement are being answered all over the world, and all over the world God's people need to pray mightily for a great ingathering.—*Rev. R. T. Cross, in Missionary Review of the World.*

A Child's Idea of the Morning Watch

The pet of the household had overslept,
While breakfast was waiting below;
And his auntie was chiding the little boy
That he was dressing so slow.

A shoe-string was missing, a button was
off,

And everything seemed out of place;
And clouds of discouragement gathered
around

The dear little fellow's face,

At length his toilet was all complete.

But the little boy still delayed,

And cried, "Dear auntie, I cannot go
down

Till my morning prayer I've said."

"Wait till breakfast is over," his auntie
cried,

"For once it will not be wrong,"

The little boy, startled and grieved, replied,

"What, keep God waiting so long?"

—*Selected.*

A Missionary Deliverance

DURING his first years in Africa, the missionary, Mr. Willis R. Hotchkiss, had many dangerous encounters with lions, rhinoceroses, and snakes.

One morning, while crossing a ravine with a small party of natives, five lions were discovered on a rocky platform jutting out from the hillside about two hundred and fifty yards away. A clump of trees at the crest of the ridge offered protection, but the ascent must be made in full view of the lions.

As the men started up, the lions began to pace to and fro, and give vent to low, menacing growls that meant danger. Escape seemed impossible; nevertheless, keeping their eyes on the lions, the men made for the trees as fast as they dared. Presently, to their great relief, the lioness trotted off, taking her full-grown cubs with her. As she was the dangerous factor in the situation, Mr. Hotchkiss now dared to turn for an instant to see how near they were to the trees. To his dismay he found two rhinoceroses blocking the way. To add to the peril, an instant later

the lioness reappeared, and with a blood-curdling roar, came bounding down the hillside toward them.

The first impulse was to run; the second, a wiser one, to fire. But the lioness proved an uncertain target, and the men did not aim very well. One bullet took effect, slightly wounding her, but soon the ammunition gave out. In this extremity, Mr. Hotchkiss turned to God.

"With empty rifle in one hand and hunting knife in the other," he says, "I lifted up that mightiest of all weapons, prayer. Not a nicely formulated prayer—there was no time for that—but just the wordless expression of a desperate need. But it was enough. The infuriated beast had got within seventy yards, when, without apparent cause—but God—she suddenly turned at right angles and dashed away. The day of miracles past?—Never!"

When it was all over, they turned to look for the rhinoceroses. But they, too, had disappeared, having been frightened, doubtless, by either the charging lioness or the noise of the rifles.—*Selected.*

Answered Prayer

ONE of our colporteurs in the South African colonies was out taking orders from house to house.

In one community he was told by the people to beware of a fierce dog, kept at a certain house toward which he was working. It was a big black dog, particularly vicious toward strangers, they said; and he was told he had better not go inside the gate unless the people of the house were about to restrain the dog.

The worker came to the house described. No one appeared to be about, and he could see no signs of the dog. He did not want to pass by the house, as the commission of the gospel colporteur is to make sure of visiting every family on the route, with the message-filled books. With a prayer to God to keep him, he opened the gate and went into the yard.

He had closed the gate behind him and had taken but a step, when a dog—unmistakably the big black beast described—came bounding out and rushed viciously at him. There was no time for escape by the gate. But the colporteur had asked God to care for him, and in his heart was the prayer for protection.

The dog reared up to spring upon him—and fell over dead. Truly it was a deliverance; but quick with the thought of deliverance came the thought, "What am I to do? These people will think that I killed the dog." But the owner, it proved, had opened the door just in time to see the dog fall back dead, and the worker escaped all blame. He took the gentleman's order for the book, and went on his way rejoicing at the deliverance, and feeling that God would surely bless the placing of the literature in that home.

To those who believe in a Heavenly Father who notes the sparrow's fall, and who watches over even minor details in the lives of His children, this experience will not be counted commonplace. There is a God in heaven who cares. Many an unbeliever, or even a thoughtless professor, gives credit for a peril narrowly escaped to good luck or favouring conditions, when he should rather thank God for His loving mercy.

W. A. SPICER.

The Influence of Prayer

A WOMAN came to a missionary in India, asking him to interfere and prevent a certain native Christian from praying for her any more. When asked how she knew that a Christian was praying for her, she replied, "I used to perform my worship to the idols quite comfortably, but for some time past I have not been able to do so. Besides, he told me at one time that he was praying for my family, and now my son and two daughters have become Christians. If he goes on praying he may make me become a Christian too. He is always bringing things to pass with his prayers. Somebody must make him stop!"—*Selected.*

Children's Division

Lessons on a Pin

1. A PIN IS BRIGHT. "Bright as a new pin" is an old expression. When a child is clever it is often spoken of as being bright.

It is recorded of the child Jesus that He grew in wisdom. He is a bright example. Bright girls and boys are wanted to-day.

2. A PIN IS SHARP. Boys and girls, be sharp, there are plenty of slow folks in the world.

Take as your motto: "Diligent in business; serving the Lord."

3. A PIN IS STRAIGHT. A crooked pin is of but little use. Boys and girls, would you learn the secret of being straight? Then listen to the words of the wise man in Prov. 3:6: "In all thy ways acknowledge Him, and He shall direct thy paths."

4. A PIN HAS A HEAD. Sometimes people say of some one who has made a success of life, that he has a good head, and that the bump of caution is well developed—he never went too far. The pin's head seems to say: "I stop here."

5. A PIN HAS A POINT. Make a point every day of learning something that will help you to fix your mind on things above.

"Remember now thy Creator in the days of thy youth." Eccl. 12:1.

"Give every flying minute something to keep in store."

Crooked Pins

I VISITED a factory, one day, where pins are made. A long brass wire is drawn in at one end of the machine, and at the other end out come the pins, more of them than one could count. Most of them are fine and straight, but a few come out crooked. The machine drops them all into a large heap, the crooked and the straight together. But it would never do to send them all to market for nobody wants bent pins. So the crooked ones must be picked out from the others and set aside, while the straight ones are placed in shining rows on paper rolls.

It would seem an endless task to find them. You would never guess how it is done. Nobody's eyes look for them; nobody's fingers pick them out. Each pin is made to confess for itself and go to its own place. They are all dropped upon a ribbon which has two motions—one straight forward, horizontally, the other from side to side like a sieve. The straight ones roll off easily, but the crooked ones cannot roll. So the bent pins stay on the ribbon, and when they come to the end of it, they drop off into a box of waste.

It made me think of boys and girls. Most of them, I think, are "straight," but not all. Some have a crook in them. These often pass a school test and are graduated with the rest, just as the crooked pins run

through the machine without getting found out. But, like the pins, every one will come to a test which will show just what he is. Some day the crooked will be separated from the straight, and each will find his own place.—*Frank T. Bagley.*

Second Week

Madagascar

Hymn: "Carry the Joyful Tidings."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Winning Precious Souls."

Reports of Labour.

"Geography of Madagascar."

"Early Missions in Madagascar."

"Madagascar and the Christian Religion."

"Novel Methods in Madagascar."

Hymn: "Anywhere, Dear Saviour."

LEADER'S NOTE.—Appoint a member to prepare a paper or talk on the "Geography of Madagascar."

Early Missions in Madagascar

MADAGASCAR has a missionary history second in interest to none. It is the third largest island of the world. It contains three and a half million people, chiefly of Malay origin and language. The island itself, in plants, animals, and geological formation, is sharply cut off from the African continent near by, and is akin rather to the lands across the Indian Ocean. Missionary effort is centred at Antananarivo, the capital, and the great central plateau.

David Jones and Thomas Bevan

These two Welshmen were the first missionaries to Madagascar. They had been moved to enter the work by a dream of the great dark island which their godly teacher, Dr. Phillips, related to his class. "Now, who will go?" he had asked, and at once these two made answer, "I," "I."

The London Missionary Society sent them, in 1818. Within four months the fever, that is the scourge of Madagascar's coast line, had killed their wives, their children, and Mr. Bevan, leaving Mr. Jones alone. With this sad beginning, the gospel grew, fighting against the native witchcraft, fetichism, impurity, and a brutality that was even destitute of a word for conscience.

The missionaries toiled for eleven years before baptizing a convert. Gradually the infant church gained

power, until Madagascar's "Bloody Mary," Ranavalona I., came to the throne. She was about to send the missionaries out of the country. "What can you do?" she sneered, as they pleaded with her. "Can you make soap?" They knew nothing of soap-making, but within a week the resourceful missionaries brought to the queen a goodly bar of soap made with their own hands, and thus won a respite of five years.

But in 1835 the storm broke. The missionaries were driven from the island, hastening first to complete their translation of the Bible. A noble young woman, Rasalama, was the first martyr, a spear being thrust through her as she prayed. From sixty to eighty others were also slain.

In 1849 fourteen Christians were lowered, one by one, over the "Rock of Hurling," a precipice of 150 feet, in Antananarivo. "Will you give up praying?" each was asked, and when he answered, "No," the rope was cut and the faithful witness was dashed to pieces far below. One was heard singing as he fell.

Others were burned to death, others stoned, or killed by boiling water, or by the horrible tangena poison. Four nobles had just endured a fiery martyrdom when rain quenched the flames, and the awe-struck multitude saw a beautiful rainbow springing from the spot.

For a quarter of a century the persecution continued, but in spite of it all, our Saviour won men's hearts so that on the return of the missionaries they found nearly four times as many Christians as they had left on the entire island. This return came on the death of the cruel queen in 1861 and the accession of her son, Radama II., who proclaimed entire religious liberty.

The missionaries were led by that hero, Rev. William Ellis, who had visited and comforted the natives during their quarter-century of sorrow. One thousand persons were present at his first service. A beautiful stone church was built on the "Rock of Hurling," and another where the four nobles were buried.

Madagascar's first Christian queen, Ranavalona II., came to the throne in 1868. At her coronation, the Bible took the place of the old heathen symbols. She burned the royal idols throughout the island. She gave her private fortune to buy

freedom for Madagascar's one hundred and fifty thousand slaves. She was one of the noblest of earth's sovereigns. Under her lead the Malagasy hastened by thousands into the church.

Her last days were darkened by a war with France, which was bent on enforcing an ancient claim to the island. After an heroic struggle for four years, the natives compelled the French army to withdraw. However, during the reign of her worthy successor, Ranavalona III., the French renewed the attack, and in 1895 obtained control of the country.

This means Catholic ascendancy and great loss to the Protestant cause.

The London Missionary Society has turned over a large part of its work to the Paris Evangelical Society, a Protestant organization. The English Society for the Propagation of the Gospel also has important missions in the island, together with the English Friends, the Norwegians, and the Lutherans of the United States.—"Into All the World."

Madagascar and the Christian Religion

THE following was written by a native teacher of the United College, Tananarive:

"Let us compare our condition both before and after the Christian religion came here. What kind of people were we before the gospel came? We will look at Tananarive, the chief city. At the time referred to, Tananarive was a small and a bad village. The houses were small, not like those seen now; wooden houses were for the wealthy; rush-and-plaster for the poor. No one had ever seen a stone or brick building in those days, like the residence, the bank, the cathedral, and the stone memorial churches. Kitchens did not exist; so the smoke made hanging shrouds of soot throughout the house. There was no furniture, such as we have grown accustomed to today,—couches, chairs, tables, wardrobes, iron bedsteads, and flower-pots.

"But again, how about the cleanliness of the people? Their clothing was filthy; no one possessed soap; and everybody was afraid that too much washing would wear out the clothes. The Bath or Bathing was the name of our great annual festival, when the people washed themselves,

their mats, wooden rice mortars and pestles, etc.; but daily, weekly washing was unknown. That physical squalor is only a picture of the mental and spiritual degradation that existed.

"The Malagasy did not know who the true God was; they had turned aside to worship idols, charms, the poison-cup, magic, and divination. Their spiritual natures had nothing to lay hold of, and so were smitten with fear. The state of the Malagasy people before the Christian religion came, is expressed in one word: Wretchedness.

"Let us turn away from that black period, and look at the bright days since the Christian religion has been at work.

"The Christian religion worked silently, quietly; and when the Malagasy had laid hold of the true God, they burnt their idols, threw away their charms, gave up magic, stopped divination, buried out of sight the poison cup; polygamy and adultery became loathsome to them; comets, eclipses, wall-rapping, nut-ton carried at night, fighting cats, witchery, storks, no longer disturbed their minds. Free from terror, the peace of forgiven sin took its place.

"The Christian religion, too, has raised the mental status of the Malagasy. By its agency the first schools were established here. And in those schools the Malagasy first learned to read and to write. The pride of the Christian religion is—that the best and the most trustworthy workers in Madagascar, whether government officials, doctors, pastors, teachers, planters, or traders, are the products of its training.

"The Christian religion, too, made it a study how to lessen human suffering, and so built the first hospital in Madagascar in which to treat the sick; the first settlement to look after the lepers; the first orphanage to care for orphans.

"Have the Malagasy still any need of the Christian religion? Some say: Its purpose is accomplished, its work is done, science holds the field to-day. Is that true? It is *not* true.

1. "Religion is needed to unite man with God. The spirit of man needs God, as one dying of hunger needs food, or reeling with thirst seeks for water. He cannot be happy unless he realizes Him for whom he

searches. Science cannot help him; for science does not acknowledge spirit. The spirit is outside the cognisance of science. Religion only is the way by which God and man can be brought into mutual relationship; and science is not able to find any substitute. Man and religion are inseparable.

2. "Religion is needed to guide civilization. The Malagasy especially need religion in order to discover the good in civilization; for, otherwise, our nation would be like a man who mounts a horse without a bridle, or like the fool who drives his cart down-hill without a brake. Spiritual death will be the end.

"The Christian religion cleanses the unclean heart, restores the fallen spirit, and gives life to those dead in sin, because God works through it effectually."

Novel Methods in Madagascar

IN Madagascar one can preach only in churches, all open-air preaching being prohibited. The churches are very scattered, not more than five being allowed within a radius of about five miles, so we have to adopt other means of reaching the people. When I go itinerating I take my Bible and my hymn-book, but these I can only produce if preaching in churches; so the modern missionary takes a roll of Scripture pictures, a gramophone, and a great bundle of Scripture portions.

As he passes through a village out comes his gramophone, and the people nearly fall over each other in their haste to see and to hear this "new thing." There is no law forbidding the use of gramophones; so, with a crowd of wonder-struck natives, a missionary makes his gramophone preach.

Only yesterday I had twenty minutes' talk with a crowd of heathen about the life beyond—people who never dreamed there was such a thing. How I wish you could have seen their faces when I spoke of parents seeing their children again, and children their parents. The Malagasy make a peculiar "click" with their tongue when anything is said which pleases or astonishes them, so I knew by their constant clicking that I had gripped them thoroughly.

I have gramophone records of

"All Hail the Power," "Stand Up, Stand Up for Jesus," "Rock of Ages," etc. Of course, I need to explain the thing sung, and so my gramophone is my pulpit. Every one in Madagascar heard of the *Titanic* disaster; so, having a record of "Nearer, My God, to Thee," I have in many, many villages explained the meaning of the words while telling how the band played that hymn on the doomed vessel.

There is no law to say you must not show pictures to people in a house or in the open air; so, when the sound of the gramophone has gathered a crowd, the roll of the Sunday-school pictures is brought out and explained. Without Bible reading, or hymn being sung, or audible prayer, the missionary has fulfilled his mission. The people have heard much that astonishes them, seen something to delight them, listened to something to make them reflect; and then, last of all, they are to receive something by which the visit of the missionary may be remembered. The Scripture portions are brought out, and so the living Word is left in their hands—it may be the story of Nicodemus, or the Philippian Gaoler, or another. The portions supplied by the "Scripture Gift Mission" are an invaluable auxiliary; they are *gifts* to the people; they win for the missionary acceptance with the people, and they are talked over when he is gone.

Recently, I strolled into a certain market with my pockets full of these little books. Buying a banana, I gave one of the Scripture portions to the saleswoman; I gave another, and another, and in three minutes several hundred hands were stretched out, and the whole market was swarming around me. It was terribly pathetic. Old men implored me to give them a booklet for their grandchildren "who can read"; unattractive, aged women begged for a portion for son or daughter; young men and women clamoured for them; while boys and girls pressed on me, all urging their claim. Alas! I had not sufficient for all; my stock was exhausted.

These portions—little messengers of the Way of Life—would be carried into remote valleys and far distant villages, over mountains and through forests, to regions where I could not possibly go. Let us pray that He who used a Gospel of St. John, found floating in Nagasaki harbour, to bring the first six Japanese to Christ, may

use these portions to guide the feet of many Malagasy into the way of peace.

While our station school was closed by the Government, and we cannot any longer teach geography and grammar, there is nothing to prevent us teaching Scripture in the church every day and all the day. So we take the children into the church, and the Scriptures become their reading book. They learn the geography of Bible lands, they write verses of Scripture for dictation, and they learn by heart, hymns as well as the Word of God.

I could write for hours of my experiences in distributing Scripture portions. Only last week we visited a village some miles east, and the fact that we had gone from house to house and given portions, brought the villagers *en masse* to the station church last Sunday. Pray for the Malagasy.—*Selected.*

Children's Division

"You Should Love Jesus"

I AM going to write you a true story about a little Hunanese boy, who is only five years old, and who lives with his papa and mama in a little walled-in house on one of the busy streets of the city of Changteh.

If you were to visit him, you would think his clothes very strange, and probably would find him with his hair shaved close to his head. He lives in what would seem to you a dark, dirty, unpleasant home; for though his papa and mama are Christians, they still have to live in an ordinary Chinese house. The floors are made of mud or cement, which can never be scrubbed, and all the light that enters must come through the paper-covered or open windows, perhaps a sky-light or two, and the doors.

But this little fellow is running around with a happy bright smile on his face. Listen to what he says as he comes up to where his mother is standing.

"Mama, daddie goes out on the streets every day to sell the Bible and God's holy books to the people. May I not go out and do something to tell the people about Jesus?"

"Why, perhaps you might, my child," answers his mother, with a smile. "You are too small to sell books, but you may go out on the street saying to every one you meet 'You should love Jesus.'"

Then the little boy ran away very light-heartedly, and began at once his work. He went out not only once, but day after day.

One day, after one of his missionary visits, which he always liked to make, he came back to his mother crying bitterly.

"What is the matter, my child?" she asked.

"O, I was just going up and down the street working for Jesus, when I saw a shopkeeper, and stopped to tell him that he ought to love Jesus, and he took a stick and beat me."

The mother thought this was rather a strange thing, but she only said, "Come with me to the man who treated you thus, and we shall see about it."

Then the little boy dried his tears, and went with his mother to the shop. When the man saw the mother coming with the little boy he had so cruelly beaten, he fully expected she would be very angry with him, and say harsh, cutting words, as any heathen mother would have done under the circumstances. But the mother only asked him in a kind way what her child had done to annoy him.

He replied, "He comes here every day and says, 'Ni iao ai Yesu' (You ought to love Jesus.)"

The mother replied, "Do you understand what that means?"

"No," he said; "I never heard such talk before, but I thought it must be that he was swearing at me, and so I took the stick to him to drive him away, that he might not come and disturb me every day."

Then the mother told him the story of the cross, and how her little boy loved Jesus, and that this was the reason he had gone out telling everybody he saw about Him.

Of course the shopkeeper was sorry he had been unkind to the child, and he told the mother so. They willingly forgave him, and invited him to attend the gospel meetings at the chapel. He did so, and as the result, he and his family are rejoicing in the love of Jesus and the hope of eternal life.

Remember, children, this little Chinese boy was only five years old; but see what a good work he did for the Lord because of his earnestness. Are you as anxious to do something for Jesus?

MYRTIE B. COTTRELL,
Changsha, Hunan, China.

Third Week

Personal Work

Hymn: "Seeking the Lost."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Where are the Reapers."

Reports of Labour.

"The Commission."

"Ashamed."

Poem: "Not Another, But Me."

"Dying Without God."

Hymn: "Shall I Let Him In."

LEADER'S NOTE.—Kindly give special and early attention to the programme for next week, as it will require thorough preparation in order to be a success.

The Commission

THE Spirit of Prophecy says of our people:

"To them has been intrusted the last warning message for a perishing world. On them is shining wonderful light from the Word of God. They have been given a work of most solemn import,—the proclamation of the first, second, and third angels' messages. They are to allow nothing else to absorb their attention. The most solemn truths ever intrusted to mortals, have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them. This places on us a heavy responsibility. God expects us to impart to others the knowledge that He has given us. It is His purpose that divine and human instrumentalities shall unite in the proclamation of the warning message."

"Here our work has been definitely outlined, and the Lord has surely provided many ways by which we can bring the gospel message to those who are in darkness. His Word tells us that this gospel of the kingdom is to go to all the world in this generation, and human instrumentalities are to be used in doing the work." We are told that "He expects all, laymen as well as ministers, to take part." The commission to us is, "Go ye."

The Soldier Who Got His Man

In that excellent little book, "The Printing Press and the Gospel," there is related an incident which demonstrates the spirit that will have to be in the hearts of God's people before this work will go with power.

It is a story of a raw recruit who was a member of an Indiana regiment at the siege of Vicksburg. This soldier had been taught to obey orders. When the command came to take the earthworks, he obeyed orders and went forward. When the fire became hot and heavy, many of the regiment drew back; but this soldier, Peter Apples, continued up the works and finally reached a battery of artillery. . . . Capturing one of the men, he started backward toward his own lines, holding his prisoner between him and the enemy thus saving his own life. When he returned to the lines, the men inquired, referring to the prisoner whom he had brought in, "Where did you get him?" "Get him. I got him there. There are lots of them up there. Every man of you could have one if you would only go after him."

So it is in the Christian experience. There are souls perishing all about us, and we could all save one if we would but go after him. The gospel commission is, "Go ye." The Lord is calling upon us, young and old, to be as faithful in serving Him as Peter was in serving his country. We are soldiers in a sense, but our work is vastly different from that of the armies of the nations. They are trained to kill men, while our work is to save them.

Many Who Have Never Heard

The Lord has ordained the printed page as one of the ways by which the message can be brought to those who know it not. Not all can be colporteurs, but all can be missionaries. If we cannot sell our books, we can give them away or lend them. In spare moments we can sell our magazines or write missionary letters; and who knows but that a little effort on our part may be the means of accomplishing as great a work as was done by a certain Christian worker who sold a copy of the *Watchman* to a man who now writes as follows:

"I know that the bookwork is now in its infancy, and I know that much more work must be done in the future than has been done in the past. There are many, many souls that have never heard of such a church as the Seventh-day Adventist. It was an unknown denomination to me three years ago, and I was a man who had travelled many miles, and yet I did not know that such a

denomination existed. If it had not been for the *Watchman* probably I should not have known of it yet. But the Lord has many means by which His people will be called out, that when He comes we all may be ready to meet Him."

Possibly, the one who sold this magazine was a busy housewife or a schoolgirl who decided to improve a few spare moments by distributing our literature, and through that little effort for the Master, secured a star in her crown.

True, many of the workers will never know on this earth whether or not they have accomplished anything. But they will most surely secure a reward when they reach the earth made new.

"Ye Shall be Hated of All Men for My Name's Sake"

I have in mind an incident which occurred some years ago. A certain man had become addicted to the liquor habit. One day he was impressed to visit a friend who owned a Bible. He borrowed the book, and read it carefully; but the only message that impressed itself upon his mind was the text, "Ye shall be hated of all men for My name's sake." This text made a strong impression upon him, and he became possessed with the idea that the true church must be a church that is hated. One night while he was in a saloon, a Christian missionary entered the place and distributed magazines free of charge. There was a man standing near, and when the missionary handed him a copy of the magazine, he looked it over and said, "Why this is a Seventh-day Adventist paper. I hate those people!" To our friend this was a message of truth: and from that on, his main object in life was to find a Seventh-day Adventist Church, and to study more of their doctrine. To-day he is a missionary worker. He has, under God, distributed thousands of volumes of our good books, and has undoubtedly been the means of bringing the message to many who were in as gross darkness as he was.

When the Lord sends us the light of His Word, it is not that we should keep it to ourselves, but to pass it on to others. Our Heavenly Father desires a spirit of service among His people. There are many, many faithful ones scattered throughout the world who are reaping rich

blessings because they have been obedient to the call, "Go ye." The Lord is more than willing to bless the faithful efforts of any one who will do something to advance His cause in the earth. He will be pleased to have you, dear friend, answer to-day, "Here am I, send me."

Ashamed

A VISITOR at the hospice of St. Bernard in the Alps, tells of one of the noble dogs coming in one morning holding his head and tail to the ground, and slinking away to a dark corner of his kennel, as if ashamed to look any one in the face. The monks explained to the visitor that the dog had not been able to find anybody in the snow that morning to rescue, and therefore was ashamed to come in from his search. How will it be with us when we reach the end of our life, if we have not rescued any one from the storms and the dangers?—*J. R. Miller.*

"Not Another, But Me"

"Where are the reapers?"—how oft we sing!

And its chorus, "O who will come?"
Then in a moment the words forget,
Thinking not of the "harvest home!"
Ready to harvest, the fields all stand,
But the reapers are few, we know,
Yet we linger still with idle hands,
Waiting for others the work to do!

Oft we have read of the words of Paul,
As he journeyed, on slaughter bent.
When, 'neath the flash of the light from heaven,

He fell down in astonishment—
"What wilt Thou have me to do?" he said;
Not "another," but "me," his cry.
But we are waiting for some one else
While the sickles around us lie.

"Why stand ye idle," the Master says,
"While the clock chimes the hour of eleven?
Go reap ye the harvest, and what is right,
Unto you shall surely be given."
Take up your sickles! go forth to-day,
Waiting not till another come!
You of the labour must have a part
If you'd share in the "harvest home."
—*Selected.*

Dying Without God

A YOUTH at one of the large ironworks in Sheffield, says one, was accidentally thrown onto a red-hot armour plate. When he was rolled off by his fellow-workers, it was doubtful if he could live, for he was burned to the bone on nearly all of one side. His work-mates cried, "Send for the doctor," but the poor suffering youth cried; "Never mind sending for the doctor; is there any one here who can tell me how to get saved?"

My soul has been neglected, and I am dying without God. Who can help me?"

Although there were 300 men around him, there was no one who could tell him the way of salvation. After twenty minutes of untold agony, he died as he had lived.

One man who saw this accident, and heard the cries of the dying youth, was a wretched backslider, and when I asked him how he felt about the matter, he said, "I have heard his cries ever since, and wished I could have stooped down and pointed him to Jesus, but my life closed my lips."

Does your life tell sinners that you are saved, or does it close your lips, when those around hear you talk, and witness your actions.—*Selected.*

**Children's Division
A Little Child**

"I READ the other day in the Bible these words, 'A little child shall lead them!' There are some children who think they can do nothing, and there are other children who think they can do everything. Now the right judgment is this—children can do many little things. I have seen a boy lead an old blind man through a crowded street, gently and safely. That act was more than any other to the blind man, and that boy was by his helpfulness 'eyes to the blind.'

Dr. Paton, the renowned missionary to the Hebrides, in his most interesting book, shows us how in his work children had led heathen fathers and mothers to serve and love the Lord Jesus Christ, and that they were quick in learning important religious lessons. He tells how in the time of famine the boys would look out for the missionary ship, the *Day-spring*.

"One morning he and his wife were awakened by the boys shouting, 'The vessel, burrah!' At last the vessel arrived and all the goods were brought ashore to the storehouse. Then the boys said, 'Missi! have you forgotten what you promised us?' He said, 'What did I promise you?' They looked disappointed, and whispered to each other, 'Missi has forgot.' 'Forgot what?' he enquired. 'Missi,' they answered, 'you promised us when the vessel came in you would give us each a biscuit.' 'Oh!' he replied, 'I did not forget! I thought I would see if you had remembered it!' They laughed, saying, 'No fear, Missi! will you soon open the cask? We are dying for biscuits.' At once Dr. Paton got the hammer and tools, knocked off the hoops, took out the end, and

gave girls and boys a biscuit each. To his surprise, they all stood round, biscuits in hand, but not beginning to eat. 'What,' he exclaimed, 'you are dying for biscuits; why don't you eat? Are you expecting another?' One of the eldest said, 'We will first thank God for sending us food, and ask Him to bless us all.' This was then done in their own simple way, and then they did eat, and enjoyed their food as a gift from the Heavenly Father's hand. By that daily act of giving thanks, the children were teaching their parents a great lesson, showing them how they ought to be grateful to God, who gives daily food to all His children, and by their example they would lead others to follow in their steps.

"Some time ago there was a terrible disaster at a children's meeting in Sunderland, when 183 children were crushed to death. One little lad with a crushed chest was taken out of the wreck, conscious, and he said to the doctor, 'I shall not live long, and when I am gone, father will come to seek me. Will you give him this?' and taking from his coat a bit of blue ribbon stained with blood, he said, 'Father, when he does not drink is a good father, stays with us, and comforts mother; when he comes home drunk, we have to run from him.' At last the poor little fellow died, and his little body was laid by the side of others.

"The doctor waited for the coming of the father. The father came to identify his child, and soon his face was covered with his hands, and he wept bitterly. The doctor approached him and said, 'Is that your boy?' 'Yes,' was the answer. Then the medical man told the story of what the boy had said, and gave him the little bit of ribbon stained with blood, and the father in deep anguish cried, 'Did he say that? Well, God helping me, I will never taste drink again.' The last message of his dying boy led the father into the land of sobriety and away from that which had been his besetting sin."

(Fourth Week)

The Beatitudes

Hymn: "God Shall Be First."
Prayer.
Secretary's Report.
Scripture Drill.
Hymn: "Pure in Heart."
Reports of Labour.

Nine three-minute talks on the Beatitudes.
(See Leader's Note.)
A Reading Course Exercise. (See Leader's Note.)

Hymn: "More Like Jesus."

LEADER'S NOTE.—As the first month's reading of "Thoughts from the Mount of Blessing" covers the Beatitudes, and this is the day for the consideration of the Reading Course, the nine Beatitudes may be taken up by as many young people, and a talk of three minutes given on each. The thoughts gathered from the book and any other available matter could be used.

The Reading Course exercise should consist of choice sentences from the month's reading quoted by the members of the society.

Children's Division

A Chalk Talk on Giving

These are the pennies that I shall give
To the cause of Jesus as long as I live.

But a penny is such a very little bit
Of money, do you think they'll count it?

I'll make it count! I'll give much more!
How can I, though, from my scanty store?

I'll give my head, my hands, my feet;
I'll give myself, and it's complete.

And when I come with my gifts all told,
My pennies will grow a millionfold.

—Selected.

The Spirit of Giving

(A True Incident)

THERE is a little boy nine years of age, who has been a member of our state band for five or six years, and who has always tried to send in an offering for missions each autumn. Last autumn he sent in his offering as usual, and also his tithe. He is a practical little fellow, and had managed to save up eight shillings of his own, which at the time of our story, he had put in the bank for safe keeping.

In the winter I received a letter from his mother, and the following is a part of what she wrote:

"I am sending you the rest of G——'s money. He heard me read that story about the poor Chinese people, and his little heart was melted to tears. He came to me and said, 'I am going to give them all my money.' I told him that perhaps he had better wait and let it be on interest, and he would have more to give by and by; but he burst out crying harder than ever, and said, 'I don't want to wait till they are all dead before I help them.' So here it is."

And there in the letter was a

cheque for eight shillings—all the money the little fellow had. The Bible says, "God loveth a cheerful giver," and I believe this little boy is one of that number. Don't you?

Young People's Day

(For Church Service, Sabbath,
January 9)

Suggestive Programme

Hymn: "Let the Lower Lights Be Burning."

Scripture Reading: Ezek. 33: 1-7; Isa. 49: 24, 25; John 21: 15.

Prayer.

Hymn: "Sound the Battle Cry."

Reading: "Saving Our Young People."

Hymn: "Urge Them to Come."

Reading: "The Missionary Volunteer Goal for 1915."

Closing Remarks: (By elder or leader.)

Offering.

Hymn: "Will There Be Any Stars?"

Closing Prayer.

NOTE TO ELDER OR LEADER.—Sabbath, January 9, appointed by the Union Conference Committee as Young People's Day, should bring a great blessing to your church. The work to receive special attention on this day is an important one, and grows more and more interesting as it spreads over the world, gripping the hearts of thousands and thousands of young people and children, and leading them forth in Christian service. The parts on the programme should be assigned at once to insure careful preparation.

Time is short! Only a few years remain in which to save our children and young people, whom Satan is working so hard to destroy. Will not you and the fathers and mothers in your church join us in making Sabbath, January 9, a day of fasting and prayer for the salvation of the youth? See Mark 9: 29. The offerings for the day should be devoted to the young people's work.

Decision days often have brought very good results. Then why should not Young People's Day be a time when our young people should be invited publicly to give their hearts to the Lord? And would it not be well to invite all the members of your church to pledge themselves upon that day to work as never before for the salvation of the boys and girls, the young men and the young women, in your midst?

We are praying that God may give your church a special blessing upon Young People's Day.

MISSIONARY VOLUNTEER DEPARTMENT.

Saving Our Young People

BY action of the Union Conference, the second Sabbath in January has been set apart for our young people. This is not for the year 1915 only; it is for each year that shall come to

us as long as this appointment stands unchanged.

But what is this Young People's Day for? and what is to be done on this day? This Sabbath day is to be devoted especially to the spiritual welfare and uplift of our young people and children. It is not to be an occasion for their amusement and worldly pleasure. It is not to be devoted to strolls through fields and forests, nor for social gatherings, nor even amusements in the churches. This day is to be given to the study of our young people's interests and needs; to earnest efforts to deepen their religious life, and to their instruction and training for consecrated, efficient service in the Lord's work. It is to help bind them forever in love, devotion, and loyalty to the cause of their Lord and Master.

It is hoped that the Young People's Day will create a greater general interest in our young people, and lead to greater efforts in behalf of their salvation. We must feel deeply for them. We must place a proper value upon them. We must bind them to the truth and to the cause of God with cords that shall never be broken. A little study of this question will cause us to discover some very weighty reasons why the most earnest, prayerful efforts should be made by all in behalf of our young people:

1. For the sake of Jesus. He loves them. They are dear to His heart. He died for them. He now ministers His love and life for them in the heavenly sanctuary. He calls for the loving, whole-hearted co-operation of every believer in His efforts to save them. He must work through His own redeemed people who come into personal contact with these youth and children. For His sake we must labour and faint not in this soul-winning effort.

2. For the sake of our young people and children themselves. We cannot see them miss their way and go down at last with the lost. We must keep them in the truth, and take them with us to the kingdom. But they are human, and are just as subject to the fascinating, deceptive allurements of the world as are the millions outside of our ranks who are being ensnared. The mere fact that they are *our* children does not insure their salvation. Nor will their outward, formal connection

with the cause to which we give our lives, of itself save them.

Their only hope is in the personal reception of Christ as their Saviour. They must be led to see that they are sinners, and, by repentance, confession, and faith, lay hold of Him who can save to the uttermost. They can be led into this experience only in the same way others have been—by the personal efforts and influence of those who have found the way. And so, for the sake of these children and youth so dear to us we should gladly embrace every opportunity to win them to their Saviour.

3. For the sake of the great unsaved masses about us. To-day there are millions of both old and young living without Christ. For some reason their eyes have never been opened to the light of the gospel, their heart's love never been reached by the Saviour's love. These dear souls whom Jesus died to save need to come in contact with those whose hearts are warm with the love of God. They need the same kind, loving ministry that reached our hearts and led us to the cross.

That is exactly what our message and movement stand for. Our mission is more than to proclaim and defend sound doctrines. It is more than to carry forward a movement, more than to operate institutions. Its supreme purpose is to win the lost to Christ. It is to lead men and women to renounce sin and open their hearts to Him who died for them. It is to help them to live "the life that wins."

Now for the sake of these lost millions in both Christian and heathen lands, we should spare no efforts to lead our young people to become true, unselfish, consecrated Christian workers. We know too well that the influence and power of the professed churches of Christ are not at this time all that they should be. They are not what they were fifty or one hundred years ago. They are not adequate to meet the powerful influences of the world that are leading away from Christ. There is need of greater piety and devotion, of a more powerful witness for the truth as it is in Jesus. Here is an opportunity for us, and as we prize the light and truth and hope that have come to us, so we should consecrate all our resources to soul-winning endeavour.

When we speak of our resources for this work, we must not eliminate our young people and our children. There has never been a time in the history of the church when there were so many avenues open for young people to bear witness for their Lord as there are to-day. In nearly all heathen lands the doors stand wide open for the heralds of the cross. And in many respects young men and young women are best adapted to meet the conditions prevailing in these lands. Those whose hearts are aglow with the love of Christ, and who go to these heathen lands and work with unselfish devotion for the salvation of the people, receive a hearty welcome. The fact that they are young does not stand in their way. And they can bear the privations and hardships better than men and women advanced in years. They can also adjust themselves to new conditions and learn new languages more readily.

And even in the homeland very few will resent the modest, earnest, whole-hearted endeavours of young people to witness for Christ by the teaching of the Scriptures, the distribution of religious literature, and loving ministry for the sick, the suffering, and the sorrowing. It is truly refreshing and pleasing in these times to see young people who are plain and sober and serious concerning the things of the kingdom.

But we should fully realize that we cannot bring our children and youth to this state of Christian experience without earnest, intelligent, continuous effort. First of all, we older people must get a true vision ourselves. Our ideals of what they are and of what they should and may become must be clear and true. We must also know how the work is to be done, and cheerfully and resolutely consecrate ourselves to the task of doing it. Nothing else yields such large and joyous returns as warm-hearted efforts in behalf of young people.

It was to carry forward a large, well-planned, steady effort for the children, youth, and young people of our denomination that the Young People's Missionary Volunteer Department was organized. We felt that the interests of our young people were worthy of our highest and best efforts. The aim of the department is much broader and more enduring than a mere appeal

to the sentiments. Its aim is to reach the conscience, to educate and to train the mind, to establish true ideals, to determine the life service.

Those who engage in this line of work find it truly fascinating and inspiring. The possibilities appear greater, and the burden increases with the efforts. And now what is wanted is general co-operation by all. The department has clearly demonstrated what can be done. But experience shows that full results cannot be secured without the steady, unremitting co-operation of parents, ministers, and conference and church officers. These children and young people are scattered throughout our ranks in families, churches, and conferences. They must be helped by those who come in contact with them day by day. This is why every Seventh-day Adventist should be alive to the interests, the needs, and the welfare of our young people.

A few suggestions as to how we may all work together in efficient co-operation may be helpful:

1. Let us see that the family altar is established and maintained in each of our homes. The prayer and Bible-study habit should be formed early in life. Our children should not only be accustomed to the sound of prayer in the home, but they should be encouraged to raise their voices in praise and supplication. These are the two greatest safeguards we can place about our youth. A missionary on furlough to this country visited many homes. On returning to his field of labour, he was asked what impressed him most in the homeland. He replied, "The absence of the family altar in the home."

2. By showing an active, sympathetic interest in the young people's society. This is a church organization, under church supervision, and working in harmony with the church. We desire to have our children worship with us around the family altar, in the Sabbath-school, and in the church. We can do much to encourage and assist the young people in their meetings if we occasionally attend, and point out opportunities, suggest methods of work, and assist the children in preparing their parts on the programme.

3. We can help to advance the spirituality of our boys and girls by observing with them the morning watch. Let father and mother, by

precept and example, encourage this good work.

4. Encourage your young people to get the Missionary Volunteer Reading Course books, then read and discuss these together. These will furnish excellent material for conversation at mealtime and in the evening. This effort to place before our youth helpful reading is doing much to prevent the reading of novels and other injurious literature.

5. As a people, we should devote more time to the study of our doctrinal truths. The Bible doctrine studies, conducted by the Missionary Volunteer Department, are qualifying scores of our boys and girls to give a reason of the hope that is in them.

6. Be companions to your boys and your girls. Help them plan suitable social gatherings, that will divert their minds from parties, moving-picture shows, and other soul-destroying pleasures. Social gatherings can be made very inspirational and uplifting, or debasing and harmful.

7. Encourage Christian education. Place your children in church-school, intermediate school, or college. Pray for these educational institutions, and co-operate with their faithful labourers. Do all you can to increase the patronage and influence of our schools.

8. Can you think of a better purpose for our Young People's Day than to make it decision day throughout the field,—a time when every unconverted youth who has reached the years of accountability will receive a personal invitation to give his heart to God, to enlist under the blood-stained banner of Prince Immanuel, willing to go "anywhere provided it be forward," heralding the advent message to all the world?

A. G. DANIELLS,

President, General Conference.

The Missionary Volunteer Goal for 1915

EVERY young man and young woman should have an object in life. To attain to that objective should be the study and aim of each one who wishes to make a success. There is no real success in drifting with the tide. It takes neither ambition, application, nor energy to float down stream. But to attain a goal,—to accomplish a purpose in life,—requires determination, forethought, and perseverance.

Our Young People's Department is not simply the outgrowth of an idle thought, but is the result of years of study, prayer, and purpose on the part of the General Conference. Other denominations have young people's organizations which have proved great blessings to these denominations and a still greater blessing to the young people who have come under their ever-widening influences.

The Young People's Missionary Volunteer Department is an organization created by the General Conference for the purpose of uniting into a solid phalanx all our young people scattered throughout the world, and so training and drilling them in service that they will soon become efficient in the great work we are carrying forward.

The Young People's Missionary Volunteer Department has set its goal for 1915. The objective is worthy of the best talent and mettle of every young man and young woman in our cause. Let us look at this objective.

The great purpose actuating the Young People's Department to-day, is the grand endeavour of doubling our membership during the year 1915. I cannot conceive of a greater attainment that one could possibly strive for than the winning of souls to Christ. It is the noblest work in which man has ever engaged. It is worthy of our best endeavour, and our young people should rally to this undertaking with all the united strength and force at their command.

It would be a splendid piece of work if each young missionary volunteer would undertake to bring at least one soul to Christ through his personal effort. You may have to do this in some silent way, but God will bless your endeavour.

The angel said to the prophet Daniel, "They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." There is no reward that will ever be greater than the reward that will come to men and women for leading souls from sin and destruction into the kingdom of God.

Henry Ward Beecher said: "Every Christian is a pilot boat. He is to cruise about hard by the harbour of salvation, watching for the tempest-tossed soul, if perchance he may guide that soul into the harbour of life."

Matthew Henry said: "I would think it greater happiness to win one soul for Christ than to gain mountains of gold and silver for myself."

H. Doddridge cried: "I long for the conversion of souls more sensibly than for anything besides. Methinks I could not only labour but die for it with delight."

It was this passion for souls that led Livingstone into the heart of Africa, and Moffat to labour for the deliverance of the poor souls in South Africa from eternal ruin. It is this spirit that sent Carey and Judson to India, Morrison and Taylor to China, and hosts of other men equally worthy to distant fields in order to lead men into the kingdom of God.

But this doubling of our membership will not be won merely by resolutions. The members of the Young People's Volunteer Department will have to set themselves to work in a personal way to bring men to Christ. More souls are won to Christ through personal effort than by almost any other process.

It was personal work that found the lost sheep, in the parable of our Lord.

It was personal work that won the woman of Samaria.

It was personal work that drew Nicodemus to Christ.

And nearly all the followers of our Saviour seem to have been won by personal effort.

In order to win souls to Christ, there must be prayer and the study of God's Word. One can never be a successful soul-winner, unless he first gets his own soul in touch with Heaven. Then you have the promise of the Holy Spirit, and you are at liberty to draw from heaven's storehouse your supply of grace in order that the work you are striving to do may be accomplished in the name of the Lord.

Our whole ministry and our general and local officials are watching with great interest the growth and progress of our Young People's Department. We are anxious that the year 1915 shall bring into this department a large number of our unsaved boys and girls.

We believe the time has come when every Seventh-day Adventist should begin to work for those out of Christ, and we confidently hope that in regard to both the number of souls that shall be led to Christ through the efforts of the Young People's

Missionary Volunteer Department, and the funds that shall be raised by that department, there will be no failure for this year.

H. EVANS.

Fourth Sabbath Reading

(January 23)

Bible Study

God's Witnesses on Earth

GOD claims as His those whom He has redeemed. Isa. 43:1.

He calls them to "know," "believe," and "understand" Him; and having gained such experience, to be His witnesses. Isa. 43:10.

Through man failing to bear faithful witness the true knowledge was almost lost. Rom. 1:21-23.

At this time Christ came in human flesh to restore the knowledge of God. John 17:25, 26.

He spoke of Himself as God's witness. John 3:11, 12.

He is called the "faithful witness" and the "true witness." Rev. 1:5; 3:14.

That the disciples recognized their work as that of witnessing, is shown in Acts 1:22.

Christ received a heavenly unction for His work. Acts 10:38.

He bids us tarry till we are likewise endowed with power. Luke 24:49; Acts 1:8.

When our "light has come," we are to arise and shine; for gross darkness covers the people. Isa. 60:1, 2.

"An Unseen Protector"

THE story of the deliverances of John Wesley from the fury of mobs, in the early days of Methodism, has often been told. But similar deliverances were experienced by his associates. The revival of the eighteenth century was a reformation, in the special order of God's providence, and God's hand was revealed, working with mighty power through many agencies. The same heavenly power that wrought in the conversion of souls in that age of rationalism and dead formalism was again and again manifested in protecting the human agents in the work.

There was John Nelson, the stone cutter, called to go to and fro preaching the gospel. At Horbury a mob had sworn to put a halter round the preacher's neck and drown him in the river. Hurst says:

The parson's son, as captain of the mob, had six large hand bells brought from the clerk's house, and those were rung violently that his voice might not be heard. A half-

crazed man, six feet tall, was to put the halter round his neck, and a butcher held the rope. Nelson only pushed the halter from his neck, and the man fell as if he had been knocked down with an axe; the butcher stood trembling, and touched him not.

A shout was raised as the constable approached to arrest him, and the bells were silenced. Without hesitating a moment, Nelson said, "I am glad you are come, and I charge you in the king's name to do your office." He asked, "What is my office?" Nelson answered, firmly, "It is to quell this mob, and deliver me out of their hands." The constable turned pale, and finally bade the mob be silent; said to Nelson, "Follow me," went to the stable, led out the horse and held the stirrup, led Nelson through the crowd, and bade him go in the name of the Lord!—*History of Methodism*, Vol. I, page 491.

When Charles Wesley opened a meeting in St. Ives market, in 1743, men stopped their ears and rushed at him to pull him down. "But," he said; "they had no power to touch me."

Four days later he was preaching in the chapel, when rioters entered and smashed windows and benches, leaving nothing whole but the stone walls. . . . "Several times," he said, "they lifted up their hands and clubs to strike me, but a stronger arm restrained them."—*History of Methodism*, Vol. II, page 506.

Amid another tumult, at Wednock, weapons were raised to strike him down, but he says he had "an unseen Protector."

At Devizes, on his way to Bristol, Charles Wesley had his longest siege by a mob stirred up by the religious prejudice of the "best people." The crowd was gathered by the ringing of bells. A hand fire engine was used for pouring water into the house where Wesley and his companions were staying. "Many seeming accidents," he says, "concurrent to prevent their breaking in." The mob was a thousand strong. He says:

We stood in jeopardy every moment. Such threatenings, curses, and blasphemy I have never heard. They seemed kept out by a continual miracle. I remembered the Roman senators sitting in the forum when the Gauls broke in upon them; but thought there was a fitter posture for Christians, and told my companions they should take us off our knees. We were kept from all hurry and discomposure of spirit by a divine power resting upon us. We prayed and conversed as freely as if we had been in the midst of our brethren; and had great confidence that the Lord would either deliver us from danger or in it. . . . They were now close to us on every side, and over our heads untilting the roof, a ruffian cried out, "Here they are behind the curtain." At this moment we fully expected their appearance, and we retired to the farthest corner of the room; and I said, "This is the crisis." In that moment

Jesus rebuked the winds and the sea, and there was a great calm. We heard not a breath without, and wondered what had become of them. The silence lasted for three-quarters of an hour, before any one came near us; and we continued in mutual exhortation and prayer, looking for deliverance. I often told my companion, "Now God is at work for us; He is contriving our escape; He can turn these leopards into lambs; can command the heathen to bring His children on their shoulders, and make our fiercest enemies the instruments of our deliverance."—*Whitehead's "Wesley," page 189.*

In this lull, the "persecuting constable," who had been their bitter enemy, appeared, and tried to get a promise that the preachers would not preach in that town again. They refused to make such a promise, and assured him they would surely preach the gospel again in that place if God permitted; but said they were going on now, elsewhere. This he construed as he desired, into an assurance to the people that the preaching would cease, and he used his authority to disperse the mob. "We perceived that it was the Lord's doing," wrote Wesley, "and it was marvellous in our eyes. The hearts of our adversaries were turned. Whether pity for us or fear for themselves wrought strongest, God knoweth."

It is to be remarked in all these experiences that the prayers of faith and the clinging to the arm of God had their part in the revelation of delivering mercies. "We prayed, with little intermission, the whole day," said Wesley, "of this siege of peril at Devizes." It is living faith, and importunate faith, that lays hold upon the arm of the living God for the doing of things beyond human power.

It was out of experiences such as these that Charles Wesley wrote the hymn:

"Other refuge have I none,
Hangs my helpless soul on Thee;
Leave, O leave me not alone!
Still support and comfort me;
All my trust on Thee is stayed,
All my help from Thee I bring;
Cover my defenceless head
With the shadow of Thy wing."

W. A. SPICER.

A Mission Station Providentially Delivered

THAT God is willing to exert His miraculous power to preserve His servants in the path of duty, has been proved by the incidents which we have just read and the following experience shows that right down in

these last days His arm is outstretched to protect and succour His children when in need:

While on furlough from Africa, and having occasion to tell of missionary progress and experiences in Rhodesia and other parts, Pastor F. B. Armitage related the following experience of the early days of the work at the Somabula Mission, in Southern Rhodesia:

I had occasion to make a journey from the new Somabula station which would require several days' absence. My wife was alone at the station, with only the native orphan children who had accompanied us from the older Solusi Mission. I had started from the station early in the morning.

Toward evening a little boy came running into the tent, where Mrs. Armitage was working, crying, "There is fire in the grass! There is fire in the grass!"

Our mission was located in a valley, and down the valley somewhere a fire had been started and was sweeping toward the station. The season had been dry, and the grass was like tinder, standing in places as high as a man's head. One can imagine how that fire would look to the mission family, with only the orphan children and Mrs. Armitage and her own little one on the premises. We had been only a short time at the location, and had not had time to make fire guards or provide any precautions, and the situation was indeed desperate.

For a few startled moments Mrs. Armitage watched the on-coming flames, and then to herself she said, "Our Heavenly Father has never failed us yet, and I believe He will not leave us now." There might have been chance for flight, but there was the mission station with all that it represented of struggle and toil and future fruitfulness in the saving of souls. She turned to the text that had been the deciding word in our entering Africa, and our stay and support in many a trying experience. Again she opened the Book and read the promise: "Fear thou not; for I am with thee: be not dismayed; for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of My righteousness." Isa. 41:10.

The assurance came to her heart that she was not left alone, and she said, "Our Father will take care of us once more, I am sure." Still the fire came leaping on. It was of no use to think of meeting it to fight it, with only the little orphan children to help. It came to within seventy yards of the station, and there it went out in front, the flames dividing and passing by on both sides of the location, joining farther up the valley and sweeping on beyond; and the mission was saved.

That night I saw by the red glow that there was fire in the valley. I hurried homeward with all speed, and there I found to my deepest joy not only my family and the children safe, but the mission preserved as well. All about the mission the grass was dry, but there stood a five-acre plot untouched. The fire had stopped right in the dry grass, and no one could say why, save as we understand that the promises of our Heavenly Father are sure, and that He will not leave us nor forsake us when we trust Him in the way of duty.

These experiences of deliverance by special interposition of God's providence in uncommon emergencies make only more real to the believer the unwearied watchcare of the same blessed Providence in the common round of life. For true it is that the angels of the Lord are all about in this world, still ministering to the heirs of salvation. "The angel of the Lord encampeth round about them that fear Him." Ps. 34:7.

W. A. SPICER.

Notice to Sabbath-School Officers

No Missionary Exercises for the Sabbath-schools appear in this paper. As our offerings for the quarter are to assist the European mission fields, that have been cut off by the war from their base of support, it was thought that it would be better not to prepare the Missionary Exercises so far ahead as we would need to do to get them into the LEADER; but wait for later information, and put this through the *Record*, and into letters that can be sent direct to the schools. If our Sabbath-school officers will call attention to the matter appearing in the *Record* on this subject from week to week, many more may be led to read it than otherwise would do. We trust that these appeals will lead many of our members to bring a larger offering each Sabbath to the school. The aim set for each school should be kept before them, together with the worthy object to which we are giving. May this quarter's offering far exceed anything ever given before by our Australasian Sabbath-schools.

"It is with missionary work as with everything else. Those who know little, care little and give little. Those who know most are most interested, and give liberally."

The Missionary Leader

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