

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 3

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No. 2

Church Missionary Programmes

First Week

How to Use the "Signs"

Opening Exercises.

Reports of Labour.

"Our Pioneer Missionary Paper."

"The *Signs* as a Soul-Winning Agency."

Personal Experiences.

Taking Names of New Subscribers for *Signs*.

Plans for Work.

LEADER'S NOTE.—"Personal Experiences." These should consist of the experiences of members of the society, told by themselves, in their work with the *Signs*. They should be notified at least one week before the meeting, so that ample time may be given for preparation. They should be encouraged to make these experiences short, bright, and interesting, and we are sure that the result will be profitable. As this would seem an opportune time, let those members of the society, who have not yet become subscribers for the *Signs*, be invited to take one or more copies for missionary work.

Our Pioneer Missionary Paper

AS WE give ourselves anew to God for service, as we get a new vision of the magnitude of the work, and learn that Christ and holy angels are waiting to co-operate with us in the work to be done, we shall long to know what are the very best agencies and means of reaching the people with this great message of truth. Second to none we should say the *Signs of the Times* weekly.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—"Testimonies for the Church," Vol. IV, page 390. Visit your neighbours, get acquainted with them, let them know absolutely that you are a true follower of Christ. Live a helpful, unselfish Christian life. Win your way by the tender ministry of love; work wisely, considerately. Be all things (that are

true) to all men, that you may by all means save some. 1 Cor. 9:19-23.

As you thus live and labour and pray, it will be a very simple matter to present our good pioneer missionary paper, the *Signs*, and your friends and neighbours will want to read it.

The conditions are such in the earth to-day that people everywhere are forced to acknowledge that something extraordinary is about to take place, or at least to ask the question, "What do these things mean?" The *Signs* weekly has the answer, as well as a message of healing for every wounded heart. The *Signs* does bring people into the truth. We want to see every soldier well supplied with this, the best brand of spiritual ammunition. Two copies a member is the goal set. This represents but two pence a week—one copy for yourself and one for your neighbour. He will pay one penny for his. Now is the time, dear brethren, to take hold as never before. Do not say you can not. Let us all begin to talk of what, under God, we can do, rather than of what we can not do. Take right hold and let us all learn to do by doing.

Now is our time to work. There never was a more opportune time. Soon the night cometh when no man can work.

The Lord is calling, "Go work to-day in My vineyard." Let not one of us disappoint Him. Shall we not as soldiers of Prince Immanuel show a loyalty and a zeal commensurate with the great object sought? Shall we not evidence a loyalty to our flag and country as great as the soldiers of Europe are showing to theirs?

F. W. PAAP.

The "Signs" as a Soul-Winning Agency

"IN a recent camp-meeting when the *Signs* was being considered, a sister arose in the meeting and told her experience, which ran something like this: At the time of accepting the truth she was a member of the Chris-

tian Church. Her parents and their family practically disowned her, would not communicate with her in any way, and refused her admittance to their home, even destroying her letters unopened. Not knowing how else to communicate with them, she ordered the *Signs* for a year. At the end of that year the parents subscribed for the *Signs*, and then wrote to her, 'If that is the kind of stuff in which you believe, it is good enough for us.' When she last heard from them, they were keeping the Sabbath."

"Your weekly paper called the *Signs of the Times* was handed to me a few weeks ago, and after reading it I felt it my duty to send for a few months' subscription, as I am wanting to study the advent doctrine, and may become a member of the church, being more and more convinced that Adventists have the right views on many things concerning the Bible. Please send your paper to a friend, address enclosed, for three months, and to myself three months, and you will greatly oblige me."

A brother writes that one family to whom he has been sending the *Signs* has begun to keep the Sabbath. This is one of three missionary subscriptions which he has been sending, and he feels much encouraged.

"I am renewing my subscription for your much-valued paper. I enjoy it so much because I believe you are preaching the truths of the Bible exactly as Christ and His disciples taught, in every respect."

"Last winter the church at — took a club of *Signs* for use in missionary work. Among the names handed in was the name of my father, who is now in the faith. After he had read the paper, he gave it to us to read. Then we sent it to my sister who liked the paper so well that she subscribed for it, and secured other subscriptions. She was an Adventist, and now her husband and uncle are keeping the Sabbath. A minister is now working in that

neighbourhood. One of the *Signs* I sent to a schoolmate who was an Adventist, but rather discouraged. She read the *Signs* to the woman with whom she was staying. An interest was created that resulted in another Sabbath-keeper, and others became interested. A minister has been sent to carry on the work, with a prospect of a church being established there."

"A tract society secretary writes regarding a young man in his conference. The young man had been converted, and was superintendent of a Sunday-school in one of our cities. In some way he became interested in the Sabbath question, and asked his minister which day was the Sabbath. The minister refused to have anything to do with the question. The young man asked him if he could tell him where in the Bible the Ten Commandments are found, and he could not, but thought they could be found in the New Testament. He asked the same question of the deacon of the church, and he could not tell where they are to be found. Soon afterwards he obtained a copy of the *Signs*, and he was not long in finding out where he could find the information he desired. He is now rejoicing in the present truth."

"I will send the money for another six months of the good old *Signs of the Times*. Since subscribing for the paper, I am keeping the Sabbath, and am rejoicing in the truth. I ask an interest in your prayers, that I may prove faithful to the end."

"I had never heard any Adventist doctrine except from a *Signs* that was sent me. I truly thank God I heard; I thank Him I accepted. Through God's blessing on my labour, another dear sister is keeping the Sabbath. I am selling the *Signs*, distributing what literature I can, and giving lectures every Sunday night when the weather permits. I sometimes wonder at the power the blessed Spirit of God has given me. I am not saying this in any boastful or vain spirit, but with a thankful heart to the Giver of every gift worth while, and as a word of encouragement to my fellow-workers in Christ. Pray for us here, and may God's blessing rest upon you and your work."

"Since I have been reading your paper, the *Signs of the Times*, I have already begun to keep Saturday, the

seventh day, for the Sabbath. I see by the Scriptures it is the right day."

"I have just received a copy of your paper, and wish to see more of those papers. Some one sent me a copy—I know not who. Please send the paper to my address, and oblige."

"Enclose find payment for the *Signs of the Times*. I have been reading one I accidentally got hold of, and am much interested in it."

"I am now receiving the *Signs of the Times*. It is a good paper. I see you favour the Ten Commandments. I am an ordained minister, and believe in God's law. Can you furnish me a chart for the wall containing the Ten Commandments in large letters? I want it to preach from."

"The *Signs of the Times* is reaching me regularly. Can you please send me the January 5 number, which I did not receive, to complete the set? I have been a Bible student for over thirty years, and at last I am getting the true, unvarnished teachings and interpretations of the prophecies of God's Holy Word. Please tell me if you have a work in bound book form, in one or more volumes, in cloth binding, which gives fully the interpretation of all the prophecies in the Bible, with historical facts."

Second Week

Bible Missionaries

Opening Exercises.
Reports of Labour.
Bible Study: "Missionary Workers,"
Lessons from Bible Missionaries.
Plans for Work.

LEADER'S NOTE.—In "Lessons from Bible Missionaries," let the members be invited to come prepared to give an experience in the life of some Bible missionary, and a lesson that may be drawn from it. If sufficient time be given for preparation this should be both profitable and interesting.

Missionary Workers

1. WHAT does Jesus say He will make of those whom He sends out to labour? Matt. 4:19.

2. What success did the disciples have in fishing when the Saviour was not with them? John 21:3-5.

3. Where did Jesus direct them to cast their nets? What success did

they have in following His direction? Verse 6.

4. How much can we do in fishing for men without the Saviour with us? John 15:5.

5. How are we instructed to conduct ourselves toward those whom we try to teach? 2 Tim. 2:24.

6. How are we to instruct them? Verse 25.

7. Whom do they oppose? Verse 25, first clause.

8. Who leads them to acknowledge the truth? Verse 25, last clause.

9. Should you judge from this that success depends wholly upon the unanswerable arguments presented?

10. What is the first thing Paul mentions as fearing he should find among the Corinthians? 2 Cor. 12:20.

11. In connection with what does the apostle mention debates in Rom. 1:29-31?

12. Of what does he say those who do such things are worthy? Verse 32.

13. From such statements, should we not infer that the Lord would have us avoid the spirit of debate?

14. How is the wisdom that cometh from above described? James 3:17 (margin), 18.

15. How should we adapt ourselves to the various classes of men in order to save them? 1 Cor. 9:19-22.

16. What does Paul say we should be to those among whom we labour? 1 Tim. 4:12.

17. How are we to become proficient in our work? Verse 15.

18. Unto whom are we to study to show ourselves approved? 2 Tim. 2:15.

19. If we follow these instructions, what shall we be ready to do? 1 Peter 3:15.

Third Week

The Power That Gives Liberty

Opening Exercises.
Reports of Labour.
"The Second Chapter of Daniel."
"Tidal Wave of Progress."
Poem: "Nearing Home."
Plans for Work.

LEADER'S NOTE.—We give in this programme the second Bible Reading of a series, the first of which, "The Origin of Evil," appeared in a programme for the church service on Sabbath, February 12. This reading should be presented by the leader or some one chosen, and the instruction followed carefully, thus demonstrating just how such a reading can best be given to strangers.

The Second Chapter of Daniel

IN the study of this chapter a complete interpretation is found within itself. It is best not to bring in other scriptures in studying Daniel 2 with beginners. Let them see that all you teach is there in that chapter, in clear and simple form.

Review as strikingly as you can, *in your own language*, the events covered in verses 1-30. *Read* verses 31-35.

The Interpretation

BABYLON. Verses 36-38.

Tell something of the glory of Babylon, but be very careful not to spend too much time with this. Reserve time for the concluding part of the interpretation.

MEDO-PERSIA. Verse 39.

Babylon fell into the hands of the Medo-Persians 538 B.C.

GRECIA. Verse 39.

At the Battle of Arbela, B.C. 331, Alexander broke the power of Persia.

ROME. Verse 40.

Called in history "the iron monarchy."

DIVISIONS OF ROME. Verses 41-43.

Huns, Ostrogoths, Visigoths, Vandals, Franks, Heruli, Suevi, Anglo-Saxons, Burgundians, Lombards. Identify a few of these in the modern nations. The Anglo-Saxons are the English, the Franks the French, the Lombards the people of Italy, the Suevi the Portuguese, etc. Some of these are strong like iron, and others weak as clay. See verse 42, margin.

Refer to the intermarriage of royal families in Europe (verse 43), and the fact that in spite of this they do not "cleave one to another."

The division of Rome into the ten kingdoms took place between 350 and 483 A.D.

THE KINGDOM OF CHRIST. Verses 44, 45.

Will destroy the kingdoms of this world.

Will fill the whole earth.

Will endure for ever.

Show Christ's kingdom to be the great objective of the prophecy.

Appeal for preparation through accepting Christ now.

[Tract to be given at the close of the reading: Signs leaflet No. 2, "Prophetic History of the World," 4 pages, 3d. each.]

Tidal Wave of Progress

THE divine Book has said that in the time of the end, knowledge shall be increased; and not only shall knowledge be increased, but "many shall run to and fro." The world will be opened up so that men may travel everywhere; and as they go, they may enjoy the blessings of knowledge and enlightenment.

Such a tidal wave of progress, such undreamed-of inventions and improvements, have not come as an ordinary progress of development. There is a mighty power and a divine purpose behind all of this. The infinite God is preparing the world to hear the solemn message, to get ready to stand in His presence.

The evidence is overwhelming that we have reached "the time of the end" spoken of by the prophet Daniel. The two books of Daniel and the Revelation, in over half a score of distinct lines of prophecy, point to the generation in which we live as the one that is to witness the sublime climax of earth's history. These lines of prophecy are so clear that the reverent student of the Bible has no thought of being mistaken in their interpretation. Indeed, these prophecies are their own interpreters. In other words, they furnish the key that unlocks their storehouse of prophetic truth: and as we read the predictions of Daniel and John, we need only look out upon the history of the world to see how accurate and unmistakable has been the fulfilment. These prophecies of Daniel and John foretold the history of the world.

In the days when Babylon was the one dominant power, Daniel predicted that Medo-Persia would overthrow it, and in turn would be overthrown by Greece, and that Greece would be succeeded by the great iron monarchy of Rome; but the prophet did not stop there. He went on to tell of the dividing up of the Roman Empire into the kingdoms of Western Europe. He told of their efforts to unite again in one universal monarchy, but said that they would remain in that divided condition until the close of time.

Nearing Home

What matters that the waves in fury lash
The rock whereon we stand?

What matters that the sound of sabre clash
Resounds through all the land?

The wild beasts prowling in the thicket nigh
Can not affright us, nor the ominous sky
Awake our fears.

Sing hallelujah for God's wonder-grace,
And never murmur more;
Rejoice in victory that rides apace,—
We tread the final shore!
No Pisgah would we change for Israel's view;
Faith yields to sight, and fainting hopes
renew,
For home appears.
—Selected.

Fourth Week

What Causes Them To Go?

Opening Exercises.

Reports of Labour.

"The Second Coming of Christ."

"An Awakening Predicted."

"I Will Give You Rest."

Plans for Work.

LEADER'S NOTE.—The matter composing this programme has been taken from the Harvest Ingathering number of the American *Signs of the Times*. We give here the third Bible reading of the series. This should be presented in the same way as the one of the week previous.

The Second Coming of Christ

Certainty of the Second Advent

John 14: 1-3. THE disciples were sad at the prospective departure of their Lord. He assured them that even in leaving them His purpose was for their good and that His return would be as certain as His departure.

Heb. 9: 28. The first and second advent are equally a part of the great plan of salvation. Those who have been washed from sin through His blood will look for His second coming with earnest longing.

Manner of Christ's Coming

Acts 1: 9-11. Review the events of the forty days following the resurrection during which Jesus appeared to His disciples. Show that by many infallible proofs He convinced them that He was the same Jesus. This accomplished, He ascended to heaven, leaving the church the assurance that "this same Jesus" would come again.

Rev. 1: 7. He went away in a cloud. He will "in like manner" return in a cloud.

Matt. 24: 23-27. While there is a similarity in the manner of His *departure* and His return, there is a great difference between the manner of His first *appearing* and that of His second advent. We are warned against being deceived on this point, and told that the second appearing

will be as the brightness of the lightning for glory.

Luke 9:26. Dwell upon the glory of the Father, whose face no man can see and live, and of the Son, with whose brightness Paul was blinded on the way to Damascus. Review the effect of the appearing of one angel upon Daniel and the men of Babylon and upon the Roman guard at the Saviour's tomb. Tell of the number of the angels. Consider the surpassing threefold glory of the Father, the Son, and all the holy angels, and its effect upon the world.

Object of Christ's Coming

Revert again to John 14:1-3, and show that the *object* of Jesus' second coming is to receive His blood-bought people to Himself.

1 Thess. 4:16, 17. The righteous dead will be raised and with the living saints will meet the Saviour in the air.

Nearness of Christ's Coming

Matt. 24:33. The Bible gives signs by which the church may know when Jesus' return is at hand. These will be considered in our next reading.

(Tract to be given at the close of the reading: "The Coming of Our Lord," 8 pages, 3d. each.)

An Awakening Predicted

MEN and women have gone into every nook and corner of this world, impelled by the idea that they must present Christ to every creature. Thousands of young people in the rosy morning of young manhood and young womanhood are giving up every other prospect in life, to go to distant and uncongenial fields, in order that they may tell the story of the cross of Calvary.

The question will doubtless come to many a mind, Why this great awakening? Why are these young men and women turning away from flattering business and professional opportunities to give themselves up to a work of this character? Why are they going among these disease-infected and degraded human beings in these various lands, to devote their entire lives to serving among them?

Nearly two thousand years ago, the Master, when surrounded by only a few fishermen believers, and in a time when, to all human appearances, it would look as though His life-work were a failure, made the striking prediction, "This gospel of the kingdom

shall be preached in all the world for a witness unto all nations; and then shall the end come." Matt. 24:14.

And furthermore, only a few years after the Master made this prediction, the exiled prophet was inspired to say: "And I saw another angel fly in the midst of heaven, having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people, saying with a loud voice, Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters." Rev. 14:6, 7.

This prophecy foretells the proclamation of the judgment-hour message, and says, in the clearest language, that it is to go "to every nation, and kindred, and tongue, and people." How clear, how specific is the prediction! But when these prophecies were given, the fleet-footed horse was the most rapid agent of communication, and one portion of the world knew but very little of what was occurring in another. Then how could a world-wide proclamation of such a thrilling message have been expected under such conditions?

Here again the words of the prophet answer our questioning. When Daniel was inspired to write his prophetic book, he was told: "But thou, O Daniel, shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12:4.

Observe what the prophet says. Visions of the future had been given him. But he was bidden to shut up his words, and seal the book, not for ever, but until the appointed "time of the end." Then he is informed that when that time is reached, "many shall run to and fro, and knowledge shall be increased."

How remarkable has been the increase of knowledge during the last hundred years! How completely has the world been transformed into a single neighbourhood by means of the telegraph, the printing press, the railroad, and the steamship! Instead of various parts of the world having no means of communicating rapidly with other parts, as it was when Christ and Daniel and John inspired by Christ, made their utterances hundreds of years ago, we have inventions produced

within a single lifetime that have brought the world together. Men may now go everywhere to give this message that the angel said was to be carried "to every nation, and kindred, and tongue, and people." As the time arrives for the solemn message to be given, "The hour of His judgment is come," the divine Father provides means so adequate for its proclamation that His messengers may join hands and hearts and voices around the world.

As these facilities for communicating light and knowledge are provided, we find men arising with unquenchable desire to have the Bible placed in the homes of every people in the land. The British and Foreign Bible Society began its career of enlightenment in the early part of the century; and just a little later, the American Bible Society and other kindred organizations were formed. Their work has increased and continued until there is scarcely a tribe on the face of the earth but may have the Bible in its native tongue.

"I Will Give You Rest"

A LARGE volume would be required to set forth anything like adequately the prophetic evidence from the sacred Book which shows us that we are living in the last generation of men. The second coming of Christ is the great event just before us. The men and women who have gone out into all parts of the world are possessed of this great truth. They believe it in their very souls; they have learned to love this precious Christ; they have found Him to be their own personal Saviour; they have entered into the blessed experience of His invitation:

"Come unto Me, all ye that labour and are heavy laden, and I will give you rest. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest unto your souls. For My yoke is easy, and My burden is light." Matt. 11:28-30.

Having learned this consoling truth, and knowing that this blessed Master is about to come again, they are going at His request to "every nation, and kindred, and tongue, and people," to tell them the glorious news that He is coming again.

Missionary Volunteer Programmes

First Week

The Morning Watch

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Ps. 146: 4.
Hymn.
Reports of Labour.
"Possibilities of the Morning Watch."
"A True Story."
Poem: "Prayer."
"A Prompt Answer to Prayer."
Five Minute Exercise on Reading Course Book. (Questions for week ending February 5.)
Hymn.

LEADER'S NOTE.—Place on the board for your motto: "The cure of care is fervent prayer." If there is time, call for the members to relate any special blessings gained in the morning watch, or definite answers received. Let "A True Story" be told particularly to the children.

Possibilities of the Morning Watch

THE possibilities of the morning watch! But how can we measure them? The morning watch is prayer under the most favourable circumstances and at the most opportune time; and as long as all things are possible with God, all things are possible through prayer. "One of the world's renowned scientists has recently declared that prayer is the mightiest power in the universe, and that the Christian world is blind to this fact." One thing is sure: No Christian can make the most of life unless he makes the most of prayer. For while life is measured by the service put into it, genuine Christian service can proceed only from the life that has unbroken communion with heaven. The wire that makes the connection is prayer. Therefore the morning watch must be one of the Christian's supreme privileges; but he can never realise its full possibilities until he looks upon that morning appointment with God as an absolute necessity.

We are saved to serve, but only the service that is saturated with prayer counts; for, after all, "God's greatest agency for winning men back to Himself is the prayers of other men." Luther, when exceedingly busy, spent more hours than usual in prayer; Whitefield and Livingstone died

upon their knees; Baxter, too, made his study a sanctuary of prayer. And all these workers arose from their knees, and wrought miracles on the hearts of their fellowmen. R. F. Horton, in "Victory in Christ," says: "I think all the victors who have overcome, whose bright names star the heavens and will shine for ever and ever, made and kept their hours of prayer."

Test the Connection

Prayer is the great reality of life. The Christian is a diver; every day he is plunged into conditions that tend to crush out his spiritual life. His safety depends upon his connection with heaven. Every day he should test this connection, and make sure that it is safe for him to drop into the day with its problems and perplexities. You must not "face the day until you have faced God, nor look into the face of others until you have looked into His. You can not expect to be victorious, if the day begins only in your strength," says one writer; and Rev. T. L. Cuyler says: "The true Christian goes to his closet both for his panoply and his 'rations' for the day's march and its inevitable conflicts."

A Christian who must have learned from experience the value of the morning watch, once said: "If the quiet hour does not prelude the day of activity, we shall grow fussy and fevered in our service to men. Our vitality will be exhausted, and some of our power will be coarsened. We shall lose our faith, and with our faith, we shall lose our strength." "Extreme busyness," says R. L. Stevenson, "whether at kirk or in the market, is a symptom of deficient vitality."

Prayer a Necessity

It is said that during the last forty years of his life Wesley rose at four o'clock, and spent from one to two hours in devotional Bible study and prayer. John Quincy Adams, who studied his Bible in the morning, said of this custom: "It seems to me the most suitable manner of beginning the day." Some one has said that for sixty years Gladstone went every morning to the nearest chapel or church for his morning prayer. J. Hudson Taylor would not let the duties that well-nigh crushed him, crowd out his morning watch. To him it was an absolute

necessity. During most busy seasons he was known to rise at three o'clock for an hour of Bible study and prayer.

We Must Pray in Faith

The morning watch must be observed in a fixed spirit to obey the counsel received. For while faith may make the requests, obedience must serve him with the blessings sent. "The name of Jesus must be the ruling power in life, in order to be the ruling power in prayer."

Prayer must be definite. Think of the wonderful answers to prayer on record in the Bible and elsewhere. Those requests were all definite. D. L. Moody said: "Our prayers go all round the world without anything definite being asked. We do not expect anything. Many people would be surprised if God should answer their prayers." All definite prayers are not answered, but all answered prayers on record have been definite.

There must be perseverance. We must "pray without ceasing." "Over one hundred years ago a number of students of Yale University rose up each morning before daybreak, and through the long winter months pleaded with God for a revival. The revival came, and it is said that every student in the university surrendered to Christ." "That is the sublimest moment in human life," says C. Meyers, "which holds on by faith to God's promises with a deathless grip."

In order to have the best results from the morning watch, the young Christian should be provided with helps for Bible study and prayer. The Bible should be given first place in the hour of secret prayer. The Morning Watch Calendar is excellent help in systematic Bible study. It is a constant reminder of things for which all should pray, and leads all who use it to pray for the same things at the same time. It is well to keep a written list of the persons and things one is praying for. Gordon, in his little book, "Keeping Tryst," gives a few helpful suggestions. Among them are these: (a) Guard jealously the quiet, unhurried spirit; (b) remember you have come to meet the Master—come to know Him better, to hear His voice, to realise His presence, to look into His face; (c) your chief business is listening; (d) be frank and honest with the Master as His Book points out sin.

When Prayer Fails

As one writer says, "Most prayers are not answered, and yet God fulfils His promises." The same writer continues: "The stigma upon Christian life is the unholy content without any distinct experience of answers to prayer." To harbour known sin in the heart is like cutting the telegraph wire. The machine may click, but no message reaches the other end. Sin breaks the connection. When prayer fails it is time to repair the machinery at our end of the line; and the quickest way to do it is to send up the distress signal: "Create in me a clean heart, O God; and renew a right spirit within me." If prayer fails, it is our fault, for prayer need *never fail*.

No Time to Pray

Though "prayer is the greatest force in God's great world," men and women, Christian men and women, men and women who declare stoutly that they believe these facts, say they have not *time* to pray. "The great people of the earth to-day are the people who pray,—the people who take time to pray. They have not time? It must be taken from something else. That something else is important, very important and pressing; still it is less important and pressing than prayer. These are the people who put prayer first and group the other items in life's schedule around and after prayer. These are the people who are doing the most for God; in winning souls, in solving problems, in awakening churches, in supplying both men and money for mission posts, in keeping fresh and strong the lives far off in sacrificial service in foreign fields, where the thickest fighting is going on, in keeping the world sweet a little longer." *Take time to pray!*

MATILDA ERICKSON.

A True Story

IN an orphan school in London, some years ago, the supply of bread was exhausted, and there was no money on hand to buy more. The man of faith at the head of the home gathered the poor children together, and joined earnestly with them in praying the Lord's Prayer. Some hours before they had begun to pray, God had put it into the heart of a wealthy man in the West End to

send bread to the home; and just while the children's voices were uttering the petition, "Give us this day our daily bread," the rattle of the wheels of the bread van was heard outside, and their prayers were answered. God is able to-day to provide for all the needs of His children.

A Prayer

Lord Jesus, Thou who lovest
Each little child like me,
Oh, take my life and use it,
And let me shine for Thee;
Oh, give me bits of work to do
To show how much I love Thee, too.

I know in distant countries
Beyond the deep, blue sea,
Are many little children
Thou lovest just like me.
But they have never heard Thy name,
And do not know that Jesus came.

Lord, let me send Thy message
Across the deep, blue sea,
To tell those little children
What Thou hast done for me;
Oh, show me, Lord, what I can do
That they may know and love Thee, too.
—Selected.

A Prompt Answer to Prayer

A METHODIST missionary in Malolos, Philippines, tells this story: "One evening, a few weeks ago, I was walking through rice-fields, trying to find the home of one of our members. As I stopped for a moment, uncertain as to the right direction, I heard childish voices singing, "Am I a Soldier of the Cross?" and following the lead, I soon reached the home of Juan Garcia, one of our native workers. After welcoming me, he said that within the past few weeks he had had a great trial to his faith. He was looking over his fields one day when he saw a great cloud of grasshoppers circling almost over his head, preparing to light and begin their work of destruction. Juan said he got down on his knees and told the Lord how the matter stood, adding that not long before he had refused to prosecute a man who had burned his storehouse containing fifty pounds' worth of rice. In view of this, he begged the Lord to call away the grasshoppers, if it were His will. When the fervent prayer was ended, Juan opened his eyes, and, to his joy, the insects were winging away as fast as ever they could go. This

man is now trying to convince everybody he meets of the efficacy of prayer."—*Christian Standard*.

Second Week

Daniel: His Life and Times

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Ecol. 9:5, 6.
Reports of Labour.
Hymn.
"Daniel in Training."
Poem: "The Feast of Belshazzar."
"Daniel in the Den of Lions."
"Daniel's Principles."
"Bent Nails."
Five Minute Exercise on Reading Course Book. (Questions for week ending February 12.)
Hymn: "Dare to Be a Daniel."

LEADER'S NOTE.—Place this sentence from the book "Education" on the board: "Many a lad of to-day, growing up as did Daniel in his Judean home, studying God's Word and His works, and learning the lessons of *faithful service*, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings." Make this the central thought. Give the topics of "Daniel in Training" and "Daniel in the Den of Lions" to two members to prepare as five minute talks or papers. The material for the first is in Daniel 1; for the second in Daniel 6, noting especially the sixteenth verse. In every exercise, bring out the lessons to be learned in Daniel's experiences: for they are lessons for the youth. In the last item, let ten take part, each one reciting one paragraph, and writing on the board the principle italicized. If possible, arrange for the last hymn as a male quartette. Make the call plain to all present, that we must dare to be like Daniel.

The Feast of Belshazzar

(Abridged)

High on a throne of ivory and gold,
From crown to footstool clad in purple fold,
Lord of the East from sea to distant sea,
The king Belshazzar feasted royally—
It seemed no summer-cloud of passing woe
Could fling its shadow on so fair a show;
Whence came the anxious eye, the altered tone,
The dull presentiment no heart would own?
The king hath felt it, and the heart's unrest
Heaved the broad purple of his belted breast.
Sudden he speaks: "What! doth the beaded juice
Savour like hyssop, that ye scorn its use?"
The last loud answer dies along the line,
The last light bubble bursts upon the wine,
His eager lips are on the jewelled brink,—
Hath the cup poison that he doubts to drink?
Whom sees he where he gazes? What is there,
Freezing his vision into fearful stare?
Follow his lifted arm and lighted eye,
And watch with them the wondrous mystery.

There cometh forth a hand, upon the stone
Graving the symbols of a speech unknown.
Now the scroll endeth; now the seal is set;
The hand is gone; the record carries yet.

With wand of ebony and sable stole,
Chaldea's wisest scan the spectral scroll,
Strong in the lessons of a lying art,
Each comes to gaze, but gazes to depart.
So in the silence of that awful hour,
A woman speaketh, and the wisest hear.
She, the high daughter of a thousand
thrones,

Telling with trembling lip and timid tones
Of him, the captive, in the feast forgot,
Who readeth visions.

"Art thou the prophet? Read me yonder
scroll,

Whose undeciphered horror daunts my soul.
There shall be guerdon for the grateful task,
Fitted for me to give, for thee to ask,—
A chain to deck thee, and a robe to grace,
Thine the third throne, and thou the third
in place."

He heard, and turned him where the lighted
wall

Dimmed the red torches of the festival,
Gazed on the sign with steady gaze and set;
And he who quailed not at a kingly threat
Bent the true knee and bowed the silver
hair.

For that he knew the King of kings was
there;

Then nerved his soul the sentence to unfold,
While his tongue trembled at the tale it
told.

"Keep for thyself the guerdon and the gold;
What God hath graven, God's prophet
must unfold;

Hear what He sayeth now: 'Thy race is
run,

Thy years are numbered, and thy days are
done;

Thy soul hath mounted in the scale of fate,
The Lord hath weighed thee, and thou
lackest weight;

Now in thy palace porch the spoilers stand,
To seize thy sceptre, to divide thy land.'"
That night they slew him on his father's
throne,

The deed unnoticed and the hand unknown;
Crownless and sceptreless Belshazzar lay,
A robe of purple round a form of clay.

—E. Arnold.

Daniel's Principles

1. "ONLY by *faithfulness in the little things* can the soul be trained to act with fidelity under larger responsibilities. God brought Daniel and his fellows into connection with the great men of Babylon, that these heathen men might become acquainted with the principles of true religion. In the midst of a nation of idolaters, Daniel was to represent the character of God. How did he become fitted for a position of so great trust and honour? It was his *faithfulness in the little things* that gave complexion to his whole life. He honoured God in the smallest duties, and the Lord co-operated with him. To Daniel and

his companions God gave 'knowledge and skill in all learning and wisdom; and Daniel had understanding in all visions and dreams.'

"As God called Daniel to witness for Him in Babylon, so He calls us to be His witnesses in the world to-day. In the smallest as well as the largest affairs of life, He desires us to reveal to men the principles of His kingdom."

2. *Incorruptible.* "Stand like Daniel, that faithful statesman, a man whom no temptation could corrupt. Do not disappoint Him who so loved you that He gave His own life to cancel your sins. He says, 'Without Me ye can do nothing.' Remember this. If you have made mistakes, you certainly gain a victory if you see these mistakes, and regard them as beacons of warning. Thus you turn defeat into victory, disappointing the enemy, and honouring your Redeemer."

3. "The case of Daniel has a lesson for us. It reveals the fact that a business man is not necessarily a sharp, policy man. He can be instructed by God at every step. Daniel, while prime minister of the kingdom of Babylon, was a prophet of God, receiving the light of heavenly inspiration. Worldly, ambitious statesmen are represented in the Word of God as the grass that groweth up, and as the flower of the field that fadeth. Yet the Lord desires to have in His service intelligent men, men qualified for various lines of work. There is need of business men who will weave the grand principles of *truth* into all their transactions. And their talents should be perfected by most thorough study and training. If men in any line of work need to improve their opportunities to become wise and efficient, it is those who are using their ability in building up the kingdom of God in our world. Of Daniel we learn that in all his business transactions, when subjected to the closest scrutiny, not one fault or error could be found. He was a sample of what every business man may be. His history shows what may be accomplished by one who consecrates the strength of brain and bone and muscle, of heart and life, to the service of God."

4. "Unwavering in allegiance to God, unyielding in the mastery of himself, Daniel's noble *dignity* and courteous *deference* won for him in

his youth the 'favour and tender love' of the heathen officer in whose charge he was. The same characteristics marked his life. Speedily he rose to the position of prime minister of the kingdom. Throughout the reign of successive monarchs, the downfall of the nation, and the establishment of a rival kingdom, such were his *wisdom* and *statesmanship*, so perfect his *tact*, his *courtesy*, and his genuine *goodness of heart*, combined with *fidelity* to principle, that even his enemies were forced to the confession that 'they could find none occasion nor fault; forasmuch as he was faithful.'

5. "By their *wisdom* and *justice*, by the *purity* and *benevolence* of their daily life, by their devotion to the interests of the people,—and they, idolators,—Joseph and Daniel proved themselves true to the principles of their early training, true to Him whose representatives they were. These men, both in Egypt and in Babylon, the whole nation honoured; and in them a heathen people, and all the nations with which they were connected, beheld an illustration of the goodness and beneficence of God, an illustration of the love of Christ."

6. "In order rightly to understand the subject of *temperance*, we must consider it from a Bible viewpoint; and nowhere can we find a more comprehensive and forcible illustration of true temperance and its attendant blessings, than is afforded by the history of the prophet Daniel and his Hebrew associates in the court of Babylon."

7. "Only men of strict *temperance* and *integrity* should be admitted to our legislative halls, or chosen to preside in our courts of justice. Property, reputation, and even life itself, are insecure when left to the judgment of men who are intemperate and immoral. How many innocent persons have been condemned to death, how many more have been robbed of all their earthly possessions, by the injustice of drinking jurors, lawyers, witnesses, and even judges!

"There is need now of men like Daniel to do and dare. A pure heart and a strong, fearless hand are wanted in the world to-day."

8. "He who is imbued with the spirit which actuated Daniel, will not be narrow or conceited, but he will be *firm and decided* in standing for the right. In all his associations, whether with his brethren or with others,

he will not swerve from principle, while at the same time he will not fail to manifest a noble, Christ-like *patience*."

9. "The same mighty truths that were revealed through these men, God desires to reveal through the youth and the children of to-day. The history of Joseph and Daniel is an illustration of what He will do for those who yield themselves to Him, and with the *whole heart* seek to accomplish His purpose."

10. "The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are *true and honest*; men who do not fear to call sin by its right name; men whose conscience is as *true to duty* as the needle to the pole; men who will stand for the right though the heavens fall."

Bent Nails

A Story for the Children

"DRAW the nail out carefully, my boy. Be careful not to bend it."

"I could straighten it if I did bend it, couldn't I?"

The carpenter smiled into the earnest face of the young man who was learning the trade under his teaching.

"You might get it straight, but it would never be as strong as if it had not been bent. It would bend easier next time, and you could not drive it just as true to the spot as you did at first."

It was a lesson the young carpenter never forgot: the nail which has bent once will bend easier next time. It is never as strong to resist a blow as it was in the beginning.

The power in us to resist the inclination to do wrong is like a bright nail. Once bent, it will bend easier next time. Yield to temptation to-day, and to-morrow you will have less strength to hold fast.

Remember how Daniel, in the midst of temptation, did not yield once, but was true to his God. That was why, when a harder trial came, his nail did not bend.—*Selected*.

"If you lose your religion because of the example of some weak brother, you stamp yourself weaker than he."

Third Week Our Gifts

Hymn: "Something for Jesus."

Prayer.

Secretary's Report.

Scripture Drill: Ps. 115: 17.

Reports of Labour.

Hymn: "Living is Giving."

Poem: "What Can I Give?"

"God's Gift, Christ's Gift, Man's Gift."

"A Kafir Girl's Gift."

"African Boys' Gifts."

Five Minute Exercise on Reading Course Book. (Questions for week ending February 19.)

Hymn: "Give of Your Best."

LEADER'S NOTE.—Let the children learn the second song, "Living is Giving," and sing it with the motions suggested, if desired. Have three members learn and repeat the three texts introducing the reading, "God's Gift."

(Answers to Enigma)

Jesus

Joseph Ps. 105: 17-22; Luke 1: 27.

Esau Gen. 25: 29-34; Heb. 12: 16, 17.

Saul 1 Sam. 10: 1-16; Acts 8: 1; 9: 15.

Uzzah 2 Sam. 6: 6, 7.

Sardis Rev. 3: 1-7.

"No voice can sing, no heart can frame,
Nor can the memory find
A sweeter sound than Jesus' name,
The Saviour of mankind."

God's Gift, Christ's Gift, Man's Gift

"FOR God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." John 3: 16.

"Greater love hath no man than this, that a man lay down his life for his friends." John 15: 13.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Matt. 25: 40.

The fullest expression of love that God could give to the world was the gift of His only Son. In Him He poured out all the riches of heaven.

"He that spared not His own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" Rom. 8: 32.

Christ in His turn poured out His love in the greatest gift He had to bestow, His life for the salvation of sinners. Not only does this include the years spent on earth, and the death of the cross, but it includes the taking of the place of the first Adam

in relation to the human race, the ceaseless intercession for sin, the constant suffering with His people, and the continual burden of their welfare. What all this has meant to the Saviour we can not grasp, but we do know that He has given His life for us in the fullest sense.

These gifts from the Father and the Son call for a response from those who accept the gifts. These gifts are the free expression of love. No actions can merit them, no service can buy them. They can only be accepted by men and women with grateful hearts and thankful adoration. But the acceptance of these gifts should awaken in the hearts of those who accept them, the same spirit of love that prompted the Father and the Son to make the gifts. If it does not, the gifts have not really been accepted. The acceptance has been in form only, in word merely, but not in reality, with the heart and the spirit.

When the gifts are accepted in their fullness, with humble gratitude, there springs up in the heart of the believer a love for his fellow-men, and a desire to share with them the precious things he has received. Then man makes his gift, the gift of his life in service to other people, and the circle of gifts which make up the gospel of salvation is complete. God and Christ give salvation, and men and women act as channels for them in making the way of salvation known.

"We know that we have passed from death into life, because we love the brethren. He that loveth not his brother abideth in death." 1 John 3: 14.

Our brethren are not merely the members of our church. They are the members of the human family to which we belong. Our love to them will be shown in a desire to do them good. It will not be a feeble, lukewarm desire, easily satisfied but a persistent, earnest longing to bring them to the Saviour, to the full acceptance of the gifts of the Father and the Son. By this we may know if we have passed from death unto life.

A Kafir Girl's Gifts

"If the first sight of the Maranatha Mission was a glad one,—the bright light from the mission

window shining upward as we drove down the hills—so the first sound that reached our ears was a joyful one to the Seventh-day Adventist heart.

"No sooner had we reached the mission home than there came from the school building the sound of voices, clear and strong, singing our familiar hymns. It was the evening practice hour. We went over to the school, and saw the platform filled with Kafir boys and girls. Miss Sutherland, who is doing noble work as teacher of the training school, was drilling the older students in English singing, and from these Kafir lips we heard the good old hymns, "O Could I Speak the Matchless Worth," "Saved by Grace," and "I Surrender All," sung, too, with the spirit and understanding. To the newcomer it was a touching experience to land on the Kafirland border by night and to hear these young people, some of whom were but a little time ago in heathen darkness, singing the good old hymns from the heart.

"One girl, I noticed, wore tiny ear-rings, the smallest of gold circlets. By this I inferred that she was a newcomer at the school, and so I learned she was.

"Cilia, her name is. She came from far over Kafirland, really ran away to get to school, though now her parents are not opposed to her remaining, though they belong to another society.

"Last Sabbath was the thirteenth Sabbath, and the offering in the Sabbath-schools was to go to Malaysia. The Kafir boys and girls were planning for their gifts. This girl Cilia had no money to give. But a day or two before, Miss Sutherland had read to the girls the scripture from the third chapter of Isaiah, where the Lord speaks of His disapproval of the ornaments and the 'ear-rings' with which His people were decking themselves. It was a new revelation to our Kafir girl. 'I never knew that the Lord spoke about ear-rings,' she said. 'O Miss,' she added, 'is it not wonderful that the Bible speaks about everything that we do?'

"She was carrying the matter on her heart, evidently; for that evening during the study hour, she suddenly jumped up and asked permission of Rachel, Miss Sutherland's native assistant, to go out of the

room. She was trying to get the ear-rings out of her ears, but the flesh had grown tight about them and she could not get them out. Then she called Rachel to help her. 'Please take these rings out,' she said to Rachel. 'I want to give them to the Lord. I have no money to give, and I will give these ear-rings for the thirteenth Sabbath offering for Malaysia.'

"So on the Sabbath a little envelope was put into the basket with the name 'Cilia Ntutela' written upon it in a neat, strong hand, and inside were the two little circlets of gold which her uncle had given her when she was a little child. 'It is all I have to give,' she said. And we thought it a gift that the Lord would surely bless."

African Boys' Gifts

ONE of our workers in Africa writes as follows of the generosity of some of their mission boys: "Last week the week of prayer readings were read during the chapel period, and it was announced that we should take up an offering. This was something new to most of the boys, and on Friday I called some of them and asked if they wanted to work for threepence. They were glad to do so. They kept coming till there were fifteen of them. Some hoed out the paths, and some cleaned up for Sabbath. Others came too late for me to give them work. On the Sabbath a little boy came to me looking quite troubled. I asked, "What do you want, Tongo Tongo?" He said he had no *ticky* (money) to give to the Lord, and he wanted some to put in, the same as the rest of the boys. I told him to come to the house. He came and was not disappointed. Seeing his success, others came also, until I had given out to about fifteen, with the promise that they should work for it the following week.

"Well, when I rang the bell, or rather, beat a ploughshare, they came. After telling them what the money was for and where it was going, and showing them some of the pictures in the Harvest Ingathering *Review*, the collection was taken, and I believe that every boy had something to give. Our only village church member came and brought some eggs. When I was coming home after the service

was over, a boy came running after me, and I stopped to see what he wanted. With a big smile on his face, he took an egg out of his vest pocket and gave it as a donation. The total was not very great, but with the blessing of the One to whom it was given, it will do its share in winning souls for His kingdom."

What Can I Give?

What can I give to Thee,
Master divine?
Hast Thou Thyself not given me
Whate'er is mine?
Thy favours hem me in on every side,
There is no place at all for mortal pride.

Am I made rich in prayer?
Thee must I bless;
'Tis Thou Thyself in me dost stir
Divine distress;
The very trust that guides me to Thy feet
Is Thine own hand outstretched mine
own to meet.

Whate'er in me can bless
Is but a wave
Of that vast sea of tenderness
That Thee outdrave
From Thy far home a child on earth to
be,
Dear elder Brother of humanity.

Thou hast all gifts, I none;
Naked I stand,
A very beggar at Thy throne,
And from Thy hand
Daily accept what Thou dost daily give—
The Spirit's food, the breath whereby I
live.

One thing remains for me—
To own that Thou
Art all, I nothing save in Thee;
Then low to bow
And offer back in clear humility
The very gifts Thyself hast given me.
—Selected.

Scripture Enigma

1. A TYPE of our Lord; one who entered the land of Egypt and the house of bondage, and there saved his people.
2. One who preferred a temporal and present benefit to that which was future and eternal, and repented when too late.
3. The name of a king of Israel; also of one who, from a persecutor, became an apostle.
4. One who put out a rash hand, unauthorized by God, to steady the ark which he thought to be in danger, and received not praise, but punishment from God.
5. The name of that church of which it was said, "Thou hast a name that thou livest, and art dead."

The first letters of these make up the sweetest human name in the world.

"It makes the wounded spirit whole,
It calms the troubled breast;
'Tis manna to the hungry soul,
And to the weary rest."

Fourth Week
Burma

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Review.
Hymn.
Reports of Labour.
Five Minute Talk: "Burma: The Land and Its People."
"Burma's Pioneer: Adoniram Judson."
"A Visit to the Karen Hill People."
"Our Boys in Burma."
"Difficulties of the Burmese Language."
Season of Prayer.
Five Minute Exercise on Reading Course Book. (Questions for week ending February 26.)
Hymn.

LEADER'S NOTE.—Burma should be especially interesting to us just now, as we have recently sent the first workers from Australasia to that field. Have a season of prayer, as indicated, for Brother and Sister Eric Hare, remembering their need of help in learning the language. It will be much more interesting if a map of the country, or a large map of Asia, is used in the introductory talk, and to point out the towns referred to in the life of Judson.

Burma's Pioneer: Adoniram Judson

EAST of the Bay of Bengal is the country of Burma. The winner of this country, Adoniram Judson, was born in Malden, Massachusetts, 1788. At the age of three his mother taught him to read, and before he was ten he had gained a reputation for good scholarship, especially in mathematics. He seemed to delight in hard problems, but his love for study did not keep him from being enthusiastic and active in his play.

After he entered Brown University in Providence, his keen intellect made him too self-confident, and he gave up the simple religious customs of his home and lived in New York a very reckless and wayward life. It was at this time that the death of an intimate college friend made him see the wrong of the life he was living, and he turned to the Bible of his home, felt its truth, and resolved to abandon his present life.

A year later he entered the theological seminary at Andover, and solemnly dedicated himself to the service of God. During his last year in the theological seminary his whole attention was directed toward the winning of India, by reading of the work of Schwartz. The more he thought about this great man, the more he longed to follow in his footsteps. He describes his resolution

in the following words: "It was during a solitary walk in the woods behind the college, while meditating and praying on the subject, and feeling half inclined to give it up, that the command of Christ, 'Go ye into all the world, and preach the gospel to every creature,' was presented to my mind with such clearness and power, that I came to a full decision, and though great difficulties appeared in my way, resolved to obey the command at all events."

His voyage to Calcutta proved to be very long and eventful. At one time he was captured by a French privateer and confined in the hold of the vessel. From the privateer he was transferred to a French prison, from which he escaped by the aid of an American who saw him being led through the streets of Paris. Arriving in Calcutta he was warmly welcomed by Dr. Carey, but was told by the English authorities that he could not work in India, and must return to America. Only one course was before him. If he wished to stay in Asia he must leave India and take up his work in Burma, a country under the cruel despot, where the life of a white man would be in great danger.

Judson cared little for the dangers; they seemed small compared with the desire in his heart to carry the message of Christ. Arriving at Rangoon, he found a miserable, dirty town with houses built of bamboo planks with thatched roofs.

Having convinced themselves that Judson meant no harm, the Burmese allowed him to remain, build his little church, and quietly pursue his work. Most of his time was spent in learning the language and in translating the Bible into Burmese. After a quiet but industrious life of nine years, he had the satisfaction of seeing a native church with eighteen members.

During all these nine years, Judson had desired to carry the gospel to Ava, the capital of Burma. He scarcely had settled in the capital, when war broke out between Burma and the English government. All the white foreigners in Ava were suspected, and in a few days were arrested. They were thrown into the death prison at Ava, and lay there for eleven months, nine months in three pairs of fetters and two months in five pairs of fetters. Each night their feet were tied together

and a bamboo rod was passed between their ankles. They were thus partially suspended with their shoulders on the ground in order that escape might be impossible. Judson to the day of his death bore the marks of the torture of his imprisonment. During all these terrible months he was dependent upon Mrs. Judson for food which she carried to him daily, while she was burdened with the care of her own baby and with nursing some native children sick with the small-pox.

Judson was finally released to become interpreter between the English and the Burmese kings. In this position he gained great power which assisted him in his work. From Maulmain as a centre he sent out into the jungle and into the valleys and hills fellow-workers to carry the gospel. He translated the entire Bible into Burmese and compiled a Burmese dictionary and was the author of writings that had a wonderful effect in overcoming the intolerance and bigotry of the Burmese.

In 1850, at sixty-two years of age, worn out with the mental and physical labours of many years in the heat of Burma, he was taken on board ship to be carried to America. When he sailed from Burma he left behind seven thousand native Christians. So deeply did he plant the spirit of Christ in the hearts of the people that no amount of opposition since then has been able to root it out.

He never reached America, but on April 12, 1850, he breathed his last in the ship's cabin, and his body was committed to the sea. His works do follow him.—*Winners of the World.*

A Visit to the Karen Hill People

ONE of our workers in Burma writes:

"Recently we made our first real missionary tour to the jungles where the Karens live, so will tell you a few of our first impressions.

"The place where we landed is where Dr. Judson is said to have landed on one of his jungle tours. There was no landing stage of any kind. The steamer came to a stop as near the bank as possible, and ran a plank out to the edge of the water so that we were able to land without wading. This was a concession on

our account; where there are only natives to land, they frequently have to wade some distance, carrying their luggage. After a time we were near the village well, which stands open, with only a square of logs around the top. Several young men and women were drawing water. Their buckets were very large joints of bamboo, and their well ropes were slender poles of bamboo, with one branch left on so as to form a hook to hold the bucket.

"We went to Brother Saya Koo's house, which, like most of the Karen houses, stands on posts about eight or ten feet high, all open underneath the floor. A bamboo floor has its advantages, as it does not need frequent sweeping (the dirt rolls through), and a new thatch roof affords good shelter from the sun and rain. The only way to get into these houses is by means of ladders, which are drawn up into the house at night. Needless to say, we Westerners found it a little awkward, as well as tiring, to do much going in and out. The furniture is almost nil—a mat for each member of the family, and perhaps a small pillow and a blanket. Earthen jars of different sizes for water and for cooking rice and curry, a dipper made of a cocoanut shell, and the lacquer box for betel nut and pan—the stuff they chew which turns their lips and teeth black—make up the sum of their wants.

"Most of the women and children had never seen a white woman before, so everywhere a crowd collected at once. They wanted to examine us and our clothes. They could scarcely believe that our bodies, as well as our faces and hands, could be white.

"Soon the sick people began to come, and it made my heart ache to see some of these poor little children as thin as famine-stricken subjects, right there amid plenty, just because they could not digest anything. When one sees the great need of these people, one loves them and longs to help them."

Difficulties of the Burmese Language

A PROMINENT factor in the pronunciation of Burmese is betel nut juice, for many of the sounds seem to be modified to suit a mouthful of *kun*, the national chew. The language in writing looks like soap bubbles and horse shoes playing

leapfrog. It is read from top to bottom and from left to right of the page, as in English; but in handwriting the Burman always starts each letter at the bottom or the right. The sound of the spoken language does not roll off the tongue as smoothly as its written representation seems to roll across the page.

As to the degree of difficulty in mastering the language, Burmese is second only to Chinese. Compared with the number who try, few foreigners learn Burmese well; and the same can be said of Burmese learning English. One absorbs Hindustani almost without effort, for it catches the Western ear, perhaps because of its relation to the Arian tongues. But Burmese "goes in one ear and out the other" without an accident.

There is no common greeting word in the language. The native of India says "Salaam," which means "Peace be with you." But "Salaam" does duty for, "I'm quite well," "Good morning," "Thank you," "Bon voyage," "Good-bye," "Come again," "Welcome," "You are right," "My respects to you," "Good afternoon," "Good evening," and "Good-night." The Burman contents himself with a smile in passing, an "Are you well?" when he comes, and an "I will go" when he goes. There is much to be learned about the expression of the ideas of a people by the way they word their proverbs. Truth is the same the world round, but the similes in which it is expressed often differ. Here are some Burmese proverbs with the corresponding English ones:

It is only where there is an elevation that a shadow is cast. There is no smoke without some fire.

Playing a lute near a buffalo. Casting pearls before swine.

When two buffaloes fight, the grass between them can not prevent it. On two horns of a dilemma.

Teaching the king of the crocodiles the water business. Carrying coals to Newcastle.

In the following rhyme, I have put a few of the idioms which are peculiar to the Burmese language:

A "little man" is Burmese term for boy;
His "stomach's pleasant" when he's full of joy;
His "life's no good," when he is pained or sick;
He says "quick, quick," when we'd say very quick.

Our chairs to him are simply "foreign seats";

He "finds" the man with whom by chance he meets;

When he is angry, then his "heart is bad";

His "stomach's little" when he's very sad.

He has "arrived" when he has seen a place;

For *never mind*, he says "there is no case."

A "devil killer" is a *gun* that shoots;
He "drinks his cigarette" and "rides his boots."

When *moneyless* he "has not brought his pice";

He says "too nice" when he means very nice;

"Talk words" is just his way to entertain;

A "fire carriage" designates a train.

R. B. THURBER.

Our Boys in Burma

"YES, they are *our* boys, and we never loved those of our own race any better. Nung Thein is a little fellow who came to us from another town. His father is a cotton mill owner, a Buddhist, and has insured the boy's life for a good sum. But Nung is anxious to work with his hands; so he sweeps the schoolroom, cuts brush, and withal is so cheerful about it. If you knew the attitude of the Burmese rich boys toward "coolie work," as they call it, you would look upon this as remarkable. He recited the memory verse, John 3:16, last Sabbath with a facility and understanding that show the truth is making some progress in his young heart.

"Ngwe Zin is another as true and as steadfast as the most faithful. Before he was taken into the church, he saw us take part in the ordinance of humility, and cried silently, the tears running down his cheeks, because he felt that he had no part in it. He earns about one dollar a month by extra work; and when the tithe was brought to his attention, he could not give his tenth quickly enough. Then he wanted to give the other nine tenths to buy Burmese song books for his schoolmates to use. He said they didn't know Jesus, and wouldn't buy them themselves. This, too, when he needs the money for clothes, and has no other way of getting any."

"THERE is opened before us a path of continual advancement."

Sabbath-School Missionary Exercises

(February 5)

A Few Facts Concerning the Warburton Sanitarium

NEARLY six years ago steps were taken to establish a small sanitarium at Warburton. At first it was proposed to erect a building on a beautiful block of land consisting of ten acres which, on the advice of the late Mrs. E. G. White, had been secured for this purpose about a decade ago.

With a view to testing the possibilities of successfully establishing a medical institution so far from the metropolis, it was deemed advisable to make a beginning in a cottage which had recently been vacated by Brother W. D. Salisbury, the former manager of the publishing house.

It was not very long before it was seen that the cottage was far too small for the growing patronage, and so it was decided to commence work at once upon the ten-acre block of land, with a view to making preparations for the erection of a more commodious building which would meet the requirements of the Board of Health. In planning for the new building it was considered that accommodation for eighteen patients would be ample, but within a very short time after its completion it was found that the institution was being utilised to its utmost capacity.

The Minister for Public Works and Public Health honoured the sanitarium by consenting to officially open the institution. On his visit to Warburton he was accompanied by the Chairman of the Board of Health and the Chief Engineer of Public Works. Two special reporters were sent up by the leading dailies of Melbourne, and as they wrote up excellent notices of the event for the newspapers which they represented a considerable amount of publicity was given to the fact that Victoria had been provided with a sanitarium for the treatment of the sick.

So rapidly did the patronage grow that it became imperative to double the size of the building. But the management feared to increase their already large indebtedness any further, as practically the whole of the existing buildings together with their equipment had been provided for

by loans; no appeal having yet been made to our people for donations towards the erection of this institution.

As the time seemed inopportune to approach the various state conferences with a request to raise the necessary funds for the additional accommodation which was urgently required, it was decided to appropriate a quarter's Sabbath-school offerings for this purpose. However, when the time came for this offering to be appropriated for this purpose, the war had burst upon us and the needs of Europe seemed to eclipse everything else. So it was unanimously agreed that that quarter's offerings should be sent to assist in supporting the missions of the European Division Conference, which had been jeopardised by the war. All will remember the noble response which was given by the whole of our Sabbath-schools in the Union to the appeal for European missions. It was indeed a record-breaking achievement—a true manifestation of Australasian generosity towards a worthy cause, all the more commendable because of the financial stress due to the disastrous combination of war and drought.

Now, dear brethren and sisters, shall we not yet again break the splendid record we made on that notable occasion? The Lord has mercifully spared our sunny southern lands from the awful ravages of war. Shall we not, therefore, give liberally in proportion to our blessings, remembering the injunction of the Saviour—"With what measure ye mete, it shall be measured to you again?"

Somehow, there never seems to be the same charm about contributing to home missions as there appears to be about assisting foreign missions. Yet, why should this be so? Should we not manifest as much interest in saving the souls of the people of our own race and colour as we do for the peoples of other races and colours?

A. W. ANDERSON.

(February 12)

Sanitariums are Faithful Agencies for the Dissemination of Truth

THE living truth of God is to be made known in our medical institutions. Many persons who come to them are hungering and thirsting for truth, and when it is rightly presented they will receive it with gladness.

Our sanitariums have been the means of elevating the truth for this time and bringing it before thousands. The religious influence that pervades these institutions inspires the guests with confidence. The assurance that the Lord presides there, and the many prayers offered for the sick, make an impression upon their hearts. Many who have never before thought of the value of the soul are convicted by the Spirit of God, and not a few are led to change their whole course of life. Impressions that will never be effaced are made upon many who have been self-satisfied, who have thought their own standard of character to be sufficient, and have no need of the righteousness of Christ. When the future test comes, when enlightenment comes to them, not a few of these will take their stand with God's remnant people.

God is honoured by institutions conducted in this way. In His mercy He has made the sanitariums such a power in the relief of physical suffering that thousands have been drawn to them to be cured of their maladies. And with many, physical healing is accompanied by the healing of the soul. From the Saviour they receive the forgiveness of their sins. They receive the grace of Christ, and identify themselves with Him, with His interests, His honour. Many go away from our sanitariums with new hearts. The change is decided. These, returning to their homes, are as lights in the world. The Lord makes them His witnesses. Their testimony is, "I have seen His greatness, I have tasted His goodness. 'Come and hear, all ye that fear God, and I will declare what He hath done for my soul.' Ps. 66: 16."

Thus, through the prospering hand of our God upon them, our sanitariums have been the means of accomplishing great good. And they are to rise still higher. God will work with the people who will honour Him.

Wonderful is the work which God designs to accomplish through His servants, that His name may be glorified. God made Joseph a fountain of life to the Egyptian nation. Through Joseph the life of that whole people was preserved. Through Daniel God saved the life of all the wise men of Babylon. And these deliverances were as object lessons; they illustrated to the people the spiritual blessings offered them

through connection with the God whom Joseph and Daniel worshipped. So through His people to-day God desires to bring blessings to the world. Every worker in whose heart Christ abides, every one who will show forth His love to the world, is a worker together with God for the blessing of humanity. As He receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life.

MRS. E. G. WHITE.

(February 19)

The Urgent Need for Greater Activity in Medical Missionary Work

WE are living in the last days. The end of all things is at hand. The signs foretold by Christ are fast fulfilling. There are stormy times before us, but let us not utter one word of unbelief or discouragement. He who understands the necessities of the situation arranges that advantages should be brought to the workers in various places, to enable them more effectively to arouse the attention of the people. He knows the needs and the necessities of the feeblest of His flock, and He sends His own message into the highways and the byways. He loves us with an everlasting love. Let us remember that we bear a message of healing to the world filled with sin-sick souls. May the Lord increase our faith, and help us to see that He desires us all to become acquainted with His ministry of healing and with the mercy-seat. He desires the light of His grace to shine forth from many places.

There are souls in many places who have not yet heard the message. Henceforth medical missionary work is to be carried forward with an earnestness with which it has never yet been carried. This work is the door through which the truth is to find entrance to the large cities, and sanitariums are to be established in many places.

Sanitarium work is one of the most successful means of reaching all classes of people. Our sanitariums are the right hand of the gospel, opening ways whereby suffering humanity may be reached with the glad tidings of healing through Christ. In these institutions the sick may be taught to commit their cases to the great Physician, who will co-operate with their earnest efforts to regain

health, bringing to them healing of soul as well as healing of body.

Christ is no longer in this world in person, to go through our cities and towns and villages healing the sick, but He has commissioned us to carry forward the medical missionary work that He began. In this work we are to do our very best. Institutions for the care of the sick are to be established, where men and women suffering from disease may be placed under the care of God-fearing physicians and nurses, and be treated without drugs.

I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways. I have been given special light that in our sanitariums many souls will receive and obey present truth. In these institutions men and women are to be taught how to care for their own bodies, and at the same time how to become sound in faith.

MRS. E. G. WHITE.

(February 26)

The Extent of the Work

GOD has qualified His people to enlighten the world. He has entrusted them with faculties by which they are to extend His work until it shall encircle the globe. In all parts of the earth they are to establish sanitariums, schools, publishing houses, and kindred facilities for the accomplishment of His work. In many lands medical missions are to be established to act as God's helping hand in ministering to the afflicted.

Christ co-operates with those who engage in medical missionary work. Men and women who unselfishly do what they can to establish sanitariums and treatment rooms in many lands will be richly rewarded. Those who visit these institutions will be benefited physically, mentally, and spiritually,—the weary will be refreshed, the sick restored to health, the sin-burdened relieved. In far-off countries, from those whose hearts are by these agencies turned from the service of sin unto righteousness, will be heard thanksgiving and the voice of melody. By their songs of grateful praise a testimony will be borne that will win others to allegiance to and fellowship with Christ.

The conversion of souls to God is the greatest, the noblest work in

which human beings can have a part. In this work are revealed God's power, His holiness, His forbearance, and His unbounded love. Every true conversion glorifies Him, and causes the angels to break forth into singing.

We are nearing the end of this earth's history, and the different lines of God's work are to be carried forward with much more self-sacrifice than is at present manifest. The work in these last days is in a special sense a missionary work. The presentation of present truth, from the first letter of its alphabet to the last, means missionary effort. The work to be done calls for sacrifice at every advance step. From this unselfish service the workers will come forth purified and refined as gold tried in the fire.

The sight of souls perishing in sin should arouse us to put forth greater effort to give the light of present truth to those who are in darkness, and especially to those in fields where as yet very little has been done to establish memorials for God. In all parts of the world a work that should have been done long ago is now to be entered upon and carried forward to completion.

MRS. E. G. WHITE.

Special Missionary Meeting

(For Church Service, Sabbath,
February 12)

How to Give Bible Readings

THE Corinthian Church was said to "abound . . . in faith, and utterance, and knowledge, and in all diligence." 2 Cor. 8:7. Even so in this generation it is God's will that His church should be enriched not only in faith and diligence, but also in knowledge and utterance. Our Sabbath-schools help to enrich the church in knowledge. The chief aim of our missionary societies should be to enrich the church in utterance.

It is a mistake to conclude that the alpha and omega of missionary work lies in the distribution of literature. There are few who embrace the gospel from reading alone as compared with the number who are won and instructed for Christ by the printed page combined with the earnest appeal of a personal worker.

Our literature has not been given us to substitute personal evangelism, but to second it, and to multiply its influence. We should be far more active than we are in the circulation of our literature, but the harvest of souls from this work would be greater if we did more to follow it up by personal labour.

What the Testimonies Say

"Among the members of our churches there should be more house-to-house labour, in giving Bible readings and distributing literature."—Vol. IX, page 127.

In this statement the work of giving Bible readings is coupled with that of distributing literature. There are hundreds of our church members that could give Bible readings successfully with some preparation and instruction. Many feel that when an interest is aroused it is essential to obtain the help of one of our conference workers. One reason for this is that many have the idea that the message must be presented elaborately and exhaustively in order to bring people into the truth. Believers feel that they have not sufficient matter to present. But in giving Bible readings it is best, as a rule, not to present the subjects too exhaustively. The Lord's method is to give "line upon line, precept upon precept, here a little and there a little." We should not give more than the people are able to receive.

Beginners are liable to present a great array of texts, and examine every possible aspect of a subject. This is a mistake. When we pass on rapidly from text to text the people do not, as a rule, follow us readily. The connection may be clear in our minds, but it is not clear to them. It is best to limit the number of texts to a few that are especially clear and connected and not likely to lead to side issues. Then dwell on those texts sufficiently to convince the people of the definiteness and conclusiveness of their teaching and their connection with the subjects under consideration. These leading texts should be read from the Bible. Others of less importance may be quoted from memory, and well-known Bible incidents and illustrations may be referred to in the same way. This is better than to turn up every text and incident, which is liable to become confusing. We should select those phases of each subject that are the most im-

portant and can be the most clearly proved, and seek to establish the minds of the people in these first of all.

Preach Christ

Jesus Christ is the sun and centre of every Bible doctrine, and we do not get a true view of any subject except as we see it in its relation to Him. If the lesson is on the "Origin of Evil," Christ must be the central figure, and not the devil. The light should be made to flash more vividly by contrast with the darkness. If the lesson is on "The Law," we must make the thunders of Sinai an occasion for dwelling the more tenderly and pleadingly on the consolations of Calvary. If we are called to explain about the "Sabbath days," that were "a shadow of things to come," let us avoid a spirit of debate by showing how wonderfully Jesus' glorious work of salvation was revealed in the old shadowy feasts. This is the best and only way to "convince the gainsayers."

There are three great requisites to successful soul-winning: A spirit of prayer to God, a humble estimate of self, and a tender love for men. This combination can never remain fruitless.

During the next six months in our weekly missionary meetings there will be given a series of outlines of Bible readings on the main topics of our message. These outlines have been prepared solely with a view to assisting our church members to teach the truth to others. Suitable tracts will be suggested to be given to the people at the close of each reading. An introductory lesson will be given this day on the "Origin of Evil," and for the two remaining weeks of February the outline studies on the prophecy of "The Second Chapter of Daniel" and on the "Second Coming of Christ" will be one of the features at the weekly missionary meeting. We do not lay down a definite rule as to the order in which the subjects should be presented in working with the people. That may vary according to circumstances. But we believe all who will join in the study of how to teach the truth simply and clearly to others will be much benefited.

W. W. FLETCHER.

LEADER'S NOTE.—(Not to be read to the meeting.) It is hoped that the following Bible study, "The Origin of Evil," will prove so simple and interesting that

many will decide to follow up closely the series of Bible reading outlines that are to be given in our weekly missionary meetings. Much will depend on the way this lesson on the "Origin of Evil" is placed before the believers. Take care to select the most suitable person to give the lesson. Have the diagram drawn on the blackboard with large clear letters. As the lesson progresses take the chalk and trace by a curved line the descent of Christ from being equal with God to becoming the seed of Abraham, another curved line to show His humbling Himself to death, and another reaching to the foot of the cross, the death of shame. Then take another line in one bold curve over the diagram from the foot of the cross right back to the throne of God again, when commenting on Phil. 2:9-11. In concluding show that Satan, who coveted the highest place, will finally be brought to the lowest. Draw a bold curved line below the diagram from the angel's plane to the foot of the cross, while commenting on the closing scriptures. Satan will end in a death of shame.

Point out that although all can not have the help of a blackboard in giving this lesson, the same diagram can be drawn readily with pencil and paper, which would be quite suitable for a family circle.

The object of the reading is to show:

1. The place and nature of the origin of sin.
2. The means adopted by God to extirpate sin.

3. The final outcome of the controversy.

There are only six passages of scripture used for this study, as follow:

Eze. 28:12-19; Isa. 14:12-17

Heb. 1:1-3, 6, 8; Rev. 12:7-9

Phil. 2:5-11; Matt. 23:12

Provision should be made also for a supply of Sister White's tract, "The Origin of Evil," for those who will wish to use them in connection with this work.

Remind the believers in closing that the series of Bible study outlines is to be continued at the weekly missionary meetings.

W. W. F.

The Origin of Evil

Eze. 28:12. TYRE was notoriously wicked: the expression, "King of Tyrus," is equivalent to "King of wickedness." Satan is referred to.

Verse 13. He had been in Eden.

Verse 14. Held high place of honour in heaven.

Verses 13 and 15. He was a *created* being (men since Adam have been begotten).

Verse 15. Was perfect when created.

Verse 17. Fell into the sin of pride. Pride invariably leads to self-exaltation. There was only One higher to whose position Satan could aspire, and that One was the Son of God.

Christ differed from Satan and from all the angels in three important particulars.

1. Heb. 1:1-3. He was the express image of God.

2. Verse 8. He sat upon the throne of God, as God.

3. Verse 6. He received the worship of the angels.

When pride entered Satan's heart, he coveted the very three characteristics which distinguished the Son of God.

1. Isa. 14: 12-14. He would take the throne.

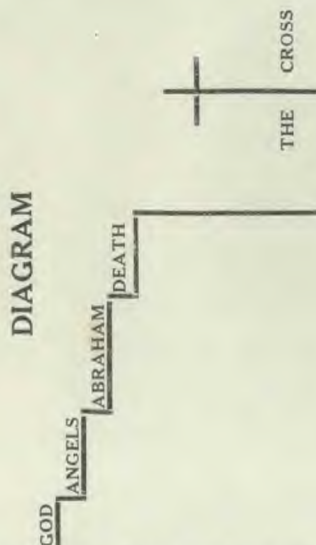
2. He would receive worship of the angels ("stars of God").

3. He would be "like the Most High."

Rev. 12: 7-9. The attempt of Lucifer to usurp the higher position led to his expulsion from heaven.

Satan gained a foothold in this world by leading our first parents to imbibe the same idea—"Ye shall be as gods."

Phil. 2: 5-7 (for verse 6 see R. V. text and margin). The Son of God met pride with humility. To save men He became man. "He took not on Him the nature of angels." Man at creation was made "a little lower than the angels," but Christ did not come in the physical majesty of the first Adam. He "took on Him the seed of Abraham." (Refer to diagram.)



Verse 8. He humbled Himself again, to the extent of death. A man may die a peaceful death, a violent death, or a shameful death. Jesus chose the latter, "even the death of the cross." There was not a lower place in the universe than the grave of the crucified.

Matt. 23: 12. God has a set rule for dealing with both pride and humility.

Phil. 2: 9-11. Jesus is again exalted to the Father's right hand.

Isa. 24: 15; Eze. 28: 18, 19. Satan, who aspired to the throne of God, will in the end be brought to a shameful end before the astonished universe.

(Tract to be given at the close of the reading: "The Origin of Evil," 16 pages, 1d each.)

Fourth Sabbath Reading

(February 26)

Cheering Progress at the Lake Titicaca Mission

WE are glad to report steady advancement at this mission. We have been making special efforts this year to gain souls for Christ near the mission. In other words, our work during the last year has been home missionary work. God has blessed and given the increase.

While Pastor J. W. Westphal was with us a few weeks ago, we baptized seventy-two dear people, and last week I baptized eleven others who live at a great distance from the mission and did not receive the notice in time to be baptized with the others. This makes a church of 311 members that God has given us at this place, and we are all rejoicing in the truth.

At the examination of the candidates, I asked one woman if she was ready to suffer persecution for the truth's sake. Her eyes filled with tears as she answered that she had already suffered for the past two years just because she had attended the meetings on the Sabbath. This woman and her husband are the only Sabbath-keepers we have in the city of Ulave, nineteen miles from our mission; but as the result of their faithfulness others are now interested.

We have an average Sabbath attendance of five hundred. When Brother Westphal was with us, there were present by actual count 653 adults, and about fifty children. There is a splendid interest, and we are expecting many more to take their stand for the truth.

For some months we have had two of our best young men working up in the mountains, with occasional visits from us, and now there is a church ready to be organized. To

God be all the praise and glory for His lovingkindness.

As a result of the work of this mission one town near us that has two large churches can not support a priest. This same town only five years ago was much sought after by the priests, as it had the name of being the most profitable place for a priest of any for miles around. But things have changed. There is no priest there now, and no one wants to go there. This message has affected thousands of Indians. While they are not all believers yet, the priests can not get their money nor deceive them any more. And eventually, if we are faithful, God will turn their hearts to the truth.

The priests themselves have helped in an indirect way to bring this about. They would visit the Indians and scold them for attending our Sabbath meetings. This served only to arouse their interest the more. At other times the Indians would take their babes to the priest to be named, according to the custom. The priest would ask if they had ever attended our meetings. Of course, the Indians would answer that they had at some time. This would anger the priest, and he would say, "Go to the evangelist now, and he can also name your child for you." So we would name the children, and ask God to bless the parents and help them to accept the truth.

The influence of our mission has increased considerably this way. The last priest who came to this town, to which I referred, said, the first Sunday after he arrived, "The people at that mission near here have the truth. We have lost the truth through our drunkenness." Indians came to us the following day and told us this. This priest stayed only two weeks. He is a relative of a man who lives in Puno, who has been studying the truth with us from time to time as we have gone to that city for our supplies. God has surely done great things for us. He is preparing the hearts of the people.

Not long ago a prominent doctor of Lima told Pastor Maxwell that there should be twenty such missions as ours instead of one. The Lord has given us favour with some of the best people in the city of Puno, and we expect that some will, before long, accept the truth.

A Spanish gentleman came to our mission and stayed over the Sabbath,

As he saw the large gathering of clean, happy Indians, he asked permission to say a few words. His voice shook as he told the people that he with others in Puno had heard the truth years ago, and that not one of them had accepted it. He saw now how God had sent His message to the poor and down-trodden.

A week after this, another man, his wife, and two sons came to the mission, and stayed with us three days. These people had heard the truth first from Brother Thomann, more than seven years ago, but were not ready to be baptized because they sold intoxicating liquor in their store. But now they have given this up, and as they themselves expressed it, "We are asking God to cleanse our hearts from everything bad so that we can be baptized soon."

When this work was first established here, the large majority of the people supposed that it would soon come to naught. The priests started persecution, even going so far as to put some of our Indian brethren in prison on false charges. Some were mistreated on the public highway, while others were misused at their homes. Threatening messages were sent to the mission. As we would go through the villages near by, people would curse us and call us all manner of bad names, and some would call after us that we would soon be killed. Suddenly one of the priests died, and a month after, the other priest died, both of the same town. The bishop, whom the people regarded almost as a god, came shortly after this to the same town, and publicly cursed us and said that we should be destroyed. From there he came to the mission, accompanied by a number of other men, and took six of our most faithful brethren prisoners and put them in jail.

He left shortly after for Rome, as public sentiment had turned against him. He had gone too far. People said that even if it were true that some of our brethren had assaulted him, as he claimed, he should have gone to the authorities and they would have taken action. He was gone about six months, and then returned to Puno. He said he was now prepared to make it hot for us. It seems he had obtained in Rome just the advice he wanted. However, in less than two months after his return, and in less than a year from the time he cursed us, he died very suddenly.

The other three men who were leaders with the priests have died since.

People have been deeply impressed by all this, and some have asked us about it. We have told them just what we believed, that it was the hand of God. We do not doubt for a moment that God ordered it just so. Since the death of the bishop there has been peace, and the work has gone forward in a remarkable manner.

We sincerely ask an interest in your prayers, that God will keep us faithful and in good health, so that we may ever go forward and "fight the battles of the Lord," winning souls for Him, and the glory shall be to His great and holy name.

F. A. STAHL.

An Over-Ruling God

IN the reading just presented, the suggestion was made that God had removed some who bitterly opposed the giving of the third angel's message to the Indians of Peru.

We find in God's Word, and in the history of His work, many instances of God's over-ruling providences, some of which we shall now study.

1. God has promised that He will keep the feet of His saints. 1 Sam. 2:9, 10.

2. Daniel recognized that it is God who "removeth kings and setteth up kings." Dan. 2:20, 21.

3. Nebuchadnezzar acknowledged the hand of God in delivering the three worthies. Dan. 3:28-30.

4. When Nebuchadnezzar failed to apply the lesson in his own life, God warned him that he would be deprived of his reason. Dan. 5:24-27.

5. When he disregarded the counsel of Daniel, the threatened punishment came upon him. Dan. 5:28-33.

6. On his reason being restored at the appointed time, he acknowledged freely God's sovereignty. Dan. 5:34, 35.

7. Those who plotted against Daniel were themselves destroyed in the den of lions, while Darius made world-wide acknowledgement of God's almighty power. Dan. 6:24-27.

8. For twenty-one days the angel Gabriel laboured with the Prince of Persia to influence him in the right direction. Dan. 10:12-14.

9. Herod, who put James to death, and essayed to further please the Jews by killing Peter also, was foiled in his purpose, and afterward slain by the judgment of God. Acts 12:1-4, 21-24.

10. The time is almost at hand when sentence of death will be passed upon God's remnant people. Rev. 13:15.

11. But at that time "Thy people shall be delivered" (Dan. 12:1), and finally they will sing the song of Moses and the Lamb. Rev. 15:2, 3.

The Experiences of One of Our Filipino Boys

BROTHER L. V. FINSTER writes: "I am enclosing a letter from one of

our young boys who was baptized about three months ago. He is an orphan only fifteen years old and lives with his uncle. I think you can make out his English. He is in the fourth grade. I thought it might show what some of our young people have to endure in other lands."

"Dear Brother Finster: I like to know how you are and our brethren and sisters. If you will ask me, I was always in persecution. Sometimes when the night came that our brethren hold service, uncle will scold me while our sisters are approaching my house and say that all the people who believe the saying of others are like animals.

"So when I was scolded by my uncle of going to hear the gospel, I went on the sly. Sometimes I take my supper very early and escape secretly to Sister Cornelias' house, going in the room, hiding myself like a prisoner. In this way I can hear sometimes the Word of God.

"When I pronounced the words in the Holy Bible and my uncle or my aunt heard this, they will scold me. When I read my little New Testament, uncle or aunt see this they are angry. My Holy Bible and New Testament were taken from me and put in a locked box.

"I have my little New Testament, but I cannot use it because they know the colour and they can read it. My uncle forbade me to look at or to talk with our sisters and our brethren. I know now that to follow Christ is very hard, although I am not discouraged.

"The president in my town requested that all the intermediate pupils should go in the forests on the Sabbath day to fight locusts. This happened five times, but I escaped going each time. My uncle has told me that they will put me in prison if I will not give up this religion, but I was saying to myself, I am not afraid, because before Christ went to the heaven, He said that.

"I would like to have one Bible, but my parents will not give money to buy. So please send me here one Holy Bible, English, so that they can not read and they will suppose that is my book in English school. I am waiting your answer and the Holy Bible.

"Your little brother in faith,
"PONICANO C. CARAMBA."