

The Missionary Leader

"The leaders took the lead in Israel"

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No. 5

Church Missionary Programmes

First Week

Soul Winning

Opening Exercises.
Reports of Labour.
Bible Study: "The Seven Seals."
"Winning Souls."

The Seven Seals

CONFINE the study to Rev. 6: 1-17; 8:1. There is no need to turn to other scriptures, although reference may be made to them.

FIRST SEAL.—Verses 1, 2. The purity and prevailing power of the early church. Describe the conquests of Christianity during the apostolic period. The first century.

SECOND SEAL.—Verses 3, 4. The persecution that came upon the church from Paganism, as a result of her successful aggressive warfare under the first seal. The second and third centuries.

THIRD SEAL.—Verses 5, 6. The rapid corruption and worldliness of the church when persecution gave way to popularity. The fourth and fifth centuries.

FOURTH SEAL.—Verses 7, 8. The great tribulation that followed the assumption of temporal power by the church. This seal covers the period of the Dark Ages.

FIFTH SEAL.—Verses 9-11. The vindication of the saints by the great Protestant Reformation.

SIXTH SEAL.—Verses 12-17. The great signs of the second advent, and the effect of the advent upon the earth and upon unprepared men.

SEVENTH SEAL.—Rev. 8:1. Show that the silence in heaven is caused by the absence of Christ and the angels. The half hour is prophetic time, or a day for a year, which works out at about seven and a half days.

NOTE.—It is very helpful in this study to show that the closing expression of each seal gives the clue to the nature of the succeeding seal. The conquering power of the first seal leads to the persecutions of the second. The sword of state given into the hands of the church at the close of the second seal leads to the corruption of the third. The hurting of the oil and wine (graces of the Spirit) at the close of the third seal leads to the abandoned cruelties practised under the fourth. The slaughter of the fourth seal leads to the cry and vindication of the fifth. The expression, "rest yet for a little season," under the fifth seal, gives the clue to the signs of the second advent ushered in under the sixth. "The face of Him that sitteth upon the throne," visible to men at the close of the sixth seal, is the clue to the silence in heaven under the seventh.

Winning Souls

A FRIEND of mine was giving a Bible reading in an Eastern city. At the close a lady came to her and said: "Mrs. Walker, I do not agree with all you said to-day. You said that all Christians can lead souls to Christ if they will. But that is not true. Look at me for instance. I am a mother with several small children. I could not have attended this meeting to-day only that my mother came to take care of the children. So you see that there are some people who cannot lead others to Christ."

Mrs. Walker replied: "Perhaps so, but I do not quite see it yet. May I ask you a few questions?"

"Certainly."

"Very well. Do you employ a milkman?"

"Yes."

"How often does he call at your house?"

"Every morning."

"Is he a Christian?"

"I don't know."

"Does the grocer call at your house very often?"

"Yes, once a day, at least, and sometimes twice."

"Is he a saved man?"

"Well, really, I cannot say. I have never asked him."

"Mrs. Walker, I don't know anything about it." And with that she turned and went out of the room.

Two years afterwards Mrs. Walker was in the same city, giving a Bible reading in another church. At the close a lady came up to her and said, "Do you remember me?"

"No, I think I have never seen you before."

"Well, I remember you very distinctly." Then she recalled their former interview, and said: "I went out of that room vexed with you and myself and everybody else. I couldn't sleep very much that night. I pondered the matter long and carefully, and finally came to the conclusion that it was just as much my business as any one's to know about the spiritual condition of those who were daily coming to my door.

"I made up my mind that I would begin with the milkman, and I thought out a nice little speech to fit his case. I arose early, built my fire, and waited for him. Very soon he came hurrying in, as milkmen do, poured out his milk, and was about to leave. Meanwhile I had been casting about, trying to find my speech; but somehow I could not get hold of either end of it. Finally, in despair, I shouted out his name just as he went out of the door. He hurried back and began to tip up his milk can, saying, as he did so, 'Do you want another quart?'

"No," I replied: "I want to ask you if you are a Christian."

"He sat down in a chair; and, looking me straight in the face, he said, 'Why didn't you ask me that question last year? You remember there were special meetings in our church; and I was interested, but I felt ashamed to let it be known. However, I knew that you were a Christian; and so I kept telling you about the meetings, and talking to you every morning about one and another who had come out for Christ, hoping that you would say something to me about my soul.

You never said one word, and now I don't care; and with that he picked up his milk can and left the house.

"Mrs. Walker, perhaps you can imagine how I felt. I was not happy until I was assured of God's forgiveness. I promised Him that, if He would forgive me this time, I would try to live so that none who came to my door should ever have just cause to say that I did not care for his soul. And there were nine persons who came to my house that day to whom I was able to give a gospel message, and to-day seven out of the nine are professed Christians. I believe that you are right when you say that every Christian can, if he will, lead souls to Christ."—*Selected.*

Second Week

Successful Seed-Sowing

Opening Exercises.
Reports of Labour.
Bible Study: "The Seven Trumpets."
"Its Boundless Influence."
Plans for Work.

The Seven Trumpets

THE FIRST TRUMPET.—Rev. 8: 7. The Goths under Alaric from the frozen north invade Western Rome.

THE SECOND TRUMPET.—Rev. 8: 8, 9. The Vandals under Genseric from Northern Africa attack Rome by sea.

THE THIRD TRUMPET.—Rev. 8: 10, 11. The Huns under Attila attack the central portions of the Empire.

THE FOURTH TRUMPET.—Rev. 8: 12, 13. Western Rome collapses in the extinction of the power of the emperor, the senate, and the consulate.

THE FIFTH TRUMPET.—Rev. 9: 1-11. This covers a period of 150 years during which the Saracens made tormenting attacks on Eastern Rome without being able to subjugate it. See "Daniel and the Revelation," chapter 9.

THE SIXTH TRUMPET.—Rev. 9: 12-21. The period of Ottoman ascendancy in Eastern Europe. See "Daniel and the Revelation," chapter 9.

THE SEVENTH TRUMPET.—Rev. 11: 15-19. The events that usher in the eternal kingdom of Jesus Christ.

NOTE.—In this study do not spend too much time over the less important details, but emphasize such as will make clear the foregoing outline.

Its Boundless Influence

"I AM much interested in the circulation of the *Signs of the Times*. It was the first Seventh-day Adventist literature I ever read. Some one posted to me a copy at a time when I was anxious to know the truth regarding the Sabbath question. I read and re-read every article in it, and sent for some tracts that were advertised in its columns. With Bible in hand I carefully studied the subject matter of each, and soon afterward began the observance of the Sabbath. When an opportunity presented itself, I was baptized, and became identified with the Seventh-day Adventist people.

"For the encouragement of others, I will relate briefly an experience and its results. Some time ago, while selling the *Signs of the Times*, I met an elderly man who was interested in mining. His house stood back from the road, and I had passed it by a number of times, thinking it was useless to try to sell a paper there.

"At last, feeling that I ought at least to give the person living there an opportunity to subscribe, I returned to the house, and met this gentleman at the gate. I obtained his subscription for six months.

"Three months later, while labouring in another town, I again met him. He recognized me and requested me to visit him. I did so. He then said the *Signs* was the best religious paper he had ever read, and that he now was keeping the true Sabbath. He also informed me that his daughter, to whom he had been sending the paper, also had begun the observance of the Sabbath. A few weeks later she wrote him that she had passed the same paper on to her neighbour and that she, too, had taken her stand for the Sabbath. This neighbour gave the paper to a deacon of the Methodist Church, of which she was a member, with the result that he, also, embraced the Sabbath.

"The miner requested me to write to his daughter. I learned that she had interested others in the truths presented in the *Signs*, and they all

desired to hear a Seventh-day Adventist minister. I wrote to the president of that conference. A tent effort was held there, and a church was organized as a result. Yes, "the *Signs* does bring people into the truth." I can truly say that I never have accomplished more in so short a time and with such a small outlay of means as was brought about by that six months' subscription to the *Signs of the Times*."

Truly the influence of the *Signs* is boundless. If we could only appreciate this, we would be more free in its use.
A WORKER.

Third Week

All Can Do Something

Opening Exercises.
Reports of Labour.
Bible Study: "The Eastern Question."
"Our Helping Hand,"
"The *Signs* Brings Results,"
Plans for Work.

The Eastern Question

IN giving this study the first four verses of Daniel 11 should be fully explained. It is best, as a rule, not to deal with verses 5 to 35 at all, but to pass at once to verse 36 or even verse 39, so as to leave more time to dwell on the events that cluster round our own time, especially the setting up of Michael's kingdom. It is a mistake to expatiate on the career and downfall of the Turk at such length as to leave insufficient time to consider what is said about the kingdom of Christ, which is the great objective of the prophecy.

DANIEL 11: 1, 2. The three kings were: (1) Cambyses, son of Cyrus; (2) Smerdis, an imposter; (3) Darius Hystaspes. The fourth, noted for his riches, was Xerxes. He raised an army of 5,250,000 against the Greeks.

DANIEL 11: 3. The "mighty king" was Alexander of Greece. There were nine Persian kings between the time of Xerxes and that of Alexander, but these are not noticed in the prophecy.

DANIEL 11: 4.—Alexander's kingdom was divided among his four leading generals. His children were slain. The four divisions were as follow: Cassander had Greece; Lysimachus had Thrace, the territory

in Europe and Asia Minor now occupied by Turkey, and which constituted the northern division of the empire: Seleucus had Syria and Babylon; and Ptolemy had Egypt.

DANIEL 11:36-39.—The events of the French Revolution, including the setting up of the Goddess of Reason and the worship of the army and the confiscation and sale of two-thirds of the landed property of the kingdom at a figure exceeding seven hundred million pounds.

DANIEL 11:40-43.—A war between France, Egypt, and Turkey which began in 1798, which ended favourably for the Turks and confirmed their suzerainty over Egypt.

DANIEL 11:44.—The Crimean War.

DANIEL 11:45.—This verse does not state how the Turk will be driven from Europe, or even that he will be driven from Europe. Beware of placing a private interpretation on the prophecy. He will some day plant the seat of his government at Jerusalem. The next event according to the prophecy is the end of the Turkish power and the coming of Christ.

DANIEL 12:1-3.—The expression "great prince that standeth for . . . Thy people" proves that Michael is Christ. Compare Jude 9; 1 Thess. 4:16; and John 5:28. Explain the reason for the "time of trouble." Dwell on the opportunity offered us in the gospel to have our names enrolled in the book of life. Do not stop to explain that verse 2 speaks of a special resurrection; simply read that verse, and dwell on the promises of verse 3.

Our Helping Hand

ALL can do something. In an effort to excuse themselves, some say, "My home duties, my children, claim my time and my means." Parents, your children should be your helping hand, increasing your power and ability to work for the Master. Children are the younger members of the Lord's family. They should be led to consecrate themselves to God, whose they are by creation and redemption. They should be taught that all their powers of body, mind, and soul are His. They should be trained to help in various lines of unselfish service. Do not allow your

children to be hindrances. With you the children should share spiritual as well as physical burdens. By helping others they increase their own happiness and usefulness.

MRS. E. G. WHITE.

The "Signs" Brings Results

THE *Signs* gives the message and produces results, as the following letters will show:

"I will now take time to write a few lines in regard to working with the *Signs*. I gave the *Signs* to five different families, and one dear sister has taken her stand for the truth. To-day she was at the meeting and offered her first testimony. As soon as I can I want to take another club of the *Signs*, mine having expired. One man said that he sometimes read it twice."

Another says:

"If I remember correctly, my mother took a paper called the *Signs of the Times* and it contained comments on all the current events. That was years ago. If your paper is still published, will you kindly send me sample copy and price, also list of tracts or short articles you may print on Bible teaching concerning the present wars? Your prompt attention will very much oblige, yours, etc."

Still another writes from Portrush, Ireland:

"Some unknown kind friend has been sending me some copies of the *Signs of the Times*. They have discontinued sending the same for some time, and as I am very fond of your paper and derive great help therefrom, I desire to become a direct annual subscriber."

Let us be sure to do our part in this noble work, two copies per member. This is not a very great tax upon us, but what a blessed privilege of having a part in sowing the gospel seed, and calling attention to God's message for these last days.

IT is *work* that keeps faith sweet and strong; and though we leave the Mount of Vision, we do not leave the Lord. He is with us in the shop, the office, and the place of toil. The only way to lose the Lord would be to refuse to leave the holy Mount. If Peter had stayed on the hill, he would have found himself alone.—*Rev. J. D. Jones, M.A.*

Fourth Week

The True Missionary

Opening Exercises.
Reports of Labour.
Bible Study: "Armageddon."
"The True Object of the Missionary."

Armageddon

WE do not take war, in itself considered, to be a sign of the coming of Jesus Christ. Matt. 24:6. But the Scriptures plainly show that there will be great convulsions of war immediately connected with the Lord's appearing. Jer. 25:30-33.

Armageddon is not spoken of in the Scriptures as a sign of Christ's coming. Other signs are given to forewarn God's people, but when Armageddon comes it will be too late to turn to God.

The last days will be noted for great war preparation among the nations. Joel 3:9-11.

The final centre of battle will be in Palestine, where Christ Himself will appear, to the dismay of those who are unprepared to meet Him, and the deliverance of those who believe. Joel 3:12-16.

Rev. 16:12-16. Compare Rev. 17:15. Austria is called the Danube empire because her territory is watered by that river. The Euphrates waters Turkish territory and could refer to no other people than the Turks. The Eastern (Asiatic) powers will take part in the struggle. The battle field of Mount Megiddo (Armageddon) will be the centre of the last battle of earth's history, when Christ will appear. Dwell earnestly on the message of verse 15.

The True Object of the Missionary

THE true object of the missionary is the salvation of those for whom he labours. This object should be kept in view in all the plans and methods of work which are employed. To overlook this, and engage in controversy over points of doctrine, is to greatly lower the standard of the Christian missionary. The central figure of the whole plan of redemption is the crucified and risen Saviour, "who was delivered for our offences, and was raised again for our justification." To point the sinner to

Christ as the remedy for sin and the only source of righteousness, is the worthy object of those who engage in missionary work. He who would be a successful missionary must give much thought to the best plans for accomplishing the object for which he labours.

Christ has said, "I, if I be lifted up from the earth, will draw all men unto me." When Charles XII of Sweden stood by the grave of Gustavas Vasa, he said: "I will try to be like him." The king was impressed by the virtues of his worthy predecessor, and though differing from him in every respect, the virtues of Gustavas Vasa were such that he could not repress the desire to be like him. The character of the Saviour, when properly presented, is attractive. No one, even the most hardened sinner, can help admiring it, and wishing that he might imitate it in his own life and character. And when this desire to be like Christ is created in the mind, and His love for sinners, his willingness to accept all who come to Him, and the precious promises which are made to such, are presented as they are set forth in the Scriptures, the most favourable results may be expected.

But perhaps these questions may come up in the mind of the worker: Have we not a special work to do? Is it not our duty to preach the third angel's message, which is to prepare a people for the second coming of our Saviour? True, but what is the third angel's message? Does it not embrace the gospel of Christ, the same gospel that was preached by the apostles, the martyrs, and the reformers? And does not the term, "The commandments of God and the faith of Jesus," include it all? If so, then should it not be presented now in the same spirit in which it was presented then?

The Saviour said, "I have yet many things to say unto you, but ye cannot bear them now." There were often truths which He wished to teach, but which He knew His hearers were not prepared to receive, and He withheld them until they were ready to receive them. The fallow ground of the heart must be broken up; the Spirit of God must do its work. The individual must first pass through an experience to prepare him for the lessons which the Saviour would impress upon his mind, otherwise they would be as

seed sown by the wayside. When the opportune time came, the truth was presented in a manner that would not arouse resentment, but would make a deep impression upon the heart and mind.

A Few Examples

Let us notice a few examples. In warning Peter of the temptations through which he would pass, Jesus said, "Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat: but I have prayed for thee, that thy faith fail not." Again, when He would show him that he must die a violent death, He said, "When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest: but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not." As a rebuke to Peter for his wicked and rash denial of Him, Christ said: "Simon, son of Jonas, lovest thou Me more than these? . . . Feed My lambs"; and again the second time, "Simon, son of Jonas, lovest thou Me? . . . Feed My sheep"; and again the third time, "Simon, son of Jonas, lovest thou Me? . . . Feed My sheep." The tender manner in which the Saviour dealt with the erring apostle, softened his heart until he wept bitterly.

When Paul would reveal the true God to the idolatrous Athenians, he took his text from their own altar, and instead of denouncing their gods and exalting the true God in their place, he said, "Whom therefore ye ignorantly worship, Him declare I unto you."

By carefully glancing through the history of Christ and His apostles, we shall find that the general plan of their work was, first, to avoid controversy; second, to prepare the minds of the people for the truths which they were going to present; and, third, to present them in the most unobjectionable way.

Methods Sometimes Used

Now let us compare this with the methods sometimes used in missionary work. Brother A—has a friend whom he knows is a very conscientious Sunday-keeper. He selects a paper that contains a very radical article on the Sabbath question, in which, perhaps, the writer takes the position that the Sabbath was changed by the Papacy, that Sunday has no just

claim for divine sanctity, and closes by showing that it is an institution of Satan. He marks this article, puts the paper in a wrapper, and sends it to his friend. Or perhaps he selects a tract that contains the argumentative discussion of the Sabbath question, and sends that along. His friend feels that an institution which he and his father before him have always regarded as sacred, is being profaned. He becomes indignant, his combativeness is aroused, his ears are closed against investigation, and he becomes bitterly prejudiced against those who observe and advocate the seventh-day Sabbath.

Brother B— is also a missionary. He gives special study to the peculiar doctrines of his faith, and when he meets those who differ from him in doctrine, he at once assails them for an argument. Being well-informed, he proceeds to challenge and refute every point of doctrine on which he differs from them, producing an abundant array of Scripture texts to sustain his position on each point. The result is the same as above.

Sister C— is also a missionary. She has adopted the health reform, and has been greatly benefited by it; she is also an ardent believer in the "Testimonies for the Church." She considers it her duty on every occasion to denounce certain articles of diet which she sees on her neighbours' tables, declaring them to be entirely unfit for any human stomach. When a definite text does not present itself to support her position, she quotes from the Testimonies, and is then very much astonished and grieved because her neighbours become prejudiced against the truth.

It will be evident to the careful reader that all such work as this will do ten times more harm than good. It is true that every one who has received the light of truth for these last days should have a burden for others, and should labour to bring them to a knowledge of the truth as it is in Jesus; but great care should be taken lest the work be marred in the hands of the workman. The logic of argument does not do so much to convince and convert the sinner, as the spirit in which the work is done. Often those of large natural ability and good mental preparation fail, while those of less ability and less preparation succeed,

"It is not by might, nor by power, but by My Spirit, saith the Lord."

In the commission given by our Saviour to His disciples, the promise was made that He would be with them to the end. If the Spirit of Christ is with the missionary worker, and that heavenly wisdom which all may obtain (see James 1:5) characterizes his labours, few of those with whom he comes in contact will become prejudiced against the truth of God.—*Selected.*

Missionary Volunteer Programmes

First Week

The Two Ways

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Rom. 2:7.
Reports of Labour.
Hymn.
Bible Study: "God's Way and Man's Way."
"The Narrow Way and the Broad Way."
"Illustrations of Obedience."
"Making One's Self Obey."
Five-minute Exercise on Reading Course Book. (Questions for week ending May 6.)
Hymn.

God's Way and Man's Way

1. God's Way.

A narrow way. Matt. 7:14.
The way of truth. Ps. 119:30.
Leads to life. Matt. 7:14.

2. Man's Way.

A lying way. Ps. 119:29.
A way that "seemeth right."
Prov. 14:12.
Leads to destruction. Matt. 7:13.

The Narrow Way and the Broad Way

FOR hundreds, yes, thousands of years, the Lord has told people about the two ways—the way that seems hard and narrow and straight, but that leads to life; and the way that is broad and smooth (how we *do* like a smooth road to walk on!) and free and easy and pleasant.

The narrow way! It is the way of obedience. Often it is an uphill

road. There are stones in it that bruise the feet, and thorns that wound them. If we look at the people walking in this way, we notice, first of all, that they are few in number. They are poor. Many of them are unlearned. They are scorned by the world. They have no great honours, few rich friends, little that the world counts of value. But they have chosen God's way, they hear His voice speaking to their hearts, and they know that if they follow on faithfully, it will lead them to the heavenly city, to eternal life, and to Jesus.

But the way of obedience is not an easy way to walk in. Remember that. It led the three Hebrews right into the fiery furnace. It cast Daniel into the den of lions. It led John the Baptist into a prison cell and to the headsman's block. It led Jesus up the hill to Calvary. The way of obedience is indeed a narrow way, but not so narrow that the Father's eye fails to see it or His angels to guard it. It is a good way; for it is God's way.

The broad way! This is the way of self, the way of disobedience. When we are young, we are like persons standing in a field—we do not see very far. A few trees hide our view here, a hill shuts it off there, a group of farm buildings in another place. As far as we can see, the broad way looks rather pleasant—so many good times, such light-hearted laughter, so much excitement. But as we grow older, we are like those who climb upon a high mountain—we see farther. We see that even in this life the broad way, the way that "seemeth right" in a person's own eyes, is a hard way, a lying way, a way that leads to sorrow and misery and death.

Gain, "the first murderer, was a man who wanted his own way. That was why he was the first murderer. Not God's way, not Abel's way; his own way. That Abel was following the divine command, and that he was disobeying it, made no difference in Cain's eyes. His way ought to be as good as Abel's way, his sacrifice as acceptable as Abel's; so he argued; and he would listen to nothing else."

People try to have their own way because they think it will make them happy. But it never does. There is no happiness for any one except in giving up his own way and choosing

God's way. This is the way of peace, the way of joy, the way of life. "The gentle Abel knew it. Cain scouted it."

Which way shall we choose?

A. B. E.

Illustrations of Obedience

THERE was once a locomotive rushing swiftly along in a storm, with an immense train of cars behind it, crowded with people. All of a sudden the engineer saw through the sheets of rain driven by the wind a red light gleaming out. He knew that meant danger. Quick as a flash he moved a lever, and the obedient train stopped at once. A few feet farther, and they would all have been plunged over a broken bridge into a river.

Again, a vast steamship was plunging along in a fog. She was hastening, for she was behind time, and the hundreds of passengers on board were anxious to reach the end of their journey. Like a flash there came to the pilot through the fog just the gleam of a vessel's signal lights. He touched an electric button, a bell rang far below him, the engineer heard it, moved a lever, and the great engine at once reversed its motion, just in time to prevent a fearful collision.

Boys, girls, many and many a time, as you go on in life, it will be a life-or-death matter with you whether you obey your Master well or ill. You will never make a mistake if you do just as He tells you, and just what He tells you, and just when He tells you.—*Wells.*

"EVERY time you hold yourself rigorously to the task that is appointed to you for the time, definitely attend to it and carry it through with concentrated attention, you are adding to your power to resist temptation."

"WE cannot speak the truth unless we know the truth; and how often preconceived opinions, mental bias, imperfect knowledge, and errors of judgment, prevent a right understanding of matters with which we have to do. We cannot speak the truth unless our minds are continually guided by Him who is truth."

Making One's Self Obey

(For the Juniors)

John: "I cannot make myself do right, even when I want to."

Henry: "Did you ever see any one who had aphasia?"

John: "What a queer word! What does it mean?"

Henry: "Aphasia is a disease that makes it impossible for a person to use the word he wants to use. For instance, if a man is sick in that way, and wants to say, 'Pass me the bread, please,' he is just as likely to say, 'Paint me the locomotive.'"

John: "Why, what a funny disease!"

Henry: "Yes, and a terrible disease, when one can't make his tongue say what he wants it to say. Have you ever seen any one with the rickets?"

John: "No; what's the rickets?"

Henry: "That's a disease in which the bones lose all their stiffness, and become like jelly, so that the poor man cannot walk straight, or even stand up."

John: "How dreadful!"

Henry: "It makes some difference, then, does it, whether one's feet mind him or not?"

John: "Why, of course."

Henry: "Now, John, you think these are terrible diseases, but I just heard you say yourself that you can't make yourself do right, even when you want to. Why, that is all that is the matter with the man who has aphasia,—he can't make his tongue speak right when he wants to. And a man with the rickets can't make his feet walk right when he wants to. Then there is the drunken man, who has no control over himself at all. You don't want to class yourself with these, do you? Now I want to tell you, John, that you can make yourself do right if you want to. There may come a time, however, if you don't use this power, when it will be taken away from you."

John: "No aphasia or rickets for me! At least I'm going to try to keep my feet and my tongue obedient."—*Adapted.*

JESUS did not spend His life in trying not to do wrong. He was too full of the earnest love and longing to do right—to do His Father's will.—*Phillips Brooks.*

Second Week

Africa

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: John 5:26.

Reports of Labour.

Hymn.

"Alexander Mackay, 'The Engineer Missionary.'"

"Our Work in Victoria Nyanza."

"An African Missionary Garden."

"Ninga's Gift."

Five-minute Exercise on Reading Course Book. (Questions for week ending May 13.)

Hymn.

LEADER'S NOTE.—In giving this programme it would add to the interest very much to have a map and point out all the places mentioned.

Alexander Mackay

"The Engineer Missionary" to Africa

WE like to go back to beginnings, and see how things started. Most of all, it is interesting to know how people began, as children. You will be astonished to hear some things about the childhood of the man called "The Engineer Missionary," and will be interested as well. He was a minister's son, born in Scotland, in Aberdeenshire, in 1849, and when he was three years old he read the New Testament. When he was only seven, he read Milton's great poem, "Paradise Lost," and the historian Gibbon's book about the Roman Empire, also Robertson's "History of the Discovery of America." It is not so surprising, is it, that the Scotch boy should find this last book fascinating? But think of reading the others, when, in our Sunday-schools, he would only be in the primary department! Very early, indeed, his minister-father taught him geography, astronomy, and geometry, but in a very attractive way, and often out-of-doors, which, you will think, was not so bad. Sometimes the father would stop to trace out the path of the heavenly bodies in the sky by lines in the sand, or the course of a newly-discovered river in far-off Africa, using his cane to trace it.

Well, this bright boy grew up, as other boys do, and as he grew older he listened with a great deal of interest to the talks of wise men who visited his father at the manse, and to their

letters when they were received. These talks and letters were about wonderful things in nature, and one of the men who knew a great deal about these wonders was Hugh Miller.

When the time came to choose a profession, young Alexander Mackay decided upon engineering. You may be sure, too, that he became a good engineer. He did thoroughly what he undertook. For some time he had an important position on the continent, in Berlin. But in 1875 he had a call to Africa. It was found that the natives of that country, especially near Lake Victoria Nyanza, needed to be taught, not only Christianity, but various industries, so that they could work with their hands. Africans were not accustomed to doing very much work, especially the men—the women worked with their hands very busily. A call was sent to the Christians at home to send out a man to teach the natives of Mombassa how to work with their hands, and how to do business. Mr. Mackay offered himself, but another was sent first. Soon after, he was offered a position with a large salary, but would not take it. He said that he wished to be ready when his chance came to go to Africa.

The next year, 1876, he was sent out, the youngest man in the company of pioneers, but on the march, after leaving Zanzibar, he was taken very ill and was sent back to the coast, where he recovered. He was told not to return before the rainy season was over, because the roads were so bad. No roads can well be worse than African roads, that are often mere tracks that zigzag around the trees and stumps, for no native would think of taking anything out of the way; he goes round instead. But Mr. Mackay built 230 miles of road, and in November he reached Uganda. Here he was on the track of Mr. Henry M. Stanley, the man who found Livingstone, you remember. Mr. Stanley was the first man from abroad to visit Uganda, and he sent back word to England that Mtesa, the king, wanted missionaries sent there. Mr. Mackay said that wherever Mr. Stanley had been, he found it easier to go, because the natives had been so kindly treated by the first visitor. The engineer-missionary had studied the language be-

fore coming and was able to print parts of the Bible, cutting the type himself. He read and explained the Scriptures to King Mtesa, who showed much interest in the truth.

But you must know that to the natives the newcomer's greatest achievement, in the earlier time, was building a wagon, painted red and blue, and drawn by oxen. They thought this was perfectly wonderful.

After six years the king died, and his son, who took his place, was very weak and vacillating, so that no one could depend upon him. He threatened to send Mr. Mackay out of his country, but the missionary held his ground. His engineering work was so valuable that the king often took advantage of it, in spite of his threats.

In two years the persecutions broke out afresh, and finally, in 1887, the Arabs persuaded Mwangi to expel Mr. Mackay. He locked the mission premises and went to the southern end of the lake. Here he stayed for three years. He was busy translating and printing the Word of God, teaching the Christian refugees from Uganda, and also the natives of the place, meanwhile working at house-building, brick-making, and in the building of a steam launch. In February, 1890, an attack of malarial fever caused the death of the brave, gentle missionary, called by Mr. Stanley "the greatest since Livingstone."—*Selected.*

Our Work in Victoria Nyanza

THE mission field is on the southwestern coast of the great inland sea, the Victoria Nyanza. In 1909, Brother A. C. Enns, of the Pare Mission, was commissioned to explore the Nyanza region for a location. In 1910 he returned with a worker to settle upon a site at Majita. No sooner were their presence and plans made known than a troop of boys, sons of the chief, marched in, presenting front and saluting like soldiers, saying, "We've come, Mr. Missionary." They had come to go to school, but consented to work to earn clothing so as to appear with propriety. Brother Enns' report tells the story of the planting of the first station: "In January we reached Majita. As soon as the location was settled,

we set out to get plants for fruit trees and some fast growing trees for wood supply. In February we were able to start the school. The building is fifty by sixteen feet. It holds but 160 children sitting close together, but I was somewhat startled on the fourth day after opening the school to find that I had applications from 600 boys and 175 girls who wanted to learn. So I had my school filled, and 600 running over. These I had to turn away."

In 1912 Brother B. Ohme was transferred from Pare to take the directorship of the growing work on the Victoria Nyanza. There were then 5 stations, and 14 missionaries. During that year a new field was opened among the Wasukumu people, and 3 more stations established. At the annual conference the field was organized into 3 districts. Twelve natives had been baptized, and 1,214 pupils were in the schools. In one district a medical missionary gave over 800 treatments to the sick. In 1914 there were 12 stations and 8 outstations, with 22 missionaries and 23 native helpers. During the previous year 41 were baptized, making the membership about 100. The mission had a schooner on the lake, the *Herald*. The workers have prepared manuscript for a hymn book, dictionary, the four Gospels, and a primer in three languages.—"*Outline of Mission Fields.*"

An African Missionary Garden

GOING down on the boat from England, I met a lady from Kimberley. Speaking of our work, I mentioned the fact that our Brother and Sister J. V. Willson were operating treatment rooms in that city of the diamond fields.

"O, yes," said the lady: "that is where we go to get flowers. I have often bought flowers there."

We had heard by reports of the missionary garden Brother and Sister Willson had been operating; but we thus found on the boat that by some in Kimberley the flower side of the enterprise was better known than the treatment rooms.

On my visit to Kimberley and to Beaconsfield, where our first African

church was erected, I found Brother and Sister Willson busy with both sides of the enterprise.

"How did you come to start the flower business?"

"Well," they said, "really the suggestion came through reading what the Spirit of Prophecy has said about the possibility of developing small plots of ground to bring good returns."

I found in Kimberley that the treatment rooms face Main Street, while the living house, with rooms for transients above, is in the rear facing the next street. In between are practically three small garden plots, each one just about such a little garden as may be found in the rear of most suburban homes. It is really a tiny piece of ground, but it is full of well-fertilized beds and of Standard Oil tins filled with earth. The waste water from the treatment rooms is run into a cistern, and from there by force pumps sent into a tank on the roof, from which it is piped out over the garden. Everywhere flowers are blooming, or springing up to yield blooms for coming months. Against the wall in one corner is a fernery, kept shaded by trellis work, with creeping vines, which are worked into bouquets and flower baskets. The moss for the foundations of wreaths and baskets is imported from down in the Cape Province. Brother Willson manages the garden end, while I found Sister Willson out early in the morning or late at night making up baskets or bouquets to meet orders.

"Without the flower garden we should not have been able to keep on financially with the treatment rooms," Brother Willson told me.

"How much have you taken in for flowers, out of this little garden plot?" I asked, as I saw bouquets and baskets made up to meet calls at prices all the way from a shilling to a pound.

"Well, I will see. I will figure it out and tell you."

So Brother Willson sat down and from his books gave me the record for the ten years since 1905, though that first year was evidently but the beginning of the enterprise and had returns of only £100. The highest amount for one year was about £400, in 1911. The total from 1905 to 1914 was £2,797.

This is a good record, is it not, for a missionary garden? It has meant

hard toil for Brother and Sister Willson, but it has been a joy to them, not only because they love the flowers and know how to work among them, but because the income was for the mission cause.

W. A. SPICER.

Ninga's Gift

(For the Juniors)

SHE was only a little African girl, ten years old, but she had learned to love Jesus, and her heart was so overflowing with joy and happiness that she longed to share her blessings with every one she knew. Her life had been a very sad one, for she was a little slave girl. Her father had sold her in payment of a debt to a wicked young man, who bought her for his wife. He treated her cruelly, and finding that she was too young for the hard work in the fields, he brought her to one of the schools of the Africa Inland Mission.

"I have heard that you train boys and girls to be good workers," he said to the teacher in charge. "This is my wife, and I want you to train her so that she can do good work in my fields by and by."

Poor little Ninga! she was so shy and frightened that for some days Miss Emily could hardly get a word from her, but her big black eyes seemed to be pleading, "Don't beat me; I will do the best I can." Soon her fears vanished in the atmosphere of love and kindness which surrounded her. She learned to laugh and shout as the children played their merry games, and no voice was sweeter than hers in song and hymn. She was bright and quick in her classes, and soon learned to read and write.

Her husband visited her occasionally, and after one of these visits Miss Emily found her sobbing bitterly.

"What is the matter, Ninga?" asked her teacher.

"He says he is coming soon to take me away. Don't let him take me, teacher. He will beat me again, and I want to stay in the school with you."

Now Miss Emily had been talking with the government officials, for this was in British East Africa, and she knew that she could save the child by paying her father's debt, so she answered kindly, "Don't cry,

Ninga, I will try to keep you at the school."

She paid the money to the husband from her own small salary, and Ninga was free.

Oh, how happy the poor child was! "Dear teacher, how I love you," she said. "I wish I could be your slave forever."

"Be a good girl, Ninga," said her teacher, kindly. "That is all I ask of you."

As the days went by, Ninga, sitting in the mission chapel, heard often the story of the wonderful love of Jesus, who died to save her, and her young heart took in the message gladly.

One day she lingered in the school-room till all the others had gone out, and then said, timidly: "Teacher, I love Jesus, and I am going to be His child always. I did not know till I came here that it was wrong to lie and steal and say bad words, but I have given them all up. I pray to our Father every night, and oh, how He helps me!"

A few weeks after this Ninga came running in one day, much excited. "Teacher," she cried, "there is a little slave girl down in the village, and her master treats her dreadfully. She is nearly starved, and he beats her every day because she can't do the heavy work in the fields. Please take her into the school, or she will die."

"I should like to take her, Ninga," answered Miss Emily sorrowfully, "but I have not the money. I might spare enough to pay the debt, but there is only mission money enough to feed and clothe the children who are here now."

Ninga turned sadly away, but the next day she came back, crying: "O Miss Emily, please, please take that poor little girl in! He has beaten her till she can scarcely move, and her back and arms are full of bruises."

"How can I take her, Ninga, when I have no food for her to eat, or clothes to wear?"

"I will give her half of mine," said Ninga, eagerly, "and she can sleep with me in my bed."

Ninga was so proud of this little bed, for she had never known such a luxury till she came to the school. It consisted of four upright posts, with a bottom of woven ropes. On this were laid two blankets to serve as mattress, and two more for covers,

as nights are often cold in this part of Africa. "I don't mind if I am a little crowded," she added anxiously. "Please take her in and let her sleep with me."

"Will you give her one of your dresses, Ninga?" asked the teacher.

Now Ninga's sole earthly possessions consisted of three little cotton dresses. One, a red calico, sent by a kind friend in America, was Ninga's special delight, and carefully kept for best.

"Yes, I'll give her a dress, and half of my food every day."

"Very well, Ninga," said Miss Emily, "I will go to the village, and see what I can do."

Again she paid the ransom price out of her own purse, and after about an hour's absence, returned with the little stranger.

Ninga, who had been watching by the gate, gave a shout of joy.

"May I give her a bath, teacher?" she asked; and receiving permission, she obtained a cake of soap, and started with her charge for the river.

The poor child sadly needed a bath, for she had never had one before. When at length the two little girls returned, Miss Emily's eyes filled with tears, as she saw that the stranger was wearing the little red dress, Ninga's most precious treasure. —Selected.

Third Week

Christ in the Home

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: 2 Tim. 1: 10.

Hymn.

Reports of Labour.

Bible Study: "Christ in the Home."

"Courtesy."

"The Helping Finger."

"Respect for the Aged."

"An Example of Industry."

"A Sweet Disposition."

"True Hospitality."

"Helping Mother."

Hymn.

LEADER'S NOTE.—Notice the plan of this programme. The acrostic shows what will follow, if Christ is in the home. Let the one presenting the study draw a circle, naming it "home," then write within it the letters in the name of Christ in a column, and call for any suggestions of qualities commencing with those letters. From the ones suggested, select those given in the study and read the texts. An article will be found on each quality, and it would be well to call to mind the text given before reading or talking the subject matter of each of these articles.

Christ in the Home

Courtesy. 1 Peter 3: 8, 9.
 Helping Hand. Gal. 6: 2; Isa. 41: 6, 7.
 Respect. Lev. 19: 32.
 Industry. Prov. 22: 29.
 Sweetness. 2 Sam. 1: 23 (margin).
 True Hospitality. 1 Peter 4: 9.

Courtesy

THE word courtesy is derived from the noun court, the residence of a prince. From the same word we get courtly, meaning elegant in manners, polite, princely. Then courtesy might be defined as courtly behaviour, politeness, treating another as one would treat a prince; or being a prince, behaving toward all others as one accustomed to the manners of a court would naturally behave, princely behaviour. So Peter, in writing to the church, the scattered strangers of earth, and exhorting them to "be courteous," simply reminded them of the homeland, the court of heaven, and asked them, while here in this country, to learn the manners of the court to which they were journeying.

It is in the home, in the family life, that courtesy should have not only its birthplace, but its continued dwelling-place. There it writes its lessons in never-to-be-forgotten lines, and there it yields the sweetest results.

It is easy to be polite to strangers and to men and women of rank, yet the most valuable courtesy is that shown every day in the dear home circle, where each member knows all the others. These lessons are easily learned; and if practised continually, they become second nature, a part of one's character. It is really a matter of attention and memory. Any one can cultivate a charming manner who sees the beauty there is in it clearly enough to be willing to make the effort necessary to become its possessor. Because of the lasting effect of courtesy upon character, as well as its value as an asset in the world of worthy effort, it should be carefully taught and assiduously practised.

Courtesy is the most beautiful ornament a woman can wear, and more becoming than the most elaborate apparel or costly jewellery. It adorns a man more than the

smoothest broadcloth or most immaculate necktie. By its use, even unconsciously, a kindly spirit is engendered; and the care and protection of the aged, of the cripple, of helpless childhood, and even of dumb animals, become a part of one's daily existence.

A noted poet has said,

"Just the art of being kind
 Is all this sad world needs";

and courtesy is just active kindness. The most heavenly grace on earthly ground is kindness; and courtesy is one of its forms of expression.

To the one who seeks to follow Christ, this grace of kindly courtesy is but one of the ways in which he becomes like his Master, of whom it was well said, "He was the most courteous gentleman this world ever saw."

Expecting to be in His company, with attendant angels of various orders and ranks, throughout the ceaseless ages of eternity, one cannot help thinking that this development of Christian character here, in all its fulness, is a path to the "Inasmuch" that leads to the "Come, ye blessed of my Father," that we all desire to hear there.

AUGUSTA C. BAINBRIDGE.

The Helping Finger

THE car was not crowded, but the tired little woman who scrambled on at a busy corner had difficulty in finding room for both herself and the unwieldy paper parcel she carried, as more active passengers took possession of the empty seats. As she finally wedged herself into a space at the extreme edge, the string, none too securely tied about the parcel, slipped off, and for the next few minutes the stiff fingers were busy trying to retie the knot that seemed so unwilling to stay in its place. The smile that ran along the seat did not make the task any easier.

Just as the string had slipped out of the trembling hands for the third time, a firm, neatly gloved finger was placed on the centre of the refractory knot, and in a moment it was securely tied, and a bright-faced girl nodded cheerfully in acknowledgment of the awkward words of thanks, as the owner of the parcel hurriedly left the car to transfer to another line.

"Member of some Helping Hand

Society, I see," remarked an acquaintance, as the car slowed up at the next street, and the girl made ready to step off.

"No, only a Helping Finger Society, with a membership of one," the girl laughed back. "Some cases don't require the whole hand, and—"

The remaining words were lost: but into more than one heart the little sermon had crept, and more than one resolve was unconsciously made to give, if not the whole, surely at least one finger of a helping hand to make the way a little smoother for some fellow traveller.—*Selected.*

Respect for the Aged

A QUESTION of vital interest to both old and young is to know who are to be the helpers of the world's to-morrow. Those who are now carrying the burden are growing old, and will soon have passed away. Who will take their places? Those girls and boys who allow mother and father to do all the drudgery in the home?—Not so. Rather, those children who do most now to lighten mother's cares and father's toil.

"Not long ago," says an observant writer, "I attended service with a friend at a large city church of which she was a member. At the close of the services I asked her some questions about the baritone singer, a young man scarcely more than a boy, whose fine voice and pleasant face had interested me.

"Let me tell you something he did two years ago," my friend said, when she told me the singer's name, and that he and his parents were members of the church. "An old uncle of his mother's, who had been living with them sometime, was taken sick with an incurable disease, one that made it very hard to take care of him. They could not afford the expense of a trained nurse, and so the care of him fell to Mrs. B—. She had been taking care of him three or four months when Clifton came to her one day, and said, 'Now, mother, I'm going to take care of Uncle William after this. The work is too hard for you, and it's wearing you all out. You let me attend to everything now.' He was only sixteen at the time, but after that he took entire charge of the invalid, and attended faithfully to the duties that had been so hard for his mother. After she had

recovered a little from the strain, she offered to relieve Clifton, but he would not hear of it. "No," he said, "it isn't the kind of work for you to do, and I will do it as long as Uncle William lives." And he did, faithfully and tenderly, for six months more, until the poor sufferer was released."

Is not this an example of respect for the aged, and loving care for parents, which is worthy of being copied? There is generally in our home or community some one going down the hill of life who would appreciate little deeds of kindly service and thoughtful consideration. Let us smooth the path of the aged among us.—*Youth's Instructor*.

An Example of Industry

George Stephenson

GEORGE STEPHENSON, who has been styled the founder of the railway system of Great Britain, undoubtedly contributed to the development of the steam-locomotive more than any other one man.

He was born at Wylam, England, in 1781. His father was highly respected, but so poor that he was barely able to provide for his large family the necessaries of life, much less to send them to school. George Stephenson's boyhood days were passed as a cow-herd, at two-pence a day. His leisure time was spent in making clay engines and similar mechanical devices. At fourteen years of age he assisted his father in firing an engine at a colliery for the modest compensation of a shilling a day; but his highest ambition was to follow his father's trade. Being a studious boy, he set diligently to work to qualify himself for higher duties. At the age of seventeen, he was accounted a good engineer, while as yet he could neither read nor write, and did not even know the letters of the alphabet. In his eighteenth year he began attending night school, and soon made remarkably rapid progress, so that within two years he could read, write, and cipher, with tolerable facility.

In 1814 he obtained permission to construct a "travelling engine" at Killingworth colliery. He made a successful trial with his engine on July 25 of that year, but still he was not satisfied. Setting diligently to work to improve his invention, he

thoroughly satisfied himself that the steam-locomotive could be made a success.

In 1829, his improved locomotive, the "Rocket," made its trial trip, attaining a speed of twenty-nine miles an hour. In 1830 the Manchester and Liverpool Railway was opened, and this date is known as the beginning of modern railways.

Stephenson passed his later years in comfort and peace, beloved by his neighbours, and "presenting in his conduct, as well as in his person and manners, the true ideal of an English gentleman." Throughout his life he preserved simplicity of character, on several occasions refusing the honour of knighthood. In George Stephenson we have a good illustration of our text: "Seest thou a man diligent in his business? he shall stand before kings; he shall not stand before mean men."—*W. C. Dalbey*.

A Sweet Disposition

SOME individuals have a naturally better disposition than others, but every one has by nature a wicked heart. Nothing but the power of Christ can subdue the evil which lurks in the carnal mind. The power to govern one's self under adverse circumstances, to smile and keep sweet no matter what the provocation may be, is a power that may be attained. It comes by having the mind of the One who has pledged Himself to strengthen the weak and to raise up those who are bowed down.

A Persian fable tells of a traveller who found a lump of clay redolent with perfume, and asked it, "What art thou, some costly gum or spikenard in disguise?" It replied, "No, I am but a lump of clay, but I have been dwelling with the rose."

We may dwell with the Rose of Sharon and become so permeated with His fragrance that we shall be a "savour of life unto life." Sweetness of disposition comes from constant communion with Christ. "By beholding we become changed." It is said that in an old cathedral in Europe there is a statue of the Lord before which one must kneel in order to see the beauty of its countenance; and so we must kneel before we can behold all that God would have us see in the One who is "the chiefest among ten thousand." Humility of

heart and constant devotion of mind will change the ugliest disposition into the image of the divine.

ELIZA H. MORTON.

True Hospitality

THE mission of the home extends beyond its own members. The Christian home is to be an object lesson, illustrating the excellence of the true principles of life. Such an illustration will be a power for good in the world. Far more powerful than any sermon that can be preached is the influence of a true home upon human hearts and lives. As the youth go out from such a home, the lessons they have learned are imparted. Nobler principles of life are introduced into other households, and an uplifting influence works in the community.

There are many others to whom we might make our homes a blessing. Our social entertainments should not be governed by the dictates of worldly custom, but by the Spirit of Christ and the teaching of His Word.

Our sympathies are to overflow the boundaries of self and the enclosure of family walls. There are precious opportunities for those who will make their homes a blessing to others. Social influence is a wonderful power. We can use it, if we will, as a means of helping those about us.

Our homes should be a place of refuge for the tempted youth. Many there are who stand at the parting of the ways. Every influence, every impression, is determining the choice that shapes their destiny both here and hereafter. Evil invites them. Its resorts are made bright and attractive. They have a welcome for every comer. All about us are youth who have no home and many whose homes have no helpful, uplifting power, and the youth drift into evil. They are going down to ruin within the very shadow of our own doors.

These youth need a hand stretched out to them in sympathy. Kind words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation which gather over the soul. The true expression of heaven-born sympathy has power to open the doors of hearts that need the fragrance of Christlike words, and the simple, delicate touch of the

spirit of Christ's love. If we would show an interest in the youth, invite them to our homes, and surround them with cheering, helpful influences, there are many who would gladly turn their steps into the upward path. MRS. E. G. WHITE.

Helping Mother (For the Juniors)

I WANT to tell you about a queer thing that happened to a little girl. This little girl, whose name was Bess, loved her mother dearly, as she thought, and was very fond of telling her so. But unfortunately, she did not love her mother enough to help her. She played and had a good time from morning till night, and never offered to do anything for her hard-working mother.

At last there came a day when something very queer happened. Early in the morning Bess threw her arms around her mother's neck, as she was about to go out of doors to play, and tried to say, "I love you, mother." But to her complete astonishment, she didn't say those words at all, but said, instead, "I'll help you, mother!"

Bess's mother was indeed pleased. Her little daughter had never done anything like that before. So she kissed Bess, and thanked her, and set her peeling potatoes. Bess didn't know what to make of it, and was a little frightened, but she went bravely to work and peeled the potatoes, though it looked very tempting out of doors. And her mother worked with her, so happy that she was singing all the time.

When they finished, Bess was so happy that she threw her arms around her mother's neck a second time, saying, as before, "I'll help you, mother dear!" But this time Bess really meant it, for she had found out how delightful it was to help mother; and from this time on she not only loved her mother, but she showed her love in kind and helpful ways, and so loved her mother more and more.—*Amos R. Wells.*

Only One Mother

Hundreds of stars in the pretty sky,
 Hundreds of shells on the shore together,
 Hundreds of birds that go singing by,
 Hundreds of bees in the sunny weather,
 Hundreds of dewdrops to greet the dawn,
 Hundreds of lambs in the purple clover,
 Hundreds of butterflies on the lawn,—
 But only one mother the wide world over.
 —Selected.

Fourth Week

Our Time

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: 1 John 5:11, 12.

Hymn.

Reports of Labour.

Five-minute Exercise on Reading Course Book. (Questions for week ending May 27.)

"Improving Our Time."

"On Time."

"Watch the Clock."

"Day by Day."

"Punctuality."

"The Sluggard."

Hymn.

Improving Our Time

[Answers taken from "Christ's Object Lessons"]

1. TO WHOM does our time belong?

Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time.

2. What is said of the value of time?

The value of time is beyond computation. Christ regarded every moment as precious, and it is thus that we should regard it. Life is too short to be trifled away. We have but a few days of probation in which to prepare for eternity. We have no time to waste, no time to devote to selfish pleasure, no time for the indulgence of sin. It is now that we are to form characters for the future immortal life. It is now that we are to prepare for the searching judgment.

3. What are some of the ways in which we can use our time profitably?

The man who appreciates time as his working day will fit himself for a mansion and for a life that is immortal. . . . The only way in which we can redeem our time is by making the most of that which remains, by being co-workers with God in His great plan of redemption. In him who does this a transformation of character takes place. He becomes a son of God, a member of the royal family, a child of the heavenly King. He is fitted to be the companion of angels. Now is the time to labour for the salvation of our fellow-men. Every moment is freighted with eternal consequences. We are to stand as minute men, ready for service at a moment's notice. The opportunity that is now ours to speak to some needy soul the word of life may never offer again. God may say to that one, "This night thy soul shall be required of thee," and through our neglect he may not be ready. In the great Judgment Day, how shall we render our account to God? . . . Life is too solemn to be absorbed in temporal and earthly matters. Yet God has called us to serve Him in the temporal affairs of life. Diligence in this work is as much a part of the true religion as is devotion.

4. What depends upon the improvement of our time?

Upon the improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavourable surroundings. Only let the moments be treasured.

5. How can one improve the moments usually wasted while waiting for a meal, or in travelling?

A few moments here and there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in travelling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness.

On Time

BE on time. How anxiously did Napoleon wait that fateful day at the Battle of Waterloo for Marshall Grouchy to come with reinforcements! But he came late. Blucher came in time to get his men on to the field of battle to help Wellington. Napoleon ordered right, and had the man to whom he had trusted his awful orders not blundered, hesitated, been late, the whole history of Europe might have been changed since 1815. Be on time.

Promptness is the act of being there, when your name is called, to answer, "Here." There is more truth than poetry in the song, "When the Roll Is Called Up Yonder." Punctuality is one of the seven school virtues. Be on time.

"The train was late" is a frequent explanation after a terrible accident. Multitudes have met an untimely death because some one was "late at the switch." Time tells its moments with even, regular strokes; and never has a stroke been tolled out of tune or out of time. The position, the appointment, the order, the friend, the opportunity, will not wait for the man who does not respond on the dot. Be on time.

Blucher was one of the promptest men that ever lived. He was called "Marshall Forward." Daniel Web-

ster was never late at a recitation in school or at college. In court, in Congress, in society, he was equally punctual. Sir Walter Scott was a very punctual man. This was the secret of his wonderful achievements.

He made it a rule to answer all letters the day they were received. He rose at five; Byrant rose at five; Bancroft at dawn; Washington, Clay, Jefferson, Calhoun, and Lincoln were early risers. Be on time.

Be on time at your place of duty—at each and every engagement throughout each day. In fact, the path of greatness starts by being on time each morning at your breakfast table. Success is the child of two very plain parents—punctuality and accuracy. Be on time.

I. C. COLCORD.

Watch the Clock

"WHAT is the secret of your success?" was the question put to a prosperous manufacturer the other day.

"I watch the clock," he promptly replied.

"That does not sound like a very good policy," remarked his questioner.

"I suppose not—at least not on the face of it. Everything depends on how you watch the clock. My plan is to see how much I can learn in each spare moment.

"I started out as an ordinary apprentice. I spent my evenings reading all the books and magazines I could get hold of that had anything to do with the trade I was trying to learn. There were no correspondence schools in my very early days, so I had to figure out things as best I could.

"When I became a full-fledged journeyman, I devoted all my time to the study of shop-management. Consequently, when I was made foreman, I knew the job from A to Z; I had everything at my finger's tips.

"Each promotion meant more study for me. As soon as I was placed in a new position, I immediately began to study the job ahead. As a result, I was always prepared when advancement came—I was trained for the job.

"When correspondence schools came into existence, I was among the first to enroll, and it was my correspondence school training that en-

abled me to make good in my first executive position. Later I boosted myself along with courses in such branches as advertising, commercial law, and English."

"I suppose you can rest on your laurels now that you are president of the company," said his listener.

"I study harder now than ever," returned the manufacturer. "I am constantly reading up new and improved methods of management, and devising plans for expanding the business. Just at present I am taking a correspondence course in Spanish, so that I can go after the South American trade intelligently. So long as I live, I shall continue to study; for those who do not study do not really live."

Are you training for the job ahead? Do you purpose to study? How do you watch the clock?—*Youth's Instructor*.

Day by Day

SATAN'S word is ever "to-morrow"; man's favourite word, too, is "to-morrow." Even with the child of God the word of unbelief is too often "to-morrow." God's demand is too great for to-day, His promise too high; we hope it will come easier later on. But "the Holy Ghost saith, *To-day*." It is a word of wonderful promise. It tells that to-day, this very moment, the wonderful love of God is for thee. It is even now waiting to be poured into thy heart.—*Andrew Murray*.

The day's portion for its day was given to Israel in the morning very early. . . . This suggests how greatly the power to spend a day aright, to abide all the day in Jesus, depends on the morning hour. . . . It is only when the believer in the morning secures his quiet time in secret to renew loving fellowship with his Saviour, that the abiding can be kept up all day. Christ is his manna; he can take the day's portion for the day, Christ as his for all the needs the day may bring, and go forth in the assurance that the day will be one of blessing and growth.—*Selected*.

"BETTER than a long train of thoughts is a long thought well trained."

Punctuality

(For the Juniors)

THERE was once a little boy called Lewis, who had one bad fault—he was very, very slow; so slow, that I am afraid he was really lazy. He could do his sums quite well, but he was always the last boy to get them finished; and in the morning his mother had no end of trouble to get him off to school in time, he did everything so slowly. He got out of bed (slowly), dressed himself (slowly), washed himself (slowly), laced his boots (slowly), ate his breakfast (slowly), and walked to school at the same pace (slowly).

Now one day a gentleman came to the school, and told the teacher that he was going to take all the children in a boat down the river to have a picnic by the seaside. Could anything be more delightful? The scholars clapped their hands for gladness, and talked and thought of nothing but the picnic. It was to be on the very next day, and they were to start from the school at nine o'clock in the morning.

"Lewis," said the teacher, "remember to be in time, for the boat will not wait!"

The morning came, and Lewis was called by his mother at seven o'clock. "There is plenty of time," said Lewis, "I will lie a little longer"; and he did so. Then his mother called again, and this time he rose, but he went through all his work as slowly as ever, and all the time his mother was telling him to "hurry up," or he would be too late.

At last he is ready to start; but just as he leaves the house a bell is rung. "What is that?" says Lewis; "it must be the bell of the steamer. I have no time to go round by the school; I must go straight to the pier," and off he ran. But, alas! by the time he reached the pier the boat was steaming off. He could see the children with their pails and spades waving their handkerchiefs in glee, and there was he left behind!

I was telling this story to a little boy once, and when it came to this part he said: "Oh, auntie! could not they get a little boat and take Lewis to the steamer? It is so hard for him to be left behind."

But you see, boys and girls, we MUST be left behind, if we are slow and lazy.

Sabbath-School Missionary Exercises

(May 6)

Philippine Islands

Literature Work—No. 2

LAST year our literature sales amounted to almost £1,300. The larger part of this was for native literature. Then we would not for a moment lose sight of the faithful work being done by Brother R. E. Stewart, who is selling Spanish and English books in the southern part of the archipelago.

So far our native work has been in but one dialect (Tagalog). But we have now an abridgment of "Thoughts on Daniel" in the Cebuano dialect, and some work is being started with it, which we think will soon be progressing well. We also have the same book in the Panayan dialect almost completed. We are now planning on publishing this book in Ilokano. We have two trained colporteurs ready to commence selling the book as soon as it is ready.

Our problem here is much greater than in the home field. We have only about ten per cent of the population of the United States, yet we have eight or ten written languages, besides many unwritten dialects. There are not more than two millions speaking any one language. But all must hear this message; and the printed page is one of the best means of reaching them.

When it is remembered that all of our printing is being done on a small "Job Press," which runs from five o'clock in the morning until late at night, and that our bindery is in the basement of the mission home, you can understand why we are calling so earnestly for a printing establishment, where we shall be able to supply the great demands for literature. Brethren, help us with your means, and with your prayers.

Results

After all it is results that count for most, and we can count whole companies raised up from the results of the literature that is being sent out from our press.

At San Pablo there are fifty-eight keeping the Sabbath. At Baliwag thirty-seven have been baptized and ten others are waiting. They became interested through literature.

I am glad to tell you, however, that Lewis was cured of his fault by this disappointment. He really did try to get on more quickly afterwards, and he succeeded. At school he had his sums finished so soon that the teacher began to let him help the other boys who did not get on so well, and Lewis was quite proud and happy. Then he came to school so early that he was made "monitor," and had to put out the slates and books, ready for the others. So, after all, Lewis grew up to be smart and quick.

DO NOT BE SLOW AND LAZY, OR YOU
WILL BE ALWAYS "TOO LATE."
—Selected.

The Sluggard

(For the Juniors)

YOU have heard of King Solomon who had a throne of ivory overlaid with gold. When you are old enough to read the words he wrote (Proverbs), you will find that he always kept his eyes wide open and noticed things.

As the king was taking a walk one day, he passed by a vineyard, which is another name for a grape-garden, and he noticed that the wall was broken down. He looked farther, and saw that the vines were all trailing on the ground, instead of being tied up, and worse still, they were all grown over with nettles and thorns—the beautiful grape vines that give such rich, delicious fruit. "How is this?" thought the king, and he began to consider. "Ah!" said he, "this vineyard belongs to the man who likes 'a little sleep,' 'a little slumber,' and who would rather fold his hands and go to sleep again than use them to work in his garden. And what will be the end of it all? He will soon be poor, and have nothing to eat, while his lovely grapes which would have sold for money if he had looked after them, lie there buried and spoilt by the nettles and thorns."

It is quite right to sleep through the dark night, but this man slept in the day time as well, instead of weeding his garden, and tying up the grapes, so we say he was a sluggard. What an ugly word it is! Would you like to be a sluggard? No, indeed, you would not. Then remember this:

NEVER BE LAZY.

—Selected.

At Alaminus there are twelve keeping the Sabbath who heard it first from the colporteur.

At Calaca there are fifteen as the result of literature carried by a man who was at one time superintendent of one of the Sabbath-schools, but who had gone away and nothing had been heard of him.

Many others, one here and two there, write to the office saying that they are keeping the Sabbath as a result of reading.

"The *Patnubay* (native paper) has taught me to keep the Sabbath and has also taught me of the second coming of Christ," writes one man from a distant place.

The harvest truly is ripe, but where are the reapers? God is using the little press, so kindly donated by our friends, to send the light far out into distant places where the living worker cannot go. W. E. LANIER.

(May 13)

Rapid Developments in the Philippines

AS PEOPLE embraced our message in the Philippine Islands they became earnest witnesses to the truth among their neighbours. They were active in distributing message-filled publications and in holding Bible studies with their friends. Some of the young men became successful preachers, and others gave their entire time to colporteur work. As a result of these activities, our numbers are rapidly increasing. When I visited the field in March, 1915, I found much to cheer and encourage us. Pastor Finster, the superintendent, had brought to Manila the native evangelists, Bible workers, and colporteurs, for a workers' meeting during our visit.

Instruction in different lines of service was given to these workers each day during the week. Including the young people employed in the printing plant, there were about forty workers present. They were very responsive to the instruction given, and unitedly renewed the consecration of their lives to God and the work to which He has called them.

In all my travels, I think I have not met a more self-sacrificing, active body of young people than these Filipinos. Surely God's grace has wrought great changes in them, and now He is using them in the procla-

mation of His message to the Filipino people.

Five of the young men of best education and largest experience are giving their entire time to our evangelistic work. At the time of our visit, some of these young evangelists were holding tent meetings in the city of Manila, and were having most gratifying success. Forty-six converts were baptized while we were there, and twenty or thirty more were receiving instruction in preparation for baptism. The evening services were attended by many more interested listeners than could get inside the tent.

A. G. DANIELLS.

(May 20)

Automobile Trip Through Luzon, Philippine Islands

THE encouraging reports given us regarding the work going on in the country north of Manila led to a visit to some of the villages and towns in that region. As it was impossible to reach all these places by train, Pastor Finster secured a large automobile, and took seven of us on a journey of 150 miles.

The first church we visited was at the village of Bukawe, about twenty miles north of Manila. The manner in which this little church was raised up is an example of the missionary zeal that characterizes our new believers in the Philippines. One of our Filipino brethren who was teaching in the public schools of Manila, located his family in this village, where he could devote his spare time to missionary work—visiting families, distributing literature, and holding Bible studies. By these efforts, an interest was awakened, which led Pastor Finster to send one of the young evangelists to the village to hold public meetings. The result was the organization of a church of sixteen members.

We next visited Mololos, twenty miles farther north, where we have a church of thirty-three members. Here we enjoyed a most excellent meeting with these earnest people.

Leaving this place, we hastened on to Narzagaray, about seventy-five miles north of Manila. Here we found ninety believers. Between fifty and sixty had been baptized, and the rest were receiving instruction more fully in the Christian life, preparatory to baptism. The chief of

police and two members of the town council are members of this church. These people were all brought into the church by the labours of two of our Filipino evangelists. It is surely a great blessing to our cause in foreign lands to have native workers who can raise up good, substantial churches. Our meeting at this place was held in the open air, as there was no building at our command large enough to hold the audience. There is an excellent interest here, and the outlook for the growth of our cause is promising. It is a real Filipino town, fifteen miles away from the railroad. So far as any of us can judge, this is an illustration of what can be done in many other towns in these islands. Everything impresses our workers in these fields that just now is the time to press our work with all zeal and devotion.

A. G. DANIELLS.

(May 27)

Marked Success of Native Evangelists in the Philippines

CONTINUING our automobile journey we reached Baliwag, a good railway town in the north, where our next meeting was held. A short time prior to our visit, two of our native evangelists began a series of tent meetings here. The people became deeply interested, and the attendance grew until there seemed to be as many people standing around the tent as could possibly be seated inside. Just as this large attendance had been secured, Brother Bibiano Panis, the more experienced preacher of the two, became ill of appendicitis, and had to be taken to the hospital in Manila. This was a sad blow to one of the most encouraging openings we have so far seen in the Philippines. I spoke in this tent to a large, appreciative audience. As I looked into the earnest faces of these people, who seemed deeply impressed, I greatly desired to remain and unfold to them the purpose of God regarding the salvation of lost men and women as that purpose is revealed in His inspired Word; but at the close of the service we were obliged to hurry away to Manila. When Pastor Finster visited this place two months later, he found fifty rejoicing in the message that had been preached in the tent.

This journey gave us some idea of the density of the population in the

island of Luzon. During a large part of the journey, we passed through village after village, so close together that many of them seemed like one continuous town. The sad part of it all is that tens of thousands of these people have no spiritual life. For hundreds of years, they have been groping in moral darkness and superstition. However, their readiness to accept light and truth is a cheering and impressive omen to the missionary. Now is the time to exert ourselves to the utmost to save them; and the Lord of the harvest is going before us, to prepare the way for a great work.

A. G. DANIELLS.

Religious Liberty Day

(For Church Service, Sabbath, May 27)

Opening Hymn: "Christ in Song," No. 793.

Scripture Reading: Rev. 13: 11-17.

Prayer.

Hymn: "Christ in Song," No. 509.

First Reading: "After the War—What?"

Hymn: "Christ in Song," No. 510.

Second Reading: "Startling Revelations of the Impending Conflict."

Special prayer for our people under trial.

Closing Hymn: "Christ in Song," No. 678.

SPECIAL INSTRUCTION TO LEADERS.—Our church elders and leaders ought to announce to the church beforehand the special religious liberty day on the fourth Sabbath of May, and tell of the interesting and soul-stirring readings prepared by the Religious Liberty Department. Let the elders or leaders seek to make the service on this day an occasion for gaining spiritual victories over the greatest foe, and for renewed consecration to a speedy finishing of the Master's work while opportunity lasts.

After the War—What?

THE year just passed into history has undoubtedly been the most significant this world has ever seen, except those that witnessed the flood and the crucifixion of Jesus Christ. More than five millions of able-bodied men in Europe have been cut down in full vigour and are now either mouldering under the cold sod or are incapacitated for service for life, because of the bloody carnage which marks the beginning of the time of trouble.

Terrible as is the present war in its destruction of human life and its disregard of the equitable restraints of law and justice and mercy; yet

this war is as nothing in comparison to the significant and terrible things which will be enacted immediately following the present conflict. Our wisest statesmen are already expressing the fear in their hearts of a period of unprecedented revolution, riot, and anarchy to follow this war. New and startling developments will come quickly. The world will face the greatest crisis in its history, and will be the least prepared to meet it. Men everywhere will be ready to condemn the old regime as a total failure, and unfit to shape the destinies of men and nations. Men who stand for a continuation of present policies to guide the ship of state along purely political and civil lines, will be set aside, and the call will be made for men to take their places at the helm who will steer along the old lines of religious dominance and ecclesiastical authority in the realms of statecraft.

After the war, people are going to be intensely religious for a little while. Already they are regarding the present war as a terrible judgment of God sent upon the belligerent nations because they have failed to give religion and the church their proper place in the forefront of political issues. The voice of the church and the claims of religion must be recognized as paramount above all civil interests. The most urgent demand will be made for Christian men to be put in control, who will run the government on Christian principles, so as to avoid a future war. Remedies of all kinds will be suggested to avert future wars, and to usher in a reign of universal and lasting peace. The present war, many are saying, is the great conflict which was just to precede the establishment of God's kingdom on earth among the nations. The church, they say, is that promised kingdom which is to be immediately established, and the only way to establish it among the nations is to usher it in through the gateway of politics by religious enactments.

Extensive religious combinations will be effected in order to get control of the ship of state and guide her over the turbulent political sea into the religious haven of peace. Attempts will be made to have the voice of the church dictate legislation, and to have the civil officers submit to the decrees of the church councils, and regard its pronouncements as

equivalent to a "Thus saith the Lord."

A demand will be made that a standard of religion shall be set up for all men by the state, and that Sunday laws shall be universally enforced, irrespective of individual faith or the rights of the minority in the matter. All these things will come in quick succession when the church again gets into absolute control of state affairs.

In their attempts to reconstruct things after the cessation of present hostilities, and because of the efforts of some to prepare for a still greater conflict in the near future, the dominant religious element, in order to carry the day, will adopt such drastic measures to bring their opponents to time as will result in a worse catastrophe to the nations and the true people of God than the present war has brought to them, terrible as it is. The losses and sorrows of war are forgotten in a few days; but the subjection of the civil powers to the spiritual or ecclesiastical powers will inaugurate a train of evils and a time of persecution such as no civil power ever was guilty of. Omens of the coming storm and upheaval in the last great conflict between the dragon and God's remnant people, who keep His commandments, are clearly visible in the political, social, and religious worlds.

C. S. LONGACRE.

Startling Revelations of the Impending Conflict

"A GREAT crisis awaits the people of God. A crisis awaits the world. The most momentous struggle of all the ages is just before us." This significant language was written in Volume V of the Testimonies, a number of years ago. The crisis which awaited the world has come, and the world is unprepared to meet it. The crisis which awaits God's people is right upon us. Alas, the conflict has begun, and we cannot afford to be unprepared. At this writing there are seven cases of our brethren pending before the courts for Sunday law violations. Two cases in Oklahoma, where our people are exempted by statute, were tried before the probate court and convicted. Our right to plead the exemption clause or the guarantees of the state constitution granting religious freedom, or the

reasons for our religious faith, was denied to our brethren as a means of defensive evidence. These two cases have been appealed to the Supreme Court of Criminal Appeals of the state, and are still pending. The other five cases are pending court action in Tennessee, where we have no exemption, and the penalty may be the chain-gang and compulsory work on the Sabbath day.

In the same volume of the Testimonies we are told that "Church and state are now making preparations for the future conflict. Protestants are working in disguise to bring Sunday to the front, as did the Romanists. Throughout the land the Papacy is piling up her lofty and massive structures, in the secret recesses of which her former persecutions are to be repeated. . . . The Protestant world to-day sees in the little company keeping the Sabbath a Mordecai in the gate. . . . The unwelcome intruder must by some means be put out of the way. . . . To secure popularity and patronage, legislators will yield to the demand for a Sunday law. Those who fear God cannot accept an institution that violates a precept of the decalogue. On this battle-field comes the last great conflict of the controversy between truth and error. And we are not left in doubt as to the issue."—*Testimonies for the Church*, Vol. V, pages 449-451.

Here we are plainly told that "Protestants are working in disguise to bring Sunday to the front," and to put "the unwelcome intruder" by some means "out of the way." In "Early Writings" we are also told that Satan is now secretly inspiring his agencies to lay plans to get control of the possessions of God's people, and to deprive them of all earthly support.

Some startling revelations along these lines have recently been disclosed during the "clinic sessions" of the Lord's Day Alliance Convention, held in Baltimore, and another convention held in Washington, D. C. These "clinic sessions" were secret meetings where plans were laid to "bring Seventh-day Adventists to time, to offset their efforts before Congress and the state legislators, and to require them to observe the Sunday laws," as the presiding officer stated it. In order to bring about this result, various plans and schemes

were at first suggested. The chairman stated that drastic steps ought to be taken because they had positive evidence that Seventh-day Adventists were the chief offenders and the greatest enemies of Sunday laws. He also stated that it was a well-known fact now that Seventh-day Adventists were the principle agency that caused the defeat of all the Sunday bills introduced before Congress and of so many before the state legislatures, and that they corrupted the public officials with their pernicious literature. With fire in his eye and malice in the tone of his voice, he vigorously hammered the table with his fist and repeated: "Seventh-day Adventists must be brought to time."

One of the speakers said he tried hard to get a Sunday bill through Congress for the District of Columbia, and failed in his efforts because the Seventh-day Adventists had poured a barrel of protests into Congress, and it had struck terror into the Congressman. "Actually," said he, "those Adventists by their intense activities have in some way convinced those Congressmen that there are about three million of them in this country. The Congressmen are living in real dread and terror of them. When they speak, the Congressmen are afraid to go against them."

I could not help but meditate on God's promise to Israel when He told them that He had not chosen them because they were many people and a great nation, but because they were a few people and a despised nation; and then He made the conditional promise that if they would obey His voice, walk in His ways, and keep His commandments, "This day will I begin to put dread of thee and the fear of thee upon the nations that are under the whole heaven, who shall hear report of thee, and shall tremble, and be in anguish because of thee." Deut. 2:25. May we continue to meet this conditional promise so that God may continue to put the dread and fear of His people upon this nation and all the nations until His work is finished in all the earth.

Plans were laid at these "clinic sessions" to strike terror into Seventh-day Adventists, and bring them into subjection. The first plan laid was to get the state legislatures

to repeal all the exemption statutes to the Sunday laws which favoured "those who observed another day than Sunday as holy time." It was argued that they could not consistently excuse any one from observing Sunday if the Sunday laws were to be respected at all. Consequently, the Sunday laws must be of universal application, without exemptions favouring any peculiar sects.

Last year one hundred and forty-three Sunday bills were introduced into the different state legislatures at the instigation of religious organizations, and not a single Sunday bill had an exemption for those who observe another day than Sunday as holy time. Many of these Sunday bills were the old Sunday laws reintroduced, with the exemption clauses marked as matter to be repealed. Thus they are endeavouring to make effective their first plan to bring us to time.

The second plan was greatly to increase the Sunday law penalties in fines and imprisonments. They argued that the present penalties were altogether too mild, and failed to strike terror into its violators. It was suggested that the minimum fine ought to be increased to \$300 (£60) and the maximum to \$600 (£120); and that the minimum prison sentence ought to be increased to three months, and the maximum to six months. A good percentage of the 143 Sunday bills introduced last year had this identical penalty attached to them. So we see they are trying to make good on their second proposition to bring us to time.

We are glad that we can inform our people that in every instance where we opposed these bills, we succeeded in defeating them with the help of God. This is simply damming up the stream, to have it burst with greater fury when it does come. But is it not better to dam it up so that we can finish the work, and thus shorten its fury and drive it past the closing day of probation, when God will not permit any more of His people to be put to death? Beside this, we must warn the men in high positions as these great issues face them, which will fix their destiny as well as ours.

The third proposition laid down in these "clinic sessions" was the suggestion that the incorrigible Sunday law violator should be deprived

of his citizenship, and that all his property above two thousand dollars (£400) should be confiscated and assigned to the state for charitable uses. But will the hierarchy, when it gets control of the state and the power to confiscate, stop with two thousand dollars? Did the beast, when it exercised supreme power, stop there? No; it confiscated all under its terrible interdicts. The image to the beast is to exercise the power of the beast before it. They, too, will take all, and prohibit us from buying even bread to eat if we have any money in our possession, so that God will be compelled to feed us with bread in order for us to live at all.

"God has revealed what is to take place in the last days, that His people may be prepared to stand against the tempest of opposition and wrath. Those who have been warned of the events before them are not to sit in calm expectation of the coming storm, comforting themselves that the Lord will shelter His faithful ones in the day of trouble. We are to be as men waiting for their Lord, not in idle expectancy, but in earnest work, with unwavering faith. It is no time now to allow our minds to be engrossed with things of minor importance. While men are sleeping, Satan is actively arranging matters so that the Lord's people may not have mercy and justice. The Sunday movement is now making its way in darkness. Its leaders are concealing the true issue and many who unite in the movement do not themselves see whither the undercurrent is tending. . . . We should bring before them [the people] the real question at issue, thus interposing the most effectual protest against measures to restrict liberty of conscience."—*Testimonies for the Church*, Vol. V, page 452.

C. S. LONGACRE.

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