

The Missionary Leader

Vol. 6

SYDNEY, JUNE, 1918

No. 6

Home Missions Department

Church Missionary Programme

First Week

Opening Exercises: Hymn; Prayer; Scripture Exercise; Hymn.
Lesson: Ingathering for Missions.
"Collecting on Sunday."
Reports of Work Done.
Plans for Work.

LEADER'S NOTE.—This is the special season for the Ingathering work, and every possible effort should be made to reach the church goal before the period closes. For the Scripture exercise for this meeting read Haggai 2: 4, and show the members that the latter part of the verse is a special promise for such a work as the ingathering of mission funds. Let some experiences be given, for the purpose of encouraging the members to relate what they have met in the field. See that all have papers, territory, and cards. If any are timid about starting out, get some who have had success to go with such to help them make a beginning. Inexperienced people often have good success when they go out with faith in God.

Ingathering Experiences

ONE of our members writes: "When the Ingathering work was outlined before us I said: 'I can sell papers, but to give them away and ask for donations is another thing. I fear I never can do it.' A sister went with me. We began Monday afternoon and worked until Thursday noon. We gathered in two pounds, and such a blessing came with the work! Five shillings was the most we received at any one place, and threepence the least."

"A sister who lives in the country thought she could do very little in the Ingathering work, but determined to visit her neighbours at least. At every home added blessings and new experiences were hers, until she became so filled with the spirit of service that she raised her goal to three pounds. After reaching this goal she was not content to stop, but planned to visit every family within her reach. Her last report showed one hundred and twenty-five papers used and £5 collected for missions. She also sent us five yearly subscriptions for the *Signs*. Four of these came from neighbours who had become so interested in the paper that they wanted to subscribe for it. The Lord blesses our faithfulness."

"One brother who lacked faith in his ability to solicit, made an effort and in a few hours, to his surprise, received four pounds. Another brother, who had been rather fearful about venturing out, received about twenty-eight shillings for a few hours' work. Others have had the

same experience. Our sisters are doing well also," writes another missionary secretary.

"One of our elderly sisters recently sent the following message: 'I have collected eight pounds already, and will try to make it ten. I am more than seventy years old, but I can still do a little for the cause I love so well. A great responsibility rests upon us.'"

"When I received our treasurer's letter, stating the needs of the cause of God and asking me to do what I could in my vicinity, I determined to go often to the secret place of prayer, for to me the soliciting of funds for God's work was a new and strange experience. This led me to lay my plans daily before the Lord for some time before I went out to solicit. The result proved the truthfulness of the promise of God to those who ask. The first man to whom I mentioned the needs of the foreign fields handed me a dollar (4s. 2d.). Several times this experience was repeated. Only two farmers refused to give. Of the three Chinamen I visited, only one could read English; but I showed them the pictures and told them the kind of work we are doing for their fellow countrymen. Each of these yellow-skinned men gave twenty-five cents (a shilling) for the work. With one of these, who was already converted to Christianity, I had a study on the coming of the Saviour. When I reached home, I had £4 4s. 8d."

"I feel that God has blessed me in my effort for missions this autumn," writes a sister. "What I have already received has given me a desire to collect more. I long for more of Jesus' love to overcome obstacles; but I am glad that Satan can not make me do his bidding. When he suggested that I could not go out with the papers, I yielded to him at first; but finally went, and at the first place I called received one pound. This gave me strength. How deep are the plots of the enemy, and what efforts he has put forth to keep me from living the truth! I have had many trials these last two years,—more than ever before,—but my courage is good. Please give me another dozen of the Ingathering papers."

"This week the Lord has blessed in many ways. One man and his wife gave me a guinea. I have collected £3 10s. since last week's report. Truly it brings a blessing to go out with the Ingathering magazine. The Lord has promised Moses, 'My presence shall go with thee;' and He will go with us. I believe if we would personally ask our neighbours for donations they would give. The Lord, through Moses, His messenger, wrought mightily in the land of Egypt; and if every one were true to his profession, the Lord would work mightily through us."

"Just a few lines to say that I want more Ingathering papers. On account of the weather I could not go out for

some time after I received the card. But Monday I started, praying that the Lord would send His angel before me, and with His help I disposed of all the papers I had in half a day. I took in £2 6s. besides selling a few books."

No Time

(Rev. 10: 6; 22: 10, 11.)

"I have no time,—I have no time!"
How oft the phrase is heard!
No time for prayer,—for mission work,—
No time to read God's Word.

"No time!" 'Tis true, the time is short
Till time no more shall be,—
Until probation's days shall end,
And Christ in clouds we see.

The time in which we're living now
Is solemn,—is sublime;
Soon now earth's history shall close;
No longer shall be time.

Soon, soon indeed shall be "no time"
To cleanse one's life from spot,
"No time" for study; but till then,
Dear soul, oh, say it not!

Say, rather, that thou hast no time
For seeking thine own will;
No time to cherish grudge or doubt,
No time for speaking ill.

So soon the end, there is no time
For laying riches by;
For sake of transient joys to lose
A bank account on high.

And yet, for faithful ministry,
For God's Word, love, and prayer,
Time lingers yet; oh, use it well,
And for thy God prepare!

Amid earth's scenes of sin and woe
The end of time 'twill be,—
The dawn of peace and changeless joy
For all eternity.

PEARL WAGGONER HOWARD.

Church Missionary Programme

Second Week

Opening Exercises.
"Watch for Interested Ones."
Lesson: Ingathering for Missions.
What Others Have Done.
Reports of Work Done.
Plans for Work.

LEADER'S NOTE.—For the Scripture exercise, read Joshua 1: 9, which is a very encouraging promise for such a time as this. The work should be well under way by this time. Encourage the members to relate their experiences, as these will be an inspiration to further work. Find out if any are meeting difficulties, and ask others to tell how they met similar conditions. Organize field days if possible, when a number will go out together.

Watch for Interested Ones

In years past Sister White spoke particularly of the good work being done in other countries in the effort to gather funds for missions, and counselled those who participated in the work to seek to save souls. She has said:

"In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvellous providence connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God.

"To all who are about to take up special missionary work with the paper prepared for use in the Ingathering for Missions, I would say: Be diligent in your efforts: live under the guidance of the Holy Spirit. Add daily to your Christian experience. . . . Search diligently for perishing souls. O, think of the yearning desire Christ has to bring to His fold again those who have gone astray! Watch for souls as they that must give an account."

The undertaking to raise the needed funds is a stupendous task. The finishing of the message is a great work; but it will be done, and that speedily. In the vision of the terrible conflict before the world, given in the Testimonies, Vol. VIII, page 41, it is comforting to know that "at last the victory was gained. The army following the banner with the inscription 'The commandments of God, and the faith of Jesus,' was gloriously triumphant."

This is not the time to halt. We must inspire the rank and file to quit themselves like men and fight. Every one must be encouraged to put on the armour and go forth to the warfare willing to do and dare for God.

What Others Have Done

"THREE vehicles filled with eager, ambitious Seventh-day Adventists made the journey. We took with us every paper we could lay hands on, about two hundred and twenty in number. We separated into groups of twos and threes, and in three hours we were all together again. When the money we had received was counted, we found that we had a grand total of £8 2s. 6d. In three hours, more than eight pounds had been gathered for the Lord's work! The Lord surely kept His promise that the wealth of the Gentiles should come in to His cause."

"Once more I have proved that Sunday is an exceptionally good day in which to do Ingathering work. This morning was almost like summer, sunny and warm. One could not stay in on such a day as this, especially when God has blessed us with such beautiful weather for the effort. We went to one home, and after we had introduced ourselves the lady said, 'Are you missionaries?' I said, 'Yes; home missionaries.' She then said, 'Will you please come in? I have a sick daughter who is suffering terribly with a diseased bone in one of her limbs, and has been in bed for six months. Although in such pain, she bears up wonderfully, and says the Lord hears her prayers.'

"We found this family to be devout Christians, and I assured them that the time is not far distant when all pain and suffering will be over. 'Jesus is soon coming; just hold on a little longer, and then you will meet Him face to face,' I said.

"We all knelt around the bedside of the young woman, and prayed to God that He would relieve her of the pain, and that He would bless the mother and family in caring for her. As we arose from our knees, the mother said, 'Thank you; I know God sent you here.'

"At this point I stepped to the piano and sang, 'I want to see Jesus, don't you?' The Spirit of God came in, and all hearts were touched. We said good-bye, thanked them for their gift to missions, and left the house, knowing that God had answered the prayer we offered before starting out with the papers, and that angels had been sent before us to open doors and hearts.

"O my sister, my brother, will you not embrace the opportunity that God is giving you? Will you not go out with the papers which have been so nicely prepared, and get such a blessing as we received that morning? You will be made happy in Jesus, and some day on the golden streets, you will meet some one who will come up to you and say, 'It was you who invited me here!'"

"I am glad to say that in regard to the Ingathering work I can give the following report: You sent me five papers, and I have two left; but I have twenty-five shillings, and hope to get more."

"Our allotment this year, according to membership, is £17, but we have placed our goal at £20, believing that we shall be able, with God's help, to raise that amount. Twenty-four of our fifty-one members have brought in returns, and four others have had good experiences with their papers. All have set personal goals at £1. Five have nearly reached it; three have reached it, and five others have almost reached the two pound mark. Thus nearly the entire membership has taken part in this grand work, and many precious experiences are related at the weekly missionary meetings. We lack only nine shillings of reaching the amount allotted to us by the conference, and we know of a large sum that has not yet been handed in."

Church Missionary Programme

Third Week

Opening Exercises.

"Collecting on Sunday."

Lesson: Ingathering for Missions.

Reports of Work Done.

Plans for Work.

LEADER'S NOTE.—Much of the success of the campaign will depend on the enthusiasm of the church officers. Think and talk of nothing but a goal reached. The Lord has done so much for His people that they cannot think of failing Him in this time of urgent need. There are so many calls for help and so many open doors that £20,000 could be used, hence £2,500 is surely little enough to get. Read Haggai 2:8, and urge the members to go out and gather in some of God's money. We give some more experiences this week of what other churches have done in the effort across the seas.

Collecting on Sunday

THROUGH the Spirit of Prophecy we have been advised to employ Sunday in doing missionary work. Many have tried and proved it a fact that Sunday is the best day of the week to solicit mission funds. The people are usually paid on Saturday, and one is more likely to find them at home on Sunday. They have more time on their hands that day than any other day.

A brother writes that he and his wife went into an ordinary residential section of a very conservative city, one Sunday, and in a little more than two hours they gathered in over two pounds for missions. Besides gathering in funds, they had the pleasure of talking and praying with souls who were hungering and thirsting for truth and righteousness.

Brother, sister, resolve *right now*, that "With the help of God I will go out to-day, to-morrow, and will not stop until I have reached my goal, and have helped the church and the conference in reaching their goals." Do it now. Do it and get a blessing as well as giving blessings.

Ingathering Experiences

"One sister in our church has received £3 as a result of her effort with the Ingathering paper, and one brother has disposed of six papers and received £2 11s. A dear old sister aged eighty-two set her goal at £5, and has £2 18s. of it already. She will get the rest, too."

"It has been my privilege to have a part in this work at different times, but I have never had a better experience than during this effort. On my way from place to place I have watched for and improved opportunities, sometimes in waiting-rooms and sometimes on the train among those sitting near by, and thus I have asked seventy-two persons, distributed seventy-four papers, and raised five pounds."

"I have not received large donations," reports another, "only a few half-crowns, not many two-shilling pieces, mostly shillings and sixpences. I have enjoyed the Ingathering this time more than ever before, not because of the large donations, but because we have had many good talks and interesting experiences with different ones. To the Lord be all the praise."

Another testimony is as follows: "I set my goal at two pounds, knowing that I should not have very much time. The Lord blessed when I went out with the papers, and my little son and I together secured three pounds eight shillings. I had some blessed experiences with the people, and had an opportunity to give them some *Signs*, tracts, and books. I believe the end is near, and I want to do all I can to bring others into this blessed truth."

Church Missionary Programme

Fourth Week

NO programme has been prepared for this week. We leave this to the missionary leaders. No doubt your members will have some good experiences to relate in their Ingathering work. Attention could also be called to any encouraging experiences or instruction that has appeared in the *Record* regarding the effort.

Missionary Volunteer Programme

First Week

The Ministry of Angels

Opening Exercises.

"Angels of God."

"The Work of the Angels."

"An Angel Guide."

"Christ's Expositor."

LEADER'S NOTE.—The programmes for June are intended to help the young people in presenting some important doctrinal truths to those whom they meet.

The thing to be kept uppermost in this programme is that good angels exist and that they are God's ministers to this earth. Hymn 269 ("Christ in Song") might be used appropriately in connection with this programme.

This month the Ingathering for Missions will be in full swing. Allow the members time in the meeting each week to tell their experiences in this work and encourage all to take part.

Angels of God

Ps. 103:20, 21. The angels of light are ever obedient to the commands of God.

Gen. 32:1, 2 (margin). When Jacob was returning to his childhood home at the command of God, he was greatly in fear of his brother Esau, and the Lord sent His angels to meet him in the way. Jacob said: "This is God's host," and he called the name of that place "two hosts." Jacob no doubt remembered that there are two hosts of good angels to one host of evil angels, and took courage.

Joshua 5:13-15 (margin). Joshua was met by the Captain or Prince of the Lord's host, which was none other than the Lord Jesus Christ; for Joshua worshipped Him, and an angel would not accept of worship. Rev. 19:10; 22:9.

Rev. 5:11. John, the beloved disciple, was given a view of "the Lord's host," and attempted to count them. He counted ten thousand times ten thousand of them, which would be a hundred million; and then, as if the number was more than he could comprehend, he said there were thousands of thousands more.

Isa. 6:2. There are different orders of angels. The seraphim have six wings, and are evidently the swift messengers of God.

Ezek. 10:1-22. The cherubims are the angels that have the honour of forming themselves into the appearance of wheels to bear the throne of God from place to place. These are real, tangible beings, for Ezekiel saw their "whole body" of flesh. Ezek. 10:12. He also saw their hands; and he saw the cherub stretch forth his hand and take the fire and give it to the man commissioned to take it. The seraphim are also real beings, for Isaiah speaks of their faces and their feet. Isa. 6:2.

1 Thess. 4:16; Jude 9. The Great Archangel, our Saviour, is a real being.

Neh. 9:6; Col. 1:16. The angels are just as real as human beings, and were created by God and Christ.—*Bible Training School.*

The Work of Good Angels

Heb. 1:13, 14. The angels are "ministering spirits sent forth to minister to them who shall be heirs of salvation."

Ps. 34:7. They encamp round about the people of God to deliver them from harm and danger.

Matt. 18:10. Every child of God has a guardian angel.

2 Kings 6:15-17. Elisha knew the angels of the Lord were round about him, but his servant doubted; and Elisha prayed that the young man's eyes might be opened to behold the angels, and the Lord gave him spiritual eyesight, that he could see them.

Num. 22:24-31. The Lord can even give animals spiritual eyesight so they can see the angels. Balaam could not see the angel until the Lord opened his eyes. By faith we know the angels are round about us.

Ecc. 5:4-6. The angels keep records of all vows, and when we break them, they are witnesses against us.

Dan. 7:9, 10. When the books of record are opened in the great judgment, the angels have a part to act in the work. Who, except God, will know more than the angels that have accompanied us, have witnessed every act, and have heard every word spoken?

2 Pet. 2:10-12. Notwithstanding the angels know all our sins and shortcomings, yet they do not bring railing accusations against any. It is well to follow their example in this respect.

1 Pet. 1:10-12. The angels desire to study the prophecy of the plan of salvation revealed in the Scriptures.

An Angel Guide

MARTIN LUTHER, the great German reformer, was a believer in miraculous powers. But because of certain fanatics who sought to ally themselves with the Reformation, Luther had to be exceedingly careful lest he might seem to give aid and comfort to fanaticism. Nevertheless, in his "Colloquia Mensalia," the reformer relates the following, which came under his personal observation:

When I lived at Turica, in Franconia, a child that could hardly speak or walk got into a wood near the house. An unexpected snow covering and altering the surface of the ground, the child could not find the way back again to the house. The snow continued to fall in great abundance; he remained there covered over with it two days and three nights. During that time an unknown man brought him meat and drink; but at the beginning of the third day, he led the child near his father's house, and there left him. I was present when he came in, and I protest he told all that had happened to him as clearly and in as good terms as I could have done myself; notwithstanding, from that time for three whole years, he was not capable of putting any words together that any one could easily understand. I am therefore persuaded that the man who preserved him was a good angel.

—Selected.

Christ's Expositor

A SEVENTH-DAY Adventist minister and his wife had been labouring in Kansas City, Missouri, for about three years, but without visible results. One day, while

on their way to hold an informal Bible study at a private house by special invitation, they came to where a stranger, apparently a miller, was sitting on the edge of the footpath writing. As they came up to him this man spoke to them and proposed to go with them. They explained that they were not at liberty to take any one with them, but said they would be glad to meet him, indicating a time and place. He declined the invitation, but said he would walk with them for a short distance, and that as they walked they could tell him about their faith and work. Nearly an hour was consumed in going six blocks, the stranger plying them with questions all the way, and insisting upon the briefest possible answers, saying that he would understand if they told it in few words. As they had now come to the last street corner before reaching the house whither their steps were bent, the minister began to fear that they would be detained beyond the time they were due at the house. The stranger, seeming to read his thoughts, hurriedly took from his pocket a small slip of paper and, handing it to him, gave him a gentle push, saying as he did so, "Go on. Go on and tell the people of this city that the Lord is coming, in the quickest way that you can get it before them."

The minister and his wife bent their heads for a moment over the slip of paper, on which they read these words:

"Who will have all men to be saved, and to come unto a knowledge of the truth. *Christ's Expositor.*"

Then, looking up to speak to the stranger, they saw no man. They were in a sparsely peopled part of the city, with neither house nor tree within one hundred and fifty yards. The stranger had simply vanished out of their sight, and they went their way, persuaded that they had seen and talked with an angel in the guise of a humble man. And why not, for does not the apostle admonish us, saying, "Be not forgetful to entertain strangers; for thereby some have entertained angels unawares?"—*Past, Present, and Future.*

Missionary Volunteer Programme

Second Week

The Work of Evil Angels

Opening Exercises.

Bible Study: "Spiritualism."

"Rise of Modern Spiritualism."

"A Wonder-Working Power."

"Confessions of Spirits."

LEADER'S NOTE.—"Satan sees that his time is short, and he has set all his agencies to work, that men may be deceived, deluded, occupied, and entranced until probation shall be ended, and the door of mercy forever shut."

"Now, as never before, Satan is exercising his deceiving power to mislead and destroy every unguarded soul. We are called upon to arouse the people to prepare for the great issues before them."

The foregoing extracts from the Testimonies show the necessity of understanding the workings of our great adversary. They should be read to the young people as an introduction to the programme.

Remember the Ingathering for Missions.

Spiritualism

1. DID this doctrine exist in ancient times? Lev. 19:31.
2. How does God regard sorcerers? Mal. 3:5.
3. What should one do instead of consulting familiar spirits? Isa. 8:19.
4. Are false prophets sometimes permitted to prophesy the truth? Deut. 13:1-3.
5. How may we know whether they are true or evil spirits? 1 John 4:1.
6. Have the dead knowledge of anything? Eccl. 9:5.
7. Then when miracles are said to be performed by our dead friends, to whom may we attribute them? Rev. 16:14.
8. How will Satan deceive people in the last days? 2 Cor. 11:14.
9. What will be the end of all these wicked spirits? 2 Thess. 2:8-10.

Rise of Modern Spiritualism

MODERN Spiritualism had its origin in Hydesville, near Rochester, New York, in 1847. But as the first public demonstrations were given in Rochester, they soon took the name of "Rochester Knockings." Later the general name of Spiritualism was applied to this and all other manifestations which were supposed to emanate from the spirits of the dead.

The facts concerning the origin of modern Spiritualism, as gleaned from "Greatest Events of the Greatest Century," and other reliable sources, are as follows:

In the autumn of 1847, Mr. Michael Weekman, residing in a humble house in Hydesville, heard at different times distinct raps upon his door. Upon examination no individual would be seen at the door, and no cause for the rappings could be found. Growing nervous over the matter, he abandoned the house as "haunted." It did not remain vacant long, however, as it was soon occupied by Mr. John Fox and family.

But the manifestations continued to be given in the house, and increased with the coming of the new tenants. By March, 1848, the rappings were of nightly occurrence, and soon furniture was moved about without hands. It was observed that the rappings were most frequent near the bed occupied by the two Fox sisters, Catherine, or Kate as she was called, and her older sister, Margaretta.

The most careful investigation failed to account for these phenomena. The mystery only grew the deeper, and the manifestations more frequent and prolonged. As they always occurred in the night, the rest of the family was greatly disturbed.

Wearied by loss of sleep for a succession of nights, on Friday, March 31, 1848, the family made arrangements which they hoped would cause the annoyance to cease, and allow them to obtain much needed rest. The bed of the two sisters was taken into another room occupied by the parents. But hardly had they retired when the children cried out, "Here they are again." The noises then became more distinct and startling.

It was a windy night, and it was suggested that it might be the rattling of the window sashes. Mr. Fox tried several, and, each time as he would rattle them, Kate noticed that the noises seemed to

reply. This gave her an idea, so turning to the place from which the rappings came, she snapped her fingers, and said, "Here, old Splitfoot, do as I do!" And the knocking sounds instantly responded. A Spiritualist author, recounting these circumstances, says, "That was the very commencement. Who can tell where the end will be?"—*Past, Present, and Future.*"

A Wonder-Working Power

UNDER this head Colcord writes: "However modern Spiritualism may be viewed, it comes to us as a wonder-working power. While it may be freely admitted that there have been much fraud, trickery, and deception connected with it, still, on the other hand, there have been many well-attested wonders performed by it, which no one has been able to reproduce by mere slight-of-hand, or to explain upon any natural hypothesis or scientific basis.

"Among the well-known phenomena of Spiritism, aside from the usual rappings and table-tappings, may be mentioned the following:

"Various articles have been transported from place to place by the energy of so-called spirits only; beautiful music has been produced independently of human agency, with and without the aid of visible instruments; many well-attested cases of healing have been presented; persons have been carried through the air by the spirits in the presence of many witnesses; tables have been suspended in the air, with several persons on them; purported spirits of deceased persons have presented themselves in bodily form, and talked with audible voices."—*Past, Present, and Future.*"

Confessions of Spirits

WHEN our Saviour was upon earth, He met the "unclean spirits," and compelled them to release the poor victims from their control. In the presence of Christ they were helpless, and some power forced them to acknowledge the truth regarding themselves and the Son of God in whose presence they stood. No sophistry could deceive them as to His identity. In an agony of fear they cried out:

"What have we to do with Thee, Jesus, Thou Son of God? Art Thou come hither to torment us before the time?"

This was a tacit acknowledgment of their evil life, and an expression of the fear that Jesus would then and there make them examples of the punishment being "prepared for the devil and his angels" at the last day.

In our own day, when challenged in the name of the Lord to tell the truth, evil spirits have acknowledged it as they did when our Saviour was on the earth. The following confession of the spirits was made to Mr. Laning, of New Jersey, through a writing medium:

"In the name of the Lord, is the Bible true?"

"Yes."

"The Bible forbids necromancy and the consulting of familiar spirits; which shall I believe, you or the Bible?"

"The Bible."

"Why, then, did you tell me that it was right and useful to consult the spirits?"

"It is to deceive."

"What is the business of the spirits with men?"

"It is to deceive."

"Are you happy?"

"No, I am miserable."

"Are you in hell?"

"Not yet."

"Do you expect to go there?"

"Yes."

"When?"

"At the day of judgment."

"Is there to be a day of judgment?"

"Yes."

"Have you any prospect of happiness?"

"I have no hope."

"In the name of the Lord, is there a good spirit among all these rapping and writing spirits?"

"No, not one."

"Are all communications of Spiritualism from personating demons?"

"Yes."

—Selected.

Missionary Volunteer Programme

Third Week

The State of the Dead

Opening Exercises.

"What Is Man?"

Bible Study.

"Why? Why?"

Bible Talks.

"Truths in Rhyme."

LEADER'S NOTE.—The subject of this programme is familiar to all, but it is very essential that we know all that we can learn about it. It is intended that the young people themselves shall find most of the subject matter and thus benefit themselves. Under "Bible Talks" have members explain the following objections commonly raised, "The Thief on the Cross," "The Rich Man and Lazarus," "Samuel and the Witch of Endor," "The Spirits in Prison." The book "Here and Hereafter" will be found a great help in preparing these talks. Have one member prepare a Bible Study on "Man's Condition in Death." The texts given with the poem "Truth in Rhyme" should be written on the blackboard, and it should be pointed out as the poem is recited that one text refers to each line. The questions under the heading "Why? Why?" might also be placed on the board and members should copy them as they will always be useful for reference. Call for reports of progress in the Ingathering for Missions.

What Is Man?

IN what condition was man created? Ps. 8:5.

What will be the final condition of the righteous? Luke 20:35, 36.

What is man's nature? Job 4:17.

Mortal—"Subject to death."—Webster.

What is God's nature? 1 Tim. 1:17.

Immortal—"Exempt from liability to die."—Webster.

Why was Adam driven from the garden of Eden and excluded from the tree of life? Gen. 3:22.

What was done to keep man away from the tree of life? Verse 24.

How may we regain what was lost in the beginning? Rom. 2:7.

When will this take place? 1 Thess. 4:16.

Why? Why?

1. If men have immortal souls, why has not God said so?
2. Why is it that the terms "soul" and "spirit," though used more than 1,700 times in the Scriptures, are never said to be immortal?
3. Why are we enjoined to "seek for" immortality, if we already have it?
4. If it be a present possession, why are we to put it on at the resurrection?
5. Why did Christ come to give eternal life, if man already possessed it?
6. How can that which is not in harmony with God permanently exist?
7. Why has God decreed, "The soul that sinneth, it shall die," if the soul cannot be slain?
8. Why should God indefinitely prolong the existence of that which He hates?
9. How does the assurance, "There shall be no more death, neither sorrow nor crying, nor any more pain," accord with an eternal hell?
10. What is the ratio between the sins of a brief lifetime and the torments of eternity?
11. "Shall not the Judge of all the earth do right?"
12. If "God only hath immortality," how can man also have it?

—Selected.

Truth in Rhyme

I am a pilgrim stranger, Heb. 11:13
 And often far from home, Heb. 11:9
 I pass through toil and danger, I Pet. 1:17
 Wherever I may roam, I Pet. 2:11
 I meet with opposition, 2 Cor. 2:8, 9
 And trials on every hand, I Pet. 1:7
 While publishing salvation, Rom. 10:10
 As Jesus gave command, Mark 16:15

And while I am proclaiming, Rom. 10:15
 Good tidings from the Word, Luke 2:10
 Some understand its meaning, Matt. 13:23
 And start to serve the Lord, Isa. 55:67
 While others will reject it, John 12:48
 And turn their ears away, 2 Tim. 4:4
 Although God's Holy Spirit, Eph. 6:17
 Has plainly shown the way, Rev. 22:17

I teach that man is mortal, Job 4:17
 But this some will deny, John 3:19
 And think such teachings sinful, Luke 10:16
 Although I tell them why; I Thess. 5:21
 I turn to Revelation, I Tim. 3:16, 1
 And there I find that man, Gen. 2:7
 Was dust at his creation, Gen. 3:19
 And turns to dust again, Eccl. 3:20

The serpent said in Eden, Gen. 3:1
 Ye shall not surely die; Gen. 3:4
 And men of every nation, I Tim. 4:2
 Believe the same old lie, John 8:44
 Although God said to Adam, Gen. 2:16
 That "Thou shalt surely die," Gen. 2:17
 Yet few dare to believe Him, John 5:40
 Or on His Word rely, Mark 7:13

Man, then, is not immortal, I Tim. 6:16
 But patiently must strive, 2 John 6:53
 To gain a life eternal, Rom. 2:7
 Through Christ who makes alive; John 3:36

In Him we have redemption, I Pet. 1:18
 And may be saved to-day, Mark 16:15
 By seeking for salvation, John 5:39
 Through Christ, the living Way, John 14:15

It has been man's opinion, Mark 7:8
 That when a good man dies, Job 14:10

He enters into heaven, John 3:13
 Beyond the stars and skies; Acts 2:24
 Yet there's no promise given, John 13:24
 That they shall thus receive, John 14:1, 3
 A home with Christ in heaven, John 7:33
 Tho' many thus believe, I John 5:10-12

The Saviour once ascended, Acts 1:11
 To dwell at God's right hand, Heb. 1:3
 When Gentile times have ended, Luke 21:24
 Descends to take command; Dan. 7:13
 He now is interceding, I John 2:1
 For vain and sinful man, John 2:1
 But soon He'll finish pleading, Rev. 22:12
 And come to earth again, I Thess. 4:16

The promise is recorded, Rom. 4:13
 That when He comes again, Heb. 9:28
 The saints will be rewarded, Matt. 16:27
 And in the kingdom reign, Dan. 7:27
 They then will be immortal, I Cor. 15:23
 And roam the plains of light, Rev. 22:5
 But sinners death eternal, Rom. 6:23
 Shall share in endless night, Isa. 1:25

The times of restitution, Acts 5:21
 He then will usher in, Dan. 2:44
 Amid great lamentation, Rev. 1:7
 His righteous reign begin, Isa. 32:1
 He comes to take the kingdom, Ezek. 21:25

To rule on David's throne, Luke 1:32
 The kingdom and dominion, Dan. 7:14
 He then will rule alone, Ps. 110:1, 2
 —Bible Training School.

be swallowed up in victory and tears will be wiped "from off all faces," and those living on the earth will say, "Lo, this is our God; we have waited for Him, and He will save us."

John 24:1-3. The most cheering promise the Saviour could leave His disciples was that He would go and prepare a place for them and would come again and receive them unto Himself that they might be with Him.

John 7:33, 34. He had previously told the wicked Jews that where He was going they could not come, that they would seek Him and they could not find Him.

John 13:36. He also said to Peter that he could not follow Him then when He was going to the grave, but that he should follow Him afterwards.

Isa. 26:19. The prophet declares with unmistakable words that "Thy dead men shall live, together with My dead body shall they arise;" that they will be as the dew of herbs; for the earth shall cast out her dead.

I Thess. 4:13, 14. The apostle exhorted those who sorrowed because of their dead friends not to sorrow as those who had no hope; for God would bring every soul that slept in Jesus from the dead, even as Jesus died and rose again.

I Thess. 4:15-17. Then He declares by the Word of the Lord that those who will live and remain unto the coming of the Lord will not go before them which are asleep; for the dead in Christ shall rise first. Christ will descend from heaven with a shout and those that are alive will be caught up together with them in the clouds to meet the Lord in the air.—Bible Training School.

Missionary Volunteer Programme

Fourth Week

The Resurrection

Opening Exercises.
 Bible Writers Who Mention the Resurrection.

- "The Hope of the Resurrection."
- "A Solemn Hour."
- "The Resurrection" (poem).

LEADER'S NOTE.—Under "Bible Writers Who Mention the Resurrection" ask the members to name all the Bible writers they know of who mention this event, giving all the texts they can on the subject. The references should be written on the board and the texts may afterwards be quoted or read by the members.

We need your help in the Ingathering for Missions.

The Hope of the Resurrection

THE prominent feature of the mission of the first advent of Christ was to destroy sin, death, and the devil, and open a way of hope to all the people of God by His resurrection.

Heb. 2:14, 15. Christ partook of flesh and blood "that through death He might destroy him that had the power of death, that is, the devil."

Hosea 13:14. God has declared that He would ransom His people from the grave, that He would redeem them from death, that He would be the plagues of death, and the destruction of the grave, and He never would change from this purpose.

I Cor. 15:54-57. This faith in Christ will be so real to every Christian that when they awake in the resurrection, they will sing, "O death, where is thy sting? O grave, where is thy victory?"

Isa. 25:8, 9. Every child of God will look forward to this time when death will

A Solemn Hour

SOON appeared the great white cloud, upon which sat the Son of man. When it first appeared in the distance, this cloud looked very small. The angel said that it was the sign of the Son of man. As it drew nearer the earth, we could behold the excellent glory and majesty of Jesus as He rode forth to conquer. A retinue of holy angels, with bright, glittering crowns upon their heads, escorted Him on His way. No language can describe the glory of the scene. The living cloud of majesty and unsurpassed glory came still nearer, and we could clearly behold the lovely person of Jesus. He did not wear a crown of thorns; but a crown of glory rested upon His holy brow. Upon His vesture and thigh was a name written, King of kings, and Lord of lords. His countenance was as bright as the noon-day sun, His eyes were as a flame of fire, and His feet had the appearance of fine brass. His voice sounded like many musical instruments. The earth trembled before Him, the heavens departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. "And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bondman, and every freeman, hid themselves in the dens and in the rocks of the mountains, and said to the mountains and rocks, Fall on us, and hide us from the face of Him that sitteth upon the throne, and from the wrath of the Lamb; for the great day of His wrath is come, and who shall be able to stand?" Those who a short time before would have destroyed God's faithful children from the earth, now witnessed the

glory of God which rested upon them. And amid all their terror they heard the voices of the saints in joyful strains, saying, "Lo, this is our God, we have waited for Him and He will save us."

The earth mightily shook as the voice of the Son of God called forth the sleeping saints. They responded to the call, and came forth clothed with glorious immortality, crying, Victory, victory, over death and the grave! O death, where is thy sting? O grave, where is thy victory? Then the living saints and the resurrected ones raised their voices in a long, transporting shout of victory. Those bodies that had gone down into the grave bearing the marks of disease and death, came up in immortal health and vigour. The living saints are changed in a moment, in the twinkling of an eye, and caught up with the resurrected ones, and together they meet their Lord in the air. Oh, what a glorious meeting! Friends whom death had separated, were united, never more to part.

On each side of the cloudy chariot were wings, and beneath it were living wheels; and as the chariot rolled upward, the wheels cried, Holy, and the wings, as they moved, cried Holy, and the retinue of holy angels around the cloud cried, Holy, holy, holy, Lord God Almighty! And the saints in the cloud cried, Glory! Alleluia! And the chariot rolled upward to the holy city. Before entering the city, the saints were arranged in a perfect square, with Jesus in the midst. He stood head and shoulders above the saints, and above the angels. His majestic form and lovely countenance could be seen by all in the square.—*Early Writings.*

The Resurrection

Lo, a pale and countless throng
O'er whom ages sweep along,
Silent lie in death's embrace,
Pulseless heart, and meekened face:
Blent with dust of rolling years,
Know they neither hopes nor fears;
Thunders' growl or oceans' roar,
Ne'er disturb their slumbers more.

One by one earth's myriads glide
On, to wither by their side,
Till man's feet, where'er they tread,
Press the dust of loved ones dead;
On them mailed warriors tramp,
'Round them earthquakes rock and stamp;
Sleeping in their damp beds still,
Heed they not times good or ill.

But a voice shall soon be heard,
Death's dark potter's field be stirred,
And a golden trump shall ring!
"Cower and tremble, terror's king!"
Light and life shall flash and leap
Into all thy caverns deep;
Then thy pointless darts shall fail,
Then the sullen tomb shall quail.

Christ shall come in car of state,
Cherub legions round Him wait,
Flaming thunders round Him roll,
Earth shall quake from pole to pole;
Trampling death beneath His feet,
Calling loud in accents sweet,—
"Wake ye dead! Arise! Come home!"
Hark! they cry, "We come! We come!"

Then from grass-grown graveyards old,
Coral caves, and mountains bold,
Desert sands and flowery plain,
Dust shall leap and live again;

Then from earth, and sea, and air,
Forms shall spring resplendent fair,
Then from flame, and stone, and sod,
Saints shall rise to meet their God.

Far beyond death's veil shall stand
All that risen, ransomed band,—
Martyr, Christian, Priest, and Seer,
All who loved Messiah here;
Gathered home from every clime,
Every age throughout all time,
Meet on Eden's blissful shore,
Meet in glory evermore.

—Selected.

Sabbath-School Missionary Exercises

(June 1)

The Gospel in the New Hebrides.

ONE writer has said, "There is perhaps no place in the Pacific where there has been, on the one hand, less seeming success, and, on the other hand, greater sacrifice of life, than in the New Hebrides. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him." Dr. Steel in his book, "The New Hebrides and Christian Missions," says, "Up to 1856 between fifty and sixty of these men had died or had been murdered at their posts in the different islands of the New Hebrides. They faced the perils of a residence among cannibals for the sake of pioneering the gospel."

Other missionaries came and took the place of the slain and eventually the Cross won, and, as a native subsequently said, "Now the darkness is gone from Erromanga, the light is shining brightly and all the people are worshippers of Jesus."

The Presbyterian Church throughout the world was stirred by the thrilling reports of these early efforts to evangelize these savage people, and sent other noble and brave men and women to their assistance, with the result that island after island to the north were entered by these workers who endured the perils and privations of pioneering among savage cannibals, the older missions assisting by sending native workers to help the white missionaries.

Gradually a great change was wrought as a net-work of missions was established throughout the group. Languages were reduced to writing and translations of portions of Scripture were made. Schools, hospitals, and dispensaries were established and carried on at the expense of the mission. In summarizing the work of that church throughout the group, in the year 1903, Dr. Robertson writes: "To-day we have twenty-five European missionaries, occupying nearly all the islands between Aneityum south and Santo north, and from ten to twelve European assistants, two native pastors, about four hundred native teachers, and, perhaps three thousand church members. Portions of Scripture have been translated and printed in all the different languages, while the complete New Testament has been printed in Efatese, Aniwan, and one dialect of Tanna, and the entire Bible in Aneitumese."

The Roman Catholics have a number of priests located throughout the group, but with no particularly large number of ad-

herents. The Melanesian Mission (Church of England) has been established for a long time in the northern part of the group including the Banks. Bishop Wilson's report given about the same time as the above says: "The Banks Group is perhaps the scene of the Mission's greatest success, but since 1891 a change has come over the three New Hebrides Islands which the Mission works. There are now twenty-six schools and sixty teachers in Pentecost; nineteen schools and thirty-four teachers on Lepers Island; nine schools and twenty-eight teachers on Aurora. Of an estimated population of 13,000 in these three islands, 2,000 are attending schools."

Next week a report of our work in this group will be given.

A. G. STEWART.

(June 8)

Our Work in the New Hebrides

ABOUT the middle of the year 1912 our first workers, Pastor C. H. Parker and Brother H. E. Carr with their wives, landed in the group. A small mission house was erected in Vila, the Government port, and work was carried on locally until early the following year, when the present station on Atchin, off the north-east coast of Malekula, was purchased. About the month of June that year (1913) our workers transferred to this place, among a semi-savage people, and close by is northern Malekula, where very little missionary work has been done, and where a number of the people are still in their wild, native state. Many of us will remember the unfriendly way the natives received our workers when they first landed, and with what suspicion they regarded them until their unselfish labours for the people wore away that unkindly suspicion. Before long our workers' hands were full of all kinds of beneficent work, and they were being called to treat the sick and suffering all over the island.

Hostile natives, however, are not the only foes that workers in these places have to meet. Far more depressing and irresistible is the power of disease, and it very often becomes evident that a change to a cooler climate is the only chance of saving the worker's life, and this step has been reluctantly taken by some of our workers.

About two years ago work was opened up on the western side of north Malekula. A station was opened at Matanavat, where Brother and Sister Wiles, now in Australia on furlough, have been located, and from whence work has been carried on for the Big Nambus people, though somewhat irregular owing to distance, sickness, and other hindrances. Brother and Sister Ross James have recently arrived, and are at present helping us carry on the work here, and maintain these other missions; until those away shall return, when we hope to establish a permanent mission among the Big Nambus people.

While we would like to be able to report in definite numbers people accepting the message, still, sudden accessions to the Christian religion by a people so strongly bound to heathen practices, centuries old, can hardly be expected. A real change in life is the fruit of accepting the gospel, and it takes time for such fruit to develop and mature. Our work must be one of education as well as evangelization. And so we are trying day by day to teach these people "the better way."

At times we are quite encouraged as we see a number attending services and reverently listening to the Word, and conforming with the rules of Christian worship. Other times we are saddened as we see how firmly the pagan monster has entrenched himself in the "sacred grounds," ceremonies, and practices of these dark-skinned children of nature. It is then that we feel like saying with the prophet Hosea of old, "Ephraim is joined to his idols, let him alone." But then again the Spirit speaks saying, "How can I give thee up, Ephraim?" and the result is that "Ephraim shall say, 'What have I to do any more with idols? I have heard Him, and observed Him, I am like a green fir tree. From me is thy fruit found.'" May God grant us patience and hasten the day of modern Ephraim's turning unto Him. A. J. STEWART.

(June 15)

The Work and Its Needs

THE work on Atchin, New Hebrides, is progressive. The island was heathen at the time of the opening of our work here; and though heathenism still holds sway, there can be no doubt that the gospel of Christ is slowly and surely working transformation in the character of the people.

A few come to the school to learn to read and write. On Sabbath the little church is usually full. Some of the natives pray intelligently in meeting. Occasionally you will hear them singing hymns they have learned. These and other things indicate that we should take courage and labour and pray more earnestly for this people.

The physical needs of the people necessarily occupy much of the missionaries' time. Recently one man came to us with the end of his third finger broken, and the flesh almost severed from the finger. We dressed it as best we could and sent him to the doctor at Wala, about three miles distant; but as the doctor was leaving by steamer the next day he did nothing for him. We found after a few days that it was not healing, and so had to amputate it.

About one week later a man came from Wala with a portion of the palm of his hand shot away, and the bones of two fingers broken. He had been shot in an encounter with roving Bushmen on Malekula. Both patients have progressed favourably.

Day after day and at night the people come, with sores and diseases of all kinds. They are not slow to appreciate the value of the treatment they receive. Our prayer is that they may soon discern their need of spiritual healing.

From Atchin the work is extending to other places. There are two villages on this side of Malekula that are visited usually fortnightly, others have never been visited. The Big Nambus people have long been waiting for permanent help. Other missionaries are leaving their fields, and many of these vacant islands with their thousands of inhabitants are open for us to enter. The need here as elsewhere is for men and means. Human hearts would fail at the immensity of the task before us; but, brethren and sisters, the responsibility is upon us to make the effort, and when all unite as one, God has promised an abundant harvest. All cannot go as missionaries, but all can give and pray.

The condition of the world just now gives no guarantee of more favourable

opportunities. The end is stealing upon us. Doors are open for us to enter. God is waiting. Will you help?

J. ROSS JAMES.

(June 22)

New Guinea

"MASTER, we have toiled all night, and have taken nothing."

These words come to us with particular emphasis, as this mission has been running almost ten years, and we as fishers of men see nothing for our labours.

As our faithful and earnest Fijian worker says, all the labour of his hands in planting and tending on the mission soil is prospering and bearing fruit; but he sees no seed spring from his persistent sowing of the Word. But for all this the promise is, "My Word shall not return unto Me void." And "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Since the Sabbath school offerings for this quarter are to help in the Melanesian field, of which we are a part, we would place before you and emphasize our need of your prayers and help in this dark land of ignorance and sin.

How glad we are to know "The Lord can change, wonderfully change, the most hopeless, discouraging outlook." Also, "That nothing is too hard, or impossible with the Lord;" that "He knows the necessities of those who, compassed with infirmity and living in a world of sin and temptation, still desire to serve Him. He knows that the messengers whom He sees fit to send are weak, erring men; but to all who give themselves wholly to His service He promises divine aid." He desires that companies of Christians should "especially pray that God will baptize His chosen ambassadors in mission fields with a rich measure of His Spirit. The presence of the Spirit with God's workers will give the proclamation of truth a power that not all the honour or glory of the world could give."—*Acts of the Apostles*, pages 50, 56.

Brethren, this is our only hope. Will you pray for us? A. N. LAWSON.

It is not a new thing in mission history to wait for many years before the first convert is won for Christianity. Judson laboured for six years before he saw one convert; Robert Morrison for seven years, and William Carey for seven years. This waiting time is a very trying experience, and we should remember to pray especially for the work in fields where no visible results are seen from the faithful seed-sowing. We would suggest that a short season of prayer follow the reading of this missionary exercise from Brother Lawson.

(June 29)

Aiding Our Missionaries

IN the year 1912 at the annual council of the Executive Committee of the Australasian Union Conference, consideration was given to the care of our missionaries who from time to time are compelled to return to the home field on account of broken health. It was felt that we in the home lands not only had a duty towards them, but a strong desire to share in some way in their experiences. This led to the decision to set apart a special offering in our Sabbath schools to provide a fund from which the expenses of our missionaries taking treatment at our sanitariums, could be met. This offering was taken on the last Sabbath of June, 1913, and resulted in a record Sabbath school offering up to that date.

Five years have passed away since that

time, and many of our faithful missionaries have received the benefit of the quiet rest and tonic treatments which our sanitariums can so well provide—benefit made doubly valuable by the assurance that there would be no long account to meet at the close of their stay. We wish all who had a part in providing this fund could have had also the privilege and joy of seeing the results as we have seen them. Men and women have come home from the fields worn to the breaking point and apparently beyond repair sufficient to enable them to return to the place of their love and labour.

We have watched them build up from week to week, under God's blessing upon the untiring efforts of our faithful doctors and nurses, and later we have seen them with bodies made strong, courage renewed, and hearts made glad, set out once more to the firing line. I do not know of any object of missionary endeavour which appeals to my heart so much as this, and I believe this feeling will be shared and materially shown by all our Sabbath school members on the closing Sabbath of June, 1918, when once again we shall give to replenish our "Endowed Bed Fund" as it is called.

For the first year or two the drafts upon this fund were small but during the last two years the calls have been heavier, as our field force is growing continually.

As these lines are written we have but a little over one pound left, and within a few weeks the fund will be considerably overdrawn, so that the need is an immediate one.

Our sanitariums have heartily co-operated with us in this good work of caring for our missionaries. No efforts are spared to make them comfortable and to relieve their sufferings, and assist them in regaining their health. At the same time, in order to make the fund last as long as possible, charges are made on a basis as near as possible to actual cost.

Then shall we not give willingly and liberally, remembering that in thus providing for the needs of our missionaries we are entering into their labours and hastening the finishing of the work?

C. H. PRETYMAN.

Foreign Mission Day

(June 8)

Lessons from the Life of Gideon

1. WHEN the Lord called Gideon, he was in a condition of doubt and despair. Judges 6: 12, 13.

2. He was commissioned to go, with the assurance that it was God who sent him. Verse 14.

3. Like others chosen of God, he was in himself a weak vessel. Verse 15.

4. Like Moses, his power was to lie in God's presence with him. Verse 16.

5. His first work was in the home field. Verses 25-29.

6. Before entrusting him with his great task, God gave him a rich personal experience. Verses 36-40.

7. He was taught not to depend upon numbers. Judges 7: 2-7.

8. The Lord recognized the human weakness of His servant and further encouraged him. Verses 10, 11. Note the words: "If thou fear."

9. His faith responded to the Lord's "gentleness." Verse 15. Note the words: "that delivered."

10. His faith was manifested in careful

organization in which he had the co-operation of his three hundred. Verses 16-21.

11. In the hour of triumph he was generous and tactful. Judges 8:1-3.

12. He also maintained his humility and gave the glory to God. Verse 23.

On the Borders of Tibet

THE following report of the visit of the brethren in West China to near the borders of Tibet, is taken from a recent letter from Brother M. C. Warren. A telling testimony is afforded us as to how God, by His Spirit, is at work through a few messengers, in such dense populations, communicating the last warning message for a testimony from lip to lip and heart to heart, preparing rapidly the peoples of the earth for the end. Brother Warren writes:

Brother Blandford and I returned last Tuesday from our trip to Chengtu. The Lord gave us a safe journey and helped us in securing a house. We spent five days in Chengtu, during which time we systematically searched for a place to rent. The one that we secured can not be used as a chapel, but will make a home for Brother and Sister Blandford till the mission can buy land and build. It is new and has a nice appearance, but is entirely of native construction even to paper windows. It is the nicest place that we found for rent that was at all within our means.

On the trip we walked most of the way, and coming back we walked across to Chungkianghsien from which place we travelled by cargo boats the rest of the way to Chungking, stopping over a few days with our believers in Hochow. Travelling this way saves money for other work. Of course it would be poor economy if there were a faster mode of travel between here and the capital. Though we did not start till September 17, we found the heat rather hard on us.

At the end of the first day's walk we reached Yuehlaichang, a market town where we planned to take a boat for over 100 li. As we were coming down the hill toward the town we could see several boats being driven up the river by a strong wind. We hurried down to the river and tried to engage a boat to take us thirty li on up the river that evening, but they refused to start before the next morning. We urged them to take advantage of the wind, but they said that there would be a wind the next day as the wind blew up the river every day during that season. We were disappointed the next morning to find the wind blowing down the river. The boat made very slow time as it had to be pulled by trackers. In the afternoon we reached Modzitou where we learned that robbers had held the river for several hours during the forenoon, and held up and robbed every boat coming along. Then we understood that it was the Lord's care for us that had kept us back.

On this trip we met with men all along the way who knew of us and our work. I was surprised how clearly some we met could present the arguments for Sabbath observance. This has been a great encouragement to me. At times it has seemed to me that our work was moving forward rather slowly, but I am convinced that the message is going faster than any of us realize. I believe that close to one million people in West China have learned of this message for the first time this year. These

people are scattered over a territory twice as large as that of New England. The only way that we can account for this is that the Lord has put His hand to the finishing of the work and is doing a quick work. To us who have been looking out over this field wondering how the message could ever spread over West China in a few years, it comes as a most convincing sign that the end is near.

Manchuria

WHILE our work is as yet in its infancy in the land "East of the Barrier," as Manchuria has been termed because of its position beyond the Great Wall, it is nevertheless being firmly established. While the major part of the evangelistic work has been done in the city of Mukden, we are now operating in a number of stations.

Brother Grundset was stationed at Chang Chun about a year ago. Chang Chun is a great commercial centre, midway between Mukden and Harbin, the city where the Russian railway from the north and the Japanese railway from the south meet. Brother Grundset has been working hard to get a start in that great heathen stronghold, and at the time of our visit, he was able to baptize a company of six,—the first fruits in this another new centre of our Division.

In the great Russian city of Harbin, we have a Russian church, and previous to the war, two ministers were stationed there. When the war broke out, these brethren were banished to Siberia. Since the new government took over affairs, one of these brethren has been released, and we hope that ere long the other will be back at his work. We had a good visit with the one who had been released. A happier man it would be hard to find. While the hardships he has gone through during the two years of imprisonment have been trying in the extreme, the thought that he is now free to proclaim the message that is dear to his soul causes him to forget "these light afflictions;" and he takes up with renewed zeal the work that has been so sadly neglected during his two years of enforced idleness. Yet it has not been altogether idleness; for he tells of interested people whom he left in far North Siberia.

Our colporteurs are pioneering the way to all parts of Manchuria. They have visited the cities and villages that skirt the Sungari River as far north as the borders of Siberia. They have followed the railway nearly to Vladivostok; they have gone north-west as far as Tsitsihar. They have gone into the interior, where they have been in peril of robbers oft. They have followed up the Yalu, the border line between Manchuria and Korea, so that here they can join hands with their fellow colporteurs who are working across the line in northern Korea, thus welding another link in the chain that is encircling this old world with the message of a soon-coming Lord. They have gone south-west to the border of Pechili Province, and there they are waiting for us to send the messengers into that great unentered province to fill the gap that now exists between Shantung and Manchuria. God is blessing our little band of labourers in this the most northerly field of our Asiatic Division.

C. E. WEAKE.

Tidings from Persia

THE following word has been received from Brother F. F. Oster, our missionary stationed at Tabriz, Persia:

"The work is going nicely here. Souls are taking their stand for the truth.

Brother and Sister Sperling are firm. We recently received two letters from them in which they inquire about sending their tithes. They desire so much that we pay them a visit. You see it is nearly three years since they have seen an Adventist. They live in Erevan, not so very far from here, so I am planning to visit them. Brother Heyde, of Tiflis, is, I understand, in San Francisco with his family. Last week we came in touch with three Russian soldiers who are Seventh-day Adventists. Two of these were acquainted, but they did not know the other brother. One of these who has been in the truth for seven years has been here sick for a month. He is from the Caucasus. The third is of German descent. He comes from a village where there are a few Adventists. While at home he made no profession. His parents are Baptists. While in the service a year ago he met a young brother who told him about the message. After two weeks' acquaintance, the brother was sent to Siberia for refusing to serve on the Sabbath. His term was ten years, but he has recently been released, and is now at home. This young man has accepted the Sabbath truth, and I am now holding studies with him on other points. He has written his people of the truth, and his wife and her parents and his mother are now observing the Sabbath. He is a fine young man. We are glad to meet these dear souls. It is also a great encouragement to the believers here to see those of like precious faith from another country.

"The dollar and the pound sterling have greatly decreased in value here. Everything is very high. Talk of high prices. I will give you a few items. Bread can hardly be gotten at all. The boy we sent after bread this morning had to wait two and one half hours at the baker's for it, and then got it only by giving a tip. For the last twelve months we have been paying for skimmed milk at the rate of eightpence and ninepence a quart, and last week they raised the price to a shilling. Wheat has been a pound a bushel (60 lbs), and now it is impossible to get it for that. Potatoes have been 36s, to 44s, a sack, and that is even after the new potatoes have been in for two months. Sugar is 5s. 6d. a pound. Native fruits from threepence to eightpence a pound. Cucumbers, stringed beans, peas, and carrots are from threepence to fivepence a pound. White flour is a luxury at a shilling a pound. If a person is so unfortunate as to happen to run out of clothes, he will have to pay the neat sum of £2 to £4 a yard for very ordinary material. Cooking oil is from 14s. to 32s. a gallon. These are not exaggerated prices, but the averages only, and represent what they have been the past twelve months. The prospects are that they will continue to go up. There has been no rain, scarcely, for a year. The land has been devastated, the villages plundered and burned, and now on top of it all, as if it were not enough, the whole bazaar in Urumia has been plundered and burned, also in Kasvin and some other places. Tabriz merchants have stored away their goods because the same has been threatened here. No one knows what a day will bring forth. I can not write in detail for lack of time.

"Thank God we have suffered no hunger yet, though of course with these prices we have deprived ourselves of a great many things which we formerly considered absolutely indispensable. Our only wish is that the honest in heart may quickly be gathered out and prepared for the things that are going to come to pass. We are of good cheer."

Avondale Press, Cooranbong, New South Wales