

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

SYDNEY, FEBRUARY, 1915

No. 2

Church Missionary Programmes

First Week

Working for Others

Opening Exercises.
Reports of Labour.
"Present Opportunities."
"An Important Matter."
"My Neighbours Are Not Interested."

Present Opportunities

WE are living in intensely interesting times. Almost daily there are fresh developments which show the rapid fulfilment of the signs indicating that the coming of Christ is drawing very near.

The signs of the end, and especially the outbreak of war in Europe, are giving us the best opportunity that we have ever had to give this message to the people. Through our literature and our tent meetings, and in other ways, we have long foretold that the extensive military preparations in Europe would end in war. The people of the world are remembering this, and are coming to Sabbath-keepers to learn more about these things that are happening in the earth.

It would seem that the Lord is giving us a brief period during which prejudice will be largely dormant, and people will be not only willing, but anxious to learn what is in this message. Therefore now is the time for us to make the utmost possible use of this opportunity. We cannot look for it to last long. Men and women will soon get accustomed even to this terrible war, and they will close their minds to it as a sign of Christ's coming, and again become scoffers. If we fail to use this opportunity to its fullest extent, we shall have this experience to face:

The work which the church has failed to do in a time of peace and prosperity, she will have to do in a terrible crisis, under

most discouraging, forbidding circumstances. The warnings that worldly conformity has silenced or withheld, must be given under the fiercest opposition from enemies of the faith.—"Testimonies for the Church," Vol. V, page 463.

In what way can we use this opportunity? There is no better thing to do than to circulate the excellent literature that is being produced. It is in various forms, to meet different needs. For free distribution we have the *Signs War Extra*, and tracts on *Armageddon*. While these may be given away freely, they may also be sold, and in many cases they will be more highly prized if they are bought than if they are received without charge. Experience has proved that tracts on a live question can be sold by thousands. Try it and see for yourselves.

The *Signs of the Times* is full of articles on the war and other present issues. It should be sold everywhere. It may also be given away or lent, as openings arise. Have some with you when travelling, or when going about your town or city, and watch for opportunities to use them. There is no difficulty in starting a conversation on the war at any time now. From this it is easy to lead the attention of the people to the prophecies, and then sell or give them something on the subject. Some are working in this way, and say it arouses intense interest.

Then there are books which deal with this question. "Thoughts on Daniel," and "Thoughts on Revelation," "Heralds of the Morning," and "Coming King," all deal with this phase of the message, and may be sold or lent to neighbours.

We are living in the most solemn period of this world's history. The destiny of earth's teeming multitudes is about to be decided. Our own future well-being, and also the salvation of other souls, depend upon the course which we now pursue. We need to be guided by the Spirit of truth. Every follower of Christ should earnestly inquire, "Lord, what wilt thou have me to do?" We need to humble ourselves before the Lord, with fasting and prayer, and to meditate much upon His Word, especially

upon the scenes of the judgment. We should now seek a deep and living experience in the things of God. We have not a moment to lose. Events of vital importance are conspiring around us; we are on Satan's enchanted ground. Sleep not, sentinels of God; the foe is lurking near, ready at any moment, should you become lax and drowsy, to spring upon you and make you his prey.

Many are deceived as to their true condition before God. They congratulate themselves upon the wrong acts which they do not commit, and forget to commemorate the good and noble deeds which God requires of them, but which they have neglected to perform. It is not enough that they are trees in the garden of God. They are to answer His expectations by bearing fruit. He holds them accountable for their failure to accomplish all the good they could have done, through His grace strengthening them. In the books of heaven they are registered as cumberers of the ground.—"Spirit of Prophecy," Vol. IV, page 419.

This shows one side of the question,—how the Lord regards those who fail to use the opportunities He gives them,—but there is another side to it:

Glorious will be the reward bestowed when the faithful workers gather about the throne of God and of the Lamb. . . . They will stand before the throne, accepted in the Beloved. All their sins have been blotted out, all their transgressions borne away. Now they can look upon the undimmed glory of the throne of God. They have been partakers with Christ in His sufferings, they have been workers together with Him in the plan of redemption, and they are partakers with Him in the joy of seeing souls saved in the kingdom of God, there to praise God through all eternity." —"Testimonies for the Church," Vol. IX, page 285.

E. M. GRAHAM.

An Important Matter

IN the providence of God we are face to face with possibly the greatest missionary movement in the history of the world. Is it not remarkable that, right at a time when the whole world is particularly stirred, plans should be laid by the leaders of this great cause to enlist the fullest sympathy and co-operation of every believer in a great soul-winning campaign? Evidences are multiply-

ing on every hand that God is leading forth His people to victory.

Our great Leader is conducting the affairs of the universe. Our great Commander bids us, "Let the gospel message ring through our churches, summoning them to universal action."—"*Testimonies for the Church*," Vol. VII, page 14. There is but one thing for us to do,—put the armour on and go forth to the warfare. We must be willing to do and to dare for God, knowing that His omnipotence will supply our need.

Doubtless every burden-bearer is familiar with the plans regarding the *Signs of the Times* weekly. Large clubs are to be secured in every church, reaching a goal of at least two copies a member. Two copies a member—that is surely within the reach of every member. By taking at least two, you have one copy for yourself and one for your neighbour. Now is the time to get this before your churches. Do not delay a moment longer, if you have not already attended to it. The plan is the simplest, and yet it takes in every believer. We are depending on you to lead your church to victory in this effort.

The *Signs* brings people into the message. The goal is set that each member bring at least one soul to Christ. Just as soon as one soul is rescued, he goes to work for others. Think of the wonderful possibilities in this "advance move all along the line."

We are no longer to stand still in impotency, pointing to what we cannot do. "To every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of *measureless* results."

The time has come when God's people are to have increased faith in Him. "All God's biddings are enablings." "I can do all things through Christ which strengtheneth me."

The work of God surely needs men of courage and faith. It needs Calebs and Joshuas. There are obstacles and difficulties to be met, but if we will honour the Lord God of Israel, there is no power that can stand against us.

World-wide conditions are favourable to an unprecedented growth for this work. Now is our opportunity. We must embrace it and see the kingdom of God advance.

"My Neighbours Are Not Interested"

FREQUENTLY when presenting some plan whereby the members of a church may labour for those living around them, we are met with this objection, "My neighbours are not interested in this truth, I cannot get them to listen or to read."

The objection is not unfounded. The neighbours really do not manifest any disposition to investigate the truth. But shall we therefore cease to labour for them, or shall we devise ways whereby we may create an interest?

At one of our camp-meetings recently, a man told the whole secret of the matter. He said he had argued with his neighbours about the truth until they were all so angry that they would not listen any more. He realized he had made a mistake, and he was going home to love them.

If we thus work for our neighbours, showing that we do truly love them; and if we show by our lives that we are followers of Jesus, we shall find ways of introducing the truth that will interest them. They will begin to ask us questions as their curiosity is aroused to learn more of the religion that makes us so unlike others. Then we can lend them tracts, papers, and books, and hold Bible readings with them. Love is the key that will unlock the doors of the neighbours' hearts which are now closed to us.

E. M. G.

Second Week

Health and Temperance

Opening Exercises.

Reports of Labour.

"Worry," Part 2.

Poem: "Talk Happiness."

"Good Advice."

"Don't Worry—Try it This Week."

"A Success Motto."

Worry

Part 2

IN entering the city train every morning, I notice business men with hard, tense expressions on their faces, leaning forward when the train approaches the station, as if they would hasten its progress and save time, many of them getting up from their seats and rushing towards the door several minutes before the train stops. Anxiety is in every movement; a hurried nervousness in their

manner; and their hard, drawn countenances—all these are indications of an abnormal life.

Work kills no one, but worry has killed multitudes. It is not the doing of things which injures us so much as the dreaming of them—not only performing them mentally over and over again, but anticipating something disagreeable in that performance.

Many of us approach an unpleasant task in much the same condition as a runner who begins his start such a long distance away that by the time he reaches his objective point—the ditch or the stream which is to test his agility—he is too exhausted to jump across.

Worry not only saps vitality and wastes energy, but it also seriously affects the quality of one's work. It cuts down ability. A man cannot get the same quality of efficiency into his work when his mind is troubled. The mental faculties must have perfect freedom before they will give out their best. A troubled brain cannot think clearly, vigorously, and logically. The attention cannot be concentrated with anything like the same force when the brain cells are poisoned with anxiety, as when they are fed by pure blood and are clean and uncloudy. The blood of chronic worriers is vitiated with poisonous chemical substances and broken down tissues, according to Professor Elmer Gates and other noted scientists, who have shown that the passions and harmful emotions cause actual chemical changes in the secretions, and generate poisonous substances in the body which are fatal to healthy growth and action.

The brain-cells are constantly bathed in blood, from which they draw their nourishment, and when the blood is loaded with the poison of fear, worry, anger, hatred, or jealousy, the protoplasm of those delicate cells becomes hardened and very materially impaired.

The most pathetic effect of worry is its impairment of the thinking powers. It so clogs the brain and paralyses thought that the results of the worrier's work merely mock his ambition, and often lead to the drink or drug habit. Its continued friction robs the brain-cells of an opportunity to renew themselves; and so after a while there is a break-down of the nervous system, and then the worrier suffers from insomnia and other

nervous ailments, and sometimes becomes hopelessly insane.

Anticipating a thing tends to bring it to us. Worry about disease is a disease producer. It is well to know that many victims of the great plague of history have been slain simply by fear and dread.

The digestive organs are extremely sensitive to worry, and when the digestion is interfered with, the whole physical economy is thrown into disorder.

Worry and fear will not only whiten the hair, but will also cause premature baldness—a condition known as nervous baldness.

The longer the unfortunate picture which has caused trouble remains in the mind, the more thoroughly it becomes embedded, and the more difficult it is to remove it; but as long as it is there it will continue its mischief.

Did you ever hear of any good coming to any human being from worry? Did it ever help anybody to better his condition? Does it not always—everywhere—do just the opposite by impairing the health, exhausting the vitality, lessening efficiency?

A great deal can be done to correct the cause of worry by keeping up the health standard. A good digestion, a clear conscience, and sound sleep kill a lot of trouble. Worry thrives best under abnormal conditions. It cannot get much of a hold on a man with a superb physique—a man who lives a clean, sane life. It thrives on the weak—those of low vitality.

You can kill worry-thoughts easily when you know the antidote; and this you always have in your mind. You do not have to go to a chemist or a physician for it. It is always with you—always ready. All you have to do is to substitute hope, courage, cheerfulness, serenity; for despondency, discouragement, pessimism, worry. Opposite thoughts will not live together. The presence of one excludes the other.—*O. S. Marden, in Success.*

Good Advice

A NOTED writer says: "Pay as little attention to discouragements as possible; plough ahead as a steamer does, rough or smooth, rain or shine. To carry your cargo and make your port is the point." Tarbell asks: "When you see a duty that you

should do, is it a resolution or merely a notion that you entertain of doing it? Shall you lightly change your notion at the first opposition you meet?" Henry Ward Beecher puts it thus: "All that a true soldier wants to know is that he understands his orders." John Wesley wrote: "My brother Charles, amid the difficulties of our early ministry, used to say, 'If the Lord would give me wings, I would fly.' I used to answer, 'If the Lord bid me fly, I would trust Him for the wings.'"

Don't Worry—Try It This Week

LET no day pass without personal, secret communion with God.

Begin each day by taking counsel from the Word of God, if but one verse while you are dressing.

Put away all bitter feelings and broodings over slights or wrongs, no matter from whom received.

Have on your heart some person or cause for which you are pleading God's blessings each day.

Let no opportunity pass without owning your Saviour before others, and urging all to accept His service.

Let no opportunity pass to say a kind word, do some kind deed, or at least smile upon those you meet. Do this, not affectedly, but sincerely, as unto the Lord.

Guard well the door of your lips, that no unchaste word, jest, no story, or slander or cutting remarks, no irreverent or untruthful statement shall pass out.—*Our Hope.*

Talk Happiness

Worry?—No; what's the good?
If it availed, I would;
But it doesn't a bit—
Not it.

Laugh?—Yes; why not?
'Tis better than crying, a lot;
We were made to be glad,
Not sad.

Sing?—Why, yes, to be sure;
We shall better endure
If the heart's full of song
All day long.

Love?—Yes; unceasingly,
Ever increasingly.
Friends' burdens bearing,
Their sorrows sharing.

Their happiness making;
For pattern taking
The One above,
Who is love.

—*Joan Somerset.*

A Success Motto

"Don't grumble, don't bluster, don't dream, and don't shirk,
Don't think of your worries, but think of your work;
The worries will vanish, the work will be done;
No man sees the shadow that faces the sun."

Third Week

Foreign Missions

Opening Exercises.

Reports of Labour.

"The Light of the World."

"Seed-Sowing in Shan-tung Province, China."

"Among the Laplanders."

Poem: "Waiting Millions."

"Does One Good to Work for Others."

"Decided to Write a Letter."

The Light of the World

JESUS declared, "I am the light of the world." John wrote of Christ, "In Him was life; and the life was the light of men. And the light shineth in darkness; and the darkness comprehended it not." Again, we read of the Saviour that He is "the true light, which lighteth every man that cometh into the world."

To Christ we owe all we have above the most benighted heathen. All that Christian lands possess in knowledge, civilization, and progress, they owe to the influence of Christianity. Christ has been the light of nations in proportion as the people of those nations receive Him as the Son of God.

We who live in Christian lands, enjoying the daily blessings of civil and religious liberty, sometimes forget how many of the people of earth do not know Christ. We are complacent when we view the work already accomplished, and forget that at the present time two out of every three of the inhabitants of this earth are still in heathenism, knowing not God nor His Son Jesus Christ. Two out of three of all mankind are dying in sin, without a ray of light to penetrate the darkness that enwraps their souls. In their blindness they bow down to idols made by man; they worship nature in her various forms; they pray and offer sacrifices to the spirit world, but the true God they know not, and of His Son Jesus Christ they have never heard.

The truth of Christ's words, "And I, if I be lifted up from the earth, will draw all men unto Me," has been

demonstrated in nearly every land today. In Africa, in Asia, among nearly all heathen peoples, there are those who have been drawn to Jesus when He has been lifted up before them, and in their lives has been reflected the image of the Son of God.

Wonderful indeed is the transformation which faith in Jesus effects in the hearts of poor heathen. Sins are confessed, wrongs made right, evil habits overcome, and the believer becomes a "new man in Christ Jesus." The home, in its atmosphere and complexion, becomes changed when Christ is taken into hearts which sin has so long darkened. The family altar is established; at meal-times grace is said; women are respected; instead of fear, hope dwells in the heart. No longer is the wrath of evil spirits feared, but the true God is worshipped, and Jesus Christ becomes all and in all.

It is our privilege to send the heralds of the cross of Christ to these darkened lands. To the church comes the cry, "Send us help." Men are dying in the darkness of sin and ignorance waiting for the Word of life. Shall not we share in sending the gospel to these benighted millions?

I. H. EVANS.

Seed-Sowing in Shan-Tung Province, China

CHIFU is an open seaport on the east coast of North China, in Shan-tung Province, and directly west of Korea. Being sent there by the doctor's orders to recuperate from the typhoid fever, no very active campaign could be attempted; but with the help of a native evangelist, nearly every home in Chifu was canvassed for our Chinese magazine, and between two and three thousand papers and tracts were placed in the hands of the people in that city and the near-by villages.

It was these trips to the mountain villages that proved to be of unusual interest. There are no roads over these mountains, only trails, and all travel is by foot or donkey-back. We used a mat-covered frame, or litter, supported on poles, borne by donkeys travelling single file. On either side of our swinging chair a sheet of paper was pasted, on which it was announced in large characters that we were distributing publications pertaining to "The Gospel of the End

of the World." Great crowds collected wherever we stopped. We would then talk to the people, and tell them as best we could in the brief time we had, to prepare to meet their God. Besides papers and tracts to sell, we had a liberal supply of folders for free distribution. When we went through a village, it was as if a great gust of wind had suddenly whirled upon the people a shower of autumn leaves. Nearly every man, woman, and child was grasping a sheet of paper, and inquiring of one another, "What do these things mean?"

At times the trail led straight up over the mountain rocks, winding in and out among cliffs and chasms, and turning such sharp corners that many times it seemed as if the chair would be torn to pieces. At other times the road led through quiet valleys, beside still waters, where the summer sun shimmered through the tops of lofty trees, birds twittered sweetly in the foliage, and the very atmosphere seemed alive with praises to the Creator. Then again we turned a corner, and there was the city wall towering up, and inside were poverty and ignorance, filth and disease, on every side.

How we longed to be able to tell all these people about Jesus in such a way that they could grasp the truth, and be saved when He comes. The best we could do was to speak to a few hundred people, sell papers to those willing to buy, and distribute tracts to those who were not able to purchase. In a short time the chair was on its way again, escorted out of the city gate by a crowd of curious children and idlers who were intent upon getting one more look at the foreigner.

We shall probably never see these people again. But there are some among them who will remember, who will investigate, accept Jesus, and be saved. The command is, "Go ye into all the world, and preach the gospel to every creature," and He who gave the command said, "My word . . . shall not return unto Me void, but it shall accomplish that which I please."

F. E. STAFFORD.

"HAPPINESS depends on the science of sacrifice; on the art of denial; on giving up and giving out."

Among the Laplanders

THE Lapps belong to the Mongolian race. They inhabit the northern part of the Scandinavian peninsula, called Lapland. They number some thirty thousand altogether, about two thousand being in Russian territory, in the government of Archangel.

These people are short of stature. They are of a brownish complexion, with high cheek bones, dark eyes, and black and tangled hair. Their language is related to that of the Finns.

We have recently opened a mission among these people. Brother Jens J. Hokland, a young Norwegian, has been stationed in the Lapp town of Karasjok, in Finmarken, situated sixty-nine degrees north latitude. In a recent letter our brother says: "Now I am living among them [the Lapps]. Hence I have the very best opportunity to learn their difficult language, and I believe that by the help of God I shall succeed. Knowing the interest of our brethren and sisters in this people, and especially God's interest in them, I am very well satisfied to be here, and hope in time to learn that which I shall need in the future. From now on I shall feel much at home among these people, whom I have learned to pity. I can see plainly that it is time this tribe should hear the message of Christ's coming." As an evidence of the Lord's care for His servants, we relate the following incident:

Last summer Brother Hokland was on a colporteur tour in Northland. One day he had to pass over a mountain which was very difficult to cross. In order to be more secure our young brother removed his shoes and stockings, to go barefooted. Fearing, he was reminded to pray. There, clinging to the rocks, he asked God to keep him. Then, trusting in God, he went on his way and got over safely.

Below, on the other side of the mountain, a man and his wife were watching the young man make his way down; and the first question this man asked Brother Hokland was, "What has become of your companion?" When our brother told them that he had been all alone on the way, they were greatly surprised, and the man said, "Is that so? It really seemed to me that there were

two of you when you came crossing the mountain."

Brother Hokland adds that he was reminded of the word of the Lord in Ps. 34:7: "The angel of the Lord encampeth round about them that fear Him, and delivereth them."

Copenhagen. J. C. RAFT.

The Waiting Millions

"Helpless millions here are moving
On toward the great last day,
Poor and naked, blind and wretched
Worshippers of wood and clay.
They have never heard of Jesus,
Nor of His redeeming love,
How He shed His blood to give them
Life and rest in heaven above.

"They have never heard of heaven,
Or the city over there,
With its golden streets and portals
And its walls of jasper rare;
Of the glorious, kingly mansions
That the saints will soon attain,
When their Saviour, Christ, appeareth
Once again on earth to reign.

"Brethren, come and tell these millions
Who are dying every day;
Lead them to the cross of Jesus,
From their gods of wood and clay.
Come, for time is quickly fleeting,
Come along without delay;
India needs more faithful workers,
Come for Christ's dear sake, we pray."

Does One Good to Work for Others

"I SHALL try to tell you a little of my experience. The first thing I wish to say is that it does my own soul good to work for others. I had never felt the burden of working for lost souls as I have during the last few months. I do most of my work by mail, sending a paper and writing a good missionary letter and enclosing my collecting card for missions, and the reply comes back with anywhere from one to five shillings. None have given less than one shilling. I love the message, and hope to live to see it close in victory."

Decided to Write a Letter

A SISTER says: "The Lord has greatly blessed my efforts, especially for one soul. When I was out to gather means for the foreign missions, I met a woman who seemed anxious to learn. We became friends in a few minutes. When I returned home I decided to write to her. In doing so I told of the great closing work that the money being collected was doing, and how the Lord had said, 'This

gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come.' I told her we should then meet Jesus, and if we had been true and obedient, we should have a home in His kingdom. In less than a week, an answer came. She was anxious to learn, and asked me to help her. I wrote again, sending her a tract on the subject of the new earth. Later, I sent her "Steps to Christ," which she writes she is enjoying very much. She ordered four copies to give to friends and relatives, so the blessing is spreading. She is also reading the book to her family. I shall do all I can to help her accept the truth."

We never know the results of our feeble efforts. God can richly bless them; and as one little wave of blessing is started, it starts many other little waves. E. M. G.

Fourth Week

Religious Liberty

Opening Exercises.
Reports of Labour.
"Force in Religion."
"Predicted Religious Despotism,"

Force in Religion

THE right to compel or to forbid worship has not been given of God to any. He has not even reserved it to Himself, and refuses to recognize it in any. He claims, commands, and invites the worship of all, but compels it of none. The words of our Lord, "Whosoever will, let him," convey the true principles of religious liberty. By them none are compelled to worship and none are forbidden. Upon these principles the religion of Jehovah is founded, and in that religion alone there is hope and happiness for humanity. Departure from these principles has brought into being a force religion which has cursed human experience in all ages, and demanded a fearful toll in life and suffering.

The first child born to man became the first murderer on the earth, but back of the murder was the motive which prompted it, and back of the motive was the first departure of man from the true principles of religious liberty. Cain claimed for himself the right to worship in his own way, and exercised that right, but in denying to Abel what he claimed for himself he took his brother's life.

Cain has gone. His line of descent ended at the flood, but the spirit of religious intolerance manifested by him still lives. Regardless of rights, either temporal or spiritual, it has insinuated itself into the affairs of men, crushed to silence every opposing force, and reduced history to a tale of persecution, oppression, and legal murder. By it, church and state were first united, and the union has proved indissoluble. Compelling and forbidding at will, it has kindled the flames of the "fiery furnace," prepared the lion's den, lifted the cross, set the stake, called to its aid the block, the sword, the rack, the spiked cradle, the thumbscrew, the collar, the iron boot, the leg-iron, the burning caldron, the molten lead, the dungeon, the boiling pitch, and the thousand other instruments for pinching and tearing, and lacerating, and mangling, and agonizing living men. And all this in the name of the Christ whose life it took! That was in the "dark ages," but the same forces are operating still.

In every effort made to-day to enforce obedience in religious matters, we have a repetition of the same intolerance which took the life of Abel, nailed the Redeemer to the cross, and spilled the blood of the martyrs, and in the present-day combinations of religious bodies we see preparations to compel the consciences of men, and "cause that as many as would not worship the image of the beast should be killed."

C. H. WATSON.

Predicted Religious Despotism

ONE of the most graphic prophecies in the Bible, without question, foreshadows a religious despotism that will yet arise and be world dominant. That prophecy reads:

"And I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth and them which dwell therein to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast;

saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak, and cause that as many as would not worship the image of the beast should be killed. And he causeth all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name." Rev. 13: 11-17.

The symbolic beast power spoken of in such prophecies as this, invariably refers to religious despotisms. Sometimes it is the despotism of a heathen religion; sometimes it is the despotism of the professed but apostate followers of the God of the Bible. Observe that this beast power that is to arise, and which forms an image to the preceding beast spoken of in the first part of the thirteenth chapter of Revelation, demands worship, and enforces its worship by miracles. This power demands worship, else it will inflict the death penalty. This is an invariable characteristic of religious tyrannies.

This power appeals to the people by "saying to them that dwell on the earth, that they should make an image to the beast which had the wound by the sword, and did live." This shows that it will be a popular movement, and that the great masses, through influential leadership, will be called to decide upon the question.

There will also be power actually to give life to the beast mentioned in the first part of the chapter, and it will have the power granted to it to demand worship. In civil society such power resides in the state itself. This shows that this ecclesiastical despotism will actually get control of the state.

Furthermore, it uses the boycott in its methods, because it utters the decree that no man might buy or sell unless he would receive the mark and authority of this man-made church organization. These times in which we live are characterized most strongly by the development of that sentiment known as the boycott, which will destroy a man's business, his trade, or whatever may be his occupation, unless he subscribes to

the ideas and views of those who are in authority. The boycott is not confined by any manner of means to labour organizations, although in the main they get the blame for it. The men of wealth operate the boycott in principle, and the labouring men have learned it from them. And the church herself is even taking it up in some of her lines of work.

That the great power of which this prophecy speaks is a living, active agency at the close of time is certain, for we read:

"And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone." Rev. 19: 20.

This verse unmistakably refers to the power under consideration, as noted in the thirteenth chapter, and shows that it will be on the stage of action, living and active, when Christ comes, and that it is thereby destroyed.

Against this power of apostasy and despotism that will seek to coerce the consciences of men, there is the following warning:

"And the third angel followed them, saying with a loud voice, if any man worship the beast and his image, and receive his mark in his forehead, or in his hand, the same shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of His indignation: and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb: and the smoke of their torment ascendeth up forever and ever: and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." Rev. 14: 9-12.

One of the planks that is put in the forefront by all these federated bodies of Christian workers, is that we must have a universal Sunday law. They tell us that our civilization depends upon it; that in overthrowing the evils of the time, it is essential that we have a law in favour of Sunday, not only that man may have time to worship, but that the

labouring man may rest with his family at home.

There can be no objection to any man's observing Sunday or any other day that he may choose; but when it comes to enforcing the day by a state law, the state is asked by the church to take sides in a religious controversy, and to enforce a day that is essentially a church affair.

It is well for the men of this time to remember that the great religious despotism of the "dark ages" was prefaced by the universal Sunday law of Constantine. And is not history struggling to repeat itself through a religious despotism that is now coming to the front in its vigorous efforts to compel every individual to keep Sunday? The prophetic utterances quoted in these paragraphs concerning a religious despotism that is to be formed, are from the infallible words of Jehovah. It is well for each individual to study carefully what God has so definitely said.

A. O. TAIT.

Missionary Volunteer Programmes

First Week

In Heathen Lands

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
"A Pathetic Story."
"A Prison Experience."
"Joseph Hardy Neesima."
"Mrs. Seudder in the 'Tiger's Lair.'"
Poem: "Dying by Thousands."
Hymn.

A Pathetic Story

MISS MINERVA GUTHAPFEL tells a pathetic story of a Korean woman who became a Christian worker:

She was an ordinary woman of the city of Seoul, of the little land called Korea; brown-faced, rather careworn, but peaceful. She had been employed as Bible woman for some years, by the missionaries, at a salary of fourteen shillings a month, when this incident happened.

The missionary had said: "We'll go down in the district for a ten days' visit to the people." "It will be well," was the answer, three days

before they had started. A pony with a food box containing the missionary's food—all kinds of canned goods—strapped on one side of his saddle, her cot and bedding on the other, went before them.

Behind the pony came a Korean chair, a framework structure carried by two Korean men, on the floor of which the missionary sat and rode, when the Bible woman did not ride. They had travelled thus many miles, a different village containing a Christian community being their stopping place each night. There they had preached the Word until late hours of the night to crowds of waiting women, some eager to hear, others merely curious, but all attentive. And now the third day had come. The morning greeting of their hostess had been, "It is altogether difficult work, but the chairs and chairmen are to-day in this village altogether lacking." Alas! All too true, but the missionary, refusing all invitations to tarry one more day until a chair and chairmen might return, decided to walk the ten miles to the next meeting place. The Bible woman, with a quiet, "It will be well," led the way.

Three miles, four miles, five miles—"My! how long the way seems," thought the missionary. Six miles, seven miles—the Bible woman seemed very quiet. Eight miles—suddenly she sank to the ground and big tears rolled down the dark cheeks. The missionary, amazed, exclaimed: "Why Ma-de-ah, what is the matter?"

The reply was only sobs for a few moments, and then a pathetic voice greeted her as if in apology: "Nothing, *Pou-in* (lady), only my feet!" The missionary, whose back was aching, said gently, "What is the matter with your feet? Let me see them."

A moment more and the feet came to view. The missionary's heart sank. Blisters on the first day, blistered the second day, and on this, the third day, ulcerated and swollen! In horror the missionary said:

"Ma-de-ah, bathe them quickly in this pool of water; why did you not tell me this morning? You could have remained at the last village until your feet were well. Don't you know that Jesus is not pleased when we try to serve Him without a well body? You should not have done this. O, why did you not let

me know? How can I get you the other two miles?"

The tears were choked back as Ma-de-ah caught hold of the pitying hand laid on hers. "No, no! *Pou-in*, don't say that Jesus is not pleased. Oh, it was for His sake I came all the weary miles. This morning I wanted to tell you I could not go on, but just in time I remembered whom it was for—this travelling,—remembered that you do not speak our language well, and I was needed." The missionary groaned, knowing that it was true. "I remembered how English people must sacrifice like this to send all the money for my salary, and to send you, *Pou-in*, to teach us. I remembered just in time and came on. *Pou-in*, for Jesus' sake I am willing to suffer this way, but do you think I will ever suffer as you English do for Him? Will He know that I love Him as much as you people do?"

Then *Pou-in* turned away and thought of her own people. Something seemed to choke her. She gulped it down and said, "Yes, I think He will, but never mind about the English people; you must not do this again. Jesus wants well bodies to serve Him. How shall I get you to the next village?"

The cool water must have helped, for the Bible woman said, "Let's sing 'Onward, Christian Soldiers!'" They did, although the *Pou-in*'s voice was shaky, the thing in her throat would not go down. At the last verse the woman tried to rise, but could not stand.

"Don't worry, *Pou-in*," she said; "I know a stronger hymn than that. Let's sing 'Soldiers of Christ, Arise!'" It was sung, and at the last verse, Ma-de-ah was on her feet. The two miles were plodded over, the crowds of people were met. A meeting was held until late, for the people would not leave, and Ma-de-ah, smiling faintly as they put poultices of healing herbs upon these brave feet, said:

"Don't worry, *Pou-in*, it's all right for Jesus' sake. He'll know that I love Him like the English, will He not?"

A Prison Experience

KIM CHUNG SIK, the chief of police in Seoul, was a straightforward, honest man. I had heard of him, and longed to have an inter-

view with him to see if I could get him interested in the gospel. One day a friend unexpectedly brought him to see me. He was a tall, handsome, dignified Korean, beautifully dressed. After our salutations of peace, I asked him if he had ever heard the story of the gospel. He said he had heard of it, but had never understood it fully. I told him what it meant, and asked him if he could not read about it for himself. He said he would do so, and accepted a New Testament.

Two or three weeks later he brought it back and laid it upon the table. I was disappointed. I wanted him to keep it, but he did not seem inclined to do so. . . .

I talked with him some time about the gospel, but the chief withdrew into himself, and I seemed to make no impression. When he left, I remember going into my room and praying for him. . . .

Later I heard that he had been thrown into prison as a political suspect. More than two years passed. Kim was almost forgotten. One morning a wad of paper came to me from the prison. It had been carried from there in some secret manner. It was from my friend Kim, the former chief of police. It told of his struggle for deliverance—not from prison, but from sin and all that it had brought upon him. In the cold and discomfort of his terrible prison cell he had read the New Testament through four times, with the result that his heart was hungering beyond expression for peace and deliverance. One night, in his distress he read a Chinese translation of one of Mr. Moody's sermons. In it there was a story which gave him just what he needed. It was the description of the great sacrifice made by one who was drowning. From it he got a vision of the sacrifice of Christ for him. It affected him deeply. He knelt down beside his prison mat and cried like a little child. That night he found peace in Christ.

In that crumpled note from the prison, the former chief of police said that all the words I had spoken to him when he was visiting me came back to him as he lay in prison. In the letter he also requested that one of the lady missionaries might call upon his wife and comfort her by telling her the

story of Jesus. A short time later she, too, became a Christian.—*"Korea for Christ."*

Joseph Hardy Neesima

JOSEPH HARDY NEESIMA was born in Tokio, Japan, in 1843. When this boy was little, he used to think a great deal about religion; but it was not the true religion, for he did not know anything about that. He had been taught from babyhood to pray to the idol gods, and to worship the spirits of his ancestors.

Neesima was ten years old when Commodore Perry sailed into the Bay of Yeddo with a message from the President of the United States to the Emperor. This greatly stirred the boy's heart, and he wished very earnestly to become a brave soldier and fight for his country. But one day he read the saying of a Chinese writer which showed that one could become a braver man by studying books. Neesima then decided he would stop sword practice and study books. This he did with all his might.

When Neesima was fifteen years old, he had learned to read in the Dutch and Chinese languages. About this time he borrowed some Chinese books to read. He opened one of them and read the first sentence. It was, "In the beginning God created the heaven and the earth." The boy had often wondered about these things, and inquired of his parents regarding them, but they could not satisfy him with their answers. This sentence seemed an answer. He said to himself: "God made all things. I must be thankful to Him and obey Him; I must pray to Him." He often longed to find some missionary or teacher to help him understand more of these things.

At the age of twenty-one Neesima went to Hakodate, and while there made up his mind to go to America and learn more of the Christians' God. In those days if a Japanese was found trying to leave his own country, he was put to death; but a friend rowed Neesima out to a ship at midnight, and he got on board. The ship was owned by a merchant prince named Hon. Alpheus Hardy. To this man the Lord guided the youth that he might find out about God. Mr. Hardy took him into his own home, and for ten years gave

him the best education to be had anywhere. Neesima became an earnest Christian, and after he was graduated from Amherst College, he entered the Andover Theological Seminary.

After being graduated from the theological seminary, Neesima was made a member of the Japan mission of the American Board. His great desire now was to found a Christian college in Japan. When he made his first speech in behalf of the college, which was less than fifteen minutes long, about one thousand pounds was subscribed on the spot.

On going back to Japan in 1874, Neesima found great changes everywhere: newspapers were being printed, an army and a navy had been created, a mint had been established, railways, telegraphs, and other new things were in operation in the country. He was offered a high position by the Government, but kept steadfastly to his purpose, to found a Christian college. This was accomplished in Kioto. The college had eight students in the beginning. Of the first 178 who were graduated in seventeen years, all but ten were Christians. In twenty-five years, 4,611 students had entered; and of the 936 graduates, 147 engaged in teaching, and 95 in preaching the gospel.

For the first six years the work was very hard, but Neesima never wavered. Finally, his health gave way. The doctor said he might live several years if he would rest for two years, but the brave man decided to do what he could while life lasted, and kept on labouring for his beloved college. He died in 1890. A long mourning procession followed him to his last resting place, where, in accordance with his direction, a simple stone, with the words, "Joseph Hardy Neesima," marks the spot. "The workman dies, but the work goes on." RUBY S. DAVIS.

Mrs. Scudder in the Tigers' Lair

WHILE on a long journey across India, Dr. John Scudder, the first medical missionary from America, contracted jungle fever, and it was thought he could not live. When word reached Mrs. Scudder, she borrowed a tent, laid in a stock of provisions, hired the necessary bearers, and started to him at once, taking her little son with her.

The way led through a dense jungle infested by wild beasts. But all went well until night came on, when the bearers became so terrified at the growling of the tigers that they suddenly fled.

With no human arm to protect her, the defenceless woman spent the long hours of the lonely night in prayer. Again and again she heard the tread of wild elephants, and the low, menacing growls of tigers not far away. "All night long," says her brother, "they seemed to be circling around the spot where she knelt, ready to spring upon her and her child. *But God held them back.*"

In the morning the bearers returned, and the journey was resumed. At its close, Mrs. Scudder found the crisis past and her husband convalescent.—*Selected.*

Dying by Thousands

They are dying by *tens*! don't you know it?
Dying without the light.

They know not Christ as their Saviour;
His cross is hid from their sight.

They are dying by *hundreds*! O, hear it!
In the chains of ignorance bound.
They see not their need of a Saviour,
The Saviour whom you have found.

They are dying by *thousands*! Believe it!
O, what are you going to do?
Your Saviour cares for these lost ones,
And longs to bless them through you.

Some do not know they are needy;
Some of them care not at all;
But some of them hunger for Jesus,
Yet know not on whom to call.

They grope for a light in their darkness;
They call on their gods for aid:
There is no one to tell them of Jesus,
And the sinner's debt which He paid.

—*Selected.*

Children's Division

Polly's Missionary Society

THERE wasn't any missionary society at all at Stubbs Corners. There wasn't anybody who cared about little heathen children except Polly Griggs. She had been visiting Aunt Lorena in the city, and heard a real missionary talk, and she cared. But Polly was only a girl. What could she do?

"Never mind, Polly dear," Aunt Lorena said. "Couldn't you start a little girl society of your own?"

"I'll try, anyway," said Polly.

When she returned home, Polly

asked the girls to come and talk it over, and they did.

"You see," began Polly, "there are lots of little heathen children who haven't even heard about Jesus. Isn't that sad!"

"Yes, it is," the girls cried. "But how are we going to help it, Polly Griggs?"

"Send some one to tell them!" said Polly, promptly. "I'm going myself as soon as I am big enough, but I can't wait for that. There are other people who will go now, if we save up money to send them."

"Oh, Polly," said Sue, "we don't have enough."

Polly counted up on her fingers. "There are nuts, candy, and other sweets we needn't buy; we can save lots if we try."

After that seven little money boxes began to get the pennies instead of the toffee shop at the corner.

"Where are we going to send our missionary?" Susie asked one day, as she and Polly sat in the back garden.

Polly brought out some papers. "Here are some stories about children that need them. We can read up and see who needs ours the most. Couldn't we have a society and read them out aloud?"

Pretty soon Stubbs Corners had a missionary society—just a little girl one—but they read so much, and saved so many pennies, that the big folks began to think they had better do something, too. So they began to read and to save, too, till pretty soon Stubbs Corner's big folks and little folks really sent a missionary away off to Africa.

"And it was all because you cared, Polly Griggs," said Aunt Lorena.

"And tried," said Polly. "But it was because everybody helped that our society has been a success."—*"Our Little Ones."*

The Children's Pledge

O dear little babies far over the sea,
In China or India, where'er you may be,
In Africa, Burma, Korea, Japan,
We're going to help you as fast as we can.
Your little brown faces are looking this way,
Your little brown hands reach for ours
to-day:

And this is the secret we'll tell far and wide,
With you our best things we're going to divide.

We'll send you our Jesus: He's your Jesus,
too,

We wish all your mothers knew how He loves you.

We'll send you our Bible, then when you are grown,

You never will worship those idols of stone.
The light that shines here you will see by and by,

If to send it in earnest we little folks try;
So we're saving our pennies, and praying each night

That we may help make your lives happy and bright.

—Selected.

Second Week

Christian Liberty

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

Reports of Labour.

"An Egg That Grew Into a Bible."

"Worthy Examples."

"An Example of Missionary Giving."

"Reaping Her Diamonds."

Poem: "Giving."

Offering.

Hymn.

An Egg That Grew Into a Bible

A FEW days ago one of our Indian Christian boys came to me with great glee to relate the story of a single egg. At first I did not pay much attention to what he said, but as he proceeded, it became so interesting that I stopped him and said, "Wait a moment till I get a pencil and jot down a few of those points. I believe they will make interesting reading for our youth in the homeland." So I shall give you the notes in full. This boy, whose initials are L. G. W., lives in the Central Provinces of India. He has a position as clerk in a native magistrate's office. He is the only Christian in that court-house, and his family is the only Christian family in that town; so this young man is closely observed by all his Hindu associates.

This story of the egg that grew into a Bible has spread among the people of that town. He said he planned to keep a few hens so as to have fresh eggs to eat. Then, after his hens began to lay fairly well, he decided to set one of them and raise a few chickens. Choosing one of the larger hens, he gave her seventeen eggs. Like all boys who set hens, he waited very patiently for the time when that happy brood of chickens would leave the nest; for what in nature is more interesting to young and old than a whole brood of healthy youngsters just out of their

tiny shells? In warm climates chickens often hatch before their twenty-one days are fully up. In due time, Mrs. Hen began to fuss in her nest a little more than usual, and then the smothered peep, peep, of little yellow, brown, and black chicks began to be heard. Our young friend left the mother hen to herself until she came off the nest with a handsome brood of sixteen young ones.

The seventeenth egg did not hatch. This was a disappointment to our young hero, so he gently cracked the shell of this unhatched egg and looked inside, and there was another chicken, alive and strong. He decided to pull off the whole shell, and at night tuck the weak little fellow under the mother so that it might be kept warm and snug. But before doing so he said to his young wife, "Let's tie a red string about the leg of this poor little thing, and if it lives we will give it to the Lord." He did not mean by that that none of the others should be given. Well, that chicken lived and grew to be a large fat hen. She always had some sort of tag on her so that no mistake would be made as to her identity.

After a while that particular seventeenth chicken began to lay eggs, and, strange to say, she was the first one of the whole brood to do so.

By this time she was really making history, so L. decided he would count her eggs and sell them. She would lay several clutches of eggs, usually sixteen in a clutch, and then stop for a while. These eggs were sold, and the money was placed in the bank. After a while it amounted to a little sum, and was gradually being replenished by the sale of more fresh eggs. In fact, our boy charged double price often for her eggs, so as to realize all he could from her.

In the court-house one day, the magistrate had a conversation with L. about the Christian religion. Finally he said he wished he had a New Testament, as he would like to read more about Christ and this new faith. Now was the moment to strike while the iron was hot, so to speak. So L. said, "I have a little money that belongs to the Lord; I will get you what you want." So he counted the cash, and saw to his surprise that he had enough to purchase a whole Bible, just from the sale of the eggs from that seventeenth chick. How happy he was! He

sent for the Bible, and before presenting it to the judge, told this wonderful little story of the seventeenth egg and how the Bible grew from it. The judge accepted the Bible with very appreciative thanks, and said, since it had come in such a strange manner, he surely would read that Bible.

The judge still has the Word of God, and is now asking for other religious books to read. I think we all ought to pray that the Spirit of God may accompany the mission of that one Bible especially, and lead that young judge to the light of truth through Jesus Christ. Little things, when done with a right motive, often prove of great value in extending the work of Christ upon earth.

M. D. WOOD.

Worthy Examples

INDIVIDUAL examples show us what giving is possible. There was Sarah Hosmer, of Lowell, a poor girl living in an attic, and working with her needle. She saved, on six different occasions, ten pounds, and sent it to educate a native teacher in Oriental countries; and, when she was borne to her rest, six men whom she had helped into the ministry, were preaching in foreign lands.

SOMETIMES converts in heathen countries may teach us older Christians lessons in systematic beneficence. It is said that the Christians in Ceylon have four methods of giving for the support of the gospel. First, the tithes of their earnings; second, the offerings of trees, the setting apart by each family of a cocoanut tree, the produce of which they sacredly devote to benevolent purposes; third, the offering of labour, devoting a certain amount of time to work in the interests of the church; fourth, they reserve a handful of rice from every day's meal.

IN Scotland, travellers pass by the estates formerly owned by Robert Haldane, and one feels a degree of reverence that inclines him to take off his shoes, for it seems that he is standing on holy ground. The fragrance of the act of that godly man who sold those estates, and offered the £35,000 that they yielded to establish in Benares, the centre of Hindu idolatry, a mission for the Lord Jesus Christ, is still shed

abroad all through that country, and people pass those estates not without a reverent thought of Robert Haldane, and a grateful recognition of the power of a consecrated life.

THEN in Alloa, when the writer of these lines was delivering the closing words of one of his addresses, he saw an old man there, leaning on his staff. He was nearly ninety years of age, and the chairman whispered, "This is David Paton. He has given his entire fortune, £200,000 to missions, and he is now living on a little annuity which has been reserved that he may not come to absolute want." And yet, when that man heard my plea for missions, he managed to get out of the little that was left him, £250 more, which he gave the next day, and subsequently sent yet another £400.

ACCOMPANYING the announcement, a few years since, of the death of an eminent clergyman in the Church of England, was the record that he left wealth to the amount of £90,000. Is this not a melancholy justification of the phrases, "the deceitfulness of riches" and "seducing gold"? On the contrary, is not the saying of Bishop Butler worthy of all approval, "I should be ashamed of myself if I could leave £10,000 behind me"? And ought not this example of Wesley to be kept before every minister of the gospel? "When John Wesley's income was £30, he lived on £28, and gave £2; and when his income rose to £60, and afterward to £120, he still lived on £28, and gave all the remainder."

THERE was Mr. Hamilton, a mere clerk in a surveyor's office in Glasgow, and all the income that he had was perhaps £70 a year, yet he annually gave to the church £20, nearly one-third of his income. And when there was a special call made by the Synod for £20,000 for missions, that man furnished one-hundredth part of the amount. He sent £200, one-half of the sayings that he had made all through his lifetime. And after his death his cash account was found, with the Lord's offering indicated there, and it was discovered that he spent only one shilling a day on his own needs, besides the three shillings a week for lodging—ten shillings sterling a week in all—that he might give the more to the cause of the Lord Jesus Christ.

THE *Missionary Herald* tells of a woman whose practice it was to give a penny a day for missions, to whom a visitor gave a sixpence to procure some meat, on learning that she had not lately enjoyed that luxury.

She thought for herself: "I have long done very well on porridge; so I'll give the sixpence to God." This fact came to the knowledge of a missionary secretary who narrated it at a missionary breakfast. The host and his guests were profoundly impressed by it, the host saying that he had never denied himself a chop for the cause of God. He therefore instantly subscribed £500, and others of the party followed his example, till the sum of £2,200 was raised before they separated. This is a good illustration of the power of example. There is nothing so fruitful as self-sacrifice.

An Example of Missionary Giving

MISS BOARDMAN, of Hangechow, China, tells about an example of giving which approximates the widow's mite in its surrender of all. She says: "About three and a half years ago one of my Bible women, a woman over seventy years of age, came to me and said, 'This year I do not wish you to pay me my salary. I want it to go to the Lord's work somewhere else.' I asked her how she would be supported if she did this, and she replied, 'My sons will furnish me my food, and I have clothing enough for the year.'" She had not long been out of heathendom, where she was a stranger to such altruistic motives. She had been touched by the love of Christ. The sordidness of her selfishness had been transmuted into love, so that she was willing to give up all her income that it might work somewhere else to bring others into possession of her own experience of the grace of God.—*Selected.*

Reaping Her Diamonds

PRINCESS EUGENIE, of Sweden, sold her diamonds that she might build a home for incurables. On one of her visits to the home she met a wicked sick woman, to whom she talked about Christ. She told the matron on leaving that she hoped special attention would be given to

that poor creature, for the princess was anxious for the woman to become a Christian. One day she found the invalid with bright face because her heart was radiant with hope; and with tears in her eyes the princess said to her husband, on returning to the palace: "I saw the glitter of my diamonds to-day in the tears of penitence."—*A. C. Dixon, D.D.*

Giving

The dewdrops give their freshness,
The sunbeams give their rays,
The flowers give their fragrance,
To fill with joy our days.

God gave us all things freely
To make our earth life sweet;
And Jesus gave Himself for us,
God's purpose to complete.

And this is why 'tis better
To give than to receive;
'Tis sweet to share our blessings
And some one's wants relieve.

So if you're fond of giving,
I say to you, Give more
To help the far-off heathen
And the needy at your door.

And if you have been thoughtless
And oft withheld your mite,
Won't you begin all over,
Right from this very night?
—*Elizabeth Fry Page.*

Children's Division

The Young Missionaries

LEADER: Dear children, if the Saviour should bid you go with seeds of gospel truth to sow, tell me where you would choose a field in hopes of reaping a rich harvest.

FIRST CHILD: I think, dear leader, I should go to *Chinaland* my seed to sow; I'd scatter broadcast in the street, that all who bind girl babies' feet might know that He who made them so, intended that they should grow and grow.

SECOND CHILD: To *Africa* I'd speed away, and sow with might day after day. I'd deal witchcraft a deadly blow, traffic in human lives lay low. I'd tell them God made all men free; to Him alone we bend the knee.

THIRD CHILD: If seed to sow were given to me, I'd cross at once the deep, deep sea. I'd spend my life in faithful toil on India's dark and crimson soil, where girls of seven are sold to be the slaves of men, without a plea.

FOURTH CHILD: If I were left to choose and plan, I'd sow my seed in old *Japan*. The work that was so well begun by Neesima, Japan's own son, I'd like to see as last *complete*, a trophy cast at Jesus' feet.

FIFTH CHILD: The field I love of all the best is where the Judson's found their rest. And if the Lord to me would give some seed to sow, and let it live, in *Burma* I would find delight, toiling from morning until night.

SIXTH CHILD: On islands of the *Southern Seas* I'd sow my seed to set man free. No longer then would man eat man, but live according to God's plan, in peace and happiness and love, and dwell at last with Him above.

SEVENTH CHILD: I'd store my heart and hand with seed, and go where there is greatest need; and if I could not quite decide, I'd ask the Lord to be my guide, choosing for me the very field in which to sow for future yield.

ALL TOGETHER: Yes, missionaries true we stand, ready to go at Christ's command. 'Tis thus we'll honour Him who gave His only Son our souls to save.

Wanted to Hear God's Word

ONE of our South African missionaries, Pastor B. F. Armitage, tells of the first inquirer that came to the Somabula Mission. He says:

"One Sabbath day as we were gathering in our little meeting, in came four young people, three men and one woman. As the meeting closed, the oldest of the young men arose. 'Teacher,' he said, 'I should like to speak some words to you.' 'Speak on,' I said. 'Night before last,' he went on, 'I had a dream. In my dream I came here to this little room, and as I put my head into the door I saw one of the boys sitting by the door reading a book. I listened to the words and became interested. I sat down by the boy, and at last I said to him, in my dream, "What are you reading?" "This is God's Word," he told me. It was the first time I had ever heard of God's Word. I had never heard before that God had spoken words. Then my dream ended.'

"To make the story short he told us that in the morning when he arose

he went to his father, and told him how he had visited the new mission school in his dream, and now he wanted to go and visit the place in person. 'They have God's Word there,' he said to his father. 'I saw it in my dream. Now I want to go and hear God's Word.'

"So we have come to-day,' the young man told us; 'and I have seen and heard it all just as it was in the dream. This little boy,' pointing to one of the orphan children, 'is the same one that I saw sitting by the door, in the dream.' And pointing to another boy and a girl, he said: 'I saw these also, and the teacher there is the same. I should have known him if I had met him many miles from here.'

"This young man accepted the gospel fully and became a trusted worker in the cause of God."

A Spirit-Level to Live By

A LITTLE boy saw his father using a spirit-level to see if the board he was planing was "true" and straight.

"What's the use of being so careful, papa?" he asked. "It's pretty good, I guess; it looks so."

"Guessing won't do in carpenter work," said his father, "sighting" along the edge of the board, and shaving it the least bit. "You have to be just right. Folks guess at too many things. God doesn't like that way of living."

"Guess there aren't any spirit-levels for living by!" laughed the little boy, watching him.

"Yes there are," said his father, earnestly. "You'll find them in the Bible. Try all your actions by that. Make 'em true and straight, and no guess-work about 'em."—*Richmond Christian Advocate.*

Third Week The Bible

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Hymn.

Reports of Labour.

"A Striking Analysis of the Best of Books,"

"Scripture Exercise."

"The Bible and Prayer."

"Earning a Bible."

"Mike and His Bible."

"The Crime of Owning a Bible,"

Hymn.

LEADER'S NOTE.—"Scripture Exercise." Have all arrangements completed for this exercise before the opening song. See that each child has the card containing the initial letter of his verse, that all the verses are well learned, and that each child knows just what he is to do. At the back of the room where the exercises are to be held, have twelve tacks arranged in the form of a half circle, on which the children can hang their letters as the verses are recited. Underneath the circle have words, in large letters, "To All the World"; but let them remain covered until the children's letters are all in place. Have the children take their places, six on one side and six on the other side of where the motto is to be. When completed, the words, "The Holy Bible to All the World," should stand out in bold relief, to be easily read by all in the room.

A Striking Analysis of the Best of Books

A NATION must be truly blessed if it were governed by no other laws than those of this blessed book. It is so complete a system that nothing can be added to or taken from it; it contains everything needful to be known or done; it affords a copy for a king (Deut. 17:18), and a rule for a subject; it gives instruction and counsel to a senate, authority and direction for a magistrate; it cautions a witness, requires an impartial verdict of a jury, and furnishes the judge with his sentence; it sets the husband as lord of the household, and the wife as mistress of the table—tells him how to rule, and her how to manage.

It entails honour to parents, and enjoins obedience to children; it prescribes and limits the sway of the sovereign, the rule of the ruler, and authority of the master; commands the subjects to honour, and the servants to obey; and promises the blessing and protection of its Author to all who walk by its rules. It gives directions for weddings and burials; it promises food and raiment, and limits the use of both; it points out an eternal Guardian to the departing husband and father, tells him with whom to leave his fatherless children, and in whom his widow is to trust (Jer. 49:11), and promises a father to the former and a husband to the latter. It teaches a man how to set his house in order and how to make his will; it appoints a dowry for a wife, and entails the right of the first-born, and shows how the young branches shall be left.

It defends the rights of all, and reveals peril to every defrauder, over-reacher, and oppressor. It is the first book, the best book, and the oldest

book in the world. It contains the choicest matter, gives the best instruction, and affords the greatest pleasure and satisfaction that ever was revealed. It contains the best laws and profoundest mysteries ever penned. It brings the best of tidings and affords the best of comfort to the inquiring and disconsolate. It exhibits life and immortality, and shows the way to everlasting glory. It is a brief recital of all that is past, and a certain prediction of all that is to come. It settles all matters in debate, resolves all doubts, and eases the mind and conscience of all their scruples.

It reveals the only living and true God, shows the way to Him, and sets aside all other gods, and describes the vanity of them and of all who trust in them. In short, it is a book of laws, to show right and wrong; a book of wisdom that condemns all folly, and makes the foolish wise; a book of wisdom, that detects all lies and confutes all errors; and a book of life that shows the way from everlasting death. It is the most compendious book in all the world, the most authentic, and the most entertaining history that ever was published; it contains the most early antiquities, strange events, wonderful occurrences, heroic deeds, unparalleled wars. It describes the celestial, terrestrial, and infernal regions. It will instruct the most accomplished mechanic and the profoundest artist; it will teach the best rhetorician, and exercise every power of the most skilful arithmetician (Rev. 13:18), puzzle the wisest anatomist, and exercise the nicest critic. It corrects the wise philosopher, and guides the wise astronomer; it exposes the subtle sophist, and makes diviners mad. It is a complete code of laws, a perfect body of divinity, an unequalled narrative; a book of lives, a book of travels, a book of voyages. It is the best covenant that was ever agreed on, the best deed that ever was produced, the best will that ever was made, and the best testament that ever was signed. To understand it is to be wise indeed; to be ignorant of it is to be destitute of wisdom. It is the king's best copy, the magistrate's best rule, the housewife's best guide, the servant's best directory, and the young man's best companion.

It is the schoolboy's spelling-book and the learned man's masterpiece; it contains a choice grammar for a novice, and a profound treatise for

a sage; it is the ignorant man's directory and the wise man's directory. It affords knowledge of witty inventions for the ingenious, and dark sayings for the grave, and it is its own interpreter. It encourages the wise, the warrior, the racer, and the overcomer, and promises an eternal reward to the conqueror. And that which crowns all is that the Author is without partiality and without hypocrisy—"with whom is no variableness, nor shadow of turning."

[The above striking words on the Bible were written over a hundred years ago by Mr. Huntington, a self-taught working man, who acquired a wonderful knowledge of the Scriptures. This is considered the most remarkable analysis of the Bible ever written.]

Scripture Exercise

(Twelve children)

Thy Word is a lamp unto my feet, and a light unto my path."
Ps. 119:105.

How sweet are Thy words unto my taste! yea, sweeter than honey to my mouth!" Ps. 119:103.

Every word of God is pure; He is a shield unto them that put their trust in Him." Prov. 30:5.

How precious also are Thy thoughts unto me, O God! how great is the sum of them." Ps. 139:17.

Order my steps in Thy word: and let not any iniquity have dominion over me." Ps. 119:133.

Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."
Ps. 19:14.

Yea, all kings shall fall down before Him: all nations shall serve Him."
Ps. 72:11.

Blessed is the nation whose God is the Lord; and the people whom He hath chosen for His own inheritance." Ps. 33:12.

I will hear what God the Lord will speak: for He will speak peace unto His people." Ps. 85:8.

Behold, the Lord's hand is not shortened, that it cannot save; neither His ear heavy, that it cannot hear." Isa. 59:1.

Let them give glory unto the Lord, and declare His praise in the islands." Isa. 42:12.

Every day will I bless thee; and I will praise Thy name forever and ever." Ps. 145:2.

The Bible and Prayer

THE REV. MR. M'CHEYNE, in writing to a youthful parishioner, used the following language: "You read your Bible regularly, of course; but do try to understand it, and still more, to feel it. Read more parts than one at a time. For example, if you are reading Genesis, read a psalm also; or, if you are reading Matthew, read a small bit of an epistle also. Turn the Bible into a prayer. Thus if you are reading the first psalm, spread the Bible on the chair before you, and kneel and pray, 'O Lord, give me the blessedness of the man that walketh not in the counsel of the ungodly. Let me not stand in the way of sinners. Let me not sit in the seat of the scornful,' etc. This is the best way of learning the meaning of the Bible, and of learning to pray."

Earning a Bible

THE Rev. Charles Newton Ransom, a missionary in Africa, tells the following story:

"Twenty-three years ago in October, we landed in Natal, Africa. The day after reaching Durban we went to our American Zulu mission station of Inanda. One of the first sights which attracted our attention was that of a bright-eyed little Zulu, cutting grass with a sickle. 'Who is he?' we asked. 'What is he working for?' 'To earn a Bible.' 'How much does he get?' 'A penny an hour.' 'How many hours will he have to work?' 'Seventy-two.' 'Well,' I prophesied, 'any boy who appreciates that grand old Book enough to sweat away seventy-two hours in order to call one his own is sure to hew his way through the world with success.'

"But my expectation did not arise to the reality. He learned what he could in the station school, in the boarding-school, and also photography and a good many little extras. He was not satisfied. He earned his passage to Cape Town, nearly a thousand miles away; thence to England, then across to the North Atlantic, to the land of missionaries. He sought the source.

"He went to Mount Hermon and finished his course with credit. Friends were found to give financial help. Dr. Wilber asked his teachers whether they favoured him because he was a foreigner. They said, 'No,

he is treated as the rest, and fairly earns what credit he receives.'

"He went then to Columbia University and was graduated with high honour. President Butler gave him a letter to one of the colleges at the Oxford University, and he became the path-breaker of his nation in that ancient seat of learning. He studied law three years. I was interested in talking with an Oxford don who kept close watch of his career.

"His motto from the start seemed to be 'Thorough.' So after these he crossed the channel to Holland to study Dutch law, as this prevails in South African practice."

Mike and His Bible

MIKE was defending himself against a Catholic priest, who was taking him severely to task for his Bible reading.

"But," said the priest, "the Bible is for the priests, and not for the likes of you."

"Ah! sir," answered Mike, "I was reading in my Bible, 'You shall read it to your children,' and sure, the priests have no children."

"But Michael," continued the priest, "you cannot understand the Bible. It is not for you to understand it, my man."

"Very well, your reverence," said Mike, "if I cannot understand it, it will do me no harm, and what I can understand does me a heap of good."

"Well then, Mike," said the priest, "you must go to church, and the church will teach you. The church will give you the milk of the Word."

With the ready wit of an Irishman, Mike said, "And where does the church get the milk from, but out of the Bible? Ah! your reverence, I would rather milk the cow myself once in a while."

The Crime of Owning a Bible

IN 1852, a man named Perandelli, the mate of an Italian ship, obtained a Bible in New York and carried it with him to Naples. Here the customs authorities discovered it, and the possession of the book was treated as a criminal offence. Perandelli admitted that he was the owner of the book. He was tried and sentenced to ten years' hard labour in the galleys for the crime of bringing a Bible into the country.

Fourth Week

Character Building

Hymn.
Prayer.
Secretary's Report.
Scripture Drill.
Hymn.
Reports of Labour.
Questions for February on "Thoughts from the Mount of Blessing."
"How and What to Read."
"Skipping Hard Things."
Hymn.

How and What to Read

(Selections from Testimonies)

"CHASING through books superficially clogs the mind, and causes you to become a mental dyspeptic. You cannot digest and use one-half what you read. If you should read with the one object in view to improve the mind, and should read only as much as the mind can comprehend and digest, and would patiently persevere in such a course of reading, good results would be accomplished."

"Works that do not so decidedly mislead and corrupt are yet to be shunned, if they impart a disrelish for the study of the Bible. This Word is the true manna. Let all repress the desire for reading matter that is not food for the mind. You cannot possibly do the work of God with clear perception while the mind is occupied with this class of reading. Those who are in God's service should spend neither time nor money for light reading. What is the chaff to the wheat?"

"Young men and young women, read the literature that will give you true knowledge, and that will be a help to the entire family. Say firmly; 'I will not spend precious moments in reading that which will be of no profit to me, and which only unfits me to be of service to others. I will devote my time and my thoughts to acquiring a fitness for God's service. I will close my eyes to frivolous and sinful things. My ears are the Lord's, and I will not listen to the subtle reasoning of the enemy. My voice shall not in any way be subject to a will that is not under the influence of the Spirit of God. My body is the temple of the Holy Spirit, and every power of my being shall be consecrated to worthy pursuits.'"

Skiping Hard Things

SOME people have the habit of skipping everything that is difficult. This habit begins in childhood at school. Easy lessons are learned because they need no great effort. But when a hard one comes in the course, it is given a half-hearted trial.

When reading a story, the hard word is skipped over, not mastered. The habit thus allowed to start from childhood easily finds its way into all the life. The boy does the same in the playground. When the game needs no special exertion, he gets through it very fairly. When the game is hotly contested and the victory can be won only by a struggle, he drops it. He does not have the persistence for a great effort.

The girl who lets her school lessons master her, who leaves the hard words unread and the hard problems unsolved, soon begins to allow other hard things to master her. The home tasks that are disagreeable or that require special effort, she leaves unattempted, or to her sister.

The same tendency is seen in the selection of reading matter. An examination of the shelves of any of our public and circulating libraries will show that works of fiction are greatly in the majority. Books on science, history, travel, biography, and religion are discarded because they are not so easily read and involve more mental effort than the narrative and serial story. Thus by skipping the reading of books of solid worth, a vast number are neglecting literature of real merit and forming a taste for light literature, which if fostered and allowed to grow, will in time cause an utter dislike for reading of a helpful and educational kind.

And so at last the habit of doing only what is pleasant and skipping what is hard and disagreeable pervades the whole life, with the result that nothing brave or noble is ever accomplished, and the person never rises to anything above the commonplace.

This habit of leaving and shirking hard things damages our character. The difficult things are put in our way not to stop us in our course, but to call out our strength and develop our energy. If we never had any but easy things to do, things that require no effort, we should never get strong. If we timidly give up when-

ever we come on something hard, we shall never outgrow childhood.

The Indians say that when a warrior slays a foe, the strength of the conquered man passes into the victor's arm. This is true of the difficulties and obstacles which we master. We get the strength of each victory into our own hearts.

The skipping of hard things, and leaving them behind, has a hurtful influence also on the future.

The lesson is—Be thorough; go to the root of things. Anybody can conquer when the conflict is easy, when the opposition is feeble, and the enemy is cowardly. There is nothing noble or brave in doing what everyone else can do.—*Young Soldier.*

Children's Division

The Wick and the Oil

JESUS said to His disciples: "Ye are the light of the world." He bids us all to shine! Wouldn't you think, children, that everybody would want to be a shining light, because light is so sweet, so beautiful, and so necessary to enable people to see and to act? What a fine thing to help God light up the world, making it bright and fair, and showing people where to walk!

But people sometimes try to light the world and make a miserable failure. Their lights go out after a while, and they feel ashamed and sorry almost that they tried to shine. Nobody likes to be laughed at for failing. And this is one reason, I am sure, why a good many people don't *try* to shine. They are afraid they will not hold out, and so they will not even begin.

I have in my hand a bit of wick, just like that which you see in lamps. I hear it say: "Now, I am a wick and I ought to shine! I will!" So it lights up and begins. (Light the wick with a match.) See it shine! But it isn't a very bright light, is it? It splutters and flickers, and—dear me—it is almost burned out already. There! I had to drop it lest it should burn my fingers.

A pretty poor light, wasn't it? I almost feel like laughing at it, only it tried, and we should never laugh at anybody who tries. And see, the wick is burned up, destroyed. It can never even try again. That is

just the way with people often. They light up and try to shine. They try to be good and do right, and so to lighten the world. But they find out that their light is so poor! After a while it actually burns out, and they are so ashamed, they wish they had never begun. And they say they will never try again.

But here I have another wick in the lamp. Now I have lighted it. It shines with a clear, steady light. We will watch it for a moment. Ah, it isn't going out, is it? Why, it was burning all last evening and it didn't go out! And it would light our room every evening for a month and wouldn't burn out. So we see it is possible for a tiny wick to give light without being consumed: for this wick is just like the other.

There must be some secret here. Why is it that of two wicks just alike one should splutter and go out in a minute when it tries to shine, while the other shines brightly night after night?

Oh, we didn't notice, did we, that this second wick is in the oil all the while. When it begins to feel the flame it just calls for oil; and the oil in the lamp begins to run up into the wick. And it keeps up a steady flow all the time feeding the flame. So the poor little wick does not have to bear the brunt after all. It is the oil that burns, not the wick. The wick simply stays in the oil, and the oil fills the wick. Here is another way, then, of giving light. It isn't enough to light up; we shall soon burn out if that is all. We must keep the wick in the oil. Then the oil will always fill the wick, and our light will burn brightly and steadily. We shall not "go out."

Jesus is the oil in the wick. He said: "Without Me ye can do nothing." And He also said: "If ye abide in Me, ye shall bear much fruit." Paul said: "I can do all things through Christ which strengtheneth me." And so can we. But we can do nothing alone.—*Frank T. Bayley, D.D.*

"It is not so much where you are as what you are that makes your heaven. The bright, cheery soul who lives the life of trust, only sees the sunny side of everything, and has learned to endure cheerfully and with a bright face where everything looks dark."

Fourth Sabbath Reading

(February 27)

Suggestive Programme

Announcements.

Opening Hymn: "Before Jehovah's Awful Throne."

Prayer.

Hymn: "The Lord Will Provide."

"Our Work in the Solomons."

"Tidings from Singapore."

"Under Persecution in Roumania."

Hymn: "How Firm a Foundation."

Bible Study: "God's Watchmen."

Offering for Missions.

Hymn: "Watchman, Blow the Gospel Trumpet."

Closing Prayer and Benediction.

Bible and Testimony Study

God's Watchmen

God has set watchmen who are never to be silent. Isa. 62: 6.

"Seventh-day Adventists are God's watchmen in this generation."—*Testimonies for the Church*, Vol. IX, page 19.

"In a special sense Seventh-day Adventists have been set in the world as watchmen."

They are to "sound an alarm" and warn the inhabitants of the land that the day of the Lord is near. Joel 2: 1.

They are to "cry aloud" and show the people of God their sins. Isa. 58: 1.

God still has a people in Babylon, and before the visitations of His judgments, these faithful ones must be called out, that they partake not of her sins and receive not of her plagues."—*Great Controversy*, page 604.

In connection with His message the call is heard, "Come out of her, My people." Rev. 18: 4.

If the watchman refuses to give the call, the blood of the unwarned will be upon him. Eze. 33: 6.

The trumpet must be given a very certain sound. 1 Cor. 14: 8.

"Unmistakable evidences point to the nearness of the end, the warning is to be given in certain tones."—*Testimonies for the Church*, Vol. IX, page 25.

Had God's watchmen been faithful, we would now be in the kingdom.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—*Testimonies for the Church*, Vol. IX, page 29.

Great blessing is promised to the faithful watchman:

"Let us be encouraged by the thought that our Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Blessed are those servants who, when their Lord comes, shall be found watching."—*Testimonies for the Church*, Vol. IX, page 287.

Our Work in the Solomon Islands

By the time appointed for this reading to be presented, nine months will have passed since our beloved Brother and Sister Jones sailed for the Solomons. Many and earnest have been the prayers that have followed them, and in response we have seen the arm of God outstretched in their behalf. Truly "prayer moves the arm of Omnipotence."

Upon reaching the port of Gizo, our workers met with a hearty welcome from the resident commissioner, who did all in his power to aid them in getting located. The *Advent Herald*—our auxiliary ketch which Brother Jones took with him—now came into active service, and circumstances have convinced us all that more than human wisdom was in the plan of providing the mission with a boat, from the outset.

In a letter recently received from Brother Jones, he says: "We have not slept in a bed since leaving the steamer, nor have we been able to get at any of our things—even pillows." The cabin of the *Advent Herald* was their only accommodation all this time, and what they could have done without her we cannot tell.

From a later letter we quote again: "We moved into the mission house and grounds a few days ago and brought the *Advent Herald* and anchored her opposite the place. The house is a quarter of a mile up a gradual slope and on the highest ridge from the water, and is in a healthy situation. We were glad to get our things unpacked and fix up our beds, and sleep comfortably on them after five months without bed or pillow. But this is not our first experience of the kind and we do not expect it to be the last.

"We have learned to find some pleasure—and holy pleasure it is—in affliction, in necessities, in distress. Doubtless in the very near future we shall find yet more 'in stripes, in imprisonment, in labours, in watchings, in fastings.' May we in all these things be more than conquerors through Him that loved us."

Another evidence of God's leading has been seen in the reception our workers have received from the natives. We can truly use the expression "with open arms" as descriptive of their attitude. One mail brought word that the natives were

clearing land in order that they might build a schoolhouse in which to learn from the missionaries of the white man's God. The next letter conveyed this cheery word: "Our schoolhouse here at Viru is finished. It is forty-five feet in length, a well-made native building of leaf. Some of the land is cleared also." Not only is there this warm welcome extended at Viru, but Brother Jones writes: "The natives of Marovo are clearing land, and will begin to build in a week or so."

As our minds go back a few years, and we think of the awful conditions prevailing, and the fierce opposition and danger to life which awaited the one who would venture to plant his foot on that cannibal soil, we can only exclaim, "What hath God wrought!" Truly others have wrought, and we are entered into their labours. The time is here when the message must and will go to every kindred. Thank God, not only is the way opening, but the workers are responding to the call from the fields. Before this will be read, Brother and Sister Hellestrand will be on the high seas en route to Gizo, where we expect they will be met by Brother Jones on the *Advent Herald*. We have other volunteers ready to proceed as the call comes and the way opens.

We give a further quotation from the latest letter received: "This is the first mail which has come here for nearly two months, so you can imagine how eager we were for news at this time. Our work has made some progress every day, but slower than we would like it to be. There has been an epidemic of sickness here, and in some of the islands many natives have died. They are thinning out in these islands."

As we read these words our minds are directed to the message sent to us through the Lord's servant, "Now, just now is the time to work in foreign lands." Each day's delay means some more souls passing into heathen graves, having no hope and without God in the world.

We trust that our youngest mission and the workers connected with it will have a constant place in the daily prayer list of all our people.

C. H. PRETYMAN.

"THROUGHOUT life let Jesus be first in your thoughts; consult and glorify Him in all your ways."

Tidings from Singapore

THE following brief report of the work in Singapore will be of interest to all. The Australasian Union Conference had the privilege of opening the work of the third angel's message in Singapore, and our faithful colporteurs placed many copies of "Daniel and the Revelation" and others of our books in the homes of the people. We have every reason to believe that it is one of these books which is mentioned by Brother Mershon:

"We have been so very busy that we have hardly had time to do much writing of any sort. Pastor Detamore left us the latter part of July to visit the other stations. We had just got nicely started in an effort in Singapore when he left. This left me with the burden of the work in the office besides the Sabbath services and the necessary visiting and Bible study in connection with the effort. We have thanked the Lord many times that we were fresh and could stand the extra work that fell to our lot.

"Then when we began to get into the testing truths and saw some begin to take their stand with God's remnant people, we felt repaid for our labour. One man, an Englishman, who is connected with one of the largest engineering concerns here, has taken his stand, and we believe that his wife will step out with him before long. This man was so prejudiced against Adventists that he would not come to our meetings at first, but when this war came up and he had nothing to do but read to pass the time away, he began to read that good book "Daniel and the Revelation." About the time that he had finished it he picked up the paper and saw the advertisement of the Seventh-day Adventist meetings, and that the topic would be Armageddon on the next Sunday night. He decided that he would go and hear what the preacher would have to say on that subject. The Lord gave me freedom in presenting His Word. As soon as the meeting was over this man got out before I could reach to the door to shake hands with him. The next Sunday night he was there, and this time he was not in such a hurry, and he asked me if I would come out to his house and answer some questions for him. I made two or three trips out to his home,

and now he is rejoicing in the truth and wishes to be baptized.

"Another Englishman is very much interested and keeping the Sabbath when he can. When we began he could only get one Sabbath free in every month, but we have prayed for him and with him so that his employers (he is an inspector of traffic for the tramway lines) have given him every Sabbath off, only he must report at the car-sheds just across the street from his house one Sabbath in the month. I think that it is the fourth. As soon as he reports, and sees that all the men are present, he is allowed to go home for the rest of the day.

"It is certainly a privilege to be connected with a source of power that does so much for us if we only trust Him. We thought that we would be so busy that we would not attempt to go out and get people to study the Bible with us. We told the Lord that we were strangers here and that we could not very well go out and find the ones that were hungry to hear the glad tidings, but that He knew where they were and that if He would bring them to us we would study with them. God heard us and sent so many that we are almost tempted to tell Him that it is enough; but then we think of our promise, and we ask for strength enough for the one just before us, and the needed strength comes. We have studies every night in the week and on some of them two.

"Our church members here are beginning to take hold of the work in a way that will mean much for the work in Singapore. In the past six weeks they have given away and sold about seventeen thousand pages of tracts and over seven hundred Australian Signs. We believe that this will mean a harvest of souls in the kingdom of God. God says that His word will not return unto Him void, but will accomplish that for which it was sent. We believe that this promise applies to us, and we are looking forward to the time when this seed-sowing will bear fruit.

"We are of good courage and are thankful for the Lord's care over us the past few months since coming to Singapore to labour. Pray for us that our faith fail not, and that we may have strength to do all that the Lord gives us to do."

Under Persecution in Roumania

PASTOR Stefan Demetrescu gives us a glimpse of conditions in Roumania, where, in common with other difficult fields, the message has gained a foothold:

"The Lord has blessed us and our feeble labour. The present number of church members in Roumania is now more than five hundred.

"The work here has been very hard. The people are pious. The Roumanians, particularly the peasants, are very sincere, open souls. But the popes (of the Greek Catholic Church) from the most inferior to the highest, surpass more than one would think in human spitefulness. The popes in Roumania are the only class which did not keep pace with the civilization of our country, but they have remained ignorant, barbarous, Pharaonic, and beyond measure, avaricious. They have great influence, because they occupy themselves with politics. This is especially true of the bishops, who are all senators. They have excited the inferior authorities against our church members, particularly our brethren among the peasants, who have been greatly persecuted. Many have been beaten and martyred.

"Recently a bishop went into a village where there were about fifteen of our brethren. The bishop gathered the inhabitants of the village into the church, ordered the *gendarmes* (policemen) to bring all our brethren also, and excited the people to such a degree that some of our brethren were cuffed until the blood flowed.

"In another village a district officer said to the people, 'You may destroy and burn up the Adventists and you shall be free from responsibility.' The peasants answered, 'We cannot do what God rebukes. When you mean that Adventists, whom we know to be peaceful men, merit to be burned and destroyed, please come and burn and destroy them yourself.'"

The Missionary Leader

PUBLISHED BY THE

AUSTRALASIAN UNION CONFERENCE OF SEVENTH-DAY ADVENTISTS

"Mizpah," Wahroonga, N.S.W., Australia

Editor: Anna L. Hindson

Printed monthly for the Conference by the Avondale Press, Cooranbong, N.S.W.