

# The Missionary Leader

"The leaders took the lead in Israel"

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## Church Missionary Programmes

First Week

### The Power of Influence

Opening Exercises.  
Reports of Labour.  
"Influence."  
Plans for Work.

**LEADER'S NOTE.**—This subject of influence is an important one. It might be helpful if, at the close of the study, the leader should ask each member in turn to tell what thought had most impressed him, and as each thought is stated, to have it written on the blackboard. It will make the study more interesting if different members are asked to read or repeat the quotations from "Christ's Object Lessons."

The leader should see that his church reaches the aim of an average of two copies of the *Signs* to each member, not in order to reach a goal, but because the *Signs* has been proved many times over to be a most efficient instrument for winning souls.

### Influence

[From "Christ's Object Lessons"]

#### 1. WHAT is influence?

Influence is power whose co-operation is unseen, and known chiefly by its results.—*Webster.*

#### 2. What has Christ's influence done?

The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family.

#### 3. With what has God, through Christ, invested man?

Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow-men, a part of God's great whole, and we stand under mutual obligations.

#### 4. What is God's purpose?

No man can be independent of his fellow-men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

#### 5. What two phases of influence did Christ mention? Matt. 12:30.

#### 6. How can we gather or scatter by our influence?

Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

#### 7. Can we free ourselves from this responsibility?

This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, has an influence. Upon the impression thus made there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither.

#### 8. How may we make this chain in human events continue?

If by our example we aid others in the development of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

#### 9. What illustration may be given of this?

Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing.

#### 10. What carries an almost irresistible influence?

Character is power. The silent witness of a true, unselfish, godly life carries an almost irresistible influence. By revealing in our own life the character of Christ we co-operate with Him in the work of saving souls. It is only by revealing in our life His character that we can co-operate with Him. And the wider the sphere of our influence, the more good we may do.

#### 11. When will the church have power to move the world?

When those who profess to serve God follow Christ's example, practising the principles of the law in their daily life; when every act bears witness that they love God supremely and their neighbour as themselves, then will the church have power to move the world.

#### 12. Why is the church so weak?

But never should it be forgotten that influence is no less a power for evil. To lose one's own soul is a terrible thing; but to cause the loss of other souls is still more terrible. . . . Many who profess to gather with Christ are scattering from Him. This is why the church is so weak.

#### 13. How can we yield ourselves to be instruments of Satan?

Many indulge freely in criticism and accusing. By giving expression to suspicion, jealousy, and discontent, they yield themselves as instruments to Satan. Before they realise what they are doing, the adversary has through them accomplished his purpose. The impression of evil has been made, the shadow has been cast, the arrows of Satan have found their mark. Distrust, unbelief, and downright infidelity have fastened upon those who otherwise might have accepted Christ.

#### 14. What really causes some to fall?

Meanwhile the workers for Satan look complacently upon those whom they have driven to scepticism, and who are now hardened against reproof and entreaty. They flatter themselves that in comparison with these souls they are virtuous and righteous. They do not realise that these sad wrecks of character are the work of their own unbridled tongues and rebellious hearts. It is through their influence that these tempted ones have fallen.

#### 15. Where will each one meet the results of his influence?

So frivolity, selfish indulgence, and careless indifference on the part of professed Christians, are turning away many souls from the path of life. Many there are who will fear to meet at the bar of God the results of their influence.

#### 16. Since our influence is so important, how can we make a right use of it? Is there more than one way?

It is only through the grace of God that we can make a right use of this endowment. There is nothing in us of ourselves by which we can influence others for good. If we realise our helplessness and our need of divine power, we shall not trust to ourselves.

#### 17. In order to secure personal safety, what should we never do?

We know not what results a day, an hour, or a moment may determine, and never should we begin the day without committing our ways to our Heavenly Father. His angels are appointed to watch over us; and if we put ourselves under their guardianship, then in every



time of danger they will be at our right hand.

18. When we are in His care, who will influence us?

When unconsciously we are in danger of exerting a wrong influence, the angels will be by our side, prompting us to a better course, choosing our words for us, and influencing our actions. Thus our influence may be a silent, unconscious, but mighty power in drawing others to Christ and the heavenly world.

### Second Week

## Whole-Hearted Service

Opening Exercises.  
Reports of Labour.  
Bible Study: "Diligence."  
"Another Book Has Done Its Work."  
"Now Sell Books."  
Plans for Work.

LEADER'S NOTE.—In giving this Bible study, the leader should place at the top of the blackboard the subject, "Diligence," and below that the next words in the study, "Required by God in ——" As the texts are read and thoughts brought out, the things in which God requires diligence should be placed one by one on the board as we have given.

Endeavour to impress the thought that the Christian life is not one of indolence and ease, but that every phase has to be pursued diligently.

At the close of the study, ask the members to give Bible examples of diligence. They may think of a number. A few are given here, as illustrations, but these should not be mentioned until efforts have been made to get examples from the members.

Careful plans should be laid for systematic and thorough working of the territory allotted to your church. This year is passing, and may be the last in which we shall be able to work with our present freedom. Therefore each leader should strive to have his church do a larger work this year than it has ever done. Special attention should be given to the circulation of our literature—tracts, papers, magazines, and small books—because it is through this agency that much of the closing work is to be done.

### Diligence

REQUIRED by God in—  
Seeking Him. Heb. 6:11.  
Obeying Him. Deut. 6:17; 11:13.  
Harkening to Him. Isa. 55:2.  
Cultivating Christian graces. 2 Peter 1:5.  
Keeping the soul. Deut. 4:9.  
Labours of love. Heb. 6:10-12.  
Guarding against defilement. Heb. 12:15.  
Making our calling sure. 2 Peter 1:10.  
Lawful business. Prov. 27:23.  
God requires it. Deut. 11:13, 14.

In temporal matters it leads to—

Favour. Prov. 11:27.  
Prosperity. Prov. 10:4.  
Honour. Prov. 12:24; 22:29.

Bible examples—

Jacob. Gen. 31:40.  
Ruth. Ruth 2:17.  
Hezekiah. 2 Chron. 31:21.  
Nehemiah and associates. Neh. 4:6.  
Apostles. Acts 5:42.  
Apollos. Acts 18:25.  
Titus. 2 Cor. 8:22.  
Paul. 1 Thess. 2:9.

### Another Book Has Done Its Work

"A FEW days ago a worker was out selling a few small books, and in the course of a few hours she found a woman who is an Adventist. After giving her order for some of the small books, the woman told her how she learned of the truth. A colporteur had sold "Bible Readings" to one of her neighbours. A little later the neighbour had loaned the book to this woman and she became so interested in it that finally the neighbour told her that she could keep it. As a result of this she continued her study of present truth, and is now a Seventh-day Adventist.

"This is another evidence that God has a watchcare over every book that goes out, and it should encourage every one who is now engaged in selling gospel literature. It should also encourage many who have at one time had a part in this work, to go forth with the printed page once more. We may not see results, but they are sure, for God's Word has spoken it."

### Now Sell Books

"YOU see it was this way: When I visited mother she tried to interest me in the truth, but failed. I had read the *Signs* a little, so one day when an old lady called at my home with a bundle of *Signs* on her arm, I became interested in her, bought a paper, and attended the meetings to which she urgently invited us. I attribute my acceptance of the message and my connection of several years with the colporteur work to that faithful sister and her bundle of *Signs*." Let us work with the *Signs* among our neighbours,

### Third Week

## "Whatsoever Thy Hand Findeth to Do"

Opening Exercises.  
Reports of Labour.  
Bible Study: "Hands."  
"Believes in the Signs."  
Plans for Work.

LEADER'S NOTE.—For the Scripture exercise the leader could read the gospel commission given in Mark 16:15, and call attention to the fact that it is spoken to every believer. All are to preach the gospel near and far, to the extent of their opportunities. After the programme has been rendered, plan to fill all hands with some kind of soul-winning work. Real consecration means definite work for others.

### Hands

1. WHAT is consecration? Ex. 28:41, margin; 32:29.
2. Whose hands were faithful? Gen. 39:4, 6.
3. What does the diligent hand do? Prov. 10:4; 12:24.
4. What does the virtuous woman do? Prov. 31:13.
5. How did the apostle Paul use his hands? Acts 20:34; 1 Cor. 4:12.
6. What shall he that hath clean hands be? Job 17:9.
7. Where shall he go? Ps. 24:3, 4.
8. What will charitable hands do? Prov. 31:20.
9. What should hands not be? 2 Chron. 15:7.
10. What should we do in a good work? Neh. 2:18.
11. What does consecration mean to each of us? 1 Chron. 29:5, margin.
12. What should admonish us? Eccl. 9:10.

### Believes in the "Signs"

"THE other day I met a man who is subscribing for forty-five copies of the *Signs*. The man firmly believes that the *Signs* brings people into the truth. He interested one man and his family by sending them the paper each week. Finally they wanted him to give them Bible studies, which he did, and as a result this man and his family have joined the church. They, in turn, are planning to prepare for some part in the work."



## Fourth Week

## Religious Liberty

Opening Exercises.

Reports of Labour.

"Free Men Proclaim Liberty to All."

"A Christianity That Counts."

"Persecuted for Sabbath-Keeping."

## Free Men Proclaim Liberty to All

"And ye were now turned, and had done right in My sight, in proclaiming liberty every man to his neighbour." Jer. 34:15.

1. WHAT are the people of God to be? Mark 10:42-45.

To keep men in ignorance, to hold supposed inferiors in mental fear or subjection, to withhold from them the Bible, to prevent them from learning that which would elevate, ennoble, and give them equal advantages with other men, is a constant violation of the golden rule. In the whole work of bringing men into bondage, there is an incessant and unvarying trampling on the laws of Christ. Not one thing which is done to make and keep the mind in slavery is in accordance with any command of the Bible. Absolutely nothing of this character can be done by those who follow the example and obey the commands of Christ. He came to proclaim liberty to all captives, and those who follow in His steps will engage in the same glorious work.

Before the apostle Paul was converted to the Lord, he gave no rights, or rather, recognized no rights, that were exercised contrary to his own opinions. He was on his way to persecute those in strange cities, when the Lord appeared to him in the way. After his change of heart he told the brethren that he had been foolish, disobedient, living in malice and envy, and hating others. When he became a free man, he loved all men, and laboured for them. Instead of remaining the persecutor he had been, he became the servant of all men. Instead of taking upon himself the task of bringing all men into line with his own ideas, he recommended that the strong should bear the infirmities of the weak, that each should please his neighbour for his own edification, and that none should avenge themselves, because that is a matter to be adjusted by the Lord. He was so thoroughly imbued with the spirit of freedom—the spirit of Christianity—that he

even urged the brethren to judge no one again.

Peter, who had been so ready to command and dictate before his conversion, became so much like the Master that he wrote to the brethren about putting foolish and ignorant men to silence by well-doing. He had learned to fear God, to honour all men, and to love the brotherhood. Even the beloved disciple wanted to call fire down from heaven to destroy the people who were not worshipping the Lord as he and the other disciples were. What a change came to him! In all that he wrote in after days the spirit of love and good will toward men seemed ever to be uppermost in his mind. When he saw the wicked, he longed for their destruction instead of their destruction.

James was so thoroughly transformed that he did not believe it was right to have respect to persons, nor that a man with a gold ring should be treated with more respect than should another who was in poverty and needed bread. The gospel has the same power to recreate men to-day. Whenever a man feels, in his own heart, to domineer over another individual, he may be sure that he needs a deeper conversion.

2. Is it possible for men who are really free to hold other men in bondage in any way? Neh. 5:8; Ezek. 18:7, 8; Isa. 58:6.

3. What is the attitude of strong, free men toward the weak? Rom. 15:1-3; Gal. 6:2.

4. In whose steps do they walk? 1 Peter 2:21; Rom. 4:12.

5. Instead of remaining where there is certain to be strife and contention, what have they liberty to do? John 4:1-3; Gen. 13:7-12.

6. When men are made free from bondage, does that freedom require them to make past wrongs right? Luke 19:8.

7. To whom do free men speak of wrongs or hard feelings that may arise between them and other brethren? Matt. 18:15. Bondmen usually tell their grievances to the wrong people.—*Selected.*

## A Christianity That Counts

A CHRISTIANITY that does not win souls is worthless. A Christianity that drives men into submission is not worthy the name. The gospel of Jesus Christ is a gospel of love to

win men, and not a gospel of force to drive men. It is a precious jewel, which, when put on exhibition, will attract men. Christ said: "And I, if I be lifted up from the earth, will draw all men unto Me."

Just here is where many of the ministers of Christ sadly fail to-day. It is a lamentable fact that Christ and the Word of God are largely tabooed. Reformation, instead of regeneration, has become the slogan of the church. Civil righteousness is taking the place of imputed righteousness. The law of force is supplanting the force of conviction. The ministry is sending its petitions for aid into the halls of legislation, instead of winging them heavenward to the throne of God. Civil power is substituted for spiritual power. Form and ceremony are taking the place of the Christian graces.

The Christianity that counts is the converse of what has just been described. Its key-note is the law of love instead of the law of force, the law of attraction instead of the law of repulsion, the law of choice instead of the law of coercion. Its power is from above instead of from beneath, from Christ instead of from the state. Its blessings are that it sets men free from bondage instead of casting them into prison; it lifts up the fallen instead of casting them down; it entreats the wary instead of condemning them; it offers manna instead of a stone; it draws men instead of pushing them. Its hope is in God instead of in man, in the triumph of truth instead of the triumph of might. The Christianity that counts woos men instead of wounding them; it encircles them in the arms of love instead of confining them in fetters of iron. It offers comfort instead of oppression. It points out a place of refuge to which one can flee, instead of a scaffold of execution.

Would you win the unbeliever, the dissenter, the non-conformist? Then lead him to Christ instead of to Cæsar—to the foot of the cross of Christ instead of the foot of a throne. Deal with him in love instead of malice and you will cover a multitude of sins, and represent a Christianity that counts.—*Liberty.*

"THERE is no elevator in the monument of success—you must climb."



### Persecuted for Sabbath-Keeping

FROM Paul's day to ours there have always been some who have kept the true Sabbath. They have been despised and ridiculed and persecuted, but they have been faithful to the light. In the seventeenth century many people began to ask why they should keep Sunday when they could find nothing in the Bible to show that the Sabbath had been changed to that day. One man, John Traske, ventured to try "to bring back again the Jewish Sabbath." For this he was "set on the Pillory at Westminster, and thence whipped to the Fleet, and there put in prison."

Traske finally recanted, and was set free; but his wife, who had been a schoolteacher, was more firm than he. "At last, for teaching only five days in the week, and resting upon Saturday, *it being known upon what account she did it*, she was carried to the new prison in Maiden Lane." Here she was kept for fifteen or sixteen years, "a prisoner for her opinion about the Saturday Sabbath."

In 1661 John James, a Sabbath-keeping Baptist, was dragged from his pulpit and cast into prison. False witnesses testified against him, and he was sentenced to be hanged. "So flagrant was the injustice that his wife was advised by her friends to present a petition to the king for his life." This she did, but received only insults and brutality. The next day, "Mr. James was dragged on a hurdle, after the manner of traitors, from Newgate to Tyburn, the place of execution. His behaviour under those awful circumstances was dignified and Christian. . . . He charged his friends to continue their religious assemblies at all risk. His closing exhortations were remarkably solemn and impressive, reminding the people of the days of the old martyrs. 'This is a happy day,' said one of his friends. 'I bless the Lord,' he replied, 'it is so.' When all was ready, he lifted up his hands, and exclaimed with a loud voice, 'Father, into Thy hands I commit my Spirit.' So he died. His quarters were placed over the city gates, and his head was set upon a pole opposite the meeting-house in which he had preached the gospel."—*History of the Baptists*, pages 312-315.

"BLESSED are they which are persecuted for righteousness' sake."

## Missionary Volunteer Programmes

First Week

### Our Pioneers

Hymn.  
Prayer.  
Secretary's Report.  
Scripture Drill: 1 Tim. 6:16.  
Reports of Labour.  
Scripture Enigma.  
Hymn: "The Blessed Hope," "Hymns and Tunes," No. 667.  
"Captain Joseph Bates."  
"James White."  
"Uriah Smith."  
"The Man Who Stole the Testament."  
Five-minute Exercise on Reading Course Book. (Questions for week ending April 1.)  
Hymn.

LEADER'S NOTE.—The hymn suggested makes an excellent introduction for the topic of the day. It was written by Annie R. Smith, the sister of Uriah Smith. The first verse refers to Joseph Bates, the second to James White, and the third to Uriah Smith. Explain this and read the verses before singing. It would be well if each of the first three verses were rendered as a solo by different singers, all three singing the last verse. Keep prominent the thought of "the blessed hope" which inspired these pioneers. Thinking some may not have "Hymns and Tunes," we give the words of this hymn under the title, "Blessed Hope." If it cannot be sung, have it presented as a recitation. Notice Uriah Smith's last message is signed "Yours in the blessed hope." Give the biographies out in good time so that the speakers may become thoroughly familiar with them.

(Answer to Enigma)

#### Galilee

1. Goshen.
2. Ahithophel.
3. Leah.
4. Isaac.
5. Lois.
6. Eutyclus.
7. Eli.

### Captain Joseph Bates

ON New England's shores, Joseph Bates was born amid the stirring historic scenes of the early struggles of the great western republic. The Constitution had been ratified only four years when the infant Joseph arrived on the stage of action (1792), and the second war with England was already an ominous cloud on the eastern horizon.

"In my schoolboy days," he tells us, "my most ardent desire was to

become a sailor. I used to think how gratified I should be if I could only get on board a ship that was going on a voyage of discovery." His parents, however, discouraged his following a seafaring life, but finally, to cure him, allowed him to ship as cabin-boy with an uncle. But this remedy seemed to have the opposite effect; for here, at the age of fourteen, began his long career of successful and eventful seafaring life. This first trip, which was to Europe, was replete with trials and adventure. The ship on its return trip came in contact with an iceberg in a manner that imperilled both ship and crew, and it seemed a miracle that they escaped a watery grave. It was on this first trip also that the young seaman fell from the maintop mast-head into the sea. This escape also seemed miraculous, as a man-eating shark had been following astern of the ship for several days.

If this first trip was replete with danger and trial, what must be said of the second, when, while peacefully going about his duties on Britain's shores, he was seized by English soldiers, pressed into the naval service of King George, and sent away to battle with the French? During his two and a half years as a prisoner of war, the intrepid and loyal young American's life was full of experiences that were thrilling and dangerous in the extreme.

Captain Bates followed the sea for twenty-one years. During this time he occupied every position of a sailor, from that of cabin-boy to captain and owner of ships. Through efficiency he quickly rose from the position of ordinary seaman to that of first officer and captain. Prosperity also seemed to attend his business; and when he retired from the sea, he had acquired a modest fortune.

The circumstance that caused him seriously to consider his soul's welfare was the death of one of his crew, and the burial at sea.

A short time prior to his conviction of sin, Captain Bates became convinced of the great evil of the use of alcoholic spirits as a beverage. He resolutely decided never to take another glass, and this resolution he strictly adhered to during the remainder of his life. "This circumstance," he wrote, "gave a new spring to my whole being, and made me feel like a new man." This first



reform proved to be only the fore-runner of many others that followed in comparatively short order.

He who had braved the perils of war and the stormy sea, did not intend to be defeated by either alcohol or tobacco. Having once stepped into the path of duty in discarding liquors, it was not long before the evil of tobacco was revealed to him. To see a duty, with the captain, meant to comply; and throwing his tobacco overboard, he never tasted it again.

When the conviction of sin came to him, it was not under the excitement of some religious revival, but when he was out on the high seas, his only companions being ungodly men. It was amid such unfavourable environments that he sought and found the Saviour.

A longing for Christian association, as well as for the society of his family, led him to retire from the sea in 1828. Settling on a little farm in Newport, Massachusetts, the long-coveted opportunity to attend religious services was realised.

It was in the autumn of 1839 that Captain Bates first heard the second advent message. It at once appealed to him as truth. Soon after this he secured William Miller's book on the prophecies, which he read with deepest interest, and which thoroughly convinced him of the imminence of Christ's appearance. The readiness with which Captain Bates recognised and accepted truth when it was revealed, is an excellent testimony to his honesty, love of right, and strength of character. It was ever characteristic of the captain to have truth at any price.

Having accepted the doctrine of the second advent, every energy was bent in its promulgation. Lecturing from city to city, this gospel was forcefully presented, and religious revivals sprang up wherever the captain-evangelist visited. It was his earnestness, however, more than eloquence, that convinced his hearers.

He enjoyed the distinction of being the first Seventh-day Adventist preacher, the Sabbath coming to the Adventists through this venerable apostle. And this order is in harmony with the scripture which says: "First apostles, secondly prophets." While the spirit of prophecy has ever been a most potent factor in building up the Seventh-day Adventist cause, its office is not to

reveal new truths. The light on the second coming of Christ, the sanctuary, the state of the dead, the Sabbath, and health reform, was revealed to this people through the searching of the Scriptures by such noble Bereans as William Miller, George Storrs, Joseph Bates, J. N. Andrews, and James White.

It is indeed interesting to notice the progress made by Captain Bates in his work of reform, and in particular to note the order of the truths as they came to him. We even find him discarding tea and coffee and flesh foods several years before health reform principles were accepted by us as a people. Truly "the entrance of Thy words giveth light."

### James White

IN A painting representing the landing of the Pilgrims upon Plymouth Rock, December, 1620, is a mother with a babe in her arms. This babe was Perigrine White, who was born on the passage from England, and from whom Pastor James White was descended, he being born in 1821.

Both of James White's parents were whole-hearted Christians, and heard and accepted William Miller's teachings upon the second coming of Christ. It was his mother's earnest words that turned the thoughts of James in this direction, and a severe struggle was aroused between his conviction that he should preach the doctrine, and his intense love and desire for an education. The victory was gained, and his first duty became clear to him,—that of a personal interview with each of his scholars.

After attending one or two tent meetings in the latter part of 1842, he prepared his sermons, and with a borrowed horse and saddle set off to preach. His experiences were such as one would expect, seeing he preached an unpopular doctrine, and one in many cases opposed by the ministry. However, through it all the Lord sustained him, and preserved him in many dangers, so that his faith increased daily. He passed through the bitter disappointment of the 1844 movement, and with other believers accepted further light as it came to him.

In August, 1846, James White linked his life with that of Ellen G. Harmon, and thenceforth their life

work was united. They entered upon their work penniless, with few friends, and broken in health. Mrs. White had suffered ill health from a child, and her husband, although he had inherited a powerful constitution, had, by imprudence in study at school, and in lecturing, made himself a dyspeptic. Without means, with very few sympathisers, without a paper, and without books, they entered upon their work. And now, looking at what has been accomplished through their labours, well may we say, "What hath God wrought?"

So poor were Pastor White and his wife, that we read of her patching her husband's overcoat, even piecing the patches, making it difficult to tell the original cloth in the sleeves. But faith in God, and a determination not to get into debt, won the day, and although in the interests of the work of God they travelled much, their needs were always provided for.

One oft-told incident may be repeated here, since it was the seed from which sprang our great publishing work of to-day. We give it in the words of Sister White:

"My husband began to publish a small sheet at Middletown, eight miles from Rocky Hill, and often walked this distance and back again, although he was then lame. When he brought the first number from the printing office, we all bowed around it, asking the Lord, with humble hearts and many tears, to let His blessing rest upon the feeble efforts of His servant. He then directed the paper to all he thought would read it, and carried it to the post office in a carpet bag. Every number was taken from Middletown to Rocky Hill, and always before preparing them for the post office they were spread before the Lord, and earnest prayers, mingled with tears, were offered to God that His blessing would attend the silent messengers. Very soon letters came bringing means to publish the paper, and the good news of many souls embracing the truth."

May it not be that the spirit in which this work was attempted was the reason that the Lord blessed it so wonderfully?

In publishing and travelling the years passed by, Pastor White having often to struggle against sickness, but ever working with an indomitable will for the cause to which he had conse-



crated his time and his talents. In 1865 he suffered from a paralytic attack which threatened to prove fatal, and it was not until after a two years' fight that physical strength returned, and husband and wife were able again to unite in their labours in the gospel field.

It was at this time that the health work was inaugurated, and also, in 1872, under Pastor White's influence, the educational work, while in 1875 the first publishing association was formed. Camp-meetings were also organised, the first being in charge of Pastors J. White and J. N. Andrews. All of these methods of labour have grown mightily, but, under God, the honour of their inception is due to Pastor White's interest.

In July, 1881, both Pastor and Mrs. White suffered from an attack of malarial fever; hers soon yielded to treatment, but his work was done, and on August 6, two days after his sixtieth birthday, he rested from his labours in the long rest which knows no disturbing till the call of the Life-giver.

"Blessed are the dead which die in the Lord from henceforth: Yea, saith the Spirit, that they may rest from their labours; and their works do follow them."

### Uriah Smith

URIAH SMITH was born in West Wilton, New Hampshire, May 2, 1832. His father was Samuel Smith, and his mother's maiden name was Rebeckah Spalding. Printed records, as far as we are aware, have preserved only a single item of the childhood and youth of Uriah. This record states that when he was from ten to twelve years of age he passed through the great advent movement of 1843-44. Although young, this advent message made an impression upon his heart that was never effaced.

At an early age he entered Exeter Academy, from which he was graduated when about twenty years old. His first work after leaving Exeter was public-school teaching. While thus engaged, he attended a conference of advent believers who were searching for the truth that has developed the people now known as Seventh-day Adventists. It was there that he received his first deep convictions regarding the Sabbath truth as set forth in the third angel's message.

After giving this question three months of earnest study, he became fully convinced that the seventh day of the week was the true Sabbath of Jehovah; and in the month of December, 1852, took his stand in obedience to his convictions. During the fifty years that passed after this decision was made, he never wavered on this fundamental point of Bible truth.

His first contribution to Seventh-day Adventist literature was a poem entitled, "The Warning Voice of Time and Prophecy." It was while this poem was passing through the *Advent Review*, from March 17 to August 11, that Brother Smith became connected with our papers, entering the employ of the Review and Herald office, May 3, 1853, at twenty-one years of age. He maintained an unbroken connection with the institution until called by death to lay down his editorial burdens. Who can tell the value of the forty-seven years of earnest, devoted labour he bestowed upon that paper?

But the service that has undoubtedly rendered the greatest benefit to the world is that bestowed upon his books. The most prominent of these are "Thoughts on Daniel and the Revelation," "Marvel of Nations," "The Sanctuary and Its Cleansing," and "The Nature and Destiny of Man," which have attained a total sale, in various languages, of over half a million copies.

On June 7, 1857, Pastor Smith was united in marriage with Miss Harriet N. Stevens, of Iowa. To them were born one daughter and four sons.

Brother Smith was elected a delegate to the General Conference in Oakland, California. He did not consider that his condition of health would justify his attendance; but feeling a deep interest in the work of the conference, and wishing to add his personal testimony, he wrote an appeal, the last paragraph of which is as follows:

"I take courage from the promises given us from the Lord in Christ Jesus. The language of the apostle Paul, in 1 Cor. 1:30, is upon my mind especially: 'But of Him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption.' Forgetting those things which are behind, I am seeking that process, the first step in which is said to be 'wisdom,' and the last in which is

'redemption.' Securing this, we shall find ourselves at last 'complete in Him.' Col. 2:10. I am with you in the endeavour to send forth in this generation this gospel of the kingdom, for a witness to all nations. And when this is completed, it will be the signal for the coronation of the coming King. Dan. 12:1.

"Yours in the blessed hope,  
"Uriah Smith."

Evidently these are the last words from his pen. He was on his way to the General Conference office to deliver this appeal when stricken by apoplexy, which caused his death.

### The Blessed Hope

I saw one weary, sad, and torn,  
With eager steps press on the way,  
Who long the hallowed cross had borne,  
Still looking for the promised day;  
While many a line of grief and care,  
Upon his brow was furrowed there;  
I asked what buoyed his spirits up,  
"O this!" said he—"the blessed hope."

And one I saw, with sword and shield,  
Who boldly braved the world's cold frown,  
And fought, unyielding, on the field,  
To win an everlasting crown.  
Though worn with toil, oppressed by foes,  
No murmur from his heart arose;  
I asked what buoyed his spirits up,  
"O this!" said he—"the blessed hope."

And there was one who left behind  
The cherished friends of early years,  
And honour, pleasure, wealth resigned,  
To tread the path bedewed with tears.  
Through trials deep and conflicts sore,  
Yet still a smile of joy he wore;  
I asked what buoyed his spirits up,  
"O this!" said he—"the blessed hope."

While pilgrims here we journey on  
In this dark vale of sin and gloom,  
Through tribulation, hate, and scorn,  
Or through the portals of the tomb,  
Till our returning King shall come  
To take His exiled captives home,  
O! what can buoy the spirits up?  
'Tis this alone—the blessed hope.  
ANNIE R. SMITH.

### Scripture Enigma

1. A RICH land where an ancient people came to settle.
2. A counsellor whose counsel was not taken, and who therefore hanged himself.
3. A young woman with weak eyes, who had a beautiful sister.
4. An old man who was deceived by his own family.
5. The grandmother of a pious youth.
6. A young man who went to sleep during a long sermon.
7. A very aged priest who died a sad death after hearing bad news.

The first letters of each name give the whole—A land with a lake, or inland sea, often mentioned in the New Testament.



## The Man Who Stole the Testament

For the Juniors

OUR missionary story to-day is about Korea. Can you show it to me on this map of the world? Yes, here it is, shut in by China on the north, and with the Yellow Sea on one side of it and the Sea of Japan on the other.

It used to be called until quite recently the "Hermit Kingdom." The people of Korea would have nothing to do with anything foreign, whether it was a custom, a trade, a game, a tool, or a religion. But at last a treaty was made to allow a few foreigners inside for purposes of trade, and soon missionaries were allowed, too.

They stayed a long time before they could get the suspicious Koreans to listen kindly to their message, but they continued to preach, and they worked hard at translating the Gospels into the Korean tongue.

One day a Korean gentleman had occasion to come to see a missionary on business. As he talked he noticed, lying on the table almost at his elbow, a book which aroused his curiosity. It was a New Testament. He had heard of it, but he had never seen a copy before. But he was too polite to make any mention of it, and too proud, perhaps, to show any interest in the "foreign religion."

While he talked, some one called the missionary out of the room. No sooner was the Korean gentleman left alone in the room than he stole that Testament, hiding it in his big, flowing sleeve. And when presently the missionary returned, and their conversation was concluded, he took the Testament away with him.

Weeks afterwards he came back to the missionary to confess his wrong act and to ask forgiveness for it; for through reading that stolen Book the Korean gentleman's heart had been converted. You may be sure that pardon was readily granted, and the Korean gentleman was able to buy a Testament that he might always read without shame.

That was twenty years ago, and since that day so many of the Korean people have become Christians that it looks as if Korea might become the first Christian country in the East.—  
"Missionary Stories for the Juniors."

Second Week

## The Far East

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Gen. 2:17.

Hymn.

Reports of Labour.

"Loyalty to Christ Amidst Heathen Darkness."

Poem: "Go, Preach My Gospel, Go!"

"Dedication of the Kuji Church, Japan."

"How I Was Saved."

"A Vow Redeemed."

"Delivered by God."

Five-minute Exercise on Reading Course Book. (Questions for week ending April 8.)

LEADER'S NOTE.—If a map is available it would be well to point out the places mentioned in the readings or talks. The poem should be committed to memory and recited.

### Loyalty to Christ Amidst Heathen Darkness

AFTER we had been in China a few months, there was a young man who came to us by the name of Tan-hu. This young man was very desirous of learning the gospel truth that we were teaching, and came several times from the interior. I think it took him a day each time to reach us, in order to study with us. He finally decided to become one of us and help in teaching his own people.

He went down with some of our workers to a general meeting at Canton, and while there he was baptized. When he returned, we sent him to work in a little village near his old home. He did faithful work there for some months, but one day a couple with whom he was intimately acquainted were stricken down with the plague and he went in and nursed them. They both died, as it was the incurable form of the plague, the pneumonic form, which is very contagious. After they had been dead a few days he also went down with the plague.

When he found that he could not live, he called his wife, father and mother, brothers and sisters, and told them that he was going to die. But he said: "Jesus is coming soon and He will resurrect me and take me home to live with Him. What I want is to see all of you when I am resurrected, that you may have a home with me in the earth made new." He urged them to get ready to meet Jesus when He comes, and

told them to keep God's commandments and purify their lives in every way. He especially urged them that they should keep the Sabbath and study the Bible.

Then he died, and the broken-hearted father and wife followed him to his grave. The next week word came to us of his death. But the old father said to himself, "My son's work must not stop; he is dead, but I will carry it on." So without consulting us or asking if he would receive any pay for work done, he went over and took up his son's work, and from that time to this has been one of the most faithful, whole-hearted, and consecrated workers that we have in our field. He is truly preparing to meet Jesus when He comes, and no one who sees his life, or looks at that strong, dignified face can help but realize that that coming and the nearness of that coming is a very precious belief to him.

The young man's wife also began to follow in his footsteps, and for many years has served the Lord either as a language teacher, Bible woman, or schoolteacher. Thus, while our brother is dead, he lives, and his works follow him.

This incident also brings to my mind another case—a young man whom we have employed as a chapel boy in the village of To-Kang. This young man was a heathen and totally uneducated, but from the very first he showed some of the characteristics that go to make up a true Christian. Whatever he did, he did well. If he was scrubbing the floor, he scrubbed it clean. If he cooked a meal, he cooked it well. It was always clean and appetizing. He was faithful in every detail.

He had not been with us long before he began to make an earnest inquiry into the truths of the gospel. He could not read, so, although he was about twenty-five years old, he began to learn to read the Bible, wishing to prepare himself for baptism, that he might unite with God's people. He wanted to be able to read the Bible for himself, so that he might not base his faith upon the teachings of any man, but upon the Word of God alone. This young man endeared himself to all who came in contact with him, and when he accepted Christ he was a true Christian.

But one day, before he had an



opportunity of being baptized, after he had announced his intention of joining the church and becoming a Christian, he, too, was stricken by the plague. Before he died, he called his family, who were all heathen. He, too, told them that Jesus was soon coming, and begged them to get ready to meet Him, to turn away from their idols of wood and stone and the worship of the spirits of the dead, and serve the living God. He asked them not to use any of their heathen rites in burying him, but that they might bury him after the manner of the Christians.

Thus in the land of Sinim, when the great Life-giver comes and calls for those who are sleeping in the dust to arise, in the great first resurrection when all who sleep in Him shall come forth to inherit life eternal, we expect to see these come from the land of Sinim (Isa. 49: 12), and not only these, but many more like them, who have turned from the worship of idols to serve the living God.

Does it pay to send missionaries to heathen lands?

W. C. HANKINS.

### Go, Preach My Gospel, Go!

There is a voice upon the wind,  
A voice that comes from far,  
A voice from where the distant groves  
And perfumed breezes are.  
'Tis not the sound of triumph, nor  
The scream of heathen rage,  
But 'tis a cry for gospel light—  
The echo of the age.

The Karen, from his rocky hills,  
And natives of Japan,  
Unite their voices with the sound  
That comes from Hindustan.  
They call on us in words direct,  
Or in their rites of woe,  
"Obey, ye saints, your Lord's com-  
mand:  
'Go, preach My Gospel, go!'"

The voice of strong entreaty still  
The breeze from Burma brings,  
The call is echoed from Siam,  
And China's ancient kings.  
The region of the simoom blast,  
Where Niger's waters flow,  
Repeats to us our Lord's command:  
"Go, preach My gospel, go!"

From many a river's templed bank,  
Where pagans bend the knee;  
From continental villages,  
And islands of the sea,  
Each ship that floats upon the wave,  
And all the winds that blow,  
Ring out to us the Lord's command,  
"Go, preach My gospel, go!"

—Selected.

### Dedication of the Kuji Church, Japan

ABOUT one hundred and fifty miles north of Tokio, or about five hours' ride on the slow Japanese trains, out in the country and surrounded by the small, carefully kept and intensely cultivated fields, stands the little Kuji church. Numbering only about thirty members, all farmers with slender incomes and taxed to the very limit of endurance, they have been worshipping in the home of one of the members, in one of those tiny Japanese houses with the floors of straw mats—each person must sit on the floor—and with the sliding paper partitions which throw the whole house into one room, which is the rule in Japan.

Last winter the members began to plan for a real church building, and all began to give, and to solicit from their friends, the necessary funds. One gave the land from the corner of his field, and in the early summer they began to build as the money came in, and by the beginning of December they had erected a modest little twenty-by-thirty foot foreign-style house, painted, and furnished with seats, desk, stove, and lights, all ready for services. The Japanese houses being small, and the families usually large, it is embarrassing to them to entertain, especially foreigners, whose habits and training are so very different from theirs. Therefore, in planning the church building, they provided a guest room on the second floor, which can also be used for the children in Sabbath-school.

On December 6, a party of our foreign and Japanese workers left Tokio in the morning to assist in the dedication of this church. When we reached the station where we had to leave the train, we found a party of our brethren awaiting us with *negurimas*, or little carts, for our baggage. After a walk of nearly three miles on narrow, winding roads through the rice fields, we reached the little church by the wayside and the home of our Japanese evangelist, who lives close by.

From sundown Friday evening, an almost continuous service was held until bedtime, and then upon *futones*, or heavy quilts, we laid on the floor in the guest room of the church, and slept soundly until morning.

The dedicatory services were held on Sabbath morning after the regular

Sabbath-school, all the workers present taking part. The building was well filled, many not of our faith being present, and showing interest in the exercises. We rejoiced with this little company that their church by the roadside in the rice fields was dedicated free from debt. This was made possible by their own self-sacrifice, helped out by some contributions which had come from friends in America.

In all we held four services with the church, besides the Sabbath-school. This is one of the very few Christian churches in Japan organized among the farmers. As a rule the farmers are slow to change,—being very conservative in taking up any new idea, or adopting any custom contrary to the old order,—but they are about the most stable class in the country when they once embrace Christianity. This church has been organized for several years, at first very small, but active and growing, and all well-established in the faith. The success of the building enterprise has been a great encouragement to them as they see what determined effort can accomplish under the blessing of God. There is still a good interest among their neighbours, and meetings are being held several times a week by the local worker. We are confident that what has been accomplished, is only a beginning of what will be done here.

F. H. DE VINNEY.

### How I Was Saved

WHEN the volcanic eruption occurred on Sakurajima (Cherry) Island, near Kagoshima, Japan, about a year ago, I was teaching a grammar school. Where I lived, the land was fertile, producing fruits and vegetables of all kinds. The scenery was beautiful. The island being out in the bay from the city, many tourists visited it, also people from the city came there for their vacations.

The school and village where I was teaching were entombed by masses of lava and ashes over one hundred feet deep. The gods of the ancestors, the temples, and their idols, as well as the property of the rich and the poor alike, were buried. Only by the providence of God were a few lives spared. I was among some who jumped into *sampans*, and



were saved. Had we delayed a few minutes, we should have been buried by hot ashes and rock. I saw the explosion from the water as our boat left the shore.

After this dreadful experience, in which I lost my dear mother and sister, I was reminded of the true God, whom I had heard a little about at meetings held by a missionary in a tent. My heart began to travail after the true God. I went to certain pastors to study the Bible, but could find no satisfaction. One day a colporteur came to my house. What I bought brought light to my heart, as I found truth in God's Word.

For my past sinful life I have deep sorrow, but am happy in God's promise of forgiveness through Jesus, and the life to come. As soon as I am prepared to do so, I shall tell this good news to our Japanese women who sit in darkness.—*Sumi Sasaki.*

### A Vow Redeemed

BY far the majority of those joining the Christian ranks in Japan are won from the rising generation. It is a different problem to try to win the older people, for they are much slower to give up their long-cherished beliefs. We find some aged ones whose faces beam with the joy of new-found peace, which tells of victory in a mighty struggle for freedom in Christ.

We have recently witnessed such a victory here in Kobe. A daughter in a large family of a *samurai* (the prerestoration military class) had previously learned the true way in the home of one of our missionaries and had joined the church. Her younger brother and her mother thus had their interest awakened, and followed the example of the daughter. Efforts to win the grey-haired father seemed in vain.

After the exceptional heat of last summer, he was taken ill. In spite of their care he grew worse, until very serious complications arose, and the family saw that extraordinary means must be taken. They decided to have him brought to our sanitarium here. To that suggestion the father refused to listen. Then the family resorted to prayer. Kneeling around the bed, they prayed to God that the sick father might be

made willing to be taken to the sanitarium for medical attention. At last he consented. His illness was serious, but after a while he began to improve, and was led to feel thankful to God for sparing his life. When we called on him, he showed evidences of a changed heart, and, though still weak, tried to testify to God's love. When we had prayed for him, he raised his feeble voice in prayer, promising that if God would restore him to health, he would be His child and turn his feet to the house of prayer. God heard that prayer and that promise. On receiving his health and strength again, this redeemed one remembered his vow, and began at once a faithful attendance at the services of the Lord's house. B. P. HOFFMAN.

### Delivered by God

For the Juniors

MANY of the stories of deliverance from the hands of the Boxers (a band of Chinese who rose up against Christians and treated them cruelly, putting many of them to death) are very wonderful.

A Mr. Glover and his wife and children were fleeing toward the coast for safety, when they fell into the hands of Boxers. These men held a mock "trial" of the missionary and his wife, and sentenced them to death. Very sad at heart, and yet confident that it would be to the glory of God whether they lived or died, they were led out from the trial, which was held at a roadside inn where they had stayed for a meal. Men went before and behind them with drawn swords, and they were told that they must now prepare to die.

"Of what am I guilty?" said the missionary. The men pointed to the dry ground of the fields all around the house and said, "It is you who keep back the rain."

"Indeed, it is not, as I will show you," he replied, and he prayed aloud, "O Lord, show this people that it is not I who keep back the rain, and send some upon this thirsty land at this very hour."

And even as he prayed, a cloud was seen, the sky became overcast, and presently rain descended in torrents, and the Chinamen who had conducted the "trial," anxious to take advantage of the softened earth,

ran off for their spades and forks, and left the grateful missionary party to go on its way.

Many such deliverances did they have before they reached the coast, but they arrived there in safety, and when they got to England, Mr. Glover wrote a book describing all his adventures, and aptly called it, "A Thousand Miles of Miracles."—*"Missionary Stories for the Juniors."*

### Third Week

### Our Neighbours

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Rom. 5:12.

Reports of Labour.

Scripture Enigma.

Hymn.

"Thou Shalt Love Thy Neighbour."

"Loving Our Neighbour."

"Why Do We Wait?"

Five-minute Exercise on Reading Course Book. (Questions for week ending April 15.)

Hymn.

(Answer to Enigma)

#### Dorcas

1. Deborah.
2. Orpah.
3. Rebekah.
4. Candace.
5. Abigail.
6. Sapphira.

### Thou Shalt Love Thy Neighbour

DEFINITIONS are important. Who is my neighbour? What is it to love my neighbour? If we can make "neighbour" mean just a little set of people, our own set, and if we can define love to suit our own selfish notions, it will be comparatively easy to pray, "Lord, incline our hearts to keep this law." But Scripture does not yield itself to our interpretation in this way. We cannot take its words, as the potter takes the clay, and mould them at our pleasure. Both neighbour and love are clearly defined in the Bible.

It happened that a certain man once asked Jesus who his neighbour was, and we have the answer in the parable of the Good Samaritan. "A neighbour is any one who chances to be near us and is in any need, distress, or danger. He may be the worst man in the land, outlawed by his own sins; still, if he is near to us and needs our help, he is our neighbour, the man the commandment bids us to love. We would



be willing enough to love our neighbours if we could choose them, but this we cannot do. We must let God choose the particular neighbour He wants us to love.

#### What Is It to Love Our Neighbour?

It is the loving that is hard. We could do almost anything else short of loving unpleasant neighbours. We are inclined to ask,

"Dear Lord, will it not do  
If we return not wrong for wrong,  
And neither love nor hate?  
But love—O Lord, our souls are far  
from strong,  
And love is such a tender, home-nursed  
dove—  
How can we, Lord, our enemies bless  
and love?"

"Fasting! Oh, one could fast—  
And praying!—One could most pathetic  
pray;  
But love our enemies! Dear Lord,  
Is there not unto Thee some easier  
way—  
Some way through churchly service, song,  
or psalm,  
Or ritual grand, to reach Thy heaven's  
calm?"

But love is the word and no revised version changes it. No matter how disagreeable, unlovely, unworthy our neighbours for the time may be, still the commandment persistently and relentlessly says to us, "Thou shalt love him."

Our neighbours are about us all the time, needing our love. Indeed, they touch our lives so continually that we must guard our every look, word, and act, lest we hurt some sensitive spirit. Some people seem to forget that other people have feelings. They are constantly saying words and doing things which give pain. True love is thoughtful. We ought to train our hearts to the most delicate sense of kindness, that we may never even in jest give pain to any other human being. Our neighbours have hearts, and we owe to every one of them—the beggar we meet on the street, the poor wretch we find crawling in the mire of sin's debasement, the enemy who flings his insults in our face—to every one we owe the love that is thoughtful, gentle, and gives no hurt.

Here are some good words by Charles Kingsley: "Never hurt any one's self-respect. Never trample on any soul, though it may be lying in the veriest mire; for that spark of self-respect is its only hope, its only chance, the last seed of a better life, the voice of God which still whispers to it, 'You are not

what you ought to be, but you are still God's child, still have a soul to save; you may rise yet, and conquer yet, and be a man yet, after the likeness of God who made you, and of Christ who died for you.' Oh, why crush that voice in any heart? If you do, the poor creature is lost, and lies where he or she falls, and never tries to rise again!"

We should train ourselves to such regard, to such reverence for human life, that we shall never hurt the heart of one of God's creatures, even by a disdainful look.

Our love ought also to be patient. Our neighbour may have his faults. But we are taught to bear with one another's infirmities. If we knew the story of men's lives, the hidden loads they are carrying oftentimes for others, the unhealed sore in their heart, we would have most gentle patience with them. Life is hard for most people, certainly hard enough without our adding to its burdens by our censoriousness, our uncharity, our jeering, and contempt.

"Is it worth while that we jostle a brother,  
Bearing his load on the rough road of  
life?  
Is it worth while that we jeer at each other,  
In the blackness of heart that we war  
to the knife?  
God pity us all in our pitiful strife."

"Were it not well, in this brief little journey  
Over the isthmus, down into the tide,  
We give him a fish instead of a serpent,  
Ere folding the hands to be and abide  
Forever and aye in the dust at his  
side."

#### The Things Love Does Not Do

The things love does *not* do, must also be considered. Many of us fail in our neglects of love's duty quite as much as in the hurts we give to others. We walk in cold silence beside one whose heart is aching or breaking, not saying the warm, rich word of love we might say, and which would give so much comfort. All about us are hungry ones, and the Master is saying to us, "Give ye them to eat"; but we are withholding from them what we might give, and they are starving when they might be filled. We do not mean to be neglectful. The fact is, we do not know that we could be such blessings to others as we might be. We do not dream that with our poor, coarse barley loaves we might feed thousands. We are too chary of our heart gifts. God has given us love, that with it we may make life sweeter, better, easier, truer, more victorious, for others.

We do sore wrong to those about us when we stint the measure of love we give them; when we withhold the words of cheer, appreciation, encouragement, affection, and comfort which are in our hearts to speak, or when we fail to do the gentle, kindly things we could so easily do to make life happier and sweeter for them.

The lesson is of wide, the very widest application. It touches our relations with all men. It touches the pushing of our business interests; in our ambition to get, we must not forget our neighbour. It touches our influence; we must not do that which will hurt our neighbour or cause him to stumble. It has its important bearing on missions; we owe love to the perishing ones far or near to whom we may carry or send the gospel of salvation.

Then there is an inner circle. "Thy neighbour" is any man, woman, or child, of whatever character, condition, nation, or religion, whom God may place near to thee in need. But there is a brotherhood in Christ that is closer still. We are to do good to all men, especially to those who are of the household of faith. We should learn to love one another as Christians; we should comfort one another and help one another on the way home.

"Each giving to the other's need,  
Each helping on the other's best,  
And blessing, each, as well as blest."  
—J. R. Miller, D.D.

#### Why Do We Wait?

Why do we wait till ears are deaf  
Before we speak the kindly word,  
And only utter loving praise  
When not a whisper can be heard?  
Why do we wait till hands are laid  
Close-folded, pulseless, ere we place  
Within them roses sweet and rare,  
And lilies in their flawless grace?

Why do we wait till eyes are sealed  
To light and love in death's deep  
trance—  
Dear, wistful eyes—before we bend  
Above them with impassioned glance?  
Why do we wait till hearts are still,  
To tell them all the love in ours,  
And give them such late need of praise,  
And lay above them fragrant flowers?

How oft we, careless, wait till life's  
Sweet opportunities are past,  
And break our alabaster box  
Of ointment at the very last,  
O, let us heed the living friend,  
Who walks with us life's common  
ways.

Watching our eyes for looks of love,  
And hungering for a word of praise!  
—Selected.



## Loving Our Neighbour

(For the Juniors)

POLLY and Ernest had been learning the text, "Thou shalt love thy neighbour as thyself."

"Ho!" said Ernest, "that's easy to do. We haven't a single neighbour we don't love. There are Max and Ruby and Grace and Philip and the rest on this street, and we love them all. That's easy—that text!"

"Perhaps you don't understand just what the word neighbour means," suggested Ernest's mother.

"Neighbour means somebody who lives next door to you or very near you—on the same street, doesn't it?" asked Polly. She and Ernest were starting off to school together as usual, and were stopping just long enough to learn their text for the week. When Polly and Ernest reached school, they found two new pupils there, two little French children who had just come across the ocean to live in America. They were dear little children, but they looked strange to the American boys and girls. They could not speak English, and their words to each other seemed strange, too. Strange as it may seem, the word neighbour was in the spelling lesson that day. Polly and Ernest were sure they knew what it meant, and said so.

"There is a Bible text that says—can any one repeat it?" asked the teacher; and together Polly and Ernest said, "Thou shalt love thy neighbour as thyself."

"I hope," said the teacher, "that some of you will think of another meaning for that word neighbour before long," and then she smiled over at the little French children as they smiled back although they did not know what she said. Then Ernest and Polly knew that neighbour meant *any one* who needed their kindness. The teacher explained the word neighbour in French also, and then Jacques and Lili nodded to Polly and Ernest as much as to say, "We are all going to be neighbours, aren't we?"—*Picture Story Paper*.

"EVERY means should be used to get the knowledge of the truth before the thousands who will discern the evidences, who will appreciate the likeness of Christ in His people, if they can have an opportunity to see it."

## A Scripture Enigma

Women of the Bible

1. ONE who, beneath a palm-tree's pleasant shade,  
The people judged, and songs of triumph made.
2. One who, with tears and kisses,  
said farewell,  
Then to her native land went back to dwell.
3. One who brought water for a traveller's need,  
Fair to behold, courteous and kind indeed.
4. One who was queen, and ruled a dusky race,  
And whose chief officer was saved by grace.
5. One who was wise and beautiful and good,  
But had a partner ill-disposed and rude.
6. One who in things most holy,  
showed deceit,  
And, with her husband, sudden death did meet.

With the first letters spell her name who wrought

With skilful fingers, and with kindly thought;

And was from death to life most strangely brought.

### Fourth Week

## Divine Watchcare

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: Rom. 5:12.

Hymn.

Reports of Labour.

"Celestial Beings Take an Active Part in the Affairs of Men."

"Angel Guardians."

"A Remarkable Deliverance."

Five-minute Exercise on Reading Course Book. (Questions for week ending April 15.)

Hymn.

LEADER'S NOTE.—As the first reading is from Sister White it might be better to give this to a good reader and have it read rather than told, if it is not told in the exact words. But "Angel Guardians" and "A Remarkable Deliverance" could be told, or partly told, to vary the meeting.

### Celestial Beings Take an Active Part in the Affairs of Men

"IN all ages, God has wrought through holy angels for the succour and deliverance of His people. Celestial beings have taken an active part in the affairs of men. They have appeared clothed in garments that shone as the lightning; they have come as men, in the garb of wayfarers. Angels have appeared in human form to men of God. They have rested, as if weary, under the

oaks at noon. They have accepted the hospitalities of human homes. They have acted as guides to benighted travellers. They have, with their own hands, kindled the fires of the altar. They have opened prison doors and set free the servants of the Lord. Clothed with the panoply of heaven, they came to roll away the stone from the Saviour's tomb.

"In the form of men, angels are often in the assemblies of the righteous, and they visit the assemblies of the wicked, as they went to Sodom, to make a record of their deeds, to determine whether they have passed the boundary of God's forbearance. The Lord delights in mercy; and for the sake of a few who really serve Him, He restrains calamities, and prolongs the tranquility of multitudes. Little do sinners against God realise that they are indebted for their own lives to the faithful few whom they delight to ridicule and oppress.

"Though the rulers of this world know it not, yet often in their councils angels have been spokesmen. Human eyes have looked upon them; human ears have listened to their appeals; human lips have opposed their suggestions and ridiculed their counsels; human hands have met them with insult and abuse. In the council hall and in the court of justice, these heavenly messengers have shown an intimate acquaintance with human history; they have proved themselves better able to plead the cause of the oppressed than were their ablest and most eloquent defenders. They have defeated purposes and arrested evils that would have greatly retarded the work of God, and would have caused great suffering to His people. In the hour of peril and distress, 'the angel of the Lord encampeth round about them that fear Him, and delivereth them.'—" *Great Controversy*," pages 631, 632.

### Angel Guardians

WHAT more precious promise of divine watchcare could be given than that of Ps. 91:11: "For He shall give His angels charge over thee, to keep thee in all thy ways." To believe it is to know the secret of courage in the daily toil. Unseen, they are there, according to the promise, angels that one moment behold the Father's face



in heaven, and the next come swiftly to minister to His children on earth.

A narrative of early times in America, which appeared many years ago in the *Boston Christian*, bears witness to the fact that sometimes the heavenly watchers have been made visible to human eyes in these modern days, even as in olden times. One C. G. Steinhofer was a faithful Lutheran pastor, in a frontier region of one of the Eastern States. In his pastoral labours, it came to his knowledge that a member of the congregation was living a double and wicked life. He laboured with the man, but to no avail. Then he told the offender he would have to rebuke the sin publicly.

The man threatened the pastor, and finally, just before the public service, gave him notice that he would surely do him violence if he made the matter public. The pastor, however, discharged his duty, and called on the congregation to pray that the evil might be removed from their midst. The offender was so enraged that he immediately prepared to take the pastor's life. Knowing that he would pass through a wood to visit a sick member, the furious man lay in wait for the minister, with a gun in his hand and murder in his heart. The narrative continues:

In due time the clergyman came in sight; but to the dismay of the watcher, two men appeared to be with him, one on either side. This, for that time, baffled his intention; but being determined to effect it, he concluded to do it when the visit was over, and therefore remained waiting in the wood. Steinhofer, after a short period, returned, but, to the surprise of his enemy, the two men who had appeared to accompany him as he went were still apparently beside him; and thus he again passed safely through the wood, not knowing that it concealed an enemy.

Perplexed in mind, and uneasy in conscience, the offender felt an earnest desire to know who the men were whose presence had protected his intended victim. To obtain that knowledge he sent a servant-maid on some trivial errand to the house of the minister, telling her to find out who the strangers were who accompanied him on his afternoon visit. She made inquiry, and was told that he went out alone, and took nothing with him but his Bible, which he carried under his arm. This return to his question startled the man more than ever. He immediately despatched a messenger to the clergyman, demanding who those two men were who, one on his right and the other on his left side, accompanied him to visit the sick man. The messenger was also instructed to say that his master had seen them with his own eyes.

C. G. Steinhofer, although he knew not what peril he had escaped, felt convinced

that the Lord's hand was in the thing, and also that He had, by His preserving providence, been round about him that day. He bade the servant tell his master that he knew of no man having accompanied him.

"But," he added, "I am never alone; the Lord whom I serve is always with me." This message, faithfully delivered by the servant, produced a powerful effect on his master. His conscience was alarmingly awakened. He immediately complied with the requisitions of duty, and the next morning, as a humble penitent, he called on his faithful reprove, with tears confessed his past crime, and also his wicked intention so providentially frustrated.

Patriarch and prophet and apostle of old are passed away, whom angel messengers attended, guarding, delivering, and blessing. But the angels still live on—the same that have kept up the line of communication between heaven and earth since Adam's fall. And their ministry is just the same in these latter days of unbelief in a living God. It is good to know it, not merely in times of danger, but in the common round of every-day life. They are still with us, these messengers from heaven, to help us to be ready to live in heaven, where we shall see the King in His beauty, and where we shall join in His praise with the angels that have been fellow-servants with us in God's service here on earth.

W. A. SPICER.

### A Remarkable Deliverance

THE Lord sent His angel and delivered Daniel from the hungry lions, the three Hebrew worthies from the fiery furnace, and Peter from the cruel Herod's prison. Does He not still have the same care for His people, or has the angel's commission to encamp round about them that fear Him, and deliver them, been withdrawn? The following remarkable incident shows Him to be ever the same tender, loving Father:

The Rev. John Jones, a Welsh Calvinistic Methodist clergyman, was travelling alone on horseback through a desolate country in North Wales, to attend an annual meeting, and was carrying money which he had collected for building chapels. On his way he met a dangerous-looking tramp, armed with a sharp sickle, who, when he had passed, turned and followed him, trying to keep out of sight, yet hurrying toward a gate which Mr. Jones would be compelled to open and pass through. When the minister neared the gate, he discovered the tramp hiding near by in

the bushes; and, being a delicate man and unarmed, he had cause to fear that he might be waylaid. Stopping his horse, he offered a silent prayer; then he says:

"At this juncture my horse, growing impatient at the delay, started off; when, happening to turn my eye, I saw, to my utter astonishment, that I was not alone. There on my right hand I beheld a horseman in dark dress, mounted on a white steed. In intense amazement I gazed upon him. Where could he have come from? He appeared as suddenly as if he had sprung from the earth. He must have been riding behind and had overtaken me. And yet I had not heard the slightest sound; it was mysterious, inexplicable.

"I described to the stranger the dangerous position in which I had been placed, and how relieved I felt by his sudden appearance. He made no reply; and, on looking at his face, I saw that he was intently gazing in the direction of the gate. I followed his gaze and saw the reaper emerge from his concealment and run across a field to our left. He had evidently seen that I was no longer alone, and had given up his intended attempt.

"All cause for alarm now being removed, I endeavoured to enter into conversation with my deliverer, but again without the slightest success. Not a word did he give me in reply. I continued talking, however, as we rode toward the gate, though I utterly failed to see any reason for, and indeed felt rather hurt at, his silence. Only once did I hear his voice. Having watched the reaper disappear over the brow of a neighbouring hill, I turned to my companion and said, 'Can it for a moment be doubted that my prayer was heard, and that you were sent for my deliverance by the Lord?' Then the horseman uttered the single word, 'Amen.' Not another word did he give, though I continued endeavouring to get from him replies to my questions, both in English and Welsh.

"We were now approaching the gate. I hurried on my horse for the purpose of opening it, and, having done so, waited for him to pass through; he came not. *I turned my head to seek for him—he was gone.* I was dumbfounded; I looked back in the direction from which we had just been riding; but he was not to be seen. He could not have gone



through the gate, nor made his horse leap the high hedges which on both sides shut in the road. Where was he? Could it be possible that I had seen no man or horse at all, and the vision was but a creature of my imagination? I tried hard to convince myself that this was the case, but in vain; for unless some one had been with me, why had the reaper, with his murderous-looking sickle, hurried away? No; this horseman was no creature of mine. Who could he have been?

"I asked myself this question again and again, and then a feeling of profound awe began to creep over my soul. I remembered the singular manner in which he first appeared. I recollected his silence, and then again that the single word to which he had given utterance had been elicited from him by mentioning the name of the Lord, and that this was the only occasion on which I had done so. What could I then believe?—But one thing, and that was that my prayer had been heard, and that help had indeed been sent me at a time of peril. Full of this thought, I dismounted, and, throwing myself on my knees at the side of the road, offered up a prayer of thankfulness to Him who had so signally preserved me from danger.

"I then mounted my horse and continued my journey. Through the years that have elapsed since that memorable July day, I have never for an instant wavered in the belief that I had a special providential deliverance."—*Our Dumb Animals*.

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## Sabbath-School Missionary Exercises

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(April 1)

### The Philippine Islands The People

THE history of Protestant missions in the Philippines dates from the year 1898, when these islands passed from Spain to the United States. Marvellous changes for the better have been effected during this short period by the earnest, intelligent labours of Protestant missionaries. I know of no people in mission fields more responsive to the gospel message than the Filipinos.

When these islands were discovered, there appeared to be three general

classes of people inhabiting the group—the Negritos, the Igorots, and the Filipinos. Altogether, they numbered less than one million.

The Negritos are believed to be the original inhabitants of these islands. They belong to the family of dwarfs of the Malay Peninsula, the Andaman Islands, and the equatorial forests of Africa. The average height of the men is about four and a half feet. The women are still smaller. Their colour is dark brown, their hair is woolly, their eyes are large, and their features are regular and well-shaped. These people live in the forests, and resist all attempts at civilization.

Another class, known as the Igorots, the Moros, and others, are supposed to be the descendants of Malayan invaders, who found their way to the islands many centuries ago. They are a strong, warlike, savage race, who live in the mountainous regions, resisting, to the present time, all approaches of civilized men.

The third class, those who may be called the real Filipinos, are descendants of a higher and more cultured class, who came to the islands from the Malayan people in the East Indies. All the north-west coast is inhabited by the Ilokanos, and the valley of the Cagayan by a people commonly called Cagayanes, but whose dialect is Ibanag.

The Filipinos now number about seven millions, while the savage tribes of the forest and of the mountains are supposed to be only about one million. These people are divided into about seventy different classes, or tribes, speaking more than thirty languages and many dialects. Since the occupation of the Philippines by the American government, an extensive and efficient public-school system has been established, with the English language as the basis of instruction. The English, learned by the hundreds of thousands of Filipinos in the ten thousand public-schools in operation, is gradually giving the people a common language. A. G. DANIELLS.

(April 8)

### The Philippine Islands Establishment of Protestant Missions

DURING the three hundred years of Spanish and Catholic rule in the Philippines, Protestantism had not

been allowed to reach the people, nor had the people been permitted to read the Bible in their own language. As soon as Admiral Dewey's victory at Manila became known to the world, various missionary societies took immediate steps to enter the Philippines. They established mission schools, mission presses, medical missions, and evangelistic chapels among the people. They have translated the Bible into many languages and dialects, and have sent Bible colporteurs among all the people to place the Book of God in their hands. Missionaries have learned the languages spoken by the masses, so that they could preach to them the gospel of salvation. They are also training hundreds of new converts for missionary work in behalf of their own people.

This service has surely wrought marvellous changes among the people. They have received a new vision of life, a new hope, and a new purpose for which to live. The reformation that has been going on is very manifest to the observant visitor.

In 1905, Pastor G. A. Irwin, who was then president of the Australasian Union Conference, while en route from Australia to China, spent a few days in Manila, gathering information regarding the needs of the people. This visit led to the sending of Brother R. A. Caldwell to the Philippines a few months later, to engage in colportage. In April, 1906, Pastor and Mrs. J. L. McElhany were sent by the Australasian Union Conference to establish a mission in Manila. These workers distributed a large quantity of religious literature, printed in the English language. As a result of this work, and of cottage meetings held among Americans, a number of persons were won to the obedience of the gospel. In the early part of 1908, Pastor and Mrs. McElhany were called to New Zealand; and in December of the same year, Pastor and Mrs. L. V. Finster, of Australia, were sent to Manila to continue the work. In the meantime, the literature work was faithfully and successfully carried forward by Brother Caldwell. He placed in the hands of the people 1,600 copies of "Patriarchs and Prophets," 1,000 "Coming King," and 1,000 "Thoughts on Daniel," in Tagalog. He also distributed many copies of smaller books. Thus for two full years the work of seed-



sowing had been going on, and now an abundant harvest is being reaped in this encouraging mission field.

A. G. DANIELLS.

(April 15)

### The Philippine Islands

THERE are about three thousand islands in the Philippine Group with a total area of one hundred and twenty thousand square miles; about three hundred islands are inhabited. They are divided into many tribes, speaking more than thirty different dialects. The population is about eight million. We are operating missions in but four of the languages.

The Tagalog is our oldest mission in the Philippine Islands. Our first fruit appeared in 1910, when twelve native people were baptized, and a church was organized in Manila. This has grown until it numbers about two hundred and fifty. We have no church building, so we meet in five different native homes for our Sabbath-school and church service.

The Manila Church has a live missionary society. They take a club of fifty of our native paper to send free to interested people. Besides this they sell from one thousand five hundred to two thousand papers each month. It would greatly rejoice your hearts to hear them relate, at missionary meeting, their experiences in visiting among the people. The church more than keeps our two Bible workers busy following up these interested cases.

We have four churches and three companies in the provinces, numbering nearly two hundred and fifty. We have so few workers, and they do not receive help very often, but we have portions of the writings of Sister White translated and sent to them from Sabbath to Sabbath. We have five evangelists, three Bible workers, and fifteen colporteurs in this field.

The Panayan Mission was first entered with our books by Brother Floyd Ashbaugh, about three and one-half years ago. The Lord greatly blessed him in placing "Patriarchs and Prophets" and "Coming King" in the homes of the people, and many became interested in the truth.

One year and a half ago Pastor

E. M. Adams and family arrived in the field and commenced the study of the native dialect. He soon found his hands full with interested inquirers. A native Baptist evangelist soon accepted the truth. He had had experience in translating into the Panayan, and so has been a great help to Pastor Adams in getting out tracts and a book on the prophecies of Daniel. About one year ago Fausto Jornadal, a Panayan young man who accepted the truth in Honolulu, came to assist Pastor Adams. By his consistent life, he was soon able to win many of his relatives to the truth.

The Lord has greatly blessed Pastor Adams in his language study and in winning souls for the message. In March, 1915, they held their first baptismal service, when twelve natives were baptized. A church of seventeen members was then organized. Work has also been started in Antique Province, and they report several keeping the Sabbath there. The workers find more openings than they are able to fill.

(April 22)

### The Philippine Islands

#### Ilokano Mission

A FEW months ago a man, in some way, received one of our tracts on the truth. After reading it, he became so interested that he walked twenty miles to the home of Pastor Hay at the Ilokano Mission to learn more about the truth. After studying for a few days he returned to his home, and sent his son to Pastor Hay for several weeks that he might become acquainted with all parts of the truth and then come back and teach the people of his town. Pastor Hay reports that there is a great change in the young man, and he believes that he will make a good worker.

These mission stations, excepting the Tagalog, have but one foreign worker. The workers have no fellowship with those of like faith, but live alone among the people they have come to help. This is not a safe policy to continue, for should sickness overtake the worker, there would be no one with a knowledge of the language to continue the work. We have followed this plan in starting the work, but it must not be left to continue, as it takes two or more

years to acquire the language. Each field should have at least two foreign workers. There are also five or six new languages that should be acquired. Something should also be done for the people who live in the mountains. They are pagans. Already the Lord is going before us in opening up this work. At our meeting at Norzagaray, a half-caste Negrito accepted the truth. He often returns to the mountains and preaches the message: he reports that many now believe in the true God and are keeping the Sabbath. A few weeks ago four or five men from the mountains returned with him, beseeching help for their people. With all these needs, and all these opening providences of God, should we not pray the Lord of the harvest to send forth labourers into the vineyard?

L. V. FINSTER.

(April 29)

### The Philippine Islands

#### Literature Work—No. 1

BRETHREN R. A. Caldwell and Floyd Ashbaugh were the pioneer colporteurs in the Philippines. They did faithful work with our Spanish books; but since less than twenty per cent of the population speak Spanish, it was felt that we should have literature in the native language. So with money furnished by the Australasian Sabbath-schools we were enabled to print a five-thousand edition of a translation of "Thoughts on Daniel." Up to 1914, Brother Caldwell and a few of the native brethren had sold about half of this number. Brother Caldwell then returned to Australia, and so there was but little being done in the sale of native literature.

We felt that a more determined effort must be put forth to encourage our Filipino brethren to enter the colportage work. We called a colporteur's institute for Christmas week, 1915, which was attended by a number of our young men. We gave the same careful training that would be given in Europe or America, and the results have been equally satisfactory. They soon sold off our stock of "Thoughts on Daniel," and were ready for the new book, "Coming King," as soon as it was printed. They have now sold almost half of the edition, and will probably have sold all by about May, 1916. We



now have some new books translated which we hope to have ready for sale in the near future.

Our sales per hour average about as well as they do in the homeland, where wages are from two to four times greater than they are here. Some of our colporteurs frequently sell from about eleven to twenty-two pounds' worth of books per week. I have before me a report for sales amounting to six pounds in thirty hours from a brother who is more than seventy years of age. I have also another reporting a one hundred per cent delivery. Our colporteurs are missionaries also. In one town where some of them were located for a few months, they raised up a company of eighteen believers. Four of this number are now engaged in colportage. This is only one of the many instances of their missionary work.

W. E. LANIER.

## Fourth Sabbath Reading

(April 22)

### Bible Study

#### Our Need of Power and the Source from Which It Can Be Obtained

1. WHAT class of men has God chosen to do His work? 1 Cor. 1:27-29.

2. What is said of the natural qualifications of the apostles? Acts 4:13, first part.

3. What associations had given them courage? Acts 4:13, last part.

4. Though they had been privileged to associate closely with Jesus for over three years, what counsel did He give them before ascending to His Father? Acts 1:4, 5; Luke 24:49.

5. When the promised outpouring of the Holy Spirit took place, what effect did it have? Acts 4:31.

6. What are we told of the men of old who were God's messengers? 2 Peter 1:21.

7. What statement, in harmony with this, was made by the prophet Micah? Micah 3:8.

8. What message was sent to God's people engaged in rebuilding Jerusa-

lem under Ezra? Zech. 4:6, 7. Compare Ezra 5:1, 2.

9. What promise of power to finish the work is given to God's remnant people? Zech. 9:12.

NOTE.—"The outpouring of the Spirit in the days of the apostles was the former rain, and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days? 'Turn you to the strong hold, ye prisoners of hope; even to-day do I declare that I will render double unto thee.' Zech. 9:12."—*Testimonies for the Church*, Vol. VIII, page 21.

### Progress of the Work in the Philippines

WHEN we returned to Sandakan after our visit down the Borneo coast, the regular steamer had already left, but we were fortunate in finding a little 411-ton revenue cutter which was just leaving for a tour among the islands, stopping also at Iloilo, Panay Island; so we procured passage on this, and within an hour after arriving at Sandakan we were starting on our journey toward the Philippines.

After stopping at one or two islands, on the way to Balabac Island we encountered a typhoon, and although our little cutter behaved well in a rough sea, we found her motions too active for our comfort as passengers. We were glad to run into the harbour of this island, and the captain decided to remain a few days, hoping that the worst of the typhoon would pass during our stay. After forty-eight hours' delay, the storm seemed rather to be increasing than abating, and the captain, fearing a change of the course of the wind might rush the sea into our open harbour in a way to make it difficult to handle the little vessel, decided to risk the open sea, and make an effort to reach Iloilo. As soon as it was light in the morning we weighed anchor, and started in a direct course for Iloilo. This threw us with a heavy sea on our quarter, which we found to be easier than the direct forward pitching which we had encountered previously. After this experience we felt that we could better appreciate Paul's statement, "A night and a day I have been in the deep."

On landing we learned that there had been a severe typhoon sweeping over that district, and we felt very

thankful that we had reached our destination safely.

We were welcomed by Pastor E. M. Adams and wife, and enjoyed the hospitality of their home during our stay. We were quite surprised to find Iloilo an enterprising city of ten thousand inhabitants. We found a little church organization of fifteen members in that city. The foundation for this work was laid in canvassing done by Brother Floyd Ashbaugh, who has now returned to America to finish his education. Among the converts are some very bright, intelligent young people who desire to attend school in order to fit themselves for evangelistic and Bible work. We attended two evening cottage services conducted by Pastor Adams for those inquiring for more Bible truth. In each instance all the available space in the cottages where the meetings were held was packed with attentive listeners. The morning of the last day we spent in Iloilo, the superintendent of the Presbyterian Mission called at Pastor Adam's place with a motor car and invited us to make a tour of the city with him and visit the Baptist College and the Presbyterian Dormitory. We accepted the invitation, and enjoyed a very pleasant visit with the pastor and the teachers in the college. The Baptist College has an attendance of 200. It is conducted on the industrial training plan, and is operating very successfully. We were invited to conduct the chapel service, and as we looked into the faces of those bright young people, we were impressed that one of the most important needs of our work is training schools into which such young people may be gathered and educated and prepared for service in giving the message. A local training school conducted on a small, inexpensive plan in a place like Iloilo would gather in many dear young people who otherwise would not be reached by the message. Brother Adams is very desirous of seeing such a school started in the near future.

On reaching Manila we found our work pushing ahead with the same vigour as when with Pastors Daniells, Salisbury, Fulton, and Johanson we visited the place before. Last year [1914] 150 were baptized during the year. Already this year [1915] they have baptized 170, and a number of others are awaiting baptism. At Bali-



wag, where Pastor Daniells spoke in a tent during his visit, a church of thirty-seven members has now been organised.

After a careful search for a location for the headquarters of our work, upon which to erect the printing plant and training school, a good location lying in the suburbs of Manila was selected. There is a fairly good American residence on the lot, which is covered with fruit and ornamental trees, and has a good, grassy lawn. The place is situated not far from the sea, so that it is a healthful location.

The city water does not reach these lots, but the city officials offered to put in an artesian flowing well, they to pay two-thirds of the cost, and we were glad to accept their proposition.

Something over two and a half acres were purchased, which will be ample to accommodate our entire headquarters' requirements for the present, and from what we can see now it will be all that we shall require for the future in that locality. We also procured a good location in the midst of the Philippine city for the erection of a church to accommodate the 230 church members in the city, and the general meetings that will convene there.

Our Filipino brethren were greatly encouraged to see the plans laid for the advancement of the work being carried into effect. They are manifesting a most commendable interest, and pushing their work with very zealous devotion to the cause. We are glad to be able to aid them by providing the necessary facilities for the development of their work.

While there, Pastors Finster and Detamore and the writer visited two country churches, spending an evening in each place. We greatly enjoyed the services with these devoted country people.

While at Santa Rosa, we visited Tibursio Nielo Platero, at Binang, who was baptized at the age of 136. The night of our visit there his wife walked a distance of between two and three miles in the rain to attend the service. The next morning, about six o'clock, we called at their residence, and had a pleasant visit with this aged couple. He is still strong, and walks about the premises as sprightly as a man of eighty. He is now living with his third wife, who has also been married the third time.

He was married the first time at nineteen and the third time at 121 years of age. His wife is about sixty years old. When asked what he had eaten in order to preserve his health to so great an age, he replied that, with the exception of eating a little fish occasionally, his diet had been fruit, grains, nuts, and vegetables.

Our aged brother said that during his entire life he had worked early in the morning until it became hot, had lain down during the heat of the day, and resumed work as the sun began to decline, and had worked until late in the evening, thus avoiding the extreme heat of the day in the tropics. If our missionaries would observe this rule, many of them would save a nervous breakdown, and still perform all the labour that nature will bear in a tropical climate.

This aged couple are rejoicing in the message. The life of this brother reaches back to 1779, which covers the fulfilment of most of the last-day signs that were immediately to precede the second coming of Christ. He is cheered by the thought that this generation shall not pass until all be fulfilled.

R. C. PORTER.

### A Missionary's Experience at San Juan

THE following experience was related by Victoria Javier at a missionary meeting in Manila:

"One day when I, with two other sisters, was going to a place to buy rice, I took with me a Bible and a few tracts, believing that it would be a waste of time to go without doing anything to spread the third angel's message. I remembered the text which says that one is not to withhold one's hand in spreading the seeds in the morning and in the afternoon and while walking. When we reached the house where we expected to get the rice, we found the husband sick. Looking around, I saw a Bible in the corner. I said to them, 'Are you reading the Bible?' 'Yes,' they said, 'but some way we cannot understand it.' I opened the Bible, and asked if they would like to have a Bible study. Then we began to study the second coming of Christ from the Bible and from the Passion [a kind of history from creation to redemp-

tion, held sacred by the Romanists. Written in verse]. While we were studying, many people came around the fence to hear the study, but they would not come up to the house, fearing they might be seen. Among the hearers was a woman who had burned her Bible according to the instruction of the priest; but when she heard the study, she invited me to come and give her a Bible reading.

"Both husband and wife were so interested that they inquired for our place of meeting. The next Sabbath they came, notwithstanding the heavy rain. While we were celebrating the ordinance of humility, I saw them conversing about the study, and both were crying, saying at the same time that in observing this ordinance we were following Christ. Then they decided to study more about the truth. I am praying for them, and I believe that the Spirit of the Lord will water the seed, that it will bring forth much fruit."

If many who are indifferent church members would heed the scripture, "In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good," their own Christian experience would be quickened into active life, and many lost in sin would be rescued and saved. These island missionaries are doing a noble work for the Master.

R. C. PORTER.

"It is not the most brilliant or the most talented whose work produces the greatest and most lasting results. Who are the most efficient labourers?—Those who will respond to the invitation, 'Take My yoke upon you, and learn of Me; for I am meek and lowly in heart.'"—*Testimonies for the Church, Vol. VI, page 443.*

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