

The Missionary Leader

"The leaders took the lead in Israel"

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No. 1

Church Missionary Programmes

First Week

A Year of Service

Opening Exercises.
Reports of Labour.
"A Happy New Year."
"A New Year's Petition."
Plans for Work.

LEADER'S NOTE.—As this is the first meeting in the new year time could profitably be taken in planning for aggressive work. We are blessed with an abundance of good literature with which to work and plans adapted to every circumstance under which we may be placed. Although written some years ago, the reading, "A Happy New Year," seems particularly applicable now. Let us do all in our power to make this new year a happy one to some who are now groping in darkness, "having no hope and without God in the world."

A Happy New Year

ON every hand are pale faces, brows furrowed with pain and care, or forms bowed with age. Wherever we turn may be seen the garb of mourning. The suffering, the careworn, and the aged can no longer be merry. In many a household there is a vacant chair; a beloved child, a husband and father, whose presence gladdened the last Christmas and New year festivity, is gone from the circle. A merry Christmas seems a mockery to that bereaved family. But whatever the cares and sorrows of life, whatever the mistakes and errors of the past, the "Happy New Year," when uttered as an expression of love or respect, falls pleasantly upon the ear. And yet, are not these kindly wishes often forgotten with the utterance? How often we fail to carry their import into the daily life, and thus to aid in their fulfilment. The New Year's greeting is frequently uttered by insincere lips, from hearts that would not forego one selfish gratification in order to make others happy.

Let those who would have a happy new year, seek to honour God and make all around them happy. Let them share the gifts of Providence with those more needy, and bring to the Lord their offerings of gratitude, their sin-offerings, and their free-will offerings.

Let us enter upon the new year with a clean record. Let faults be corrected. Let bitterness and malice be uprooted. Let right triumph over wrong. Let envy and jealousy between brethren be put away. Heartfelt, honest confession will heal grave difficulties. Then, with the love of God in the soul, there may flow from sincere lips the greeting, "I wish you a happy New Year."

We may not live to see another year. Shall we not seek to improve the little time allotted us? Will not the church of Christ turn from their backslidings? Will they not cast aside their idols, repent of their love of the world, overcome their selfish greed, and open the door of the heart to bid the Saviour welcome? May the beginning of this year be a time when Christ shall come in among us, and say, "Peace be unto you."

MRS. E. G. WHITE.

A New Year's Petition

Master, I want this year to be
A year of Thy control,
To know the lordship of Thy love
Triumphant in my soul.
And all my longings, all my cares,
Upon that love to roll.

I want to know Thy fellowship
More fully all the way,
And in its bright reality
To walk with Thee each day,
Losing my life, that in Thy life,
God's will may be my stay.

I want to prove, as Spirit taught,
The power of Jesus' name,
In it to pray, to speak, to work,
In it each promise claim.
As conquerors did, who through His
blood,
Once fought and overcame.

I want to hear each hour Thy voice,
Jesus my crowned King;
And to Thy Word implicitly
My true allegiance bring,
To serve with love's glad ministry,
To make the joyless sing.

Master, make these "wants" to be
Unto fulfilment brought,
And day by day unto Thyself
Lead captive every thought.
Then shall at eventide, be praise
For all that God hath wrought.
—J. H. S., in *Christian*.

Second Week

Zealous of Good Works

Opening Exercises.
Reports of Labour.
"Earnestness."
"An Outlet for Our Zeal."
Plans for Work.

LEADER'S NOTE.—After considering the need of earnestness in the work of the Lord and the good work that has been accomplished through our literature, would it not be well to make sure that all the members present are supplied with the *Signs of the Times* for missionary purposes. We should plan to do even more during this new year with our pioneer missionary paper than ever before.

Earnestness

1. IN what is Christ an example to us? Ps. 69:9.
2. What effect will our zeal have upon others? 2 Cor. 9:2.
3. How much of the time should we be zealous? Gal. 4:18.
4. Of what should we be zealous? Titus 2:14.
5. What should be the burden of our hearts? Acts 26:29; Rom. 10:1.
6. For what should we earnestly contend? Jude 3.
7. Why is there special need for earnestness at the present time?
"We have no time to lose. The end is near. The passage from place to place to spread the truth will soon be hedged with dangers on the right hand and on the left. Everything will be placed to obstruct the way of the Lord's messengers,

so that they will not be able to do that which it is possible for them to do now. We must look our work fairly in the face, and advance as fast as possible in aggressive warfare. From the light given me of God I know that the powers of darkness are working with intense energy from beneath, and with stealthy tread Satan is advancing to take those who are now asleep, as a wolf taking his prey. We have warnings now which we may give, a work now which we may do; but soon it will be more difficult than we can imagine. God help us to keep in the channel of light, to work with our eyes fastened on Jesus our Leader, and patiently, perseveringly, press on to gain the victory."—*Testimonies for the Church*, Vol. VI, page 22.

8. What conditions do we now see that are beginning to make our work more difficult and dangerous?

An Outlet for Our Zeal

OUR literature is undoubtedly having a telling influence wherever it is being circulated. It is changing people's minds, and leading them to God. Among other literature the *Signs of the Times* has a very useful place in our soul-winning work. The following are a few of the many experiences met in the use of this paper:

"For some time I have been receiving the *Signs of the Times*, but did not know to whom to give credit for sending me this most excellent periodical. I have enjoyed reading it very much, and shall, I am sure, continue to do so."

"I have received a few copies of the *Signs of the Times* from a friend, and am very much interested in the good, sound, clear, suggestive reading they contain. I am also doubly pleased to find that the writers of the various articles fully recognize the power and inspiration of the Bible. The articles are wholesome and refreshing in these troublous times of covetousness and inordinate ambitions, as well as of unholy desires for wealth, pleasures, and property."

"I have received, free of charge, several copies of your weekly *Signs of the Times*. I think that an Adventist friend sends them. I am profoundly thankful for the paper, since I value it highly. I admire

your positive stand against Modernism, Evolution, Christian Science, Spiritualism, etc., and also your unique knowledge of our portentous times."

"A gentleman who is a railroad man, came into our office yesterday afternoon and asked if we had the little book, 'The World's Crisis.' He said he had seen it advertised, and desired to read it. I asked him if he was interested in these things, and he said he certainly was. Then he told me how he became acquainted with the *Signs*. He stepped off his train, and there on the ground lay the front cover of the *Signs*. He thought the picture was pretty, and picked it up to see what it was. He found the address and ordered the paper, and from that time he has been taking every number."

"Some good person, or persons, have been so kind and thoughtful as to send me the *Signs of the Times*, a religious newspaper, having for its object the moral and spiritual interest of the people and the glory of the Master. I read it carefully, find much to commend, and am benefited thereby. It makes no compromise with sin. It stands for purity in life, and would have all united in Christian fellowship and love. These are high ideals. We must stand for nothing less."

"How I wish all people understood how valuable the *Signs of the Times* really is! I have always felt grateful to the person who sent me the first copies I ever saw. I have received more comfort and satisfaction from this paper than from any other I ever read, and I never like to let my subscription run out. It has of necessity done so lately, but I hope it may never do so again."

"I must tell you what a help the *Signs of the Times* has been to me in getting the truth to my dear parents. When I accepted the truth, some years ago, I wanted to get my father and mother into the message as soon as possible. I tried to be tactful in sending them tracts and letters, but before very long they became very much opposed to any mention of the truth. I visited them several times during the next few years, but although they were more than glad to have me visit them, they requested several times that I desist from both talking and writing about 'Adventism,' as they style anything that pertains to the message. They did not

accept the truths contained in "Great Controversy," "Daniel and the Revelation," and other books I sent them, although they read them all through. But they are not only willing, but anxious to have me send them the *Signs of the Times*. Through its instrumentality my dear mother has lost her prejudice and has almost accepted the entire message. My father, who is a dentist, is fast losing his prejudice, and we have good talks on all points of present truth when I visit him. His being on the official board of a large Methodist church and an active worker in that church makes it harder for him to accept the message than it otherwise would be."

"A well-educated man in communication with one of his friends, mentioned the *Signs of the Times*, in the following language:

"I think it is good of you to write to me as you have, and to send that instructive paper, the *Signs of the Times*, so frequently. As little drops of water wear away the hardest rocks, so has the influence of the *Signs of the Times* effected a change in my outlook on life and on things in general. I find my views have been modified somewhat, that I am more tolerant toward those whose opinions do not coincide with my own."

"My husband called to leave a paper several times at the home of some neighbours, and one day he was invited in to talk with them. He found the man was very well informed, a Bible student, and a member of the Baptist Church. His wife was a Methodist. Bible studies followed, and now they are both rejoicing in the truth. As soon as the wife accepted the truth, she subscribed for the *Signs of the Times* for three of her friends. In nearly every place where we have held studies, the *Signs* has opened the way, and the people have become so interested in it that they often subscribe for it, and sometimes have it sent to their friends as well."

"You may be interested to learn that one of our sisters has six adults keeping the Sabbath through sending them the *Signs*. They have never met one of our ministers."

"If most people could trust God with to-morrow, they might tranquilize their souls and rest to-day."

Third Week Reporting

Opening Exercises.

"Lesson on Reporting."
Reports of Labour from Members.
Plans for Work.

LEADER'S NOTE.—This lesson on reporting will be made much more impressive by announcing at the close of the reading that questions will be asked, and then putting to the members the questions that follow the reading. This would be an opportune time to urge all the members to faithfully report all work done from week to week that the showing of the society may be a true one.

Lesson on Reporting

"A GOOD report maketh the bones fat." Prov. 15:30. At first reading this may seem to be a figurative statement, but a recent medical discovery proves it to be a statement of fact. It has been found that it is in the marrow of the bones that the red corpuscles of the blood are formed. A good supply of these are necessary to the health of the body. If therefore, good reports make the bones fat, or, in other words, make the marrow of the bones fat and in good condition, so that the body is built up, we have a good reason why we should report the home missionary work we do and its results.

Our guide, the Bible, is full of reports of work. The first chapter of Genesis is God's report of His work of creation. The Lord reported this for our instruction and upbuilding, and He Himself set us the example of reporting for the benefit of others.

In Exodus, Leviticus, Numbers, and Deuteronomy, Moses reported his work. All through the Old Testament we find men of God telling of the work the Lord had done through them.

The angel who was commissioned to set a mark upon God's people reported his work. Eze. 9:11.

"And the apostles, when they were returned, told Him all that they had done." Luke 9:10.

"And the apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." Mark 6:30.

"And when they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Acts 14:27.

"And when they were come to Jerusalem, they were received of the church, and of the apostles and elders, and they declared all things that God had done with them. . . .

"Then all the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." Acts 15:4-12.

"And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by his ministry. And when they heard it, they glorified God." Acts 21:19, 20 (first clause).

These texts show us another reason for reporting our work. When we do this in the same spirit that Paul reported his work, those who hear us will glorify God. When, therefore, we do not report, we rob God of the glory He should receive.

We are not left without instruction in regard to this question of reporting in connection with the work of the third angel's message.

"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies for the Church*, Vol. VI, page 436.

"Those who have united with the Lord in the covenant of service are under bonds to unite with him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigour."—*Testimonies for the Church*, Vol. VII, page 19.

"Let those who gain such experiences in working for the Lord write an account of it for our papers that others may be encouraged. . . . These reports should find a place in our papers; for they are far-reaching in their influence. They will be as sweet fragrance in the church, a savour of life unto life. Thus it is seen that God works with those who co-operate with Him."—*Testimonies for the Church*, Vol. VI, page 336.

The words of Jesus in regard to our not letting our left hand know what our right hand does are sometimes used as a reason for not reporting missionary work, but they do not so apply, as the following statements will show:

"With many, the left hand does not know what the right hand does, for the right hand does nothing worthy of the notice of the left hand. This lesson of Jesus to His disciples was to rebuke those who wished to receive glory of men. . . . I was shown that this scripture does not apply to those who have the cause of God at heart, and use their means humbly to advance it."—*Testimonies for the Church*, Vol. I, page 193.

"When thou doest alms," He said, "let not thy left hand know what thy right hand doeth: that thine alms may be in secret: and thy Father which seeth in secret Himself shall reward thee openly." In these words Jesus did not teach that acts of kindness should always be kept secret. Paul, the apostle, writing by the Holy Spirit, did not conceal the generous self-sacrifice of the Macedonian Christians, but told of the grace that Christ had wrought in them, and thus others were imbued with the same spirit. He also wrote to the church at Corinth, and said, "Your zeal hath stirred up very many."

"Christ's own words make His meanings plain,—that in acts of charity, the aim should not be to secure praise and honour from men. Real godliness never prompts an effort at display. Those who desire words of praise and flattery, and feed upon them as a sweet morsel, are Christians in name only.

"By their good works, Christ's followers are to bring glory, not to themselves, but to Him through whose grace and power they have wrought. It is through the Holy Spirit that every good work is accomplished, and the Spirit is given to glorify, not the receiver, but the giver. When the light of Christ is shining in the soul, the lips will be filled with praise and thanksgiving to God. Your prayers, your performance of duty, your benevolence, your self-denial, will not be the theme of your thought or conversation. Jesus will be magnified, self will be hidden, and Christ will appear as all in all."—*Thoughts from the Mount of Blessing*, pages 120, 121.

In addition to giving glory to God, bringing strength and encouragement to those who hear them, making the missionary meetings of intense interest, and increasing the attendance, our reports are needed in order that our work may be properly managed.

We have a world to warn, and but a short time in which to do the work. How important it is, then, that our efforts should be so directed that they may accomplish the most possible good! When we do not know what is being done, we cannot plan intelligently for what remains to be done. We could never have built up our Sabbath-school work to the place it occupies in the cause of present truth without its reporting system. This is true of every department of the work, for each has a reporting system which enables the leaders to know what is being done, and to plan intelligently for advance work.

We believe these reasons will be sufficient to make every Sabbath-keeper not only willing, but anxious to report his home missionary work; for every loyal Sabbath-keeper desires to glorify God and hasten the finishing of the work the Lord has given us to do.

Questions

1. Mention some instances in the Bible where work was reported?
2. If we report our work in the right spirit, what effect will it have upon those who hear us?
3. What effect will good reports have upon the missionary meetings?
4. In what other way besides giving them in the missionary meetings should good missionary experiences be reported? [The *Record* is always open to such reports and we are glad to receive them.]
5. To what is the injunction not to let our left hand know what the right hand does applied in the Spirit of Prophecy?
6. For what other reason are our reports needed?

We see from this lesson that there are five good reasons for reporting our work:

1. To give glory to God.
2. To encourage those who hear them.
3. To make the missionary meeting interesting.
4. To increase the attendance at the missionary meeting.
5. To enable us to know how the message is going, and to plan for its further extension.

"DO NOT pray, 'Lord, use me'; God is using you to the utmost of His power: pray rather, 'Lord, make me usable.'"

Fourth Week

Soul-Saving

Opening Exercises.
Reports of Labour.
"Labouring for Souls."
Plans for Work.

LEADER'S NOTE.—It will be seen that most of the matter in "Labouring for Souls" is compiled from the Testimonies. There are some very striking statements and precious promises in these quotations. The leader should emphasize these, some of which we have put in italics. We have summarized the various ways of soul-winning mentioned. If these could be placed on the blackboard beforehand and attention called to them as they are brought out one by one in the reading it would help to impress them.

Labouring for Souls

"I MUST work the works of Him that sent Me, while it is day: the night cometh, when no man can work." John 9:4. Christ came into this world to do His work. He had a special work to do and a definite time in which to do it. During the years that He lived here in the flesh, He was fitting His disciples for their work.

"For the Son of man is as a man taking a far journey, who left His house, and gave authority to His servants, and to every man his work." Mark 13:34. Here is brought out the thought that every follower of Christ has a definite work; not one is excused. "God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighbourhoods. There are many ways in which church members may give the message to those around them. *One of the most successful is by living helpful, unselfish Christian lives.* Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing. Kindly words simply spoken, little attentions simply bestowed, will sweep away the clouds of temptation and doubt that gather over the soul. . . . At every work of mercy, every work of love, angels of God are present. . . . Those who share in Christ's glory must share also in His ministry, 'helping the weak, the

wretched, and the despondent."—*"Testimonies for the Church," Vol. IX, pages 30, 31.*

Not the Great Things

The spirit of Christ is the spirit of labour. It is not the great things we do that count; for Matt. 10:42 says, "Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward."

We are not labouring for worldly honour, but to save souls. Little do we realize that just a word spoken at the right time, in the right way, may change the course of a life. Our labour may not be appreciated: Christ was not appreciated.

"He was in the world, and the world was made by Him, and the world knew Him not." John 1:10. The underlying principle of it all was love, the love of souls; that was the grand object. "But those who do not impart the light they have received will one day realize that they have sustained a fearful loss. . . . Church members are to put forth the *continuous, persevering efforts that He put forth. They are to be ever ready to spring into action in obedience to the Master's commands.* Wherever we see work waiting to be done, we are to take it up and do it, constantly looking unto Jesus. *If our church members would heed this instruction, hundreds of souls would be won to Jesus.* If every church member were a living missionary, the gospel would speedily be proclaimed in all countries, to all peoples, nations, and tongues. . . .

"Many of God's people are to go forth with our publications into places where the third angel's message has never been proclaimed. Our books are to be published in many different languages. With these books, humble, faithful men are to go out as colporteur-evangelists, bearing the truth to those who would otherwise never be enlightened. . . .

"Those who have long known the truth need to seek the Lord most earnestly, that their hearts may be filled with a determination to work for their neighbours."—*"Testimonies for the Church," Vol. IX, pages 32-34.*

How We May Best Succeed

How may we best succeed in labouring for souls? Let nothing be done through strife or vainglory; but

in lowliness of mind let each esteem other better than themselves." Phil. 2:3. "It is not learned, eloquent speakers that are needed now, but humble, Christlike men and women, who have learned from Jesus of Nazareth to be meek and lowly, and who, trusting in His strength, will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready.' Luke 14:17.

"Visit your neighbours, and show an interest in the salvation of their souls. Arouse every spiritual energy to action. Tell those whom you visit that the end of all things is at hand. The Lord Jesus Christ will open the door of their hearts, and will make upon their minds lasting impressions."—*Testimonies for the Church*, Vol. IX, pages 36-38.

In order to win souls to Christ we must have the truth of God in the heart.

"Sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. We must be imbued with the Spirit of Christ. Then as we go among those that are out of Christ, O what an influence we shall exert!

The highest missionary work we can engage in is to visit those who are out of Christ, and with hearts imbued with the Spirit of Christ, tell them that the end of all things is near. "Remember that the Lord Jesus is the Master Worker. He waters the seed sown. He puts into your minds words that will reach hearts. Expect that God will sustain the consecrated, unselfish worker. Obedience, childlike faith, trust in God, these will bring peace and joy. Work disinterestedly, lovingly, patiently, for all with whom you are brought in contact. Show no impatience. Utter not one unkind word. Let the love of Christ be in your hearts, the law of kindness on your lips. . . .

"Those who give their lives to Christlike ministry know the meaning of true happiness. Their interests and their prayers reach far beyond self. They themselves are growing as they try to help others."—*Testimonies for the Church*, Vol. IX, pages 41, 42.

The time will soon come when "He shall see of the travail of His soul,

and shall be satisfied." The joy of Christ will be in looking upon the redeemed host in the kingdom, whom He has been the means of saving. If we enter into the joy of Christ, we shall have to be the means of the salvation of some souls.

GEO. O. STATES.

A Summary of How We Are to Work for Souls

1. LIVING helpful, unselfish, Christian lives.
2. In kindly words and little attentions.
3. Visiting our neighbours and showing an interest in the salvation of their souls.
4. Going forth with our publications.
5. Working for all with whom we come in contact.

Results of such labour: "*Those who give their lives to Christlike ministry know the meaning of true happiness.*"

Missionary Volunteer Programmes

First Week

How to Have a Happy New Year

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill: John 6:38.
- Reports of Labour.
- Hymn.
- "Joy for the New Year."
- Poem: "My New Diary."
- "My New Year's Resolve."
- Five-minute Exercise: Questions on "Life Sketches" for week ending January 6.
- Hymn.

LEADER'S NOTE—If "Joy for the New Year" is divided into four parts as indicated by the sub-heads and these parts given as talks, it should prove an instructive and interesting exercise. Attention should be called by the leader in the first meeting of the new year to the observance of the morning watch, and the new Reading Course books, "Life Sketches" and "Christ Our Saviour," and to the new Bible Study on the Divinity of Christ—a most vital subject. Our activities along all lines of service should be kept up through the year, if we wish to experience the joy of service.

Joy for the New Year

Joy a Fruit of the Spirit

AS WE step into a new year, let us carry with us the knowledge that joy belongs to us as truly as blossoms belong to flowers, and nuts to the trees in autumn. It is a part of the fruit of life when the days are taken at their best.

If the flowers do not bear blossoms and the trees do not yield nuts, we inquire into the causes. We say, "Something is wrong." We dig about the roots, we spray the leaves, we use fertilizers, and we call in the neighbours to counsel over the matter. We are disturbed because the flower or the tree is not fulfilling the purpose of its existence.

It must likewise be so with life's products. If joy fails to be evident in our daily bearing, this should be the occasion for serious inquiry. Paul, writing to the Philippians, said, "Rejoice in the Lord always." Did it ever occur to you from what place Paul wrote those words? It was from a Roman prison. He was under the guard of a Roman soldier. Should we have felt like rejoicing under those circumstances? If we should not, why did Paul feel so? Was it not that life to him meant the higher, better, truer life that bears the fruit of joy?

Not Dependent upon Circumstances

Most people think that outward surroundings determine the degree of our joy, but such is not the case. Jesus taught that a man's life consists not in the abundance of the things which he possesses. Riches and honour do not contribute to joy. It is evident that those who have the largest wealth and carry the greatest honours are not the most joyful persons. One of the world's wealthiest men, when asked if his great possessions made him happy, said, "What! Me happy?—No!" Joy would be a cheap thing if money could buy it. Its possession is beyond the reach of gold. Joy is found growing like a luxuriant plant in the homes of the poor. It beams from countenances with overflowing expression beyond the terms of language. It is affected by neither poverty nor riches. The Holy Spirit is the joy breeder, and whoever entertains this divine guest will have joy, whether he be rich or poor, whether he be known

around the world or unknown beyond a small circle of obscure friends.

The soul reaches for the joyful experiences of life, even as plants in the dark send out their pale, tender leaves toward the cracks in the wall through which comes the light. We have seen that often in the cellars of our homes. Has it no lesson? The plant belongs out of doors where the sun shines. And the soul belongs in the outdoors of freedom where all the attributes of God can grow in it. The light of the sun belongs to the plant. The joy of God belongs to the soul. As the plant is weak and pale without the sunlight, the soul is weak and inexpressive without the joy of God.

Joy belongs in the heart of the young as well as of the aged. It belongs to all, and if we do not begin to produce it when we are young, it will not be with us when we become old.

It is pathetic to see the abnormal Christian whose face does not yield readily to smiles, but looks as if he were already dead to things worth possessing. I sat in the street car yesterday and looked into the face of each in the long row that sat opposite me. Most of them were well dressed, and some were handsome, but there was hardly a face there that I should like to have. There were too many lines of care, of fear, of greed,—faces on which histories of shrewd, grasping power were written. It seemed as if the song of joy had never echoed through these souls. In that more than half an hour's ride, I saw on no face scarcely one sweep of joy that told of the inexhaustible peace that overflows the heart when joy is the fruit of the days. I felt a protest rising within me against the grim care that had settled upon those faces. It did not belong there any more than barnacles belong on the sides of ships, or rust on the iron wheels of the railway. Anxiety is rust. Nothing will take it off but the oil of joy.

It is proper to scour our cooking utensils and polish the floors and furniture. But what about life? Some heroic scouring needs to be done, and done persistently, until joy in the countenance shall succeed grim care upon the face.

Excitement Not Joy

There is an excitement and exhilaration that is sometimes called joy.

It feeds on entertainment. It is like the display of fireworks, which attracts great attention for a little while. It is crowded with laughter and hurrahs. But when the entertainment is over, the excitement dies out, and that indescribable ennui steals over the soul. There is more for us in the shining of stars than in the display of fireworks. The stars were eclipsed for a time; but when the display of the fireworks was over, the stars were still steadfastly shining. The fireworks are superficial. The stars are permanent. It is a fair comparison between worldly excitement and spiritual joy. There is in the former a kind of empty laughter and effervescence of spirit; while in the latter the laughter is tempered with love, and joy revels in riches which it has no fear of exhausting. Joy gives poise that develops symmetry and beauty of character.

There is a power in joy that makes the man who practises it worth more to his employer and to society than the man to whom it is an unknown quality. It puts a new asset in a man's life. He becomes at once more desirable as a companion and a citizen. Joy lightens loads and makes work easier. Joy cannot exist of itself. There must be a foundation as deep and as wide as Christ, upon which the soul rests with absolute safety. At the same time, there must be an expectation relative to attaining the highest ideals, which are visible to us only in the character of Christ. Here is at once a world in itself—new principles, new laws, new ideals. These foundations must necessarily have in them immortality, for the vision of joy sweeps both this world and the world to come.

The Secret of Joy

If a man sets out to be joyful, he will never attain to it. If he sets out to know God as revealed in Christ, recognizing that knowledge of God is practising His principles, then joy will come as blossoms crown the green stems of flowers. The petals of the blossom were in the green stem, unseen and unknown. By the law of nature they burst forth. It is so when the roots of our spirituality are in Christ. The spiritual law operates, and joy becomes the experience of the soul. This was the

angel's conception when he announced, "I bring you good tidings of great joy which shall be to all people; for there is born to you this day in the city of David a Saviour, who is Christ the Lord." The secret of joy lies in the fact of the personality of Christ. From Him comes every good to us. We in turn bear it to others and become faint echoes of Christ.

Christianity presents to every soul vast and unused realms. And yet joy seems the most unused of all the fields of human life. Too many live along the shores of the experiences of others. They dare not plunge in for themselves, consequently they become indifferent and Christianity is to them only a form. They worry, chafe against conditions, and sometimes lose faith. The wreck is a tragedy. It need not be so. We have to practise all things in which we desire proficiency. I hear now the touch of unskilled fingers upon the piano. Ten years of practice, and those fingers will indicate skill. With unskilled attempts we practise at the principles of joy, but in years to come joy will be as natural to us as music is to the musician. The price of attainment is personal commitment to Christ, "who for the joy that was set before Him endured the cross." Let us be joyful if ten thousand things oppose us. Let us put laughter in our voices and smiles upon our faces. Let us hold to joy as we do to honesty, industry, and integrity. Let us make it the companion of every other virtue. Then our lives will be filled with songs, and we shall help a weary world into the great fellowship of God.—*Peter Ainslie, D.D., in Young People's Weekly.*

My New Diary

Your pages all are fair and pure and white;
Not one deed yet recorded; and I faint
Would keep you thus,—not empty, but
made bright

With records of brave deeds and victories
In all life's struggles. Such a serious
thing

It is to live! For we may not turn back
To live again or change one faulty day.
Once gone, its record stands. Nor can
we make

One small correction, or undo one deed.
Nor is this all; for not in words alone
Is record kept of days that pass away;
But in the very lives of those I love
Some influence will remain of deeds of
mine.

Sad, sad 'twould be if I should, careless,
leave
Some influence unholy which should work
To mar or spoil some other life. And yet—
I cannot live my life alone. O Christ,
Come Thou into my life, and live in me
Thine own sweet life of purity, and thus
Assure to me a happy year, with deeds
Which I may contemplate with joy
When these, with all the rest of life's
short days,
Have been recorded, and the diaries closed.
LILLIAN S. CONNERLY.

My New Year's Resolve

I WONDER if all our young people appreciate the value of "My New Year's Resolve" that has appeared in the Morning Watch Calendar? It reads as follows:

RESOLVED, That I will this year endeavour, by God's help, to live a simple, sincere, and active Christian life; repelling promptly every thought of discontent, discouragement, impurity, and self-seeking; cultivating cheerfulness, magnanimity, charity, and the habit of holy silence; exercising economy in expenditure, carefulness in conversation, diligence in appointed service, fidelity to every trust, and a child-like trust in God; I will make an earnest effort to spend some time in Bible study and prayer every day, and to make some personal effort to encourage or draw some one nearer to Christ at least once a week.

In Venezuela, where our work is just getting started, the little company appreciate it very much. Pastor S. A. Oberg, our missionary there, writes:

"All are enjoying the texts of the calendar, and the resolution has simply captivated us. Our leader said, by way of explanation of thoughts in it last Sabbath, that as a temptation came to him during the week, he said to himself, 'No, that is not what I resolved to do; I have resolved not to do that any more.' His argument so impressed us that we all have decided to commit to memory the resolution, taking a part every week, to be recited with the memory verses until it has become a part of our natures."

This company of Spanish Sabbath-keepers has set us an excellent example. Let us take heed to this resolution, if we have not already, and make it a part of our lives.

M. E. KERN.

THE love of God must master the world's attraction, or, if not, then the soul is "like the troubled sea when it cannot rest."—*F. W. Robertson.*

Second Week

Haiti, West Indies

- Hymn.
- Prayer.
- Secretary's Report.
- Scripture Drill: John 17: 5.
- Reports of Labour.
- Hymn.
- "Haiti, and Its People."
- "Missionary History of Haiti."
- "Our Work in Haiti."
- "Miraculous Deliverances."
- "An Example of Devotion."
- Five-minute Exercise: Questions on "Life Sketches" for week ending January 13.
- Hymn.

LEADER'S NOTE.—A map should be used with this programme. If the parts are given out beforehand and the matter presented in talks, it will add to the interest.

Haiti, and Its People

ALTHOUGH at a comparatively short distance from the United States, Haiti is very little known, being commonly called "Mysterious Haiti." It is one of the group of islands known as the Greater Antilles, lying between Cuba and Porto Rico. The entire island, including Santa Domingo, is 500 miles in length and 180 miles in width. The island was discovered by Christopher Columbus on December 6, 1492, being the first place at which he landed in his second search for India, and his remains are now in a mausoleum in Santo Domingo City. The name of the island is said to have meant in the native Indian language, "High Mountainous Land"; but Columbus, on discovering it, thought it resembled Spain, and therefore gave it the name of Hispaniola, or Little Spain. Santo Domingo was the name by which the island was finally known, but since the declaration of independence by the Haitians in 1804, the aboriginal name of Haiti has been adopted.

Few Haitian gentlemen will do any work aside from that of a government position; therefore the positions are fabulous in number. The menial labour is done by the women. They till the fields, and then walk from fifteen to twenty-five miles every day to the city to sell their produce.

The streets of the cities have been neglected for centuries, and consequently they are full of rubbish, debris, and filth, there being no sanitary system whatever. The present

magistrate of Cape Haitien ordered the streets to be cleaned two years ago, and the remains of hundreds of dead bodies of men and animals killed in revolutions were found in the rubbish heaps and a scourge of fever raged for many months.

The better class of Haitians dress well. The women wear gowns imported from Paris. This class is greatly in the minority, however. Most of the people wear blue denim or cheap calico, when they can afford it. In the interior very few persons wear any clothing.

The language spoken is Creole, a very poor French. A few speak good French, and some speak English.

The religion of the country is Roman Catholic, there being seven thousand French priests and nuns employed in the island. Here church and state are united. There are a few Wesleyans, Baptists, and Seventh-day Adventists, however.

The only exports are logwood, coffee, and honey. Many tropical fruits abound. The soil is very rich, but the natives do no manner of labour to cultivate it, living on the products which require no labour. Imported products are very high-priced, and consequently the foreigners are forced to live on the few varieties that can be obtained.

The climate of the country is delightful all the year round. There is no need of fuel with which to keep warm. Snow has never been seen on the tops of the highest mountains.—*Selected.*

Missionary History of Haiti

THE slaves of the West Indian plantations had heard little of Christianity from the whites. When some, of St. Thomas, heard from a passing stranger that the gospel was for the black as well as the white, they clapped their hands and asked how they were to learn it. A negro from this group visited Europe, and met Count Zinzendorf, a leader of the Moravians. Interest in behalf of this people was awakened, and in 1732 two young Moravians set out for St. Thomas, and determined if necessary, to sell themselves as slaves in order to gain access to the slaves on the plantations. This was not required, however. The work spread from island to island, and other churches joined in the missionary effort.—*Selected.*

Our Work in Haiti

OUR work in Haiti dates from thirty-five years ago, when a Jamaican and his wife who resided in Cape Haitien received the message through literature which was sent out by Pastor Loughborough while he was in England. He gave it to the captain of a sailing vessel for distribution, and it found its way to Haiti. Brother and Sister Williams began the observance of the Sabbath, and were alone until eleven years ago, when a woman and her children accepted the truth and associated with them. They were then baptized by Pastor Lawrence Chadwick, who was passing through the island at that time. In 1905 Pastor W. J. Tanner arrived there from Jamaica, and superintended the work for six years, when he and his family were compelled to return to the United States on account of failing health. At that time the number of believers was about one hundred and ninety. Since Pastor Prieger's arrival in 1912, 114 have been baptized, and there are now fifty-four candidates awaiting the ordinance.—*Selected.*

Miraculous Deliverances

DURING the year 1914 a fierce revolution raged, and many persons were put to death. But the Lord miraculously preserved the lives of our native brethren. A young man, a physician, was ordered to take up arms with the government troops, but he refused; then he, with twelve others, was ordered to be shot. The soldiers fired a volley, and the twelve men fell dead, but our brother was unharmed, and escaped. A little later he was again captured, and refusing to take up arms, was lined up with several others to be killed; but the shots missed him and he again escaped. The third time he was ordered to be shot, and this time death seemed inevitable; but the shots failed to hit him, and the third time he was delivered as by a miracle. He lives to-day to praise the Lord.

Another young man was captured at St. Raphael, and on the way to the prison the soldiers, hearing that the president was fleeing, let the brother go, laying him down by the roadside. He lay there for two days, in the hot sun, when some one came by and untied the ropes, and set him free.

MARGARET E. PRIEGER.

An Example of Devotion

WHILE the revolution was raging, it was impossible for our brethren to travel from place to place; so when the time came for the quarterly reports to be sent in, a young girl volunteered to take them to Cape Haitien. She started from a town seventy-five miles in the interior, — and gathered up the reports as she came along. After two days of trudging up and down the mountains and wading through many rivers, she arrived with the desired reports, and then walked back to her home. Such is the devotion of these black-skinned people to the cause of God.

There are eleven young people's societies in the island, and these societies are doing a good work in spreading the message in their towns and villages.

MARGARET E. PRIEGER.

Third Week

Patience and Perseverance

Hymn.

Prayer.

Secretary's Report.

Scripture Drill: John 8:58.

Reports of Labour.

Hymn.

"Learn to Wait."

Poem: "The Hare and the Tortoise."

Five-minute Exercise: Questions on "Life Sketches" for week ending January 20.

Hymn.

LEADER'S NOTE.—"Learn to Wait" is by Professor Griggs, the Secretary of the General Conference Educational Department, who visited Australia and New Zealand recently. Many of our young people had not the privilege of meeting him, but we feel sure all will be interested in the article from his pen, "Learn to Wait," that was addressed to his students when teaching, but which is just as applicable to our missionary volunteers everywhere.

Learn to Wait

I WANT to talk to you about waiting. The scripture which I read might form a text for what I shall say. "He spake a parable unto them to this end, that men ought always to pray, and not to faint"; that men having set out upon a right course of action should keep going, and wait for the result. The one who does not learn this lesson of waiting never reaches the end of his journey. Now that is rather a

strong statement; but I believe it to be a true one. The one who will not learn to wait never accomplishes his purpose.

In a team of horses that I used to drive, was one that was very fretful. In the morning he was ahead, and we had to adjust our reins to hold him back. Before night he was behind, and we had to adjust our reins to keep the team working evenly. That was the experience we had every day. He lagged at night because he was tired; and he was tired because he had done a great deal of fretting and worrying in the forenoon. It is not hard work that kills people; it is worry. Hard work, genuine hard work, rarely ever hurts a person; but worry kills.

A traveller once related his experience in going up a mountain in Europe. He started out in the morning. The air was bracing, the scenery was beautiful, his soul was thrilled with delight; and that energy came to him which always comes as the result of good, bracing air, bright sunshine, and beautiful surroundings. He started up the mountain with all this energy. As he went along he passed a peasant, also going up the mountain, but the peasant was not going half as fast as the traveller. He was taking a steady, even, swinging gait. The traveller wondered how a man could walk like this, with so much to invigorate him. By noon, however, the traveller was tired out, and lay down under a tree to rest. Far down the mountainside he saw the peasant swinging along at the same steady gait of the morning. After a while the peasant came up, and passing the weary man, went steadily on toward the top of the mountain. The spent traveller had seen a new version of the "Hare and the Tortoise." In this story we have a good illustration of how we must accomplish life's task.

Learn to Climb

First, we must learn the delight of climbing the mountain. If we gain the top, we must patiently and perseveringly climb, husbanding our strength; for we are passing at every point the place where some one else had turned back, and the higher we get the more beautiful the landscape. The Scripture says that in patience we possess our souls. The principle of patience needs to come into all the affairs of our life. You need it when

you get your lessons, when you do your domestic work, washing dishes, sweeping floors, or anything whatever; and you will find that if it comes into all your work, it will keep you from being angry, it will be a habit with you that will be your stay in the hour of calamity, in the hour of sudden trial.

"Heaven is not reached at a single bound;
We build the ladder by which we rise
From the lowly earth to the vaulted
skies,
And we mount to its summit round by
round."

The heights that are by great men reached and kept, are attained, you remember, by toiling steadily, earnestly upward, while others sleep. One who has reached a great height, and knows how he reached it, is not liable to be driven from that position. That is exactly why it is that rich men's sons do not accomplish much, as a rule. The only way that a rich man's son can accomplish anything, is to walk the same path that his father walked in getting the riches. The same principle which helped the father in getting the riches, must animate the son in using them.

High Ideals

Napoleon had a classic face, and yet it is said that it always looked the same, in adversity or prosperity; that in the hour of success, when he was ruler of so many thousands, there was no look of triumph on his face; and several years before that, when he was suffering adversity, there was no look of despondency. He was working according to certain principles which he believed would gain success, and when those principles had done their work, he was not surprised. That great English statesman, Disraeli, was an example of what I am talking about. He was a Jew, and you know that the Jews have always had a very difficult time to succeed in any country and any calling. As a people they are despised. But Disraeli, in spite of the fact that he was a Jew, determined to enter politics. He did not have an education at a university, and the consequent influence and fast friendships which are gained by such an education and such association. He was naturally a very indolent person, and yet he was never absent from Parliament. It made no difference if business did lag, he never missed an opportunity to trap

an antagonist, and he improved every opportunity to receive help from his associates; so that in spite of all his adverse circumstances, he pushed himself to the foremost place in the English Government.

God wants you to have high ideals. Your ideals may not be, and should not be, the ideals of Napoleon, or of any great statesman or warrior. These are not the right ideals for those who believe in the near coming of the Lord; I mention these examples simply to show the working of principles which are always true, even when applied to ideals not the highest. God has important places to be filled in the work of the third angel's message, and He has especially called upon young men and young women to give themselves to these callings, to select from these various callings a definite work, and to persevere in it; because they are strong and full of vigour, and because they are at the beginning of life's race.

An Example in Patient Waiting

We observe that many young men and young women run well for a time, but they are not willing to wait. They may choose a profession, but they are not willing to work at it. They are not willing to make themselves indispensable in their chosen work. They do not pray; they do not trust; and the goal they should reach is lost sight of. God Himself, in His great work for humanity gives the greatest example of this principle of patient waiting. He created a race of human beings to live an upright, righteous, happy life. They departed from this, and then He set in operation a great plan of redemption. Now God could have blotted that race out of existence in an instant, as you all well recognize; but He wanted to teach every one this lesson of patiently waiting until the end was accomplished.

When Jesus Christ came to this earth and was crucified, it might look as if utter disaster had overtaken the great work that God had entered upon. It would naturally look so to every common observer. No, indeed! that apparent hour of disaster, was the hour of triumph! I want you to learn this one lesson,—that disasters, that troubles, are not a serious thing after all. Disasters should never make us disheartened; they should

stimulate us to energetic work, to patient waiting.

So then, when you come to your lessons, to your domestic work, to anything that you have to do, take hold of it with this patient determination; for it will carry you through. Make no delay; begin now. PROFESSOR F. GRIGGS.

The Hare and the Tortoise

Said a hare to a tortoise, "Good sir, what a while
You have been, only crossing the way;
Why, I really believe, that to go half a
mile,
You must travel two nights and a day."
"I am very contented," the creature replied,
"Though I walk but a tortoise's pace;
But if you think proper, the point to decide,
We will run half a mile in a race."
"Very good," said the hare; said the tortoise, "Proceed,
And the fox shall decide who has won."
Then the hare started off with incredible speed,
But the tortoise walked leisurely on.
"Come, tortoise, friend tortoise, walk on,"
said the hare,
"While I shall stay here for my dinner;
Why, 'twill take you a month, at that rate, to get there;
Then, how can you hope to be winner?"
But the tortoise could hear not a word that she said,
For he was far distant behind;
So the hare felt secure, while at leisure she fed,
And took a sound nap when she'd dined.
But at last, this slow walker came up with the hare,
And there fast asleep did he spy her;
And he cunningly crept with such caution and care,
That she woke not, although he passed by her.
"Well, now," thought the hare, when she opened her eyes,
"For the race; and I soon shall have done it";
But who can describe her chagrin and surprise,
When she found that the tortoise had won it!
Thus, plain, plodding people, we often shall find,
Will leave hasty, confident people behind;
Like the tortoise and hare, though together they start,
We soon clearly see they are widely apart.
While one trusts the gifts Dame Nature bestows,
And relying on these, calmly stops for repose,
The other holds slowly and surely his way,
And thus wins the race, ere the close of the day.

—Selected.

Fourth Week

Praising God in Song

Hymn.
Prayer.
Secretary's Report.
Scripture Drill: Review.
Reports of Labour.
Hymn.
Bible Study on Singing.
"Singing God's Praise."
"Jesus, and Shall It Ever Be?"
"Jesus Sang."
"I'm But a Stranger Here."
"Onward, Christian Soldiers."
"Sung on Europe's Battle-Field."
"Adventist Music."
Five-minute Exercise: Questions on "Life Sketches" for week ending January 27.
Hymn.

Praising God in Song

THE Angels Sing. Luke 2:13, 14; Job 38:4-7.
God Is Pleased to Have His Children Sing. Ps. 69:30, 31; Matt. 21:9, 15, 16.
What to Sing. Col. 3:16.
The Redeemed Will Sing. Rev. 15:2, 3.

Singing God's Praise

THERE is a pretty story about the Far North where the night is months long. It is said that when it is near dawn, the natives send a messenger to the highest point of the land to look for the first gleams of day, and when the messenger catches a glimpse of a sunbeam, he cries, "Behold the sun!" Then all the rest of the people take up the shout, "Behold the sun!" Young and old rejoice that the long night has ended at last, and that daylight, sunshine, and warmth are to be theirs for a time.

Whether or not the story is true, there is a lesson here for us all. Those Northern people may forget in the long day that they were so glad when the morning came, and we sometimes forget to be glad and grateful to our Heavenly Father for all His goodness. But we can say in the morning, "Praise God, from whom all blessings flow," and then we can be sure of having shown our gratitude at least once a day.

One of the sweetest ways for us to praise God is by singing hymns. Does that sound like an uninteresting thing to do? Just try it for a while, and you will find out that it is just as nice as any other kind of singing—nicer, in fact. Why not learn by

heart the hymns we sing and study about to-day? It is so easy to learn them, and you will always be glad to know them, and to be able to sing them without a book.

When you learn these hymns and sing them, remember that you are learning hymns that are sung all over the world. Some of them have been translated into other languages, but even in English they are sung wherever missionaries are stationed. Some years ago England went to great expense to have the national anthem translated into the different languages—dialects, we call them—spoken in India. It was translated into Arabic, Persian, Hindustani, and the rest, so that all the natives, no matter what their tongue, could unite in singing, "God Save the King." If you take your Bible, and turn to the New Testament and read in the fifth chapter of Revelation, verses nine to thirteen, you will see a picture of what will happen when all the world has learned of the gospel. All nations and all peoples will sing praises to our God,—praise that our young people should give daily to their loving Heavenly Father.—*Adapted from the Junior Herald.*

"Jesus, and Shall It Ever Be?"

ALL missionary volunteers should have a special interest in this beautiful hymn; for it was written by a boy, and a boy only ten years old at that. Perhaps, like other boys, Joseph Grigg sometimes found it hard to stand up and speak a word for Jesus. He was born about 1720, and lived in England. His parents were poor, but he studied for the ministry, and for many years was the pastor of a church in London. Mr. Grigg wrote a number of other hymns, but "Jesus, and Shall It Ever Be?" and "Behold a Stranger at the Door" are the best known. The song we sing to-day has lived and been sung nearly two hundred years, and it will live as long as Christians need it to help them tell of Jesus' love. How glad we should be that God put it into the heart of a boy to write these words!

Jesus Sang

"AS a child, Jesus manifested a peculiar loveliness of disposition. His willing hands were ever ready to serve others. He manifested a pa-

tience that nothing could disturb and a truthfulness that would never sacrifice integrity. . . . Often He expressed the gladness of His heart by singing psalms and heavenly songs. Often the dwellers in Nazareth heard His voice raised in praise and thanksgiving to God. He held communion with heaven in song; and as His companions complained of weariness from labour, they were cheered by the sweet melody from His lips. His praise seemed to banish the evil angels, and, like incense, to fill the place with fragrance. The minds of His hearers were carried away from their earthly exile to the heavenly home."

At the Last Supper, "before leaving the upper chamber, the Saviour led His disciples in a song of praise. His voice was heard, not in the strains of some mournful lament, but in the joyful notes of the Passover hallel;

"O praise the Lord, all ye nations:
Praise Him, all ye people.
For His merciful kindness is great toward
us:
And the truth of the Lord endureth forever.
Praise ye the Lord."

"I'm But a Stranger Here"

THIS is a hymn that young people have loved to sing since it was first written, and they will like it still more when they know its story.

It was written by a young minister who was about to die. His name was Thomas Rawson Taylor, and he was born in Yorkshire, England, in 1807. His father was a preacher, and the boy studied at various places where his father laboured. He was very anxious to become a preacher, too; and while he was going to school, he took the time to visit the villages and small towns nearby, to preach to the people.

When he fell ill, and knew that he could not live many years, he stopped school, was ordained, and became the pastor of a small church. But in less than three years his strength failed, and he was obliged to go home. Here he helped his father when he was able. It was during this time that he wrote the simple, beautiful words of his hymn, which have been a help and comfort to many thousands of sick and suffering people ever since.

His was a lovely life, and its work of ministry and service will never die.

His last words were those of a brave Christian—"I want to die like a soldier, sword in hand."

"Onward, Christian Soldiers!"

NEARLY fifty years ago Dr. Sabine Baring-Gould, an English clergyman, conducted a mission at Horbury Bridge. The girls and boys who came were from poor families where food was often scarce, and so it was but natural that they should take special delight in the school feasts. The hall where the feasts were given was a long distance from the mission building, and so the pupils marched in procession, with flags and banners, and the cross at the head of the line. Of course there must be music, and since they had no song that seemed to be just the thing, Mr. Baring-Gould wrote one for the occasion:

"Onward, Christian soldiers!
Marching as to war,
With the cross of Jesus
Going on before."

The children liked it from the start, and sang lustily all the way.

However, they did not know the famous tune that we sing, for it was not until several years later that Sir Arthur Sullivan, another Englishman, wrote the famous march-like tune that fits the stirring words so well. Very soon it found its way into practically all the hymn books. It was this tune, together with his many other musical compositions, that won for the writer the title of "Sir."—*Our Juniors*.

Sung on Europe's Battle-Field

"DURING the first four months of the great European war, I was living near the border line between Russia and Germany, in a town that was occupied alternately by the Russians and the Germans. We were many times in the midst of great battles, and were exposed to many dangers and hardships. During this time of peril I sang the forty-sixth Psalm every day. I had learned the music to the sublime words of this psalm in Philadelphia before going to Europe and in time of peril and danger, I truly found in this wonderful psalm a "refuge and strength." Surely all of God's people will sing that psalm in the time of war and trouble."

E. HANSON.

Adventist Music

GOD, the All Musical, in every great movement connected with His work of creation and redemption has always had special music exactly appropriate for the time and the occasion. At creation's dawn there was no note of sadness in the great anthem of praise when the morning stars sang together and all the sons of God shouted for joy over the finished work, when the Supreme Judge Himself had declared that all was very good. But when redemption is finished in the great song of praise there is added a minor strain sweeter than any chord in creation's song, "Worthy is the Lamb that was slain." This sweetest song of all, will have in it a pathetic touch of sadness, a memory of sorrow and pain, then forever ended. The song at redemption's consummation is wondrously fitting for the glorious victory over death and sin.

When God had brought Israel through the Red Sea while their enemies, the Egyptians, were drowned, "Then sang Moses and the children of Israel this song unto the Lord, and spake, saying, I will sing unto the Lord, for He hath triumphed gloriously: the horse and his rider hath He thrown into the sea." Ex. 15: 1.

Jesus sang with His disciples, and the inspired command by the apostle Paul is, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord." Music, suitable for the time, has always played a most important part in all the history of the church and the Reformation. Luther was not only a great preacher, but a musician, a composer, and a sweet singer. In the darkest hours when it seemed that only ruin and death were before him, he called his friends and sang with them songs of faith and trust appropriate for the great struggle through which they were passing.

With John Wesley in his great work was intimately associated his brother, Charles Wesley, the singer and song writer, who probably wrote more hymns than any other man. Among these is that immortal song that never will grow old, "Jesus, Lover of My Soul." The music of Charles Wesley and the preaching of John Wesley were a combination of great power.

Modern Times

Coming down to modern times, with D. L. Moody, one of the sincerest and truest of all modern evangelists, was closely associated Ira D. Sankey, who performed the wonderful, and before unheard-of feat of singing and composing at the same time, in the presence of a great meeting, the music of the song, "Ninety and Nine," and whose earnest, heart singing it is probable, equally with Mr. Moody's preaching, helped to accomplish their great work. Their names go down together in history, "Moody and Sankey," the preacher and the singer.

In the early Advent movement the hymns on the subject of the coming of the Lord, sung with intense earnestness and solemnity, had a wonderful effect on the hearers. James White, one of the great leaders in the great second advent movement of 1844, was very musical, a powerful and an excellent singer. And there were many others who sang with heart and soul and voice, and with telling effect the message of the coming of the Lord. Many of us have heard one of the oldest living pioneers tell of his first acquaintance with the first angel's message, and of the converting power of the first advent song he heard, that brought him at once to acknowledge the truth of that message. At one time an Adventist company was arrested for disturbing the people with their singing. At the command of the judge before whom they were tried, they sang three of the thrilling Advent hymns, and were set free at once with the statement that, "If people are disturbed with that kind of singing they ought to be disturbed."

My father and mother well remember, and both of my grandmothers and grandfathers took part in, the great movement of 1844. As a boy, how many times in the evening twilight have I heard them, with other pioneers, sing the old Advent hymns in a manner that thrilled me through and through, and set every nerve and every drop of blood, and my very heart, to vibrating. Since then I have heard many of the greatest singers and musicians in the world, but never have I heard music that so powerfully impressed me as the soul-singing of the old pioneers in the Advent message of the simple yet mighty Advent hymns.

Think you that the close of this

work will come and find us using any music inappropriate for our great message? Every great religious movement has had music of its own appropriate for the time and the occasion, and for the special message. This message, in its closing power, will have such music. We do not need to imitate the music of Babylon, any more than we need to imitate the preaching of Babylon. Thank God that we have still some real Advent music, but we shall have a far greater revival of distinctive Advent singing appropriate for the most solemn and awful crisis the world has never known. The old Advent hymns, when sung with the Advent spirit, bring into the meetings the presence and power of God, whose Spirit is so effectively banished by much of the modern light music many have been accustomed to hear and to sing in the popular churches.

Cheap Music

There was never before such a flood of cheap music, dance music, "ragtime," as to-day. The satanic, Sodomie dances of to-day are a sign the end is just upon us. The cheap, sensational, sentimental hymns of to-day, many of them come from the same school of music. In speaking of modern revivals, "Great Controversy," that wonderful book which should be studied to-day more than ever before, says on page 464, "There is an emotional excitement, a mingling of the true with the false, that is well adapted to mislead."

It is true there are many grand old hymns like, "Jesus Lover of My Soul," "Nearer My God to Thee," "Rock of Ages," etc., that always will be appropriate. It is true that there are some modern hymns that are good, but very much is simply sentimental trash. A hymn of that kind will spoil the best sermon, paralyze the effect of the most earnest prayer. I well remember hearing, after a most earnest sermon, a modern concert sentimental song sung with manifest pride and affectation, and the effect of the sermon was wholly ruined. I also well remember hearing a person who often boasted of being "up-to-date" in the line of music, lead a hymn, with good words, so rapidly sung to a dance tune, that moved the feet rather than the heart, that the meeting was completely spoiled.

The Old Advent Hymns

Let us sing of the coming of Christ, of the heavenly home, and of the great truths of our distinctive message. And let us select true, substantial music. God will, no doubt, have some music written directly for the closing work, but many of the old hymns, if sung with the spirit, would bring a great blessing to God's people. It is sad to see that to many of "the generation which knew not" the old Advent spirit and the old Advent music, some of the sweetest and most spiritual of the old Advent hymns are entirely new. "Jesus Soon Is Coming, This Is My Song," "O Brother Be Faithful," "We Have Heard from the Bright, the Holy Land," etc. (Numbers 872, 509, 1010, etc., in "Hymns and Tunes.") May God give us a revival of true Advent singing, old and new, that will shake the world, and hasten the time when we shall join in the great victory song of Moses and the Lamb at the coming of our Lord and Saviour Jesus Christ.

J. S. WASHBURN.

Sabbath-School Missionary Exercises

(January 6)

The Day of Opportunities in the Philippine Islands

DURING the second quarter of 1916, our Australasian Sabbath-schools had the privilege of helping the work in the Philippine Islands, including the building of a church in Manila. These Islands still form a part of the great Eastern field to which we are sending our offerings this year. The following received from Pastor L. V. Finster will be of interest to all who had a part in contributing to this work:

"To our Sabbath-schools in Australia, Greetings,—

"On behalf of the Manila Church, I wish to thank you for your great help in sending us your offerings to help us in building a church. Your generosity has greatly impressed our native brethren, and has led them to be more liberal themselves. It is so warm in Manila that it is impossible to hold our general meetings in a tent, so our central church must be large enough to be used for this

purpose. Our native brethren are endeavouring to buy the land which will cost £430. This will be a great struggle for them as they are very poor and have but little of this world's goods. I am sure if you could have seen the looks of gladness and thankfulness on the faces of our brethren when I told them that I had received the money from Australia for the new church, you would feel well repaid for all the sacrifices you have made.

"We have been forced to hold our meetings for some time in a building not fit for the worship of God. Our quarterly meetings have to be held under our house. You can understand something of what it would mean to crowd together 275 or 300 people for such a service underneath a house in such oppressive heat.

"God has greatly blessed our work during the past six months. Thus far we have baptized 328 people. We are now building our new college. Our teachers have arrived and we look forward with much interest to the great help this will be to us in training new workers.

A Great Change Wrought

"The Filipino people had been kept in darkness and ignorance of the progress of other parts of the world until the American occupation of the islands.

"Even their maps represented Spain as occupying the larger part of Europe. They were taught that the only Christian people in the world were the people of Spain, Mexico, Italy, and a few other small nations; that the American people were not Christians; that disease, plague, and calamity could be banished by calling upon the saints, and holding processions in their honour. Penances and indulgences were the order of the day.

"But with the arrival of the public school system, the establishment of hospitals, and the campaign on sanitation, these conditions have changed. The young people now know something of the world, the cause of disease, and the history of the past. This knowledge has caused them to lose faith in the church that has kept their people in such superstition and darkness for so many years. It also influences the older people, although many of them still continue in the old forms.

"All are now grasping for knowledge. They are willing to listen to the preaching of the Bible, although in the past it was impossible to obtain a hearing. At both our tent meetings this year, we have had from three hundred to one thousand in attendance every night, and most of these are from the Roman Church. We could have hundreds of such meetings if we had money and men to put into the field.

"Now is the time to work in the Philippines. If we fail to improve this opportunity, I fear each succeeding year will be harder for our work. Many islands of this group have not as yet been entered by any Protestant church. May God help His people to arise and enter these wide-open doors."

(January 13)

Good News From Ceylon

THE following from Pastor J. S. James, of India, is most interesting and impressive:

"About four months ago we received at our office in Madras a request from some people in Jaffna, Ceylon, for copies of all our Tamil literature and the book, "Daniel and the Revelation." We sent them the Tamil tracts and papers, but had to refer them to Lucknow for the English books. Later, the Lucknow office received an order from these same people for "Bible Readings," "The Great Controversy," and the *Signs of the Times*. Shortly after this I got in personal touch with them, but as I could not make them a visit in the near future, I arranged for Brother E. D. Thomas to go over to Ceylon to see them, and find out something of their situation. . . .

"From what I have learned, these people in Jaffna heard the truth through two of our baptized brethren who were visiting their old home in that community, having come over from the capital of the Federated Malay States, where they had received the truth.

"The two leading characters in this company are both well-educated Indian men, and Brother Thomas says the truth has taken a firm hold in their hearts. One of them is a successful lawyer of some means; the other holds the degree of Master of Arts, and has had years of experience in educational work in

Ceylon. From what he has written me of his school work I feel that he will be of great service to us when he comes to know the truth a little better. He has begged me very earnestly to come to see him, and I have promised to do so at my earliest opportunity. It is a thousand pities that we do not now have a capable man in Ceylon to look after the many interests which are springing up all over the island. We ought to have two families there; one man to give his whole time to evangelistic work in the city of Colombo, and another man to look after the vernacular work on the island. I cannot help but appeal to you at this time especially, to consider this favourable situation and to do all in your power to supply the need."

The following is a portion of Brother Thomas' letter to Pastor James, telling of his visit to Ceylon:

"Jaffna is at the northernmost part of Ceylon, thirteen hours by train from Colombo. I spent three full days with the company of interested ones there, which consists of a lawyer and his wife, a school man, two widows, and a boy about fourteen years of age. The lawyer is about thirty-five years old, and is a very clean-appearing man. Ever since he accepted this message, he has ceased his attendance at the courts on Sabbath. This has very much reduced his income. He and his wife are honest in their convictions. They feel anxious to have this message preached to the people of Ceylon. He is much inclined to give up his present prospects and begin canvassing for our English literature, such as the "The Great Controversy" and "Daniel and the Revelation." He desires to work among the educated Indians, and feels that he can do a good work for them. His wife is a noble woman, and loves the truth with her whole heart. They are the parents of fine, bright children, and are quite well-to-do.

"The school man is a graduate of Queen's College, Canada. He is a native of Jaffna, and has married an Indian lady who was educated in the Isabella Thoburn College, at Lucknow. He is the head-master and manager of a school of his own, with three teachers working under him. He has several of our books and is very earnest in his study of

them. The opposition he is meeting from his friends and from his wife and children, is making his way very difficult at present.

"We organized a Sabbath-school and arranged for the Sabbath-school offerings and reports to be sent to us until other arrangements can be made. I am planning to write these people often and help them as much as I can. To-day I have sent them some of our magazines. They feel very anxious to have a European missionary stationed in Ceylon."

This is but another example of how the providence of God leads out in the development of missionary endeavour. Somehow we seem unable to keep pace with the onward progress of the message. We have always had more openings than we could fill. This is still true, but these marvellous openings beckon us to greater efforts.

A. G. DANIELLS.

(January 20)

Calcutta, India

It is four years since I began work in Calcutta, and they have been four very busy ones. When I came here, we had a church of twelve members, meeting for services in the parlour at our treatment-rooms, on 75 Park Street. However, the way soon opened for securing a hall for our public services on Free School Street, and we have continued work in this place ever since. God has wonderfully blessed our efforts. We have had our share of disappointments and trials, yet we realize that we have had many rich blessings, for which we are truly thankful.

The year 1915 was our best year thus far. Twenty-three members were added to the church by baptism. In the winter of 1914-15, we were able to hold meetings for eight weeks in the Theatre Royal, one of the largest theatres in the city; and when we moved to our own hall on Free School Street and began meetings there, a large number of interested people followed us, and new ones came in, of whom a large number were finally brought into the church. It was a little expensive to conduct meetings in the theatre, yet the results, we feel, have more than repaid us.

Our church in Calcutta is growing,

not only in membership, but in personal experience and active missionary work. We have a strong missionary society, which is doing good work. It is taking a regular club of 2,000 copies of the *Oriental Signs* each month. Different members of the church are holding regular Bible readings each week, and three of those baptized last year came in as the direct result of the efforts of members of the church. This was a source of great encouragement to me as well as to these workers.

Our Sabbath-school during the past year reached its highest membership, seventy-seven, and I think it would be hard to find a more interesting Sabbath-school anywhere. One very encouraging feature is that many children whose parents are not members of the church are members of our Sabbath-school, and through them the interest of the parents is being awakened to know more about this message.

All our Sabbath-school offerings go to mission work. Last year our church raised more than an average of 1s. 8d. a week for each member.

One of our members is now in Persia, in a place where the third angel's message has not been presented. He is a loyal Seventh-day Adventist, and I know he will hold up the truth in Persia.

Another brother is up in one of the native states. He is a dentist, and is there on professional business, but is also giving out literature and teaching the principles of the third angel's message.

A brother whom I baptized is in a new field in Burma where the third angel's message has not been given. He is head-master of a government school in this place. After this brother was baptized, he ordered a complete set of Sister White's works, and a good supply of our literature to distribute. We are looking forward to the time when a call will come for a minister to go there and baptize those he has led into the truth.

Another young man leaves us soon for Loma Linda, to take a medical evangelistic course to prepare for work in Persia. So from our work in Calcutta we can see the message carried to new fields.

J. M. COMER.

"It is easy to think you are serious when you are soured."

(January 27)

"Come Over and Help Us"

IN our missionary exercise two weeks ago, entitled, "Good News from Ceylon," we told of two men, a lawyer and a school man, who are greatly interested in the truth. We have some letters from the latter, written to our brethren in India, which will be of interest to our readers, indicating as they do the simple faith and real earnestness of this seeker after light. The writer's name is Samuel G. Lee:

I have read "Daniel and the Revelation," and am convinced that the seventh day is the Sabbath of the Lord. We have been holding meetings and worship on that day for nearly two months. What we can say is, "Come over and help us." We meet with much opposition. I rejoice to suffer in the cause of the kingdom. It is impossible to observe the Sabbath of the Lord and be in partnership with the churches here, which are following the higher critics. Therefore, please take steps at once to start work here. I will turn over to the mission the school which is entirely under me; but we cannot do anything until we meet and know each other properly.

The next letter was written to the International Tract Society:

Your kind letter was duly received. Thanks for the literature sent. Besides these I received by post "The Great Controversy," "Bible Readings," and "Daniel and the Revelation." I particularly began to study the latter book and read most of what was said of the beast and the image and the mark of the beast, etc. I began to rise very early in the morning, at 4.30 or 5. But on the twenty-third my hand bag, with other valuables and this "Daniel and the Revelation," was stolen from my home.

I am of Christian parents, brought up in the belief that the Bible is the inspired word of God. My parents were Congregationalists, but I came to learn that the believer's baptism is God's appointment, and so was baptized on November 19, 1893. Then I was the senior mathematical master at Wesley College, Colombo. The more I began to follow the Bible the more I found myself alone. So I had to organize a college in Colombo, "City College" (1894-1907). Boys were prepared up to the London University matriculation standard. I kept teachers who were Christians and non-smokers and abstainers. I felt that real Christian work in school cannot be carried on freely when the school is placed under government grant. So I was content with the few given me. My wife was educated at the Isabella Thoburn College, at Lucknow, 1907.

We closed the work in Colombo and came to Jaffna, where we have been the last seven years. We could not accept the teachings of the churches here. They are under higher critics. Now, after reading the books received from you, we have accepted the seventh day as the Sabbath, and are holding worship on that day. We sent a letter to Pastor James. Can you urge the superintendent at Lucknow, and Pastor

James, to send some one to Jaffna, Ceylon, to help us? I will allow my school to be a place for meetings.

Can't you send some one at once to teach and help, as there are seven or eight families of us, or a community of about twenty-five in all?

Yours in God's keeping.

Mr. Lee's third letter follows:

Dear Mr James: Pastor Thomas was here for three days, and we were much helped by his visit. I have finished reading "The Great Controversy," and have seen the truth and am determined to follow it. The Sabbath observance causes much persecution, but the Lord is sufficient in these trials. I desire to work in a line consonant with the new light. Some most bitter persecutors have become calmer. I have two boys and four girls. The older boy is fourteen years of age, and the youngest girl is two years old. They all speak English. Some decisive action must be taken by us. Please put us in the way.

I desire the earnest prayers of believers that the rest of my life may be devoted to God's kingdom according to God's way.

Yours very truly,

The earnestness and zeal of this seeker after truth should appeal mightily to us who have so much light and so many privileges and blessings, and lead us to put forth every effort to send experienced workers to Ceylon to help these dear people.

A. G. DANIELLS.

Fourth Sabbath Reading

(January 27)

Messengers of Light and Life

1. WHILE men are in *darkness*, they are alienated (or cut off) from the life of God. Eph. 4:18.

2. Our Saviour came that man might have *life* and have it more abundantly. John 10:10.

3. This life can come to man only through the *knowledge* of God and Jesus Christ. John 17:3.

4. Christ's mission to men was to make known the love and righteousness of God. John 17:25, 26.

5. It is His plan that each soul saved from darkness should become a light-bearer to others. Eph. 5:8.

6. The ignorance of the last generation concerning God is described as "gross darkness." Isa. 60:2, first part.

7. The preaching of the gospel of the kingdom will, however, lighten the earth. Rev. 18:1.

NOTE.—We do not understand from this passage that a heavenly being of dazzling brightness will accomplish the work here foretold. But a special endowment of the Holy Spirit will be given to God's people, which will enable them to manifest to the world the character of God in their own lives—the most convincing message of the power of God unto salvation.

8. God is depending upon His "peculiar people"—called out of darkness—to proclaim His goodness. 1 Pet. 2:9.

9. To us He sends the message to arise and shine. Isa. 60:1.

10. What it means to "arise and shine" is explained by Paul in Phil. 2:15.

11. To those who will arise at this time, God promises a rich harvest of souls. Isa. 60:2, last part, to verse 5.

C. H. PRETYMAN.

Somabula Mission, Rhodesia

THIS mission was established in 1901, by Brother F. B. Armitage, who had been labouring at Solusi—our first mission station established in heathen countries—from which it is about one hundred and fifty miles distant. The following paragraphs are taken from a report written by one of the workers, after visiting the branch schools operated in connection with the mission:

The first Sabbath was spent with our first out-school, twenty-five miles from Somabula. The morning service was turned into a revival meeting, and the Spirit of God worked miracles among us. One of the first to bear a testimony was the head chief. This chief at first would do anything but grant us a school site. He was very bitter, until at last Brother J. N. de Beer, who has succeeded Brother Armitage as our superintendent, approached him. It happened that there were a number who wanted teeth drawn. Brother de Beer's success was more than can be credited to human skill alone; God blessed his efforts in extracting every tooth. This softened the old chief's heart, for he saw that we were here for the good of his people.

To-day he feels that he cannot do enough for us. There has been a very severe drought in his territory, and if it were not for the wonderful way God is working for the heathen, the government would have to feed them. In one forest there is such an abundance of honey that the natives in the vicinity have taken their families and gone to live there, to subsist on honey and herbs. The chief's own words in his testimony were these:

"Almighty God, You have placed me here to rule these people. Now give me wisdom as You did the leaders of the children of Israel, that Your work may prosper."

It did our hearts good to hear those words from a man who was once so bitter. Can you imagine

their coming from a heathen chief's lips? It is only the gentle touch of the quiet Spirit working upon his heart.

Our work in Shangani has now a good foothold. The message is making rapid progress among the heathen kraals. Already the fruit is budding, and soon we expect to see some accept the truth.

I will tell you about one old native and his wife. When a little girl, their daughter, who is now the wife of an out-school teacher at Glendale Mission, began going to our school in Shangani, against her parents' wishes. They forbade her and beat her, and then she ran away from home and came to our main station at Somabula. Here she learned to read the Bible and was converted. She returned home and began reading the Bible to her parents.

The result was they were converted, and to-day they are faithful Sabbath-keepers, although they cannot read a word of their own language. That is certainly strong faith. It means much for an old couple, such as they, to leave their beer and smoking. The other natives simply marvel at it. Their faithfulness has awakened an interest in the neighbourhood, and there is now a call for a school. So the good work is going, and the living God is working in a wonderful way. We are of good courage to press on with new zeal as we pass through these experiences.

Light after Praying for Twenty Years

ONE of our workers in Natal, while taking treatment at our health institute there, was brought into touch with a Dutchman who had come to the institute seeking relief from rheumatism which had made him almost helpless. After conversation, in which the sufferer stated that he was an unbeliever, they parted.

Nine days later the worker visited him again and gives the following account of the visit and its happy results:

"Mr. Odendaal asked about my faith in Christ, and said that for twenty years he had had no faith in Christ, though he believed in some Being who controlled in the affairs of man. During all these years he had prayed to the Being

he could imagine, but could not learn of, and his prayer had always been for light and understanding of God's character and for a knowledge of what the future had in store. Only the previous night he had prayed in agony until after midnight, that that Power or Being would give him light and relieve him from the terrible burden which had been crushing him the past twenty years.

"He said that he was a member of the Dutch Reformed Church, but could not understand or believe in the God they preached. He could not believe that a loving, omniscient God could permit beings to come into this world only to burn them in a lake of fire throughout eternity. He supposed, because his ministers told him so, that the Bible presented just such a God and such a place of torment, and felt that he could not consistently believe in Christ, who was said to be a Saviour from that place of torment. Consequently he had had no God to trust in, and had become reckless and even blasphemous in his language.

"In a few words I asked him if he could harmonize his conception of God with One who permitted sin that the character of Satan might be revealed to the universe, and characters be developed in angels and human beings; and who would finally destroy Satan and sinners, leaving only those who had perfected characters to live with God and Jesus throughout eternity. He was lying in bed in pain, but as I spoke these few words to show God's true purpose, the expression of his countenance changed, and he buried his face in his hands and broke down in weeping. He reached up his hand toward the ceiling and said, 'Now I begin to see the light that I have been praying for for twenty years.' Then I went into the matter more in detail, and he was a changed man. That day he gave his heart to his new-found Friend and Saviour, and his whole life and ambition have changed. From a boisterous, swearing, godless man, he has become a humble, spiritual, God-fearing and loving child who wants to talk always of his new joy and hope.

"He is a man of wealth, owning many large and valuable farms, but he told me that because of his unbelief he had taken no pleasure in his possessions. He said that he had hated 'parsons' because he

had decided they were liars in preaching the popular 'hell,' and he had hated me because I was a 'parson.'

"When I came to visit him, he hated me, and would have ordered me out of the room but for his respect for Sister Blaine, who had ushered me in. Now his hate has turned to love. I have had various experiences with people as the truth came to them, but never one quite so striking. Without my suggesting it, he has given up smoking.

"Mr. Odendaal has been reading eagerly, and I have been studying with him almost daily, and he has eagerly accepted the truth, and is anxious for baptism. He kept his first Sabbath the third day after he received the first light. He is gifted in writing poetry, in debate, etc., and says that not another line will he write but for the furtherance of this cause which has brought him freedom. His means also, he says, will hereafter be spent in the furtherance of this message. He is certain of opposition and persecution when he returns home.

"Such experiences as the preceding cannot help but inspire the worker who witnesses them with a stronger determination to hasten to tell others who may be in darkness, of the true character and love of God and Christ. Our courage in God is good, and though the people among whom we labour seem indifferent and self-satisfied, we are expecting great things from God, and will attempt much for Him."

Ecuador—a Difficult Field

THE Roman Catholic country of Ecuador, South America, is one of the most difficult fields which we have yet entered with the third angel's message. The first workers were sent out in 1906. Difficulties, hardships, and persecutions have confronted our workers from the outset. In 1909, while on a tour inland, Brother Wheeler, accompanied by a colporteur, was twice attacked by angry men, and they only escaped death by stoning, by putting spur to their horses and galloping to a place of safety. After eight years of effort, during which fever claimed a victim in the wife of one of our workers, only fifteen members were reported in

1914 (latest figures available). The conditions under which our workers are labouring have not improved thus far, judging from the accompanying report written about the middle of the present year.

The work in Ecuador is difficult, but nevertheless it must be done. Who will come to share in the difficulties of this benighted country? The darkness is very great. We do not know how long liberty will continue here. This year there has been a great struggle to change the constitution and have another form of government. A few years ago a teacher in a public school could not receive his salary without a certified paper from his confessor, nor could any one rent a house without such a paper. Thus the priests controlled everything.

Only a few weeks ago some missionaries went out to hold meetings in one of the public plazas. At first the people had a desire to hear, and many came to listen; but when the priests heard of it, they immediately began to tell the people not to go to listen to those Masons (that is what they call us here). On the third Sunday the priests told the people that if the missionaries went out in the plaza the following Sunday, the people should be prepared to kill them by stoning them and dragging them in the street. On the fourth Sunday about five hundred people gathered. Even the women had their aprons filled with stones; and when the missionaries began to sing, the people began to insult them and to shout, "Heretics!" "Masons!" "Let us drag them to death because they are not worthy to live!" Finally, by the help of friends, the missionaries were taken to a place of safety.

Just a short time ago we were holding a meeting with an audience that filled the room. Suddenly there came a great crash, and the people rushed out. The windows had been smashed with stones. Many said that those who did this were sent to do it by the priests.

The first of January there was much excitement here because of the election of a new president. The result was an uprising among the soldiers. Just around the corner from us we could hear the shooting and shouting of the people. This happened at three o'clock in the morning. A half-hour later twelve men, armed, knocked at our door, demanding that

we open it. I asked for an explanation, but they refused to give any, saying that if we did not open the door they would break it down. It was finally opened by the owner of the house, who was living below. We were living in the upper part of the house, and, thinking that they had come to kill us, we used benches to bar the door at the top of the stairs. We escaped by a back door and climbing over the roofs of several other houses. In the cold night air, clad in only our night clothes, we sat down waiting for what might happen. We heard the men climbing the stairs. Our blood chilled, but as they ascended the stairs the owner of the house followed them, saying that we were foreigners, and if they bothered us they must give an account to our government. At last they went away.

The second night, at two o'clock, I was attracted by a noise in the street. I looked out, and in front of the house was a priest, a soldier, and another man. The priest was fighting the man with his fists. It seemed that the man was not willing to do something that the priest wished him to do. In a few minutes they passed on, going about two blocks, then the priest and the soldier returned. When they arrived again in front of our house, they stopped, and the priest, making signs with his hands, said to the soldier, "This is the house." I understood quite well what his plans were. Soon another priest passed hurriedly by, and then another. For five nights we were thus bothered. Protection was sent us by the authorities after we went to a hotel to live for two weeks. If there is a country in all the world that needs special help from God, and the special prayers of God's people, it is dark Ecuador.

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