



MISSIONARY LEADER

Vol. 9

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No. 7

Home Missions Department

Personal Bible Evangelism

Suggestive Programme for Fourth Sabbath Home Missionary Service

(To be held on July 23)

Opening Song: "Christ in Song," No. 482.

Responsive Scripture Reading: Ps. 19: 1-14.

Prayer.

Report of Missionary Activities, by the secretary.

Song: "Christ in Song," No. 498.

Presentation of Theme: Personal Bible Evangelism.

Presentation of Theme: Testimony Study on Bible Evangelism.

Missionary Offering.

Closing Song: "Christ in Song," No. 319.

Personal Bible Evangelism

THE topic chosen for consideration at the home missionary service in all our churches, this fourth Sabbath of the month, is that of Personal Bible Evangelism. To some the term will have a definite meaning, and will lead to a review of many personal experiences in explaining the word of God to inquiring souls, which can never be effaced from memory. Others may regard the phrase as entirely outside their range of ability, and as something with which ministers and teachers in our schools are particularly concerned. We trust that there is also a third class, who will see the true meaning of the term in its adaptation to individual experience, and will from this day improve every opportunity to work for the Lord in presenting the truth of God from His word.

During the past two or three years there has sprung up throughout the world, a general sense of the important work which the men and women in the church can do for the betterment of the world. Seventh-day Adventists have urgently maintained this position, being warranted in so doing by the instruction which has often been repeated: "The work of God in this earth can never be finished, until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—"Testimonies for the Church," Vol. IX, p. 117. It has, nevertheless, been somewhat of a surprise to find people of all denominations voicing the same sentiment, in such words as the following by the Interchurch World Movement of North America:

"There is no more important work before the church than that of relating the entire membership to the whole programme of the Christian church."

"There can be no great permanent forward movement in all the church, until all the churches come to realize that they must use their entire membership in the work of the kingdom."

In the Inspired Word we are told that "there is a time . . . for every purpose and for every work." Eccl. 3: 17. There was a time for the preaching of Noah to warn the world of a flood, and every specification of that time was fulfilled. There was a time for the birth, death, and resurrection of Christ, and the prophecies referring to those events met absolute fulfilment. There was a time for the apostles to proclaim the gospel of the kingdom to every part of the then-known world, and it was done. There was a time for the Reformation of Luther's day, and nothing could hinder it. To-day we are entering upon the time when the men and women comprising our church membership are rallying to the work, and uniting their efforts with those of ministers and church officers, and this will result in the loud cry of the third angel's message and will finish the divine plan of the ages.

The cause of God now needs the talent, the strength, the prayers, and the support of every man, woman, and child. All have a part to act. There can be no mere observers, no nominal connection with the army of believers who are to stand in triumph upon the sea of glass. As with Israel of old, "a mixed multitude" may have travelled a little way out of Egypt, but such are falling in the wilderness. God is testing His church. It is called the "shaking" time. Brother, sister, have you felt the tremor? Do you find it easier to drift with the organized movement, enjoying the sermons which are preached from the pulpit, and the splendid literature which comes from our publishing houses, than it is actually to convey the message of truth to judgment-bound fellow men?

"God is testing the devotion of His churches and their willingness to render obedience to the Spirit's guidance. . . . The standard of righteousness is to be exalted. The Spirit of God is moving upon men's hearts, and those who respond to its influence will become lights in the world. Everywhere they are seen going forth to communicate to others the light they have received, as they did after the descent of the Holy Spirit on the day of Pentecost. As they let their light shine, they receive more and more of the Spirit's power."—"Testimonies for the Church," Vol. IX, p. 47.

There is nothing uncertain about this statement—"every sanctified heart." That means your heart and my heart, for we are here to-day because the sanctifying power of

God has touched our hearts, and led us out of darkness into the light of the glorious truth. It is not simply to be invited to take part in service; it is not that all may be allotted some place if they beg for it—"every sanctified heart will be pressed into service." Such is the urgency of the demand to-day, and we present the work of the Bible evangelist as one of the important lines of service to which consecrated men and women should dedicate their lives.

Testimony Study on Bible Evangelism

THE simplicity, the beauty, and the effectiveness of this line of service, is clearly portrayed in the following selections from the Testimonies of the Spirit of Prophecy:

Question.—What should every church member feel to be his duty?

Answer.—"Every church member should feel it his special duty to labour for those living in his neighbourhood."—"Testimonies for the Church," Vol. VI, p. 276.

Question.—What should be the special study of every church member?

Answer.—"Study how you can best help those who take no interest in religious things. As you visit your friends and neighbours, show an interest in their spiritual as well as in their temporal welfare. Present Christ as a sin-pardoning Saviour."—*Id.*, p. 276.

Question.—Is any case so hopeless as to warrant neglect on the part of the church member?

Answer.—"We are to present the word of life to those whom we may judge to be as hopeless subjects as if they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part."—*Id.*, p. 442.

Question.—What three simple lines of Christian service are needed in the homes of the people?

Answer.—"House-to-house labourers are needed. The Lord calls for decided efforts to be put forth in places where the people know nothing of Bible truth. Singing and praying and Bible readings are needed in the homes of the people. Now, just now, is the time to obey the commission, 'Teaching them to observe all things whatsoever I have commanded you.' Those who do this work must have a ready knowledge of the Scriptures."—"Gospel Workers," p. 72.

Question.—What particular line of work is said to be a heaven-born idea?

Answer.—"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labour. Workers may thus be developed who will become mighty men of God. By this means the Word of God has been given to

thousands; and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*Id.*, p. 192.

Question.—What remarkable scene revealing the importance and the divine sanction of Bible work was presented to the servant of the Lord?

Answer.—"Two Bible workers were seated in a family. With the open Bible before them they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayer was offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the Word of God was explained, I saw that a soft, radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.' Luke 14: 23."—*Testimonies for the Church*, Vol. IX, p. 35.

Question.—How may openings for Bible studies be secured?

Answer.—"If we are making the life and teachings of Christ our study, every passing event will furnish a text for an impressive discourse. It was thus the Saviour preached the gospel in the highways and byways."—*Id.*, p. 63.

Question.—What can be done by those who cannot leave their homes?

Answer.—"Invite your neighbours to your home, and read with them from the precious Bible and from books that explain its truths. This, united with simple songs and fervent prayers, will touch their hearts. Let church members educate themselves to do this work. This is just as essential as to save the benighted souls in foreign countries. While some feel the burden of souls afar off, let the many who are at home feel the burden of precious souls around them, and work just as diligently for their salvation."—*Id.*, Vol. VI, p. 276.

"Brethren and sisters, invite to your homes those who are in need of entertainment and kindly attention. Make no parade, but as you see their necessity take them in, and show them genuine Christian hospitality. There are precious privileges in social intercourse."—*Id.*, p. 347.

Question.—What is expected of those to whom light has been given?

Answer.—"God has given us light on His Word, that we may give this light to our fellow men. The truth spoken by Christ will reach hearts. A 'Thus saith the Lord' will fall upon the ear with power, and fruit will appear wherever honest service is done."—*Gospel Workers*, p. 72.

Question.—What is one of the most effective ways in which light can be communicated?

Answer.—"One of the most effective ways in which light can be communicated is by private, personal effort. In the home circle, at your neighbour's fireside, at the bedside of the sick, in a quiet way you may read the Scriptures and speak a word for Jesus and the truth. Thus you may sow precious seed that will spring up and bring forth fruit."—*Testimonies for the Church*, Vol. VI, pp. 428, 429.

Question.—What is required of all who follow in the Saviour's footsteps?

Answer.—"If we follow in Christ's footsteps, we must come close to those who need our ministry. We must open the Bible to the understanding, present the claims of God's law, read the promises to the hesitating, arouse the careless, strengthen the weak."—*Gospel Workers*, p. 336.

Question.—What special appeal is made to Christian women?

Answer.—"O, what is our excuse, my sisters, that we do not devote all the time possible to searching the Scriptures, making the mind a storehouse of precious things, that we may present them to those who are interested in the truth? Will our sisters arise to the emergency? Will they work for the Master?"

"A direct necessity is being met by the work of women who have given themselves to the Lord, and are reaching out to help a needy, sin-stricken people. Personal evangelistic work is to be done. The women who take up this work carry the gospel to the homes of the people in the highways and the byways. They read and explain the word to families, praying with them, caring for the sick, relieving their temporal necessities. They present before families and individuals the purifying, transforming influence of the truth. They show that the way to find peace and joy is to follow Jesus."—*Testimonies for the Church*, Vol. VI, p. 118.

Question.—What is said of Satan and his plans for counteracting the Lord's work?

Answer.—"Satan is a diligent Bible student. He knows that his time is short, and he seeks at every point to counter-work the work of the Lord upon this earth."—*Id.*, Vol. IX, p. 16.

Question.—What is to be the worker's weapon of defense?

Answer.—"It is written 'is to be their weapon of defense.'"—*Gospel Workers*, p. 72. Read also Matt. 4: 1-11.

Missionary Volunteer Programme

Missionary Volunteer Programme

First Week

Habits

Opening Exercises.

Five Minute Talk: On the Judsons and Their Work in Burma.

Topic: "The Value of Habits."

Topic: "Aiming High and Living Low."

Story: "Whatever Things are Pure."

Closing Song: "Building for Eternity."

To be written on blackboard

BEWARE! THE CHAINS OF HABIT ARE GENERALLY TOO SMALL TO BE FELT UNTIL THEY ARE TOO STRONG TO BE BROKEN.

The Value of Habits

"HOLD out your hands, my boy," were the words of a father to his son. The lad obeyed, and the father wrapped a fine

thread once around them. "Now, break it," he said, and the thread easily snapped in two. Again the father wrapped it around the boy's hands, this time twice, and again it was easily broken, leaving only a very tiny red line. The third time he was able to break it, but—ah, it left its trace! The red line was deeper than before. The fourth time, he could scarcely break the thread at all; and the fifth and sixth times, try as he would, the thread, though so tiny, was too strong for him. "Just so," said the father, "will habits which you form from day to day, be they good or bad, bind you in their fetters."

If the things, even the little things, which we do each day of our lives are to bind us so firmly, how very essential it is that we do them right! Some one has said, "Life is a set of habits," and indeed it would be tiresome if things did not become habitual—if it were no easier to do a thing the second time than it was the first time we attempted it. Then, it is evident that habits were destined to be a blessing to man. Without them one would not be able to accomplish much in a lifetime; the years would be consumed in laboriously doing the little things that we now do without thinking. The only way really to become skilful, is to do the same thing again and again; for we learn to do by doing.

Perhaps it is only a small task which is given to us, but the only way to be able to do great things is to do first the little things that come to our hands,

"Life is chiefly made up, not of great sacrifices and wonderful achievements, but of little things. It is oftenest through the little things which seem so unworthy of notice, that great good or evil is brought into our lives. It is through our failure to endure the tests that come to us in little things, that the habits are moulded, the character misshaped; and when the greater tests come, they find us unready. Only by acting upon principle in the tests of daily life, can we acquire power to stand firm and faithful in the most dangerous and most difficult positions."—*The Ministry of Healing*, p. 490.

Imitation and habit are two of the greatest laws of life. It is often by imitation at first that habits are formed. Then how important that we choose the good to imitate, that our habits may be thus moulded! Christ is our pattern, and His was the only perfect character—the One "altogether lovely." Then, if we would form habits that will crystallize into Christian character, let us keep this pattern continually before our eyes.

Impressions are always most easily made upon young minds, upon tender, growing things. "As the twig is bent, so the tree is inclined." One writer has said, "Could the young but realize how soon they will become mere walking bundles of habits, they would give more heed to their conduct while in the plastic state."

Two little boys were anxious each to outweigh the other, so, as one of the little fellows stepped on the scales, he puffed out his cheeks in an attempt to make himself big. "Oh," said the other boy, "that won't do you any good, you can only be what you are." So in life, we can be only what we are, and "habits will make or break the man."

The remark has often been made by young people, "Oh, I don't expect to do this way when I grow up;" but be careful. It is not so easy to change a habit once it

is established. The tiny streamlet flowing down the hillside, each day cuts a little deeper. If a small stone, or perhaps only a bit of soft mud, happens to get in its way, it is easily turned out of its course at first; but let it flow on and on for many days, and it will have cut so deep that even a large rock will not suffice to turn it aside. So it is

"The river carves a channel to the sea,
The channel holds the river in its way;
So habit carves the course of destiny—
We are to-morrow what we will to-day."

The garden tenderly cared for one week, and trampled under heedless feet the next, no matter how well it may be cared for the following weeks, cannot yield the same fruitage as the one that has had constant care. No more can we allow our thoughts and impulses to run at random in youth, and expect them to blossom out into beautiful characters in the end.

"We sow a thought and we reap an act, we sow an act and we reap a habit, we sow a habit and we reap a character, we sow a character and we reap a destiny;" and the apostle Paul knew well the value of habits formed by beginning with right thoughts, when he said:

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."

EMMA E. HOWELL.

Aiming High and Living Low

"YES, sir, I'll be there at five o'clock sharp to take you to the train," said a man who has an automobile as well as a fairly good position. Five o'clock came; five-fifteen; five-twenty; five-forty-five. The friends grew desperate; if he did not come soon, they surely would miss the train. Finally he came, "Oh, I had no idea it was so late!" was the inexcusable excuse he made. He promised to meet his friends at a given time. He aimed to do it; and yet he failed because he was careless and did not keep watch of the time. But since he had promised to be there at five o'clock, it was his business to know when five o'clock came.

And it is your business and my business, to make sure that our daily lives conform to our great purpose of being soul-winners. Aiming high in a general way and living on a low plane from day to day, is the kind of soil in which most bad habits grow. All young people expect to turn out well; they only want to take the path of least resistance for to-day, and then follow the upward path again to-morrow.

Do you remember how Rip Van Winkle excused each relapse from reforming, by, "I won't count this"? You, too, may say, "Well, I won't count this; I'll begin all over when I've had this bit of dissipation." You may not count it, but your heart counts it, and your nerves count it and register it on the enemy's side. That means that you will be weaker and be stronger when the next temptation comes. Your relapses are re-inforcements for him. So beware of the giving-up habit! Do not root up your good habits like that. Give them a chance to grow. Beware of doing

anything questionable "just this once," lest before you know it, the cable of habit be too strong to break. M. E. A.

"Whatsoever Things Are Pure"

TWO boys were seated on some boxes behind a board fence that stretched across the front of a vacant lot. One of them produced a small shabby-looking book, and both boys began excitedly to look it through.

Soon another boy was seen walking briskly across the lot, and in answer to, "Say, Joe, come over here," he strolled over to see what the boys were looking at. "Keep it under yer hat, and you can look at this here book, too."

"What is it, anyway?" Joe asked, innocently. Then his face flushed. "There's nothing there that I want under my hat," he said firmly. "I didn't suppose you fellows would have anything like that. Where did you get it?"

"Well, you needn't go and git so shocked about it, and goody-goody around. 'Nuther guy gave it to us," said Tim.

"What's the harm, anyway?" asked the other boy.

"Would you want to take that book home and give it to your sister to read, Leighton?" Joe inquired.

Leighton thought of Hazel, that sweet twin sister of his, only a second, before he said, "Of course not! She's a girl!"

"Well," said Joe, "I've a sister, too, just as fine and true as a fellow ever had, and to keep things even, I've got to be a decent chap myself," and Joe walked on.

"Don't cry, little girl, don't cry!" "Good-by, sissy!" the boys called after him.

Though Joe whistled on his way, apparently untouched by their taunts, he nevertheless felt the sting, which continued to bite in deeply, until he had met his sister, and they were walking home together.

"O Joe!" she said, "I'm so proud of you!" Her shining brown eyes told it unmistakably. "Mr. Allen told me that you are the most manly boy in the freshman class. He says that you are a prince! A prince, Joe! And it's right from your teacher! I told him I always knew it!"

Joe's honest heart thrilled at his sister's praise, and he had reward enough.

Left alone, Tim and Leighton read on to their complete satisfaction, and then decided that it would be better to hide the book than for either to take it home. Having found an old barrel, they carefully concealed the book under some rubbish with which the barrel was partly filled, and thinking they had escaped observation, left the place.

But Leighton had not forgotten Joe, and he felt uncomfortable as he started for home. He had been brought up in a home of high ideals and of Christian living, and though he had fallen into the company of boys less fortunate than himself and had begun to try the pleasures of the forbidden way, his conscience was not asleep. On this occasion his feeling of guilt was intensified by Joe's brave stand for the right.

In the Thornly home, evening worship, conducted by the father, was the most impressive ceremony of the day, and one never hurried through. After a song, Mr. Thornly always read a chapter or two from the Bible, commenting upon interesting points as he went along, each member of

the home adding ideas of his own, as he felt inclined. In prayer the family all joined.

On this evening Leighton looked forward to worship with less pleasure than usual; but great was his amazement as he entered the living-room to find on the table, lying side by side, in hideous contrast, his father's Bible and the book he would not have had his parents see for any sum of money he could imagine. He felt the perspiration pricking through his pores as he took the only vacant chair in the room, and seated himself beside his sister. To his relief no one seemed to notice his embarrassment.

As usual, Hazel went to the piano and at her father's request began playing, "Building for Eternity." With difficulty Leighton joined in the singing, but it was still harder when the second stanza began,

"Every thought that we've ever had,
Its own little place has filled;
Every deed we have done, good or bad,
Is a stone in the temple we build."

Then the last stanza was more than he could bear, and his voice ceased:

"Are you building for God alone?
Are you building in faith and love,
A temple the Father will own
In the city of light above?"

His father then opened the Bible and read slowly, without comment:

"Finally brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4:8.

Here he paused. "Have any of you anything you wish to add to these excellent thoughts?" he asked.

"Neither be partaker of other men's sins: keep thyself pure," his mother quoted, and he saw tears in her eyes.

Hazel's turn was next, and she said, "Blessed are the pure in heart: for they shall see God."

Time was given to Leighton, but he said nothing.

The family then knelt in prayer, led by Mr. Thornly. After Mrs. Thornly and Hazel had prayed, there was a short pause as they waited for Leighton. At last, brokenly, his prayer came.

"Create in me a clean heart, O God; and renew a right spirit within me."

Left alone, he and his father held a long conference, at the end of which the hateful book was burned, and a "Clean Heart Club" was started with a charter membership of two. Each was to work for additional members, and Leighton's first addition was his friend Joe. Together they won Tim. The club meetings were held in the Thornly living-room every Wednesday evening, and Joe was elected president. The membership increased gradually, and frequent programmes were given to which visitors were invited.

Always it was Leighton's privilege to put up the beautiful silk banner, bearing their motto, which had been made by the boys' sisters, "Whatsoever Things Are Pure."

IDONA HILL.

Missionary Volunteer Programme

Second Week

The Fragrant Life

Opening Exercises.

Three Minute Talk: "Gordon Hall."

Topic: "Living the Fragrant Life."

A True Incident: "A Fragrant Life."

Note to the Leaders

Emphasize the fact that in Christian service there is need for every talent, and that God expects every gift to be employed for the advancement of His kingdom. The talents of voice, time, and influence, are far-reaching in effect, either for good or for bad.

Living the Fragrant Life

MISSIONARY SERVICE is a wide word, and covers the whole life. It cannot be finished on the Sabbath, nor confined to certain evenings, or meetings, or special duties of any kind. "Where I am, there shall also my servant be," said Jesus,— everywhere, anywhere. We have been beautifully admonished to carry His Spirit with us "as Jacob carried the odour of the vineyards in his garments, when he came into his father's presence."

There is an old legend of a godly man, whose wonderful deeds astonished the angels, and they came to learn the secret of his piety. Everywhere the man went, he diffused virtue as the flower gives out perfume, without being aware of it. The angels asked that this man might be given the gift of miracles, and God consented. They asked the man if he would like, by the touch of his hand, to heal the sick.

"No," he replied, "I would rather God would do that."

"Then would you like to convert guilty souls, and bring them back to the right path?"

"No, it is the Spirit's mission to convert. I only pray."

"Would you like to be a model of patience, and draw men by your piety?"

"No," said the saint, "if men were attracted to me, they might be estranged from God."

"What do you desire?" said the angels.

"That God would give me His grace, that I might do a great deal of good without knowing it."

The angels were perplexed. Finally they resolved that whenever the shadow of the man should fall where he could not see it, the shadow should cure disease and comfort sorrow. So it came to pass, as the saint passed along, the hearts of men were cheered wherever he walked.

Thus may we to-day pass along our humble ways "diffusing the fragrance of the knowledge of Him in every place." 2 Cor. 2:14, literal translation. Let us only make room in our hearts for the flowers of patience, gentleness, forgiveness, fairness, and love. See how fragrant the very words are! They are like a breath from heaven. They are the gifts of the Spirit. Jesus died that we might have them, and so be like Himself. Our lives must be samples of His life, and they can be and will be, when we let His life into our hearts to take the place of the old life of self and sin.

ERNEST LLOYD.

A Fragrant Life

A True Incident

VERY tiny and pale the little girl looked, as she stood before those three grave and dignified gentlemen. She had been ushered into Dr. Gordon's study, where he was holding counsel with two of his deacons. And now, upon enquiry into the nature of her errand, a little shyly she requested to be allowed to become a member of his church.

"You are quite too young to join the church," said one of the deacons, "you had better run home and let us talk to your mother."

She showed no sign of running, however, as her wistful blue eyes travelled from one face to another of the three gentlemen sitting in their comfortable chairs; she only drew a step nearer to Dr. Gordon. He arose, and with the gentle courtesy that ever marks him, placed her in a small chair close beside himself.

"Now, my child, tell me your name, and where you live."

"Winnie Lewis, sir, and I live on Newton Street. I go to your Sunday school."

"You do; and who is your teacher?"

"Miss Colby. She is very good to me."

"And you want to join my church?"

The child's face glowed as she leaned eagerly toward him, clasping her hands; but all she said was, "Yes, sir."

"She cannot be more than six years old," said one of the deacons, disapprovingly.

Dr. Gordon said nothing, but quietly regarded the small, earnest face, now becoming a little downcast.

"I am nine years old; older than I look," she said.

"It is not usual for us to admit one so young to membership," he said, thoughtfully, "We never have done so, still—"

"It may be an undesirable precedent," remarked the other deacon.

The doctor did not seem to hear, as he asked, "You know what joining the church is Winnie?"

"Yes, sir," and she answered a few questions that proved she understood the meaning of the step she wished to take. She had slipped off her chair, and now stood close to Dr. Gordon's knee.

"You said last Sunday, sir, that the lambs should be in the fold."

"I did," he answered with one of his lovely smiles. "It is surely not for us to keep them out. Go home now, my child. I will see your friends, and arrange to take you into membership very soon."

The cloud lifted from child's face, and her expression as she passed through the door he opened for her, was one of entire peace.

The inquiries made of Winnie's Sunday school teacher proved satisfactory, and she was baptized the following week. After that, except for occasional information from Miss Colby that the child was doing well, Dr. Gordon heard no more of her for six months.

Then he was summoned to her funeral. It was one of June's hottest days, and as the doctor made his way along the narrow street on which Winnie had lived, he wished for a moment that he had asked his assistant to come instead of himself; but as he neared the house, the crowd filled him with wonder. Progress was hindered, and as he paused for a moment, his eyes fell on a crippled lad crying bitterly as he sat on a low doorstep.

"Did you know Winnie Lewis, my lad?" he asked.

"Know her? Niver a week passed but what she came twice or three times with a picture or a book, mayhaps an apple for me, and it's owing to her an' no clargy at all that I'll iver follow her blessed footsteps to heaven. She'd read to me from her own Bible whinever she came, an' now she's gone, there'll be none at all to help me, for mother's dead an' dad's drunk, an' sunshine's gone from Mike's sky intoirely with Winnie, sir."

A burst of sobs choked the boy. Dr. Gordon passed on, after promising him a visit very soon, and made his way through the crowd of tear-stained, sorrowful faces. He came to a stop again on a narrow passage-way of the little house. A woman stood beside him drying her fast-falling tears, while a wee child hid his face in her skirts and wept.

"Was Winnie a relative of yours?" he asked.

"No, sir; but the blessed child was at our house constantly, and when Bob here was sick, she nursed and tended him, and her hymns quieted him when nothing else seemed to do it. It was just the same with all the neighbours. She took tracts to them all, and has prayed with them ever since she was converted. What she's been to us all no-one but the Lord will ever know, and now she lies there."

Recognized at last, Dr. Gordon was led to the room where the child lay at rest, looking almost younger than when he had seen her in his study six months before. An old, bent woman was crying aloud before the casket.

"I never thought she'd go afore I did. She used regular to read an' sing to me every evening, an' it was her talk an' prayers that made a Christian of me. You could a'most go to heaven on one of her prayers."

"Mother, mother, come away," said a young man, putting his arm around her to lead her back. "You'll see her again."

"I know. I know. But I miss her sore now."

"It's the old lady as Mrs. Lewis lived with, sir," said a young lad standing next to Dr. Gordon, as one and another still pressed up toward the little casket, for a last look at the beloved face. "She was a Unitarian, but she could not hold out against Winnie's prayers and pleadings to love Jesus, and she's been trusting in him now for quite a while. A good thing it is, too."

"You are right, my lad," replied the doctor, "do you trust him, too?"

"Winnie taught me, sir," the boy made answer, and sudden tears filled his eyes.

A silence fell on those assembled, and, marvelling at such testimony, Dr. Gordon proceeded with the service, feeling as if there was little more he could say of one whose deeds thus spoke for her. Loving hands had laid flowers all around the child who had led them. One tiny lassie had placed a dandelion in the small waxen fingers, and now stood, abandoned to grief, beside the still form that bore the impress of absolute purity. The service over, again and again was the coffin lid waved back by some one longing for another look, and it seemed as if they could not let her go.

The next day a good-looking man came to Dr. Gordon's house, and was admitted into his study. "I am Winnie's uncle,

sir," he said, simply. "She never rested till she made me promise to join the church, and I've come."

"Will you tell me about it, my friend?" said Dr. Gordon.

"Well, you see, sir, it was this way. Win is always had been uncommonly fond of me, and so was I of her,"—his voice broke a little,—"and I'd never joined the church; never felt, as I believed, quite right. Yet I knew her religion was true enough, and a half-hour before she died, she had the whole family with her, and she took my hand between her little ones, and said, "Uncle John, you will love Jesus and meet me in heaven, won't you?" What could I do? It broke me all up, and I've come to ask you, sir, what to do so's to keep my promise to Winnie, for she was an angel if there ever was one."

The man wept like a child, and for a minute Dr. Gordon did not speak. Within a month Winnie's uncle was baptized. In the evening after his baptism Dr. Gordon sat resting in his study, thinking of his little child member. "It is truly a wonderful record. Would we had more who would be as true to their baptismal vows as Winnie was."—*Our Boys and Girls.*

Missionary Volunteer Programme

Third Week

Ceylon

Opening Exercises.

Five Minute Talk: Dr. Scudder.

Reading: "About Ceylon."

Reading: "A Little Boy with a Big Heart."

Reading: "Preaching to the Children."

Reading: "A Lighthouse in Ceylon."

Reading: Ceylon's Northernmost Lighthouse."

Closing Hymn: "From Greenland's Icy Mountains."

About Ceylon

THE population of Ceylon is about 4,000,000. Protestant missions were started in that field in 1812. Our work was begun there by Pastor Harry Armstrong, from England, assisted by Brother G. K. Owen. Pastor J. M. Comer is our present worker in that field.

The principal language spoken is Sinhalese, but in the northern provinces a large per centage of the people speak Tamil.

For wealth and beauty there are few places that will compare with the island of Ceylon, and it would seem that there is but one thing needed to make it like the Paradise of God. That thing is the saving power of the gospel of Christ. Ceylon, like India, is wrapped in superstition and heathenism.

A Little Boy With a Big Heart

ABOUT one hundred years ago there lived in a town of New Jersey a little boy with a big heart. He was a serious little fellow, and was often seen running the streets on some errand of mercy. He was always ready to turn from his games to help any one in distress.

One day he was seen drawing a heavy

rail along the street. When asked what he was going to do with it, he replied, "I am taking it to Miss Becky, who has no fire," and hurried on his way.

This boy was John Scudder, who was born in 1793, and dedicated to God by his parents at his birth. Surely the Lord accepted him; for from his babyhood, his mother said, "John seemed always possessed of a Christian temper."

Preaching to the Children

DR. SCUDDER on recovering from a serious illness had to return to the United States to regain his strength. He felt greatly burdened for the heathen, but failed to arouse the adult Christian in America to their needs, so he turned to the children. During three years he travelled all over the country, holding meetings with the children. In all, he addressed more than one hundred thousand of them, and fascinated them everywhere. He would say to them, "Jesus loves you, and He loves the heathen also; for He tasted death for every man."

Dr. Scudder came to be regarded by the children as their special friend, and they wrote many touching letters to him, some sending money they had treasured up. A good many of the children and youth who attended his meetings, became missionaries later on, so he made no mistake in turning to them with his message.

One remarkable thing about his life, was that all his seven sons became ministers and missionaries, and two of his daughters were also missionaries. Two grandsons and two grand-daughters have been missionaries too. They have well been called "The Scudder Missionary Family."

A Lighthouse in Ceylon

ON Dondra Head, the southernmost point of Ceylon, stands a massive lighthouse throwing its clear warning beams far out to sea, to the ships of many nations passing to and from the great Far East. Here, too, at Matara, close to the ocean beach, stands another lighthouse not so imposing, not so grand in outward appearance, but who will declare it of less importance? It is a lighthouse for anxious souls on the perilous voyage of life, a place where the great unerring chart and compass, God's Holy Word, is prayerfully studied and directions applied. It is a very modest, plain structure, yet neat and clean, and becoming well known as the Seventh-day Adventist Mission.

Here I spent very pleasantly a portion of Sabbath, January 29, with the devoted keepers, Brother and Sister V. Isaac who lately arrived from Matara, South India. I found a live, interesting Tamil Sabbath school which meets at 10:30 every Sabbath morning. On the wall were various Scripture text mottoes and a goal chart, which showed a commendable interest in mission offerings. After the usual opening exercises and a general review, the lesson study of the day was taken up in three classes seated on mats on the floor. It was all in Tamil of which I could not understand a word, but it was very interesting, and I was glad to be there.

As some of the members walk five miles to Sabbath school, the most of them prefer

to remain at the mission house until after the 4 o'clock preaching service, also in Tamil. This gives Brother Isaac opportunity for study and counsel with individual members, which is much appreciated by them. Having been separated from their families and the home church at Nazareth, South India, most of the time for years by business interests, they now greatly enjoy having a pastor with them.

I was very glad to meet with these dear, simple Tamil brethren. I noticed the good number of Bibles present, and the excellent order and deep reverence observed in the place set apart to the worship of God. Here is an example worthy of imitation by some of our more highly favoured English churches.

Brother Isaac having been a student, and then for several years a teacher in our Bangalore training school, has a good command of the English as well as of the Tamil language. He is making free use of literature in both tongues and already good interests are developing, so that prospects are bright for the future. May God bless our Matara station and make it a true beacon with light shining far and wide.

F. O. RAYMOND.

Ceylon's Northernmost Lighthouse

JAFFNA is at the northernmost part of Ceylon, thirteen hours by train from Colombo. Some time ago we received at our office in Madras, a request from some people in Jaffna for copies of all our Tamil literature and the book, "Daniel and the Revelation." From what we 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 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. The lawyer is about thirty-five years old, and is a man of very good appearance. 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 "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 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 of Lucknow. He is the headmaster 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.

This is but another example of how the providence of God leads out in the development of missionary endeavour.

Missionary Volunteer Programme

Fourth Week

Pet Sins

Opening Exercises.

Three Minute Talk: "Alexander Duff."

Topic: "Our Pet Sins."

Reading: "If We Only Understood."

Reading: "A Contemtable Columbus."

Our Pet Sins

YOU have probably heard of the stage driver who had held the lines for so many years that when he began to grow old his hands were crooked into hooks, and his fingers were stiffened in that shape so they could not be straightened out. A similar process goes on in our souls. If daily we follow the Master, more and more we shall grow to be like Him. But if instead we cherish sins in our lives—little pet sins—our lives will grow into permanent disfigurement.

Do you know that sin is the only thing God hates? To sin is to prefer one's own way, one's own will, to God's. And there are so many sins to trip the boys and girls! Some that perhaps you haven't even stopped to consider really sins. Take for instance, carelessness. Think of the harm this has brought to the world! While you may never have caused any terrible accident by being careless, perhaps you have brought pain and discomfort to loved ones by this pet sin. In the home, the boy throws his cap in a corner, all unmindful of his tired mother who must pick it up and put it in its place. The girl allows her mother to do many things that she might do if only she were a little more thoughtful. Girls and boys seldom realize all the burden their parents carry, or how they appreciate little acts of thoughtfulness. And in school, how hard some young people make it for their teachers! Are you unkind just because you do not think?

Then there are envy and jealousy. You see some one get a nice gift, and are unhappy and angry because the gift did not come to you. You hear some one praised, and are jealous because the praise was not spoken of you. Envy and jealousy make us discontented and irritable, ready to speak slightly of the persons we envy; they make us ugly in our thoughts and bitter in our words. And along with these two sins, go those of gossip and talebearing, which so often wound hearts and separate good friends.

Greed—wanting the best our ourselves, the first place, the best seat, the nicest clothes—i. another besetting sin we must guard against; and falsehood is another. Some one has said: "Lying is like a poisoned arrow in the heart, poisoning the whole life," so—

"Dare to be true; no hing can need a lie;
A fault that needs it most grows two
thereby."

Then remember that a bad temper mars a boy or girl greatly. And what shall I say of dishonesty, discontent, faultfinding, deceit, revenge? Oh, how many things there are to trip one up! Perhaps none of you are guilty of all these sins. But perhaps you have some one pet sin, something you want to have your own way in, something

you have not yielded to Jesus, though you know you should. Maybe you think it is only a "little" sin. But little things often have large results. There was once a great railroad accident. Investigation showed that there was a flaw in one of the rails. The rail broke and the train dashed to destruction. A little flaw! But the results were not little.

I am reminded of the story of a king who was greatly beloved by his subjects, but they were very quarrelsome among themselves. If the king asked them to do anything for him, they obeyed very gladly, but there was one command which he had given them which they refused to obey; namely, that they should love one another. Finally, the king called them together, and said: "You need do nothing for me until you do this one thing that I desire above all others,—stop your quarreling and learn to love one another." The people held a council, and finally decided that they would strive to obey the king in this respect, too.

So let us determine to get rid of our pet sins. Any sin, however small you may think it, will destroy your confidence if you cherish it. It is like the white ants of Africa which eat their way up into the table legs and finally hollow out the entire table so that though it looks perfect, it will crumble at a touch. Keep a pet sin in your heart, cherish it, and it will produce a crop of evil which will blight your life, for "we reap in the life what we sow in the heart."

Is some one thinking, But how shall I be kept from yielding to my besetting sin? We are likely to look too much to ourselves for strength and too little to the Spirit of God; yet it is only through the power of the Spirit that we can really get rid of our sins. If you give your heart and life to God, asking Him to keep them pure and beautiful, for His honour and glory, He will do it.

"The name of the Lord is a strong tower;
the righteous runneth into it, and is safe."
Prov. 18: 10.

"There hath no temptation taken you
but such as is common to man; but God is
faithful, who will will not suffer you to be
tempted above that ye are able; but will
with the temptation also make a way to
escape, that ye may be able to bear it." 1
Cor. 10: 13.

If you find Satan tempting you to be
careless and untruthful, selfish and dishon-
est, or disloyal in any other way, ask God
to help you, to fashion your heart, to give
you victory and a beautiful Christlike char-
acter. He will hear you. The angels of
God will hover about you and keep out the
sin, if you ask.

One sin expelled Adam and Eve from the
garden of Eden, and the brightest angel of
heaven was cast out because of sin. So
sin's final result is ever to shut one away
from the good and beautiful—from God and
heaven. One sin may keep us outside the
pearly portals; and for that reason

"The God of wondrous wisdom,
The God of beauteous art,
Jesus, who made the roses,
Wants us to do our part,

"To keep our hearts as purely
As lilies of the field,
And with Him as our helper,
To no temptation yield."

IRENE STUART CURTISS.

If We Only Understood

SOMETIMES we remark of some one, "He is difficult to know;" perhaps it were nearer the truth to say that it is impossible to know any one.

Many a private person in a household, many a labourer in the public service, many a teacher in the church, has been misconstrued and misjudged all his days without relief. Let him not complain overmuch. When one remembers how hard it is to understand himself, and how often he has erred both in self-depreciation and self-approval, it is not wonderful that one should be misunderstood by other people. The situation is not without its consolations: through all His life, from Nazareth to Calvary, Jesus was never understood except by Mary of Bethany and St. John.

Perhaps it were better for most of us to complain less of being misunderstood, and to take more care that we do not misunderstand other people. What our neighbour really is we may never know, but we may be pretty certain that he is not what we have imagined, and that many things we have thought of him are quite beside the mark. What he does we have seen, but we have no idea what may have been his thoughts and intentions. The mere surface of his character may be exposed, but of the complexity within we have not the faintest idea. People crammed with self-consciousness and self-conceit are often praised as humble, while shy and reserved people are judged to be proud. Some whose whole life is one of subtle, studied selfishness get the name of self-sacrifice, and other silent, heroic souls are condemned for want of humanity.—*Ian Maclaren.*

A Contemtable Columbus

HE is a discoverer of faults. He finds them everywhere.

True, faults were never lost, and there are no new faults awaiting discovery. He finds the old ones, and glories in this easy success.

He finds no fault in himself. He is not an explorer of that kind. He looks for other people's weaknesses and failures, and thereby unconsciously exposes his own to universal view and condemnation.

Because it is easier to find the faults of men than their virtues, he seldom sees any good away from his own mirror. Virtues are modest and retiring, and they must be sought. Vices are arrogant and noisy, and he who will may look upon them. Our Contemtable Columbus does not enjoy exertion; hence he confines his investigations to the field of human error.

There is nothing benevolent in his activities. "Faults are thick where love is thin," and he is neither loving nor lovable. Omniscience alone can justly judge the motives of men, but our Contemtable Columbus calmly usurps the seat of the Judge of all the earth, and tries his captious prentice judgment on even the motives of men. Unqualified approval of others is a soul tonic which he never administers to his own languid spirit. Praise of other people and their performances, when genuine and cordial, is an exercise which brightens the roadway of him who thus applauds his fellows. He walks in the shadows.

What is the trouble with our Contemtable Columbus? Formed a bad habit, that

is all—the bad habit of being a self-appointed *critic morum*. It is at once the commonest of all habits, and one of the most easily formed. It is easy, because anybody can find fault. That very fact ought to deter capability, for capability ought to leave to weakness and inefficiency so simple and small a task as faultfinding. But there has grown up among us the heresy that criticism is a mark of genius and intellectuality; and not a few people, young people especially, soon form the habit of faultfinding in an effort to prove themselves wise.

Faultfinders all come to grief. Sooner or later they find other things than faults. They find themselves out of employment. They find themselves friendless and joyless. He who said it, is steadfast, "Judge not, that ye be not judged."—*Christian Endeavour World*.

Sabbath School Missionary Exercises

(July 2)

Rakahanga, Cook Islands

THE Cook group consists of ten inhabited islands, which, by reason of their nature and location, really form two divisions. Six islands, including Rarotonga itself, all within a radius of about one hundred and twenty miles, form the lower division. These are elevated, and produce quite a variety of roots and fruits. The upper division are but four coral atolls, lying seven hundred miles north from Rarotonga, and of these four Rakahanga is the smallest, being about four miles in length by two across. The centre is a lagoon, which is skirted by a narrow strip of cocoanuts, averaging from one-quarter to one-half mile in width. Its entire population is clustered into one small village, and numbers about two hundred, children included. Through the instrumentality of our native worker, who was baptized last year by Pastor Lyndon in Rarotonga, we now have a little company of fourteen adult Sabbath-keepers and six children on the island. It has been the privilege of the writer to be with them for five months, and further instruct them in the prophecies relating to the third angel's message. They are certainly an intelligent class, and readily grasp and appreciate the light of truth.

Preparation for a church building is well on the way. The timbers have to be split, sawn, and planed by hand from the coconut trees, as no other timber fit for building grows on the island. The task is a heavy one, and they will need some financial assistance to procure cement, windows, doors, seating, etc. The e I have promised to secure for them.

As the setting sun each week ushers in the sacred hours of the Sabbath, kindly remember at your family altar these, who in like manner, lay aside their toil and cares, and assemble for prayer in the islands of the sea.

H. A. HILL.

(July 9)

The Power of the Gospel on Rakahanga, Cook Islands

IN those who answer the call of the Holy Spirit, and make a complete surrender, is demonstrated the power of God to save from sin under the conditions of island life. When a native fifty years old can quietly lay aside his pipe, and the strong twist tobacco with which he had been drugged since infancy, it is an evidence that the work is not of man. I told one old man that it was no use praying for power to overcome while the filthy stuff was hidden in the house, that it was a denial of faith. He went inside, and brought out several plugs of twist, which I took off, and buried in the bush. As I came back I could see that his wife had been making trouble for him during my absence, but we offered prayer, and I have reason to believe he gained the victory from that day.

Here is a case of a half-caste native thirty-four years. He has a wife and three children. For some years a portion of his land has been in the hands of a trader for debt, but a few months ago the cocoanuts paid off the score, and left him a balance of £3. He brought 6s. tithe to me. As the schooner came in this time he was tested again. His accumulated copra was sold on board, and realized £10. He had a debt of £1 with the captain, and was in need of stores and clothes such as the ship provided. For kerosene he paid 18s. for one tin, and for one fifty-pound bag of flour, £1 4s., and other things at corresponding prices, but he did not forget that £1 belonged unto the Lord, and it touched my heart as he placed it on the table before me. That very morning I had read from the RECORD an article written by Pastor Fulton, telling how a barren cocconut tree had become fruitful on the plantation of an Indian brother, after he had set it aside as a tithe tree. As I repeated the story to our brother in Rakahanga his eyes filled with tears. Shall not the Lord add His blessing to such deeds of faithfulness? Money is seldom seen except when the schooners call, but bread and European foods are purchased with cocoanuts. I have seen the exchange as high as five cocoanuts for one cabin biscuit. The natives themselves are the local traders, and they do a little profiteering on their own account. Most of the cocoanuts are bought with tobacco. H. A. HILL.

(July 16)

An Opposer Converted

EVER since we opened our work in the province of Bataan in Central Luzon, Philippine Islands, the head of one of the Protestant churches in that district has continued a bitter opposition to our efforts. He would gather his pastors together and come to the place where we were holding meetings, and try in every way possible to discourage the people and hinder the work.

About a month ago he had a very impressive dream. In this dream he was told that he should not "oppose our work," but should "investigate it." True to this impression, the next day he decided to attend the meeting and investigate the truths that were taught. He became interested in the subject presented, and continued his visits to the tent the following evenings. Soon he became very much

interested in the message that was being given, and asked that he might have an interview with our pastor. After some talk, they arranged for a daily study. When he understood our real position and the truths that we preach to the people, he was glad to follow the truths as revealed. He soon brought his wife to the meetings, and she also became deeply impressed. They have now begun to keep the Sabbath, and they desire to be baptized and unite with our church.

Yesterday this man came to our office and asked the privilege of going out and circulating some of our literature, as he desires especially to have his friends read the truths that we believe.

This pastor speaks the Pampango language very well, and it may be that this is the answer to our prayers that God would raise up workers for this unentered province.

L. V. FINSTER.

(July 23)

An Indian Postman

SOME time ago I was talking with one of our Telugu [Tel-ú-goo] brethren from South India, an earnest Christian, and in the course of our conversation he told me the story of his conversion and acceptance of the truth. This is his story:

His brother went to Rangoon to find some sort of work. After being there for some time he was employed as a postman. In his rounds from day to day he noticed that there was one European on his route, who was exceptionally kind to him whenever he came around with the post. This man's conduct toward him was so different to that generally shown to a postman, and the kindness was so much appreciated by him, that he was always glad to go to the bungalow. He was also led to ask this European what his work was. On learning that he was a missionary, he wanted to know what mission he belonged to and what his belief was. As this man was one of our workers the postman came to know about the truth. The various doctrines of our faith which appeal so strongly to us, however, did not impress him very forcibly, but he could not forget the kind and considerate way in which he was treated by this missionary, and in writing to his home about his experience in the strange land to which he had gone, he told of this kind missionary and mentioned the fact that he kept the Sabbath instead of Sunday. Our brother upon receiving this news became interested in the Sabbath question, and wrote to his brother in Rangoon asking for more information about the Sabbath. Upon receiving further word about it he determined to go to Rangoon and see the missionary himself, to find out why he kept the Sabbath. So he went all the way from South India to Rangoon in order to learn the truth. After staying there for some time, and fully satisfying himself that the missionary was right in his position with reference to the Sabbath and kindred truths, he accepted them, was baptized, and returned to India to give the message to his own people.

Many Telugu people have been turned toward the truth by this brother, many have already accepted it, and doubtless many more will in the future.

G. G. LOWRY.

(July 30)

One of God's Witnesses in the Byways

OUT in the villages of Kiangsu, China, an old Chinese woman has been bearing witness to the power of God to save. In a region where the people have had few chances to know the way of life, the Lord has used this faithful soul as a witness. Especially has He blessed her in praying for the sick.

"I never saw anything like it," said Mrs. B. Miller, of our Shanghai mission, who has charge of the women's work in a wide circle of villages. Mrs. Miller speaks of old Wu Tha Tha's experience as follows:

"She is working now as a Bible woman. When she came to the first institute, she had never learned to read. In our institutes for the women we have always two or three hours of reading and study each day. I hesitated about giving Wu Tha Tha a primer, on account of her age, but she begged to be given a chance; and at the end of the institute I found that she had done better than the rest. She kept at her work, and in less than a month she had read every character in the book of John. Now she can read the whole Bible. But as for her gift in praying for the sick, I never saw anything like it. In dozens of cases the Lord has certainly blessed.

"The wife of one of our native Chinese believers was taken sick. They sent for Tha Tha to come, but it was some time before she could make the journey. The wife of one of our evangelists went with her. Reaching the sick woman, they found her unconscious. The neighbours thought she was dead. But Tha Tha knelt down, and in her simple way prayed to the Lord who has all power. When she finished praying, the sick woman, who had been lying still and unconscious, took two deep breaths and called Tha Tha's name. The evangelist's wife is a cool, sober woman, not in the least given to being excited. She told of the sick woman lying there, so still and unmoved, but when Tha Tha prayed, she said, the woman took two deep breaths and sat up. "It was wonderful," she said.

"When Wu Tha Tha goes to pray for the sick, she will not pray for any until everything that indicated idol worship is thrown away. True it is that some who have been healed do not believe in Jesus."

The Lord's hand is not shortened in these days of little faith. He is able. And it seems that He loves to show His power in a special way in the darkest and neediest places.

Foreign Mission Day

(July 9)

God's Personal Part and Interest in His Cause

1. BY the prophet Isaiah God sent the message that He would raise up Cyrus as a deliverer. Isa. 44:24, 28.

2. He further foretold what His Spirit would lead Cyrus to do. Isa. 45:13.

3. Cyrus himself acknowledged that God was directing him. Ezra 1:2, 3.

4. A little later King Artaxerxes was moved to act in the same way. Ezra 7:27, 28.

5. In response to Nehemiah's prayer Artaxerxes was again moved upon to help the work of God. Neh. 1:5, 11; 2:1-8.

6. Darius the king recognized the personal intervention of God on behalf of Daniel. Dan. 6:16, 27.

7. Three times the Lord gave to Paul the personal word of cheer and hope. Acts 18:9, 10; 23:11; 27:23, 24.

8. God gives to His people to-day assurance of the same personal interest and protection. Isa. 51:11-16.

Wainibuka Intermediate School, Fiji

FOR years a need has been felt of a preparatory school, where we could gather our boys and girls from the age of twelve upwards, that we might give them a good general education, under circumstances that would enable us to bring out the best that is in them. Also that this school might be the place from which we could draw suitable young men for our Buresala Training School. The large accession to our numbers on the Wainibuka and Nadrau Rivers, makes the need of such a school a crying one. A year ago last November, Pastors Watson and Cole and Brother Fisher were sent by the Australasian Union Conference to report on this need, and after their investigation, it was voted that an Intermediate School be started on the Wainibuka River, in the foothills of Viti Levu. Brother and Sister Branster were appointed to take charge, and in March last year they landed in Fiji. After spending a short time at our Training School at Buresala, they went on to the Wainibuka to work up the school interest there. They arrived just at a time of crisis, as the other mission body had planned to take over all the children and young people on the Wainibuka and educate them in their schools, working through the leading native officials. As we had not been able to get the site for our school that we had been endeavouring to obtain; we had to make other plans. At Naqia, where all but about four of the inhabitants are our own people, we have a very large church building. Our brethren there told us to start the school at Naqia, and they would give us the use of the church, and also furnish accommodation and food for all the children who would attend.

The next day there was to be a general gathering of all the people in the district, and this other mission was to be given control of the children. We attended and went in where the head men with the leading native minister of the other mission were assembled. I told the native officer that I would like to speak to him. He said, "It is good. Then I told him that we were opening our school on the following Monday, and that we would be very glad if he could attend and help with the opening exercises. Also that all of our children and young people were not to attend the other mission's school, but that they were to attend our own school. The *buli* turned to the native minister, and said, "What have you to say to that?" He was nonplussed for a few moments, then he said that his mission was appointed by the Government to teach the children, and that they only had the right to do the teaching. I told the *buli* that we knew what we were doing and had not come to enter into controversy. What we said we would carry out. If he doubted as to whether we

had the power to do it, that it would be well for him to get word from the Government before he attempted to oppose us. It is needless to say he has never crossed us openly, nor has the other school obtained many scholars. We are told that they have three or four all told.

The following Monday we opened with an enrolment of about forty children. The *bulis* from three districts attended in person or by representatives. A large number of leading men attended. It was a large gathering, and one that did honour to the occasion. The *bulis* or their representatives, and a number of leading chiefs, spoke very favourably of the school which we were founding, and they admonished scholars and parents to be in real earnest in carrying out the principles and ideals that had been laid down for them to follow. Many pledged themselves to support us and the school. At the close we had a *kana vata* (a meal together). The people were very happy as they left us to return to their towns.

The school year closed with over seventy children and young people in attendance, a number of whom were not of our faith, but who came over to us through the influence of the school. One *buli*, who is not of us, sent his two daughters, both of whom accepted the Sabbath, and one was baptized and joined the church. I will leave all these experiences for Brother and Sister Branster to fill in for the next two readings.

We had to wait for a year to obtain a piece of ground that would meet the needs of such a school. We believe that the Lord has especially led us in the selection and the obtaining of this piece of ground. Every step has indicated this. Later on, when the buildings are erected and the place cleared for occupancy, we will take a picture for the *Record*.

Brother Branster's house is just about completed. Brother Lane's will soon be erected. The students' houses are now being built, and we are hoping to have the schoolhouse built in a few weeks. The Lord willing, we want to begin school early in May.

You can readily understand, dear brothers and sisters, that such a school plant must of necessity cost a large sum of money, for there are two European houses, costing £200 each; the schoolhouse, £100; and a number of students' houses. Then there is the rent on the land, clearing, planting, fencing, carrying, and boats. In giving to this object you are helping to forward a good cause, for you are working along the lines that God has planned. "The islands of the sea are waiting for a knowledge of God. In these islands schools are to be established, to prepare students to go to higher schools within reach, there to be educated and trained, and sent back to their island homes to give to others the light they have received." "Would you make your property secure? Place it in the hand that bears the nail-print of the crucifixion. Retain it in your possession, and it will be your eternal loss. Give it to God, and from that moment it bears His inscription. It is sealed with His immutability. Would you enjoy your substance? Then use it for the blessing of the suffering." — "Testimonies," No. 37, p. 51.

C. H. PARKER.