



THE
MISSIONARY LEADER



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Foreign Mission Day

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Bible Answers to Missionary Questions

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 Are there enough missionaries? Matt. 9: 37.
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First Among the Indians in Peru as a Protestant Missionary

TODAY we will listen to missionaries as they tell of their experiences in various parts of the earth. First Pastor F. A. Stahl, the veteran pioneer among the Inca Indians in Peru, will tell us what he found in Central Peru, where he was a few months ago among savage Indians who, so far as he knew, had never before been visited by a living Protestant missionary.

"Here I am right among the savage Chunchas Indians of Central Peru. For some time I have wanted to visit these people and here I am. They are indeed a needy people steeped in ignorance and superstition, worshipping the sun and the moon. At every full moon they dance all night, getting drunk with their chicha, made from the yuca root. I am living right among them and as far as I know or can find out we are the first to enter among these people.

"I believe there are many jewels among these people and that by the blessing of

God soon many from among them will be rejoicing in the truth and praising the true and living God with us. Although ignorant of the right way, full of superstition, and idolaters, this very need, this very condition gives them the right to have teachers who shall teach them the 'way of truth and righteousness.'

"They live in these great forests of Central Peru. Many of them, from what I have seen during the short time I have been among them, have large families. Their children are loving and intelligent. They are kind-hearted, giving of their food and willing to help one in every way they can.

"I hope to be able to locate among them soon. I will write you more soon about these people. There is a splendid climate here."

Brother Stahl relates some further experiences he and two other brethren had on another trip into northern Peru a short time before:

"We met a man in one of those distant towns in the north of Peru. As we were talking to him about the great gospel truths that we have for the people, he suddenly exclaimed, 'Why, many times of late I have gotten down on my knees and prayed to God to send us light.' Then he told us of his need and the need of the people in that region. 'We need the light of the gospel,' he would repeat. If you could have seen him as he spoke those earnest words you would have been convinced as we were that he was sincere. And this man was no exception, for every place we visited in this whole north region, we found the people ready to receive the truth.

"Brother Coble and the writer spent some time working among these people. At Cheppen one of the first places we visited, Elder Minner, (who accompanied us to this place) baptized seventeen people, and a finer company of believers it would be harder to find. Their consecration was touching. They are faithful in paying tithe, and when the needs of the work were placed before them, they responded most heartily with offerings. Their faces expressed joy as they realized that God had not only called them out of darkness into His marvellous light, but had done even more than that, had given them a part in the great work of saving lost humanity.

"Leaving this place, Brother Coble and I journeyed on to Chelete. It took the train one whole day to make the trip of about eighty miles. The engine burning wood would stop about every half hour to get up steam. Somewhat different than those great express trains in the homeland. But we did not complain, as it was a great deal better than travelling on muleback.

"The news had gone ahead that we

understood the care of the sick, and although Contumaza is a city of 4,000 inhabitants it has no doctor. The nearest doctor lives two days' journey away. So we were very busy from the first moment of our arrival caring for the sick. A splendid interest was manifested in the meetings for the public which we held every evening. There is a company of believers at this place. They have carried on the meetings alone, no regular worker having been stationed here.

"As we left Contumaza some of our brethren accompanied us for several miles. Our road wound down the mountainside. In some places it was more comfortable to walk than to ride muleback. This we did a large part of the way. As we neared the valley at the foot of the mountain, we saw some very large and savage looking beasts cross the road in front of us. Our guide told us there were bears and tigers in the thick underbrush through which our road led.

"In the afternoon we reached Cascas, a beautiful city of five thousand inhabitants nestled at the foot of a great mountain.

"The meeting-place was crowded every evening that we held services, and I never saw greater interest manifested in the Word of God than at this place.

"Here the writer baptized six people, all of one family. One man of this group of believers having accepted the Sabbath truth from the study of the Bible long before he met any of our people. They pleaded for a teacher, and told us that they knew a church could be raised up in a short time in their town. They pleaded, 'O, if we could have a missionary with us if only for a year! This would give us a good start.' Surely a worker ought to be stationed at Cascas to develop the interests there and also help care for the work at Contumaza.

"It is really wonderful to see how the work is opening up in all parts of Peru. When one stops to consider the few opportunities these people have had to learn the truth, and many have no opportunity at all, born and brought up in the dense darkness and superstition of Catholicism, then one can better appreciate the great work that God is doing in preparing the hearts of the people in these places.

"Everywhere we go we find this same seeking after God; the same interest in His Word. Somehow it brings to my mind the thought that the end of this old sinful world is near, that truly the Lord is finishing His work, when, 'He that shall come will come and will not tarry.'

"We are living in apostolic times, brethren, and let us make extraordinary efforts to bring this saving message to the many whom God has prepared to receive it. *Now is the time.* Now is *our* time to send means and men, while the people are 'praying for light.'

Pagan Indians Turning to Jesus

WE will now listen to the story of how two Pagan Indians at our New Mexico mission came to love the truth as told by Brother Orno Follett:

"Tom Largo and his wife are our latest converts among the Navaho Indians. This young couple are very earnest in their new found faith. Both came to us from the depths of paganism. Tom was formerly a wealthy Navaho, his flocks of sheep and herds of cattle and horses roamed over the surrounding mountains and valleys for miles about the mission grounds.

"But trouble came. First the father died, then Tom's mother was sick for several years. The medicine men took the flocks and herds little by little until all were gone. Yet the dear old mother did not recover. But God, in His great mercy, sent His glorious message to these people. Now Tom and his wife have given their hearts and lives to God, and they are as happy as little children.

"Today Tom came in for another Bible study, and during the course of the conversation, he said:

"I do not have bad dreams any more. Before I became a Christian I had many bad dreams. But my wife and I do not have those bad dreams now. We believe God is with us."

"Dear brethren, it would have done your heart good to have heard this simple story so simply told by this young convert from paganism.

"His wife tells an interesting experience she had shortly after coming in contact with the message:

"I dreamed a thick darkness was all about us, and that terrible darkness covered the Navaho country. We were camping near the mission, and as I looked eastward, I saw a bright light surrounding the mission buildings, and shining stairs reaching from the mission right up through that terrible darkness into heaven."

"When she awoke, she wondered what the dream could mean, and after consulting with her husband over the strange dream, they decided to ask me about it. Both seemed satisfied when I told them of Jacob's experience in times of old, and of the promise given in Joel for these last days.

"This couple had a terrible struggle in deciding to give up their household gods. Tom had taken four degrees in the priest-medicine-man's mysteries, and had accumulated a large number of what the pagan Navahos consider very powerful gods. But now they had heard the message they must put all these away and serve only the true God, who created all things. The very first two commandments in God's holy law had made all this plain to their minds. When the day of decision came, I was with them. We had a long Bible study that day, and earnest prayers ascended to God for help. For awhile I feared for them, the struggle was so great! But thank God, His truth won! Tom prayed earnestly. Then he turned to his wife, and said, 'Let's give them up, and serve only God.' She had already decided before he spoke, and readily consented.

"Then Tom turned to me and said, 'All right, brother, we give them up today, and from now on we have but one God.'

"I am sure that was the happiest moment I have experienced since coming to this field. My dear brethren and sisters, did you have to give up some cherished idol when you accepted this message? Perhaps a ring, a necklace, or some long-cherished evil habit. But oh, those were not real gods to you. You had never prayed to them for blessings which only God can give, such as food, or health, or even life itself in time of famine or disaster.

"The sacrifice cost these dear souls a struggle such as we can never understand, but their gain was also great! We can better understand why they are so happy now.

"And now I must tell the best part of all. Brother Tom has not only given himself to God, but he has fully determined to give his life to the Master's service. He wants to help carry this great message to his people. Although he has never attended school a day of his life, he is learning to read the portions of Scriptures we now have in the Navaho language, and is making remarkable progress. He talks and preaches the message to the Navahos wherever he goes, and already gives promise of developing into a good strong worker. I trust that our people will remember this young man and his needy people, at the throne of grace."

Among the Head Hunters of Northern Luzon

THE testimony of one of our missionaries in the Philippine Islands will be of interest.

"It was my privilege," he says, "to visit among some tribes in northern Luzon, who in former times were practically all head-hunters and it was not safe for a man of one town to venture to another town because he would surely lose his head. These different tribes live in different mountain valleys of the interior of northern Luzon. They are divided by ranges of mountains more than a mile high.

"We went up the Abra River by a bamboo raft to the town of Bangued. Here we took horses, and after a day or two we were in the heart of the country where the Tingian people live. We were glad to find such promising people. They dwell in small villages and have very good houses. They are pagans and each town has its little stone god that is placed under a large tree near the town. Here two or three times a year, they sacrifice a pig and then take the blood and sprinkle it on the door posts of the houses to protect them from the evil spirits. At one place we had the privilege of telling about the creation, the first coming of Jesus, and also that this same Jesus is about to come back the second time. We were glad also to find that several of these people had already been baptized and were members of our church. Here is a very promising field for missionary endeavour which should be entered at once.

"We next visited the Lepantos. They are also pagan. They live in little villages in very smoky houses. I believe if proper efforts were put forth for them that many of them would accept the gospel.

"Our next visit was to the Bontoc tribe. We found them much more open-

hearted and a more sociable class of people. They seem to welcome every change that has been brought to them by the government. Why would they not also welcome the gospel of love? Their great need continually calls to me for some one to carry to them the words of life.

"From this place we crossed another range of mountains and came to the great terrace building tribe—the Ifugaos. Here for fifty or a hundred miles the mountains are terraced from the bottom till the view is lost in the clouds. These simple pagan people have done some of the most wonderful works that can be found among any people in this world. Water has been brought down from the mountains to irrigate these terraces so that they bring forth good crops. Under many of the houses the skulls that were considered a great prize a few years ago can still be found. Now men can travel from one tribe to another without danger. In fact, as we were passing along, many times we were stopped by men wishing to shake hands with us. Schools have been started in the different towns. We hope it will not be long until some one can enter and start gospel work among them. We feel a great interest in these people that have been isolated so long from civilization. We ask an interest in the prayers of all that God may open up the way for the gospel to be carried to them."

Missionary Volunteer Department

Missionary Volunteer Programme First Week Service

Opening Exercises.

Study: "A Unique Quartette of Words."

Reading: "Our Motive in Soul Winning."

Reading: "Opportunities."

Reading: "Fame Through Service."

A Unique Quartette of Words

THE characters of this quartette are. What, When, Where, and How. They sing the song of seed-sowing, which should be listened to and obeyed.

What to sow—Precious seed. Ps. 126:6

When to sow—Evening, morning, and always. Eccl. 11:6.

Where to sow—Beside all waters. Isa. 32:20.

How to sow—Bountifully. 2 Cor. 9:6.

Those whose hearts are perfect toward God, and "that sigh and cry for all the abominations" in Jerusalem (Eze. 9:4), never get worn and tired of hearing this song. Those who are moved by it will some day "shine as the brightness of the firmament; and they that turn many to righteousness as the stars for ever and ever." Dan. 12:3. One day when Jesus was walking on the shores of Galilee, Peter, James, and John heard the music, and the spirit of it led them to desert their fishing. John the Baptist followed it to

his headless burial, Paul to imprisonment and death, and the apostle John to banishment on Patmos. That He might sow the gospel seed, Jesus lived His earthly life, and died upon the cruel cross. The open grave bore witness to the result of a life lived in harmony with the melody of this song.

May we all take heed to sow precious seed, evening, morning, and always, beside all waters, bountifully; for "he that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him."

Our Motive in Soul Winning

An account is related by Hudson Taylor, which illustrates the motive some people have in the matter of saving the perishing:

He was on board a junk at Sung-Kiang Fu, and a passenger, a Chinaman with whom the missionary had reasoned about salvation, fell overboard. A strong wind was carrying the junk against the current, and the low-lying shrubless shore offered no landmark to show where the man had entered the water. Hudson Taylor dropped the heavy sail and sprang overboard, but he could not find the drowning man. He looked around in agony, and saw a boat furnished with a dragnet just such as he wanted.

"Come," he called to the men in the boat, "and drag over the spot."

"It is not convenient," was the reply.

"Don't talk of convenience," he shouted.

"A man is drowning, I tell you!"

"We are busy fishing," they responded.

"Never mind your fishing. I will give you more money than many a day's fishing will bring. Only come at once."

"How much will you give us?" they asked.

"Oh, don't stay to discuss that now. I will give you £1."

"We won't do it for that. Give us £4, and we will drag."

"I do not possess so much; but come quickly, and I will give all I have."

"How much may that be?"

"I don't know exactly,—about £3."

At last, Hudson Taylor relates, slowly enough the boat was paddled over, and the net was let down. In a minute the unconscious body was recovered, but the life was gone.

Can men be so callous? While a fellow creature is perishing, can they stop and haggle about a price? Yes, men can be so callous; Christian men can be so callous. Though we hold the doctrine that the soul is of more value than the body; though we believe that life eternal is to know the only true God and Jesus Christ whom He has sent, we permit ourselves on slight arguments, or on none, to stand by while the ignorant heathen and our unbelieving neighbours go down to death, and hardly put out a hand to save.

If you were offered £200 for each effort you put forth to save a soul by personal endeavour, would you not put forth many efforts? Is it a monetary consideration, then, that prevents you from doing missionary work now? What is your reason for not putting forth an effort to save some one? Let us analyze our motives?

God's gospel message is directed to all the world: for "the grace of God that bringeth salvation hath appeared to all

men." Titus 2: 11. The church has but one comprehensive mission, and that is to bring the glad tidings to all men. The gospel message is the common property of all humanity. No person can conserve it for himself. If he does, it will become like the putrid manna in the wilderness, which some of the children of Israel gathered in an excess of prudence.

Opportunities

SOMETIMES I wonder if any of us realize the many opportunities that lie in our path. Most of us are willing to go out of our way to do some worth-while thing, but do we stop to think what Jesus has said about just a cup of cold water given in His name? There is work for all, from the smallest child to the oldest member of the Lord's family. Do you remember the poem about the smile? "It is worth a thousand dollars, and it doesn't cost a cent." Many a day has been brightened by a cheerful smile or a hearty handclasp or a sincere "God bless you" from a fellow traveller along life's way. Such little acts of courtesy are, I believe, the cups of cold water that God would have us hand out. Just where you are, scatter joy and sweetness by your presence, like the odor of sweet scented flowers. Exert an influence that will gladden the lives of those about you.

The Spirit of prophecy says that if we would follow in the footsteps of our Saviour, we shall be found by the bedside of the sick, doing what we can to relieve suffering, in the hovels of the poor, or wherever comfort and help are needed. Let God's life shine through your life, pure and undimmed, no matter what may be your environment.

Consider the pure lily, how it springs forth from the slimy pool. It stands as a symbol of stainless purity. We often think that if we were only working or living somewhere else, under different surroundings, we could do much better, but let us remember that the good Father has placed us just where He desires us to be until we have fulfilled our mission.

Doubtless you remember the young woman who spent much of her life waiting for an opportunity to cross the ocean to enter the needy mission field. Finally, completely discouraged, she talked things over with her pastor. After hearing of her desires and disappointments, he enquired:

"Well, Mary, what are you doing here at home while waiting for the foreign call? Have you visited the little crippled child on the upper floor?"

"No," she answered.

"Have you visited the sick dressmaker across the hall?"

"No," she again replied.

"Have you visited your neighbours across the way, and presented the truth to them?"

"O, no," she answered earnestly, "I have been so busy preparing for my work in the foreign field that I have not had time."

And then the good man drove home to her heart the lesson that for each of us the first work is that which lies nearest our hand. He that is faithful in that which is least will be afterward intrusted with greater responsibilities.

So just where you are is where God

wants you to be. Do your best, like the flower on the mountain side, which put forth all its effort to beautify the spot where God had placed it, although unseen by human eye. The Master notes every effort put forth in His name. Watch for opportunities to pass on the cup of human kindness, and note the joy and blessing which it brings into your own life, and the lives of those to whom you minister. C. D. L. WHEELER.

Fame Through Service

THERE were two boys in the Taylor family. The older said he must make a name for his family, and so turned his face toward Parliament and fame. The younger decided to give his life to the service of Christ, and so turned his face toward China and duty. Hudson Taylor, the missionary, died, beloved and known on every continent. But when I looked in the encyclopedia to see what the other son had done, I found these words, "The brother of Hudson Taylor."—Selected.

Missionary Volunteer Programme

Second Week

Courage

Opening Exercises.

Topic: "It Takes Courage."

Incident: "The Silence of the Strong."

Reading: "The Secret of Courage and Constancy."

It Takes Courage

TO SPEAK the truth when by a little prevarication, you can get some great advantage.

To live according to your convictions.

To be what you are and not pretend to be what you are not.

To live honestly within your means, and not dishonestly upon the means of others.

When mortified and embarrassed by humiliating disaster, to seek in the wreck or ruin the elements of future conquest.

To do your duty in silence, obscurity, and poverty, while others about you prosper through neglecting or violating sacred obligations.—*Success Magazine*.

The Silence of the Strong

NOTHING proclaimed the divine strength of Jesus more than did his power to stand in utter silence under unjust accusation; nothing in His life of selfless service is more impressive than the times when "He answered not again."

In nothing is it harder for us to imitate the Son of God than in this matter of silence when we know that we are unjustly accused. Yet nothing proves the strength of a soul, and its reliance upon divine grace, more conclusively than does the power to "keep still."

When Vincent de Paul was a young man, just starting his life work among the destitute of France, he was very poor

and deeply in debt. At that time he was in Paris, lodging with a friend, and one day the latter was robbed of a large sum of money that he kept in a box in the room which the two young men shared together.

He at once accused his companion of the theft; and in his anger he poured forth his accusations and reproaches before a large number of people. Vincent de Paul was always a man of few words, and now he merely said: "I did not take your money. I know nothing about it."

Beyond that first quiet denial, De Paul said nothing in his own defence, though the blackshadow of that lost money rested upon him for a long time. The young friend had spread his suspicions afar, and doubts of the other's honesty lingered deep in the hearts of many.

Then nearly six years after the theft had been committed, a man who was dying confessed that he was the thief; that he had been sent to the young men's room one day with a message, and while there he had taken the money.

Never but once in his whole life was the philanthropist ever known to refer to that unhappy experience of his early days. Then in a talk to some young men upon moral strength and silent courage, he told the story of the stolen money as though it had happened to some one else.

"We can always leave our innocence in the hands of God," he said. "If the crime of which we are accused has not been committed, let us remember that we have committed many others, on account of which we ought to welcome disgrace and accept it, without violent effort to justify ourselves, and without having the smallest resentment against our accusers. Let us leave to God the charge of declaring the secrets of guilt and innocence."—*Young People*.

The Secret of Courage and Constancy

WHAT made the youthful martyrs of whom we have often read, so strong to bear their testimony, unmoved by scorn or threat of sword or flame? We find the secret of it in the life motto of one who was called as a youth to show how great things he should suffer for the sake of Christ: "The love of Christ constraineth us."

This love that won the heart of the youthful Saul of Tarsus brought such an experience of the forgiveness of sins and fellowship with the Saviour that nothing else mattered. "None of these things move me," he said, in face of waiting perils.

We find the secret of courage in the promise of Christ's presence with his own. Weak in himself, longing for human companionship in trial, the apostle Paul once sadly wrote, "At my first answer no man stood with me, but all men forsook me." But there was one who stood by, the Master who had known in His own soul's agony what it was to have His friends leave Him alone in the hour of trial. "Notwithstanding," added Paul, "the Lord stood with me, and strengthened me."

This presence of Christ, bringing assurance of the forgiveness of sin, is the secret of constancy and courage. The Form that once appeared walking in the midst of the fiery furnace with the three

Hebrew youth, has ever, though by mortal eyes unseen, walked the way of trial with His own. "I am with you," whispered to the ear of faith, has held hearts true.

As the angry chief on cannibal Tanna held musket at John Paton's head, the missionary's thoughts were upon Christ's promises. No theory or doctrine, however true, sufficed. It was personal experience in the living Christ that held. Paton wrote afterward: "Looking up in increasing prayer to our dear Lord Jesus, I left all in His hands, and felt immortal till my work was done. Trials and hairbreadth escapes strengthened my faith, and seemed only to nerve me for more to follow, and they did tread swiftly upon each other's heels. Without that abiding consciousness of the presence and power of my dear Lord and Saviour, nothing else in all the world could have preserved me from losing my reason and perishing miserably. His words, 'Lo, I am with you always, even unto the end of the world,' became to me so real that it would not have startled me to have beheld Him, as Stephen did, gazing down upon the scene."

And how the power of the "word of His grace" has comforted and supported in the trying hour! The witnesses for God have rested their helpless souls upon the promises of the blessed Bible. With his hand upon the open Book, wherein he had found salvation, Luther could say, expecting death: "Here I stand, I can do no other. God help me." Martyrs at the stake have found support in repeating over and over the promises, or singing the inspiring psalms of prayer and trust.

"God's Holy Word was prized when it was unsafe to read it." Johnnie Davis, at the age of twelve, was imprisoned in England for reading the New Testament. By promising not to read it, he could have escaped at any time, owing to his being but a child, who had to be lifted up in court so the twenty-four judges could see the Bible-reading heretic. He was proved by the candle, the blaze being held first under one finger and then another. Months he spent in prison; but finally the death of the king and a change of policy released him. In the days when Foxe wrote his "Book of Martyrs," the lad, grown old, was still living, and was a minister of the gospel.

Even those of tenderest years were made strong by trust. Crockett writes of the little Galloway children who would not tell where the forbidden field meetings were held. Threatened with shooting, they were made to kneel in a row with eyes blind-folded. A maid of eight said: "Let me hold my little brother's hand, will you? We could die better that way." The threat, however, was but an attempt to frighten the children into telling; the soldiers' muskets were loaded with powder only. But the children's hearts were strong in childlike trust in Jesus.

The promises of God have power to sustain under trial the youth who have made the word of God the man of their counsel in daily service. Acquaintance with the source of strength is not usually made in emergencies. When Paul wrote to young Timothy, "Study," he meant the daily study of the Word of God, able to build up and fortify for common service as well as for the supreme trial.

From out the noise of conflict which loyal soldiers of the cross have waged in all past times, there comes the word of cheer and shout of victory from the lips

of youth and children. Moody gave a good answer to the man who thoughtlessly asked him if he had faith to be a martyr. "No," he replied; "but when God wants me to be a martyr, He will give me a martyr's faith."

The grace sufficient comes with the time of need and testing. It is as mighty now as in the days of old, and young people of today have found it so. It is the gift to His children of every age and of every land.

The call to service for Christ and the right comes now as never before. No generation of youth that ever lived had such call to devotion and activity and ambition to be strong in service, as comes to the youth of this generation. The last witness is to be borne to all the world, at home and abroad. The young people are needed now. "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*"Education," p. 271.*

The great controversy between Christ and Satan is soon to be finished; and age and youth and childhood are summoned to follow to final victory in the ranks of our Prince Immanuel.

"The Son of God goes forth to war,
A kingly crown to gain;
His blood-red banner streams afar;
Who follow in His train?
Who best can drink His cup of woe,
Triumphant over pain,
Who patient bears His cross below,
He follows in His train."

A noble army—men and boys,
The matron and the maid—
Shall round the Saviour's throne rejoice
In robes of light arrayed;
They climbed the steep ascent toward
heaven,
Through peril, toil, and pain:
O God, to us may grace be given
To follow in their train!"

W. A. SPICER.

Missionary Volunteer Programme

Third Week

The Ministry of Music

Song Service.
Opening Exercises.
Scripture Reading: (1 Thess. 5: 18; Ps. 29: 1, 2; 50: 23.)
Talk: "Music and Its Place in Our Work."
Reading: "The Music Inspiring Jesus."
Reading: "Up in the Alps."
Reading: "The Purpose of Music."

Music and Its Place in Our Work

"MUSIC religious heat inspires,
It wakes the soul, and lifts it high,
And wings it with sublime desires,
And fits it to bespeak the Deity."

—Addison.

"The melody of praise is the atmosphere of heaven; and when heaven comes in touch with the earth, there is music and song,—'thanksgiving, and the voice of melody.'"
—*"Education," p. 161.*

Music has existed through all time, and

we are told that at the creation of this world the morning stars sang together and all the sons of God shouted for joy.

The earliest song sung by men, as recorded in the Bible, was the wonderful song of thanksgiving which the Israelites sang at the Red Sea.

The value of music both instrumental and vocal was recognised by God's people in ancient times, and is evidenced by the fact that they were admonished to praise the Lord with the harp, psaltery, and instruments of ten strings, and to play skilfully.

A very marked illustration of the power of music and the Lord's approval of it is shown in the time when the Ammonites and the Moabites came against King Jehoshaphat of Judah to battle. All Judah was in fear of their enemies, as they well knew that the children of Ammon and Moab by far outnumbered the people of Judah. After seeking the Lord in prayer, He told them they need not fight, that the battle was God's, not theirs. So Jehoshaphat consulted with the people and they appointed singers unto the Lord that they should praise the beauty of holiness as they went out before the army.

It was with these songs of triumph and praise that they went forth under the leadership of Jeho-haphat, to the wonderful victory and deliverance.

David was doubtless one of the greatest musicians that ever lived, and he found expression for every experience that he met in life in songs and with musical instruments.

Jesus was a man of sorrows and acquainted with grief, but during His earthly life He met temptation with a song. Even on the last sad night of the Passover supper, when He was about to be betrayed into the hands of His enemies, His voice was lifted in the psalm,

"Blessed be the name of the Lord,
From this time forth and forevermore.

From the rising of the sun unto
The going down of the same
The Lord's name is to be praised."

Ps. 113 : 2, 3.

The psalms were originally set to music. There are any number of instances in the Bible which show how important music was in the services of God's people. So important were the musicians that they were appointed the same as the priests and Levites were. There was also a portion of the tithes, corn, etc.; set aside daily for the musicians. Neh. 13 : 5.

As the children of Israel journeyed through the wilderness, they cheered their way with music and song. It seems a fitting comparison that we who are expecting even greater trials and persecutions should be prepared to sing songs of cheerfulness and praise.

Far too little interest has been taken in music by this denomination. One of the grandest God-given talents has been overlooked and uncultivated. If it were so important in ancient times that they have those musicians who were skilled in their profession, is it not at least just as important that we who profess to be the Israel of today and to have the greatest message ever given to men, should be just as proficient along these lines?

"As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is a prayer."—*Education*, p. 168. The music in our services should be made attractive and should be

well rendered. Oftentimes music will reach hearts that would never be reached in other ways.

In the home the popular music of the day takes the place of the good old productions of the masters and of the deeper works, and thus the desire for the best in music is destroyed.

We shall have music throughout eternity, and those who have studied it here will be that much better prepared to enjoy the heavenly music.

There is nothing more powerful in winning souls than good music. So let us as young people take more interest in this important part of God's work, and get the best training possible for the service we can render along these lines.

ANNA RAY SIMPSON.

The Music Inspiring Jesus

AFTER the shepherds went to Bethlehem and saw for themselves, they "returned, glorifying and praising God." They had enough religion to make them sing. Pity the church member who hasn't enough to make him *want* to sing, to make him *try* to sing.

If we sang more about Jesus as we work, as we walk, as we rest, more people would become interested in our Christ. I remember a scene in Jamaica that has stamped itself ineffaceably upon my heart. We were out walking along one of the smooth coral roadways, and faintly, in the distance, our ears caught the strains of one of the beautiful chants with which we had become familiar in the various churches of the island that we had attended.

We could not tell whence it came, at first; but presently we met a company of ebony-skinned women bound homeward from the village market. They had walked some of them, twenty miles, carrying on their heads their garden produce and simple wares for sale. They were now walking home, their empty trays on top of the red bandanna kerchiefs wound around their heads, their white dresses making them look like a vested choir, and they were sweetly, blithely, gratefully, religiously singing one of the chants of their last service. It was so unexpected a treat; it was so fervid, so grateful, so inspiring, that the echoes of it will never die out of my memory.

They were like these shepherds of Judea going home from the Child in the manger at Bethlehem, their hearts full of song that He had inspired, to set the whole world to singing. O for a faith in Christ that makes men sing even on the dusty highways of life! O for the song of Bethlehem on the lips of every church member.

JOHN F. COWAN.

Up In The Alps

A BEAUTIFUL custom of the herdsman in the Alps has been related. These men use a horn to call their cattle; but the horn is also used for another purpose, solemn and religious. The instant the sun disappears, and while its last rays are still glimmering on the summits of the mountains, the herdsman who dwells highest up the mountains takes his horn and trumpets forth, "Praise God the Lord!" Immediately all the herdsmen in the neighbourhood take their horns and repeat the words, "Praise God the Lord!" This contin-

ues for some minutes while on all sides the mountains echo the praises of God. A solemn stillness follows, and every one offers his silent prayer on bended knee. By this time it is dark, and then the herdsman on the loftiest height peals forth in his own musical French, 'Goodnight,' and 'Good-night' is repeated on all the mountains, from the horns of the herdsmen and the clefts of the rocks."—*Selected*.

The Purpose of Music

WE are told in Matthew 25 : 15 that God has given to every man a talent, and music undoubtedly is one of the greatest, if not the greatest, gift He has given. "When turned to good account, music is a blessing, but it is often made one of Satan's most attractive agencies to ensnare souls. When abused, it leads the unconsecrated to pride, vanity, and folly."—*Testimonies*, Vol. I, p. 506. When we hear the grand and elevating music that this world in its sinful state affords, it seems that nothing could be done to perfect the art, and that even heaven's harmonies could not be more beautiful, but God has told us in His word, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him." Surely heaven's arches ring with the joyous music of angels, and God has given us in this art a little foretaste of heaven.

Had sin remained unknown, our music here would have been in harmony with heaven, or that which elevates the soul. But Satan has and is still making use of this great gift in every way possible, as he is with every other good gift that God has given.

God has given us compositions through many of our great composers, and we may speak of them as really visions from God which they have heard in their own minds as the heavenly choir might sing. They are surely dominated by the spirit of a higher power. Such power and intelligence as to take a common thought or idea and develop from it something that is noble and grand, which holds the hearer spellbound! Surely God has given them a taste of the realms above.

The great object of music is to say something that will penetrate the heart of the human soul. If this is not done, the object of music has been lost. The successful artist is one who by the help of God can make his music speak to the hearer. Just as the prophet brings messages from God, so can the artist bring to us messages whose beauty cannot be fathomed. The hearts of many that have not been softened or influenced through any other agency, no, not even the ministry, have been softened under the influence of song. Surely this is a great power. Many people do not realize that music is not only a gift, but it is also a wonderful power of practical use in any life that has it. It will touch chords in human hearts that never have vibrated before and awaken them to their condition.

We can safely and truthfully say that music in its highest form speaks to the soul, penetrates the heart, and touches the finest fibres of our being. It lifts the soul from the sinful to the spiritual. It gives us a glimpse of the joy and the glory of heaven which is in store, to be revealed in the near future, for all those who enter here.—*L. C. Metcalf*.

Missionary Volunteer Programme

Fourth Week

Missionary Survey

Suggestive Hymns for Missionary Song Service: "Christ in Song," Nos. 670, 548, 830, 621, 617, 96.

Opening Exercises.

Topic: "Hanging a Sign."

Duet: "Doing His Will," C. in S. No. 478.

Recitation: "For the Service of the King."

Hanging a Sign

[This is a presentation of medical missions to be given by eight Missionary Volunteers. After the first Missionary Volunteer has spoken, one by one those representing the different countries should come up and make their pleas.]

AUSTRALIAN GIRL [a Missionary Volunteer with a diploma in one hand; in the other hand, the sign, "Eleanor Brent Smith, M. D."]: "At last! Oh, the thrill of actually holding in my own two hands this precious diploma and my sign all ready to hang up to lure patients! Now where shall I hang my sign? It would be great to go back to my own, my native town, and demonstrate to the unbelievers that I have actually finished the course, and that I have a perfectly good license, authorising me to the practise of medicine and surgery. They did not think I would stick to my studies until I finished, and I should just like to hang this sign in that old town to show them. But there are, let me see, [counts] one, two, three, four, five, six—six doctors there now, and there are only three thousand people. It would be an uphill business to build up a practice. Perhaps it would be better for me to stay right here near the medical College. But think of all the famous doctors and surgeons here! I'm afraid no patients would ever come to poor little me. I thought my troubles would all be over when I passed the various and sundry tests and examinations: but here's a new problem: Given a diploma and a degree, and a sign all ready to hang up, where shall I hang it? Who bids for my sign?"

CHINESE GIRL: "Oh, let me put in a bid for China! Hang it in my land. China has two hundred million women, and only about one hundred women doctors. Why should you wait for patients in Australia while China has patients waiting for you? China is making wonderful progress, but still there is such great need. Still our doctors and priests are bound by superstition. Still we have little straw men made to place beside those who are sick, in order that the sickness may be lured or enticed into the man of straw by the money which we tie to it, and then the straw man be burned or thrown away. China needs, with a need greater than you can know, this sign of yours. There you can begin at once to minister to those who need you and are waiting for you! There you can help us to train our own doctors and nurses. I beg you to hang your sign in China."

JAPANESE GIRL: "I bid for your sign for Japan. We have many doctors and many hospitals, but oh, so few Christian doctors! We need,—oh, Japan needs so much the message of the Great Physician, whose name has never yet been named to millions of our people."

GIRL REPRESENTING MISSIONARY FROM AFRICA: "I come as a Christian missionary to beg you to hang your sign in Africa. A whole continent of opportunity is opened to you. I can show you a block of country nearly a thousand miles square without a doctor of any kind, and only one trained nurse. Recently a young doctor who came to a mission hospital in Africa performed his first major operation within fifteen minutes after his boat landed. He did not have time to hang a sign. The suffering people had heard that another white doctor was coming and they were lined up to receive him when he landed.

I can show you the bleached bones of thousands who have been taken out on the veldt to die alone and uncared for because they were declared to be bewitched. Just recently when the mother of a chief died, two little slave children were compelled to walk around the corpse all night to keep the evil spirits from breaking loose into the town. Then at daybreak the next morning the two children were buried alive in the same grave with the dead woman.

"How the poor people of Africa suffer! How the women suffer! How the little children suffer! Fifty million women in Africa and only fifteen women doctors! In the name of the Christ who died for these degraded savages, I beg you to hang your sign in Africa."

KOREAN GIRL: Korea bids for your sign. You girls of Australia, oh, how little you know of a childhood terrorized by fear of evil spirits! All my life I have spent in terror of the spirits—spirits of the air, spirits of the water, spirits of the land! The bodies of our whole nation show even to-day the scars of superstition, pierced as they have been by sharp knives to let the evil spirits out. Smallpox is so common in my land that no man counts his children until after they have had smallpox. Our eyes have been blinded by steel needles. Our bodies have been burned with hot irons. Even today our native physicians are giving such prescriptions as powdered tiger claws, tincture of bear's gall, or decoction of crow's feet. You laugh at our superstitions, but you send us so few doctors to teach us truth. I beg you not to hang that sign in a place that needs it not, when Korea's need is so great."

MOHAMMEDAN: "I bid for that sign for Moslem women. In your hand you hold the key, the only key which can open the Mohammedan lock. The medical missionary can enter through doors locked and barred to every one else. Think of one hundred million women in Moslem lands with only twenty women doctors! Why should you enter an over-crowded way here, when you might be a pioneer in un-beaten paths to bring health and healing to the veiled women of Islam?"

GIRL FROM PHILIPPINES: "I bid for your sign for the Philippines. The United States has done much for us, but there is yet much to be done. Why should you not hang up your sign with the determination to help put tuberculosis and leprosy out of the Philippines, and out of the world?"

GIRL FROM INDIA: "I bid for your sign for India—for India with its millions of child wives and widows. We have only about one woman doctor to every million women in India, and our land is not as is your land, for in India no man is permit-

ted to look upon the face of the women of the high caste. It will not be hard for you to build up your practice in India. I can take you to a hospital that has its gate closed because the only missionary doctor there has broken down and has had to go away for rest; and notwithstanding all her pleadings and entreaties to the girls of Australia, no one else has come out to take her place. A high-caste girl was carried many miles to that hospital. Through all the pain of the rough way she looked forward to the time when she would reach the hospital, and find the wonderful doctor of whom she had heard. When they came to the gate at the entrance it was closed. The old gate keeper had to send them back all the long rough way because there was no doctor there. On the homeward way the girl died.

"So my people are suffering and dying with no one to help—little children and little mothers! Oh such little mothers, when your children of Australia are happy at their play! If you could see one of the little widows I have seen, lying half starved in a damp hall, burning with fever, cursed by her father-in-law who forbade any one to minister to that wicked creature who, he said, had caused the death of her husband, his bright and gifted son. When he thought she was about to die, he had her carried out into the street on a mat so she would not pollute the house. For three days and nights she lay there without food or shelter in the pouring rain. The chilly air of the rainy season penetrated through her tiny, worn frame, and no one came to minister to her. The orthodox Hindu neighbours dared only to hope she would soon pass away, since her cries and moans disturbed their slumbers. Thus do our little girls suffer! I bid for your sign for India."

AUSTRALIAN GIRL: "And now the face of my problem has changed! Given one sign to hang out, and such a multitude of calls! What shall I do? One of them is my call. No sleeping potion could give me rest if, with these calls ringing in my ears I failed to answer. That land is henceforth my country which needs me most. [Facing the audience squarely.] But the other calls—I pass them on to you. Who will answer them? Who will go? Who will send?"

—Adapted from the *Missionary Review of the World*.

For the Service of the King

For the service of the King,
Wanted! Let the summons ring.
Wanted on dark Africa's strand,
O'er the burning desert land,
Wanted out on India's plain;
Wanted in China and Japan,
In the market, on the river;
Wanted now and wanted ever.
Let again the echo ring,
Wanted! Wanted for the King!

Wanted, men of faith and fire,
Men whose zeal will never tire,
Men whose hearts are all aglow
To the world the Christ to show;
Christ uplifted, souls to save
From the gloom of death's dark wave.
Men who dare to leave father, mother,
Business, pleasure, sister, brother.
Louder yet the summons ring,
Wanted! Wanted for the King.

Wanted, women, tender, true;
 Women's work none else can do.
 Women sit in darkness yonder
 While we hesitate and wonder;
 Women cursed with bands that tighten,
 Bands of cast, which none can lighten.
 Sisters, give a helping hand,
 Take God's peace to every land;
 Hear ye not the echo ring,
 Wanted! Wanted for the King!
 —Selected.

Sabbath School Missionary Exercises

(March 4)

[This song may be used several times during the month. If sung as a solo or duet, the school should join in the chorus.]

When the Offering is Taken, I'll Be There

Tune No. 865, "Christ in Song."

At our Thirteenth Sabbath service, when
 we've sung a hymn or two,
 And have had a Scripture reading and
 a prayer,
 And they take the morning offering—with
 a special field in view,
 For our needy foreign missions, I'll be
 there.

CHORUS—

When the offering is taken,
 When the offering is taken,
 When the offering is taken,
 When the offering is taken,
 I'll be there.

I have read the mission readings, telling
 where the need is great,
 And most earnestly I long to do my
 share
 To send the blessed gospel to the lands
 where heathen wait,
 When the offering is taken, I'll be there.
 For a liberal Thirteenth Offering I shall
 work and save and pray,
 And shall set apart the money I can
 spare;
 That darkened souls in heathen lands may
 see the light of day—
 When the money is collected I'll be
 there.
 O, it is a precious privilege to be allowed
 to give,
 It affords to me a joy beyond compare:
 So whenever God permits me, on the
 Thirteenth Sabbath day
 When the offering is taken, I'll be there.

(March 11)

What Mission Homes Mean to Malaysia

See *Missions Quarterly* for first quarter
 1922, page 16.

(March 18)

Necessity for Mission Homes

NEARLY seven years have passed away
 since that eventful day when the steamer
 brought us from Shanghai to Dairen, the

southernmost port in Manchuria. At this
 port we boarded the train and entered the
 Three Eastern Provinces, as Manchuria is
 called by the Chinese. The following
 morning we reached Mukden, which was
 to be our headquarters, and from where
 we hoped to reach out to the uttermost
 borders of this vast country. There were
 none of our believers in Manchuria at
 that time, and no home awaiting our ar-
 rival, so we did not know where to go.
 We stayed in a Japanese hotel for a few
 days while searching the town for a place
 we could call home. Foreign houses were
 indeed few. There were some semi-for-
 eign houses, but most were Chinese in
 architecture, with paper windows and in
 many places had only Mother Earth as a
 floor, and many of the things a Westerner
 holds dear were absent.

Finally, after a few days of searching
 we secured a semi-foreign house. It was
 located right in the midst of Chinese life.
 Their peculiar way of doing things, and
 the many strange sounds were continually
 before us early and late. However, in
 the midst of this busy Chinese life we
 were glad to have a place that we could
 call our home. The house was filthy when
 we moved in, and our bodies bore witness
 to the fact that cleanliness had not been
 one of the virtues of the former occupants.
 Centipedes and even scorpions also made
 their abode here, we learned. The walls
 were damp several feet from the floor,
 and the rooms smelt very musty.

The surroundings were far from invit-
 ing. Water holes and deep mud were in
 the streets around the compound, and
 carts often sank deep in the mudholes
 there. Only a few feet from our door
 was a big pond into which was dumped
 all kinds of filth, and in the summer the
 stench was almost unbearable. At times
 it became necessary for us to close our
 doors and windows to give relief from the
 smells, though it was in the midst of sum-
 mer, and we longed to have every door
 and window open. There were these
 and many other things that were unpleas-
 ant, but still we were glad to be in
 Manchuria and to be permitted to suffer
 to some extent, if it can really be called
 suffering. Had not many others had it a
 great deal worse than we?

But the laws of health must be respected,
 for it is a law that, "Whatsoever a man
 soweth that shall he also reap." The
 day came when we had to reap the fruit
 of living in those unsanitary quarters.
 My wife's health broke down after having
 spent six years in China, and it became
 necessary to seek refuge in the homeland,
 where a good share of the time had to be
 spent at the sanitarium endeavouring to
 build up the strength that had been lost.
 She succeeded in regaining her health, and
 we are again back in the city of Mukden,
 but this time things were different when
 we arrived. We did not need to move
 into the old unsanitary buildings where
 once we lived. Through the generosity
 of our brethren and sisters in the home-
 land, we have good homes—as good
 homes as we ever could wish to live in in
 the homeland. I think of the old place
 where we used to live. What a change!
 Often have I passed by the old scenes, and
 thought of those, our first days in Man-
 churia. I am glad for our present com-
 fortable homes which the Mission Board
 has now provided for us.

You who are left in the homeland can
 also have a part in doing missionary

work in these heathen lands. Your
 prayers are a great strength to the mis-
 sionary, and your gifts will enable him to
 build a home where he can live and work
 for these benighted people. In this way
 you are having a part in bringing the gos-
 pel to those who know it not. Now is
 our opportunity to come to the help of
 the Lord, and may we improve it while it
 lasts.

BERNARD PETERSON.

(March 25)

Missionary Shillings and What They Do

LEADER: Many people wonder what
 becomes of missionary money anyway.
 You have always heard that money talks,
 and if you will listen today you will hear
 seven shillings tell about the work they
 are doing on the other side of the world.

FIRST SHILLING: "I have to begin at
 the beginning of the work. I get the young
 men and young women from the colleges
 that are waiting to go as missionaries, and
 take them out to the countries in which
 they are going to work. I tell you I am
 an overworked shilling, and although I
 work just as hard and as long as I can,
 I am not sending all of the young mission-
 aries that are waiting for me. There are
 many more waiting for me to make ar-
 rangements to carry them. Can't you
 send some more shillings to help me.

SECOND SHILLING: "I'm the building
 shilling. After the first shilling gets a
 missionary to the field, I have to find him
 a place to live. You'd laugh, and I expect
 you'd cry, too, if you could see some of
 the places they have stayed in while they
 are waiting for you to send me to get them
 a home. I tell you it is a shame the way
 some of our missionaries have to wait. I
 know one who has to put up an umbrella to
 keep the rain off her bed, and she has been
 waiting for me three years, but I have had
 so much else to do I just could not get there.
 Then I have to build all of the churches
 and chapels. My! but I'm a busy shilling.
 I know where there are millions of people
 without a single Christian church. Do
 hurry and send more of me.

THIRD SHILLING: "I'm the school bell
 shilling. Whenever you send me out, the
 school bell begins to ring somewhere,
 I'm running schools all over the world,
 but every day I have to see boys and girls
 turned away because my schools are all
 full and I do not have any more shillings
 to start others. I'm a very busy shilling.
 I have all the kindergartens to look after,
 too. Do you know that if you cannot be
 a missionary yourself you can employ a
 good native Christian teacher for a few
 shillings a week. She could be working
 on the other side of the world while you
 are working on this side."

FOURTH SHILLING: "I am the hospital
 shilling. I send out missionary doctors
 and nurses and build hospitals and buy
 medicines. Wherever I go to work the
 people come flocking with the sick folks—
 the lame, the blind, and the crippled—just
 as they used to do when Jesus was on
 earth. I have gone into many lands where
 there was not a single physician until I
 got there. I help over two million people
 every year, but there are so many others
 asking for help that it almost breaks my
 heart. They need more hospitals, and
 more doctors and nurses. If I had all of
 the other six shillings I could use every
 one in my work."

FIFTH SHILLING: "I am the Bible woman shilling. In many of the lands where the missionary shilling goes, the women cannot come out to hear the preaching, I get Christian women and train them as Bible teachers and send them into the homes to teach the women of Jesus. I could put many more Bible women to work if I had enough shillings a year with which to support them."

SIXTH SHILLING: "I'm the Bible shilling. I run nearly two hundred printing presses all over the world to print the Bible and other Christian literature. I know you will see that none of the other shillings could get along without me. I have had a big job, too, to learn 360 different languages in which to print over two hundred million copies of the Bible within a hundred years. I am sure if you knew how much need there is for more copies of the Bible and other Christian books you would send more shillings to help me."

SEVENTH SHILLING: "I'm the 'etcetra' shilling. You know when there are just too many things to mention, you write down all you can, and then lump the rest together under 'etc.' You have not heard nearly all of the things that the missionary shilling must do. The missionaries must have a furlough sometime; there are rents to be paid, and repairs to be made on property. There are old people to be cared for and many that are in trouble to be helped. The other shillings have definite work to do, but there are calls for me from every direction. You know how many different forms of Christian work there are here at home, and how many institutions there are to do it, and even then there are not enough, so you can just imagine what I have to do in heathen lands. I have worked so hard that I am worn thin. Oh, why aren't there more of me?"

Home Missions Department

(To be held on March 25)

God's Purpose for His Church

I. WHAT significant terms are applied to the church which reveal God's purpose in this institution?

a. "God's Appointed Agency for the Salvation of Men"

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fulness and His sufficiency."—*Acts of the Apostles*, p. 9.

b. "Repository of Riches"

"The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*Ibid.*

c. "God's Fortress"

"The church is God's fortress, His city of refuge, which He holds in a revolted world."—*Id.*, p. 11.

d. "Theatre of Grace"

"It is the theatre of His grace, in which He delights to reveal His power to transform hearts."—*Id.*, p. 12.

e. "Court of Holy Life"

"God's church is the court of holy life, filled with varied gifts, and endowed with the Holy Spirit. The members are to find their happiness in the happiness of those whom they help and bless."—*Ibid.*

2. What constitutes the church?

"From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armour, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven."—*Id.*, p. 11.

3. What tender regard does God bestow upon the church?

"Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. All has taken place as He predicted. He has not left His church forsaken, but has traced in prophetic declarations what would occur, and that which His Spirit inspired the prophets to foretell has been brought about."—*Id.*, pp. 11, 12.

"Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard."—*Id.*, p. 12.

"Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only begotten Son."—*Id.*, p. 11.

4. What does God design to accomplish through the church?

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be glorified. . . . From the beginning God has wrought through His people to bring blessing to the world. . . . Every one in whose heart Christ abides, every one who will show forth His love to the world, is a worker together with God for the blessing of humanity. As he receives from the Saviour grace to impart to others, from his whole being flows forth the tide of spiritual life."—*Id.*, p. 13.

"The members of the church, those whom He has called out of darkness into His marvellous light, are to show forth His glory."—*Id.*, p. 9.

5. How is the work of the church described in the Scriptures?

"A picture of this work is given in Ezekiel's vision of the river of healing."—*Id.*, p. 13. See Eze. 47 : 8-12.

6. What is said as to ways in which church members may do their appointed work?

"There are many ways in which church members may give the message to those around them. One of the most successful is by living helpful, unselfish, Christian lives. Those who are fighting the battle of life at great odds may be refreshed and strengthened by little atten-

tions which cost nothing. . . . The true heart-expression of Christlike sympathy, given in simplicity, has power to open the door of hearts that need the simple, delicate touch of the Spirit of Christ. . . . For the good tidings of the gospel, for its promises and assurances, we are to express our gratitude by seeking to do others good."—*Testimonies*, Vol. IX, pp. 30, 31.

7. What does the Lord desire to do for the church today?

"God desires to refresh His people by the gift of the Holy Spirit, baptising them anew in His love. There is no need for a dearth of the Spirit in the church."—*Id.*, p. 40.

8. What is the present-day need of the church?

"We need the Pentecostal energy. This will come; for the Lord has promised to send His Spirit as the all-conquering power."—*Id.*, Vol. VIII, p. 298. (See also "Testimonies," Vol. VII, pp. 32, 33.)

9. What are the conditions to be complied with?

"When the churches become living, working churches, the Holy Spirit will be given in answer to their sincere requests. . . . Then the windows of heaven will be open for the showers of the 'latter rain.'"—*Mrs. E. G. White, in Review and Herald, Feb. 25, 1890.*

"None should wait in idle expectancy for the baptism of the Holy Spirit. The Spirit of God is given for service. As church members go forth at God's bidding, the Holy Spirit comes to give efficiency and power. . . . When we have entire whole-hearted consecration to the service of Christ, God will recognize the fact by an outpouring of His Spirit without measure; but this will not be while the largest portion of the church are not labourers together with God."—*Id.*, July 21, 1896.

10. Does the Holy Spirit rest upon the church collectively or individually?

"As the members of our churches individually take up their appointed work, they will be surrounded with an entirely different atmosphere. . . . The quickening, sanctifying influence of the Holy Spirit will be poured out upon them."—*Testimonies*, Vol. VI, pp. 267, 268.

"From the day of Pentecost to the present time, the Comforter has been sent to all who have yielded themselves fully to the Lord and His Service."—*Acts of the Apostles*, p. 49.

"With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides."—*Id.*, p. 51.

11. What should be the daily prayer of the Christian worker?

"For the daily baptism of the Spirit, every worker should offer his petition to God. Companies of Christian workers should gather to ask for special help, for heavenly wisdom, that they may know how to plan and execute wisely. Especially should they 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."—*Id.*, pp. 50, 51.