



# THE MISSIONARY LEADER



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## Home Missions Department

### CHURCH MISSIONARY PROGRAMME FIRST WEEK

Opening Exercises.

Talk by the Leader: Witnessing for Christ.

Plans for More Extensive Work.

### Witnessing for Christ

THE cry of the psalmist is: "Let the redeemed of the Lord say so." Ps. 107: 2.

How can one who has been bought by the blood of Christ be content to go through life and not say so to others who have not yet been redeemed?

"He that winneth souls is wise." Prov. 11: 30. "They that are wise shall shine as the brightness of the firmament; and they that turn many to righteousness as the stars forever and ever." Dan. 12: 3.

"Let us offer up a sacrifice of praise to God continually, that is, the fruit of lips which make confession to His name." Heb. 13: 15.

In other words, let us praise God continually by confessing Christ habitually.

The chief reason why testimonies for Christ are not more general and more habitual among Christian disciples is personal defeat in the battle with sin. People are conscious of the inconsistency of bearing testimony to a Saviour who is not now saving them from the dominion of sin, even though they know perfectly well that it is their own fault and not Christ's, that they are meeting defeat. The place for emphasis, therefore, is on such a surrender and obedience to Christ as will make possible a steady victorious life through His abiding presence. On the other hand, it is of the utmost importance that the duty of habitual witnessing be impressed upon all disciples of Christ. The consciousness of this obligation is a mighty inspiration toward living the kind of life where witnessing is not only possible but normal and inevitable.—Selected.

### CHURCH MISSIONARY PROGRAMME SECOND WEEK

Opening Exercises.

The Passion for Souls.

### The Passion for Souls

SUCCESS, as the world counts greatness, may come to men, has come, without the irresistible longing to help somebody, to save souls; but to the Christian, the pathway to success lies along the way of service.

Great men, so called, have lived, achieved, died; and the historian has taken the measure of their lives.

Alexander the Great, marching at the head of his conquering legions,—before him terror, behind him ashes,—wept because there were no more worlds to conquer. Measure his success by his dying words to his trusted servant: "When my body is prepared for burial, and the cerecloth wrapped around it, see that my right arm is left outside. I want to show the world that I, Alexander, can take nothing out of it."

Charles the Great, better known as Charlemagne, after attempting the impossible, the reuniting of the broken fragments of the Roman Empire, was at death placed upon a throne of ivory in a costly mausoleum. Upon the head of the dead monarch was placed the crown royal. In one hand the sceptre of power, and in the other a scroll of one of the books of the New Testament. The tomb was sealed. Years passed by. An enemy invaded the land. They burst open the tomb. There upon the throne of ivory sat a ghostly skeleton. The crown had fallen. The sceptre, too, had fallen from the lifeless grasp. The scroll lay upon the floor. One bony finger seemed to be pointing toward the scroll which lay open to the words, "What doth it profit a man, if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"

Napoleon, conqueror of nations, died in lonely exile upon the Isle of St. Helena. There is no real success outside of Christ. Even though his name may be written upon the very pinnacle of the Temple of Fame, his life is but a miserable failure if at its close he sinks into a Christless grave.

[The member preparing this talk, after relating these or similar incidents where men have become great as the world counts greatness, only to find, when facing eternity, that they were empty handed; should paint in glowing terms the riches of those who have "made good" in the service of others. David Livingstone, who died in the heart of Africa on his knees; John Paton, who when warned against going to the cannibal islands replied, "When my work is done I may as well be eaten by cannibals;" William Carey, who said, "My business is serving the Lord. I cobble shoes to pay expenses"—these all are men who "made good." Tell something of their lives in your talk.

The story of this movement from its humble beginning down to the present moment is brightened by the lives of just such noble men, who have, with sublime faith in God, achieved true success. Tell of the privations and sacrifices of Pastor and Mrs. White and Joseph Bates. "The Great Second Advent Movement," pages 251, 266, 316 has information which is both inspiring and appropriate for this talk.]—Selected.

### CHURCH MISSIONARY PROGRAMME THIRD WEEK

Opening Exercises.

Special Requests for Prayer.

Reading or Talk: "The Ministry of the Signs of the Times."

Poem, Acrostic: *The Signs of the Times.*

LEADER'S NOTE.—The *Signs of the Times* needs no introduction to the church members, but it is possible that larger use should be made of this missionary paper. Call for experiences from those using the paper. Perhaps some are in the church as the result of the work of the *Signs*. A personal word from such would be encouraging, and an inspiration to do more with this valuable paper.

### The Ministry of the "Signs of the Times"

A LETTER from one of our sisters tells of a visit one morning to the home of a neighbour. Finding the neighbour busy, our sister, after exchanging a few pleasantries, expressed a desire to read a little from a certain *Signs* article while the neighbour continued her work. The sister writes:—

"She seemed very glad to have me do so, and before I got half through the article, she said, 'I must have that paper. And I want to send it to my daughter, too.'"

"She subscribed for the paper. A little later I moved away, and in answer to my letter, this woman wrote:—

"Yes, I am a Sabbath-keeper now, and so is my son. The *Signs of the Times* is the most remarkable paper I have ever read. I could not get along without it. There are no more tangled threads in the prophecies now."

"When I read that letter, I praised the Lord for the souls that are being saved by the wonderful literature He has given us, and I am glad that I have been used by Him to scatter some of it."

This is a sample of the right kind of neighbourhood visiting—visiting which counts definitely for the kingdom. Doors are open for the truth in every neighbourhood. Other doors, slightly ajar, may be opened with a little gentle pressure. Surely we can each do as much as this sister, and secure one reader, one subscription, one soul. The woman won through the *Signs* has brought her son to the light, and thus the good work goes on.

We have long been instructed through the Spirit of Prophecy that we should engage more and more in this work of interesting neighbours and friends in our periodicals and securing subscriptions from them.

## "The Signs of the Times"

**THE Signs of the Times:** it is true to its name,  
How fearless it is! it speaks without shame,  
Entreating its readers the warning to heed,

Silently sowing its harvest of seed.  
Into Creation's fair story it looks,  
Giving the truth from the Book of all books;  
Never denying the power of our God,  
Setting the light on the path that He trod.

Out goes the fire, so eternal they tell,  
For who but a demon could instigate  
"hell"?

The "immortal soul" theme it quickly denies;  
How could a man think when in Death's clasp he lies?  
Enduring the doctrine! Soon from their earth bed

The souls of our loved ones will come from the dead.  
In tones of entreaty it calls men to keep  
Memorial's mark—Seventh day of the week;  
Earnestly tells of the soon-coming King:  
Sow then its seed, there'll be blossoms in spring.

PEARL JAMES ELLISON.

### CHURCH MISSIONARY PROGRAMME FOURTH WEEK

Opening Exercises.  
Lesson: "The Importance and Place of Medical Missionary Work."  
Personal Experiences.

**LEADER'S NOTE.**—Christian help work in all its phases would be an appropriate theme for this meeting. This is a branch of work in which the majority of lay members have some experience, and incidents may be related of a most inspiring nature. Give special consideration as to who in your church could be selected to take a special course of training in simple home treatments and lead out in this line in your church.

### The Importance and Place of Medical Missionary Work

WE have been a long time discovering the breadth and scope of medical missionary work. As a denomination, we have felt that our mission in this direction was being fulfilled by our physicians and nurses connected with the sanitarium work. A great work has been and is being done through this channel, but a still greater work is to be accomplished through the lay members of our churches. Jesus said to His disciples:—

"Greater works than these shall he [the believer] do; because I go unto My Father."

As the work of the disciples was to be greater in extent than that of Jesus, so through the church members is to be accomplished a work of greater magnitude than can be accomplished through our physicians and nurses. Only a limited number of our people can be doctors and nurses, but every one can be a medical missionary.

We have explicit instruction as follows:

"We have come to a time when every member of the Church should take hold of medical missionary work."—"Testimonies for the Church," Vol. VII, page 62.

"The medical missionary work should be a part of the work of every church in our land."—*Id.*, Vol. VI, page 289.

"Workers—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now."—*Id.*, Vol. IX, page 172.

"I have been instructed that we are not to delay to do the work that needs to be done in health reform lines. Through this work we are to reach souls in the highways and byways."—*Id.*, page 168.

"Who is preparing to take hold understandingly of the medical missionary work?" is the important question asked by the servant of the Lord. "Every worker should be understandingly efficient."—*Id.*, Vol. VII, page 70. No one need or should wait an hour to begin to get ready for this work.

"But," you ask, "how shall I begin to get ready?" No people are so blessed with help to become efficient in all lines of Christian service as are Seventh-day Adventists. The writings of Sister White are filled with helpful, practical suggestions along all lines of service. We have much other literature of a helpful nature on medical work. The way to begin is this:—

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines."—*Id.*, page 63.

There is not a moment to lose in securing the preparation which we need for service. The recent epidemic of influenza through which we passed revealed the great lack of knowledge on the part of our people to meet an emergency of this kind. This should be a warning to us to be prepared for helpful service at all times. We need to know how to care for the sick and how to teach health principles as a preventive of disease.

One of our sisters was recently called upon to attend a case of childbirth without the aid of a physician. Her work was wholly successful. Did it just happen so? No. This sister has for more than two years been preparing herself for medical missionary work, and she was ready. The helpful ministrations of the Good Samaritan in Bible times was not a mere circumstance. The Samaritan was prepared for such an emergency, as is revealed by the producing of his "first-aid kit"—the oil and the wine. He had not only a kind heart, but a wise mind and proper equipment for service.

We need the strength of the "right hand" in the work of enlightening the earth with the glory of God. Long ago we realized the value of this aid in our work in foreign lands. It is by medical missionary work that we gain entrance into these lands and are able to develop a strong work. Without the medical work, our task would be impossible. It is God's way of establishing His work in the foreign field and in the homeland.

"Whether in foreign missions or in the home field, all missionaries, both men and women, will gain much more ready access to the people, and will find their useful-

ness greatly increased, if they are able to minister to the sick."—"The Ministry of Healing," pages 145, 146

Through this means our work is to gain strength all over the world. When other lines of work are closed up, the medical work will still go on; for the sick are everywhere, and conditions will grow worse and worse until the end. Offer yourself to God for this work. Begin where you are, and God will bless you and open ways before you to fulfil His word.

MARTHA W. HOWE,  
Medical Missionary Sec.,  
Maine Conference.

## Missionary Volunteer Department

### MISSIONARY VOLUNTEER PROGRAMME FIRST WEEK

#### Buying Up the Opportunities

Opening Exercises.  
Bible Study: A Moment.  
Reading: Spare Moments.  
Reading: What Others Did.  
Reading: "Get a Purpose—Get One Quick."  
Poem: No Time for Jesus.  
Reading: The Art of Having Time.  
Closing Hymn: "Christ in Song" No. 499.

#### "A Moment"

1. HOW long does the triumph of the wicked last? Job 20: 5; Ps. 73: 19.
2. For how long is a lying tongue? Prov. 12: 19.
3. How quickly does destruction come on the wicked? Jer. 4: 25; Lam. 4: 6.
4. For how long is our affliction? 2 Cor. 4: 17.
5. For how long shall we be hidden? Isa. 36: 20.
6. How long does the anger of the Lord last? Ps. 30: 5; Isa. 54: 7, 8.
7. How quickly shall we be made immortal? 1 Cor. 15: 52.
8. What close attention does the Lord give His people? Job 7: 18; Isa. 27: 3.

#### Spare Moments

AS we move along over the plain that lies between the cradle and the grave, we are continually coming to the little spots which we call spare moments—so small, so insignificant, that they hardly seem worth our while. Yet they are the acorns from which the tall oaks may grow. These fragments of time are the raw material from which we build the greater portion of our character structure, and there is no truer index to the worth of young men and women than the use they make of their leisure time. It is during spare moments that young people rise or sink. "Most young men go wrong," said a close observer of youth, "do so after supper." And must we not confess that the same is true of young women? To the youth who wisely improves his spare moments they become stepping-stones to success; to the idler they are quicksands of failure. It is because of the great

possibilities of spare moments that a wrong use of them brings such disastrous results; and whether they shall be a blessing or a curse depends upon the reaper.

Have you no spare moments? You are busy, but if you have not found any spare moments around your way you have something more important to discover than the North Pole. Your employer claims one-third of your time, sometimes more; nature's sweet restorer another third; but what is the daily record of the portion that remains?—*Selected.*

### What Others Did

CHARLES FROST, a Vermont shoemaker, resolved to study one hour a day, and in time he became one of the best mathematicians in the United States. Grote wrote his "History of Greece" in leisure hours, snatched from his work as a banker. Mrs. Harriet Beecher Stowe was a busy housewife when she wrote "Uncle Tom's Cabin." Dr. Burney learned Italian and French while riding horseback. Gladstone, it is said, always carried a book lest he should let an unexpected leisure moment slip by unimproved. Pastor J. N. Andrews, our first foreign missionary, obtained his education during spare moments. Lincoln was a hard-working young man, yet he found time to teach the unskilled hand of the Indiana rail-splitter how to wield the nation's sceptre.

There are thousands of young people busy on farms, in offices, and factories, and shops, who today are taking college courses by correspondence. Truly, as Matthew Arnolds says, "The plea that this or that man has no time for culture will vanish as soon as we desire culture so much that we begin to examine seriously into our present use of time." Another adds, "It is not lack of time, but the lack of the will to improve our spare moments that keeps us from going forward to success."—*Selected.*

### "Get a Purpose—Get One Quick"

To him who would improve his spare moments comes the advice Carlyle once gave a young man who was sauntering along through life aimlessly. "Young man," said he, "get a purpose—get one quick." And while you are getting, get one that merits all there is of you; for to realise most fully the possibilities of spare moments demands an all-absorbing purpose. William Carey had such a purpose. He used to say: "My business is to save souls. I cobble shoes to pay expenses." On one side of his work-bench was a map of the world, on the other an open Bible. Mr. Carey knew when a spare moment came his way, and he knew how to use it. And when we once get a purpose which guides us in the use of spare moments, let us stick to it. Even with a purpose we may fail. Good decisions rob many of success, for mere resolutions do not do things. There are two trees growing in an orchard in Kansas. They were planted the same day. Nature has served them alike with soil, showers, and sunshine. But one has been moved three times. Not long ago its trunk measured nine and one-half inches, while that of the other tree measured twenty-eight. Such is the difference between the resolve that is broken and the purpose that brings steady plodding. And yet those of us

who have failed in our good resolutions to improve the time need not despair. God sends this sweet message, "I will restore to you the years that the locusts have eaten."

And just here let us mention that among the many ways there are for improving spare moments, there is one which is akin to all others. That one is good reading.

There is no time when the use of spare moments means so much for good or ill as in the youth. How anxious is the farmer to have the seed in the soil in time for the early summer showers! Corn that is planted late in the season, is usually overtaken by the frost, and comes to the bins immature. The spring returns again and again for the farmer to improve his methods, but not so with the spring-time of life. Youth comes twice to none.

There comes to my mind the careers of two young men. The one, bright, talented, and popular is now a groom in a livery stable. The other,—I can still hear the thud of that lad's crutch in the old high-school building. He did not seem exceptionally bright, but he worked faithfully. Today he is the superintendent of schools in a county where are employed more than one hundred teachers. You do not ask why these young men are occupying such different positions. You know. It is the difference between a red-hot purpose that improves spare moments and a lukewarm desire that follows the path of least resistance.—*Selected.*

### "No Time for Jesus"

"No time for Jesus," she lightly said;  
"I've far too much to do;  
My school and music I can't neglect;  
I'm taking painting, too.  
Our club meets oft, and I have to go,  
And to parties, not a few—  
No, not tonight, I thank you, sir;  
I have too much to do."

"No time for Jesus," the young man said;  
"I'm seeking now for fame;  
To gain a place in our civil courts;  
Must make myself a name;  
And I must work to win success—  
It seems the only way;  
But yet I hope to seek your Christ  
Some more convenient day."

"No time for Jesus," the housewife said,  
"I will plan this tea with care,  
I've guests today who have honoured me—  
No time for thought or prayer.  
The housewife must attend her home,  
Must dust and bake and brew;  
With days to sew, and calls to make,  
There's now too much to do."

"No time to think," said the business man,  
"Of the interests of my soul."  
Almost persuaded, he once had thought,  
But sought another goal.  
So earthly care and the pride of life  
Consumed his better part;  
He heard no voice when the Saviour said,  
"My son, give Me thine hour."

So Jesus waits, and we hear Him say,  
"Why, sinner, why will ye die?  
Come unto Me, I will give you rest,  
I will all your needs supply."  
O wondrous offer of matchless love!  
Arise, O soul, and say:  
"I hear the call, I surrender all,  
I am Thine, O Lord, today."  
—*Selected.*

### The Art of Having Time

"DID you go around by the hospital to ask how Molly is feeling to-day?" inquired grandfather.

"No," hesitated Ruth, "I meant to, but I didn't have time."

Grandfather smiled. "What's the matter with you young folks, nowadays, I wonder? You work so hard, none of you are lazy, but I have been noticing how you never seem to have time to do the things you want to do. Tom can't find time to read that new book on engineering, or fix the screen door; and Suzanne hasn't time to mend her gloves or play her fiddle, and Ruth—"

"I'm worse than any of the others," cried Ruth. "There are a dozen letters I ought to write, and I'd love to go to see people oftener, and I want to study Spanish, but I work so hard in the office that I'm tired to death by night—you know I haven't any time."

Grandfather nodded. "I was thinking about the sermon this morning—"

"About gathering up the fragments. What do you mean, Grandfather?"

"Our fragments of time, Ruth. I know yours are tiny fragments, but if you could use every one of them, for work or play, I believe you'd be amazed at the number of baskets you could fill in a week."

"Oh," smiled Suzanne, "I think you're right. I could mend one glove before breakfast and the other at lunch time. Tom can read a chapter in his book, and Ruth can write one letter while I wash the dishes."

"We'll all try it," agreed Ruth. "I'll start to work five minutes early in the morning, and go around to see Molly. We'll become experts in the art of having time."

"Why, sissy," asked grandfather one hour later, as Suzanne took her violin out of its case and began to tune it, "aren't you going out tonight?"

Suzanne shook her head. "No, grandfather," she said, leaning over to kiss him lightly, "I happen to have plenty of time to play every one of the tunes you love, tonight. What shall we have first?"

—*Selected.*

### MISSIONARY VOLUNTEER PROGRAMME SECOND WEEK

#### Thoughtfulness

Opening Exercises.

Bible Reading: The Third Epistle of John.

Reading: The Career of a Slave Boy.

Reading: The Little Maid.

Reading: A Cake and a Biscuit.

Reading: Go Back and Do It.

LEADER'S NOTE: When reading through the third Epistle of John show the references which indicate the unselfishness of Gaius, as in verses 3 and 6. "Christ in Song" No. 559 would be a suitable hymn for closing this meeting.

### The Career of a Slave Boy

THINK of stepping from a dungeon to a throne! That is what a slave boy once did. And it all came about because he thought of others. It wasn't natural for him to think of others either, for at home he had been babied and petted by an indulgent father, and so he had come to

consider himself better than his brothers, and had told them so. Why, he even dreamed that his brothers were to become his servants! But little did he think how his dream was to be fulfilled.

These very brothers took the first opportunity to sell this boy as a slave, laughing among themselves at the dream; but his path to greatness lay through service, and the brothers unknowingly gave him the chance he needed. He served Potiphar so unselfishly that he became his most trusted steward. Even when wrongly accused and cast into prison, he still worked on, forgetful of self.

The prison was a dark, dreary place, enough to make his face grow long and sour, yet it didn't succeed in doing so, just because he was happy in looking after the needs of others. The troubled faces of two of his charges brought immediately from his unselfish lips, "Wherefore look ye so sad today?" And so, it was because of his service for others in the little everyday duties that he became very great.

[The Junior who gives this little talk should finish up the story and tell how Joseph saved thousands of Egyptians from starvation by his service, and how when he had the chance to "get even," he forgave and forgot his grievances, and used his influence to make his brethren comfortable and prosperous.] H. H.

### The Little Maid

SHE had a perfect right to feel pouty and ill-abused. Wasn't she hundreds of miles from her mother, and hadn't she been carried away by soldiers against her will? In fact, she didn't even know whether her loved ones were alive; more than that, she had been made a slave. Yes, her case was truly a sorrowful one, and we could hardly blame her if she had gone about with a long face, and had done just as little as possible for her mistress.

But she didn't! Instead of this, she saw the misery in the home to which she had been brought,—the hopelessness of those who did not know God; for her master was afflicted with a terrible disease. And out of her loving heart she said to her mistress, "Would God my lord were with the prophet that is in Samaria! for he would recover him of his leprosy."

Now I do not need to tell you any more, for you know who this little heroine is, that was so bravely "living for others," when she might have been spending her time in self-pity. [Finish the story, showing how her life brought joy and belief in God to a heathen home.] H. H.

### A Cake and a Biscuit

IT was Catherine Cary's birthday, and when the postman came around, he handed the little girl a large pasteboard box. Oh, how happy she was! It was a box from grandma,—very well she knew that,—and when she opened it, she found a lovely decorated cake, and with enough candles to represent every birthday she had had.

Suddenly her look of admiration turned to one of thoughtfulness.

"It's not big enough," she complained to her Aunt Edna, who had helped her unwrap the box; "there isn't enough to divide with anybody."

For a moment Aunt Edna looked at

Catherine in astonishment, then she drew her close into her arms.

"Catherine," she said softly, "while I was doing Red Cross work among our soldiers in foreign lands during the war, one day a little Belgian girl stopped before my hut where I sat rolling bandages. She told me she hadn't had a bite to eat or anything to drink in two long, weary days. I went in immediately and got her a glass of water and a biscuit, and when I gave them to her I expected to see her almost gulp them down—but she didn't touch them."

"Aren't you going to eat your biscuit?" I asked presently.

"Yes'm. But there are more hungry children coming. This is my birthday; I'm waiting to share my gift with them."

Catherine felt a lump rising in her throat.

"O auntie," she cried, "I—I—really didn't mean to be selfish. I was just terribly selfish without thinking; but I'm sure I can make that cake go a long way. I'm going to call my friends right now to help me eat it." And away she went in the direction of the gate.—*Alice Montgomery Barr.*

### Go Back and Do It

YESTERDAY morning an old, beggarly looking man was standing beside the stairway that led to an elevated railway station, seemingly bewildered. I was in a hurry, and did not ask him where he wanted to go. Why didn't I go back and do it?

My mother used to take great pains to think of lovely little surprises for me, and I used to take them as a matter of course. I see now how happy she could have been if I had ever thanked her. It is too late for me now to go back and do it.

I had a schoolmaster in a country school who fitted me for college more thoroughly than many a boy is fitted in a larger and more famous school. Often when I was in college I had good reason to thank him for his patience with me, but I never did. And it is now too late for me to go back and do it.

My chum did more for me than anybody else when I was a student; he was honest and genuine and sensible, and full of fine, manly purposes, and I was much younger than he, and needed him so much. Every day of my life I am thankful for him, and I often tell others what he did for me, but I never told him. And now it is too late for me to go back and do it.

Tomorrow somebody else will do me a kindness. I shall be hurried and forgetful, but perhaps the memory of some kindness done by those of the past may make me willing to pass it on to those who are to come. And even if I hurry by, and feel timid about opening my heart by saying an appreciative word, still I can go back and do it.

Tomorrow somebody else will wave a hand to me or speak friendly about the weather in passing. Perhaps I shall remember that I shall not forever walk this friendly road, and that the number who wave to me is not unlimited. Even if I have passed them by without giving a sign of brotherhood, perhaps because they are poor or humble or because I myself am shy, still I can go back and do it.

I have yet some friends who mean more to me than any other friends I have ever had. They are close to me, and some of them are in the house where I

live. I shudder to think that I might die before I have said to them all that is in my heart. I haven't done it yet, but, thank God, I can still go back and do it.—*William Byron Furbush, Ph. D., in Young People.*

### MISSIONARY VOLUNTEER PROGRAMME THIRD WEEK

#### Africa

Opening Exercises.

Waiting Africa.

Africa.

A Letter from Pastor W. H. Anderson.

#### Waiting Africa

AFRICA lay shrouded in night for long centuries. Its millions were without a knowledge of God, without a written language. When the "time of the end" came, lo, the light began to enter the dark continent. Explorers were stirred to penetrate the uncharted wilds. Missionaries were led to enter the unknown regions.

Over three hundred explorers have laid down their lives on African soil. More than two hundred missionaries have there sown the seed of God's Word, and watered it with their life's blood. Livingstone died upon his knees praying for that land of mighty darkness; Wilmott Brooke, dying at the gates of Hausaland, the only missionary among thirty millions, cried out in his soul's agony, "The people are too many for me."

In 1894 our own first mission station in any heathen country was established a few miles west of Bulawayo, in Matabeleland. A number of our early missionaries laid their lives upon the altar of Africa. Among these we mention G. B. Tripp, Dr. A. S. Carmichael, Mrs. F. B. Armitage, F. L. Mead and wife, J. H. Watson, and Mrs. W. H. Anderson.

In spite of sickness and death, and in the face of peril, exposure, disaster and famine, the light of the advent message is spreading. Here and there among the millions of heathen natives are mission stations, where the truth is taught, and year by year these centres of light are increasing. But they must pierce Africa through and through.—*Selected.*

#### Africa

IN Africa as a whole, according to estimate, there are more than 140,000,000 inhabitants. A portion of this "dark Continent" has, according to our denominational organization, been assigned to Europe as its mission field. In this territory there is approximately 1,000 Adventists. The southern part of Africa, however, has been recently set apart as a division field, under a vice-president of the General Conference. In this territory there are upwards of 2,500 Adventists, or a total of 3,500 Adventists for all of Africa. This would give a ratio of one to 40,000. In this continent are the largest number of unentered countries of any of the seven divisions. Some of these, such as Bechuanaland and the Belgian Congo, are now being entered. Others will doubtless be entered in the very near future as volunteers become available for service in pioneering the way under many difficulties.

## A Letter from Pastor W. H. Anderson

Bechuanaland.

Dear Young People:

I remember well when I had the privilege of visiting personally with many of you while I was on my furlough. We are back home again in dear old Africa. How good it seems to be here for pioneer work among the people we have taught for twenty-five years!

This time we are to open missions among the Bechuana. Dialects of the Secwana are spoken from Kimberley in the south to the Kongo in the north and from Johannesburg on the east to what used to be called German southwest, on the west.

Accompanied by our native evangelist from Basutoland, Pastor Murray Kalaka, I started for a trip through this large field, Bechuanaland. We first visited Chief Kgama, Chief of the Bamangwatos, which is the most influential tribe of the Bechuana people. Kgama is now 102 years of age. I reminded him of the invitation he gave us twenty-five years ago to start missions among his people. I told him I was now ready to start work. He remembered it all. He said if we had started then it would have been all right, but since then he had entered into an agreement with the London Missionary Society to permit no other society to work among his people, so now he could do nothing for us. Kgama is only chief of this one tribe.

From Serowe we went on north near the Zambezi to see Chief Sekgomi, son and heir of Chief Kgama. When we arrived at Nakati, the chief was away hunting elephants, so we had to wait his return. I spent the time studying Secwana. It was a splendid opportunity, as I was with the people and had nothing else to do but talk with them. When he returned, he greeted us very kindly and was pleased to consider what we had to say to him. He said he desired us to send him a medical missionary. The greatest need, it seems to me, is a doctor, one who can teach them better ways of living. In nearly every village I visited, I was asked to pull teeth, treat the sick and minister to the suffering. Is there not some one there who is willing to give up the comforts of civilisation and come out here and do as the Master did,—heal the sick while he preaches the gospel?

After I returned from the north, Brother Kalaka returned to Basutoland and I proceeded to Maribogo about half way between Mafeking and Vryberg. Here I found more than a hundred people keeping the Sabbath. This is the way it came about: About fifteen years ago a young man by the name of Thomas Segare, a son of a prominent Basuto Chief, took sick and the local native (witch) doctors could do nothing for him. The father then took him over into Basutoland to noted native doctors there, and they did him no good. He took him to the European hospital at Mafeking and they could do nothing for him. After he returned home he grew worse, so a council of doctors from different places was called. They agreed that what he needed was a dose of poison. They spent about a month getting as many species of snakes as they could find, which was about twelve. They extracted the poison from their poison sacs and mixed it. They then scratched places on different portions

of his body and rubbed this poison in, much after the order of vaccination.

After three days, Thomas became paralysed. He was not even able to close his blind eyes for ten days. At the end of ten years, a native minister came to Mafeking from Basutoland. When he arrived, he said to a native man who was at the Mafeking station, that he was looking for a native whom he had never met, who had a brother who was paralysed. He said the Lord sent him to heal the paralysed man; that he would meet the sick man's brother at the Mafeking station and he would take him to the village where he lived. The man said it must be he, for he had a paralysed brother. So they came together to Maribogo. When the minister saw Thomas, he said, "Yes, this is the man the Lord showed me."

He remained with them two weeks and prayed, but with no results. He returned to his home and they heard no more from him for two years. Then he wrote to them and said to pray again for Thomas, but this time have the women pray and the Lord would heal him. (These people belonged to the Church of England). The women prayed every evening. One day, after about ten days, Thomas' wife heard him laugh. It startled her, for she had not heard that for twelve years. She asked him why he was laughing and he said, "Because I can see." She did not believe him. He said, "Stand at the foot of my bed and I will describe your clothing," and he told her the colour and the way her clothing was made. "And," said he, moving his arms, "I can move my arms. I am entirely healed." He arose and walked about the house.

That was Thursday evening. The next day he said, "Tomorrow is the Sabbath of the Lord and we must keep it." They laughed at him, but he kept it. He said since the Lord had done so much for him he must obey Him. I do not know how he learned of the Sabbath, but since he could not read nor move himself for so many years, I conclude the Lord must have spoken to him in connection with his healing. He heard after this that there was a missionary in Basutoland who taught that the seventh day was the Sabbath. He went over to Kolo where Brother E. C. Silsbee was working. This was in 1913. He stayed with Brother Silsbee four months and he instructed him all he could in the short time he was there. Thomas accepted the truth. At that time he pleaded for help. He wanted Brother Silsbee to go back with him. The request was sent to the Union Conference committee, but they felt that they could not spare Brother Silsbee and no one else could be found, so these people were lost sight of. Thomas returned with his new light and began to teach his people. The result is that there are more than a hundred in that vicinity keeping Sabbath. They are looking for the soon return of our Lord, paying tithes, believe in baptism by immersion, abstain from swines' flesh and alcoholic liquors and tobacco in every form.

The village was indeed clean and orderly. I was there over the Sabbath, so I could see how they kept the day. They made all of their preparations on Friday and kept it from even to even. They asked me if I would mind to eat cold food because they never kindled a fire on the Sabbath day.

I asked them what they were to pay tithes on, and they said they always paid

tithes of all money they received; but when they harvested their crops they gathered it all at one time and before they used from it, they took out the tithe. If it was ten bags of grain, one bag went to the church for the Lord. If it was five bags, a half bag was taken to the church. Every tenth head of their stock was set aside for the Lord. The same with their fowls, eggs, and vegetables. They used it only for the support of the minister.

The man who went to heal Thomas was a Zionist. They call themselves Zionists, but that church does not keep Sabbath and they want to come out and join with the Sabbath-keepers. The man that went to heal Thomas is fighting them now.

"The field is white already for the harvest." Last year when the influenza was so bad here, Thomas died of that disease. He died not knowing that his teacher he had called for so long had come. His crown will be bright with stars! I ask, do missions pay? Is it worth giving up home, friends, and comforts? Yea, and more! O, the joy of working for souls! The joy of spending and being spent in the cause of God. Now, dear young people, we must have your help and I know you will not fail us.

W. H. ANDERSON.

### MISSIONARY VOLUNTEER PROGRAMME FOURTH WEEK

#### The Surrendered Life

Opening Exercises.

The Power of the Surrendered Life.

The Joy of the Surrendered Life.

When Maude Surrendered.

Closing Hymn: "Christ in Song"  
No. 51.

#### The Power of the Surrendered Life

cannot be measured. You have felt its power whenever you have been fortunate enough to be associated with a genuine Christian, who lives above the world, and who like a magnet draws those around him heavenward. An incident illustrating this power comes to my mind: During the great World War, a boy, who was living the surrendered life, was called into the service of his country. He entered camp; was located. Night came on. The boys with whom he was to share sleeping quarters were having a jolly time. There was a quiet little battle in the new boy's heart. For a moment he wavered. But after an instant, he turned the battle over to the Master whom he served. Then duty became clear, and looking up to his comrades, he said: "Boys, I'm a Christian, and as such, of course, I'm going to pray before I turn in." There was no response, but the boy knelt by his cot, and, like Daniel, prayed. The next night when he reached the sleeping quarters, one of the other boys said: "Jerry, we've been waiting for you; we want you to pray with us before we turn in." There was a surrendered life among them, and the boys felt its power.

Although the influence of a surrendered life does not always bring such happy results, nevertheless strong magnetic currents always emanate from such a life and tend to draw others heavenward. This is seen again in the experience of a certain worker in China. He was about to be recalled. His mission board considered him

a failure because he could not learn the language well enough to preach. However, when the natives of the village where he resided learned of the plan to recall him, they protested. His every-day life was their pattern. It interpreted to them the Bible, and made their hearts burn to follow the Master whom their friend served.

And there was John Knox. When he decided to surrender his life to God, it became a mighty power. Its influence was felt throughout Scotland. The worldly Queen Mary trembled upon her throne at the mention of his name, and said: "I fear John Knox's prayers more than an army of twenty thousand men." And John Knox knew that men might well tremble before a surrendered life. He had such confidence in the power of the fully surrendered life, that he said, "Give me ten men who fear nothing but God, who hate nothing but sin, and who seek nothing but the salvation of their fellow-men, and I will set the world on fire." Truly, "There is no limit to the usefulness of the one who, putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*Selected.*

## The Joy of the Surrendered Life

is quite as remarkable as its power. The surrendered life is not dark and gloomy and impoverished. It is bright, joyful, and rich in all good things. It is strong, because it is pure and clean. It is joyous and beautiful, because it is unselfish and has a "heart at leisure from itself, to soothe and sympathise." And the joy of the surrendered life can stand the test of all circumstances. Paul and Silas were happy behind prison bars, and sang praises to God. Confined in a filthy cell in Ava (Burma), Judson could still say: "The prospects are as bright as the promises of God." And it is always so with the surrendered life, for it can be lived only in the presence of the Master. There is no room for *circumstances* between the surrendered life and Jesus, and in His presence there always is fullness of joy. This is really true. Then is it not a great pity that so many young people think of pleasure apart from religion? When they divorce the two, pleasure loses its purity and religion becomes powerless for good.—*Selected.*

## When Maude Surrendered

BEHIND the harrow, back and forth across the field, trudged Maude. The dust blew up in clouds around her, and to the daintily dressed girls flying by in the big green car, she looked as dark and unkempt as a little Indian.

"Look at Maudie Phillips out there behind the horses. Great work for a girl!" exclaimed the young girl at the wheel.

"It roughens a girl so and makes her seem coarse and uncouth. When she comes to Sabbath-school her face is as red as a ploughboy's; and her hands are big and rough, and she is really awkward."

The car had gone far out of sight, but Maude had recognised it, and knew well the owners of those pretty flying veils. A tear trickled down the dusty cheek, rounded a youthful curve, and dropped a muddy spot on the little brown hand. It

was a small hand even if Caroline Ellis had said it was big.

"Go on, old Queenie, dear. We can't stop just because we are tired. You know we must work hard for our oats. Go on, Jack, old boy."

Wearily, all afternoon she plodded.

The horses were unhitched, and Maude was starting homeward as the car flew by on its return trip.

"I suppose she is going home to milk cows and feed calves. What's the girl ever going to make of herself?"

"The worst of it is, she seems perfectly satisfied with her humdrum lot. There is so little one can do to arouse or help a person like her."

They talked of Maudie as if she were a hardened criminal, callous to uplifting influences—talked with the wonderful girl-wisdom of sixteen years.

She was only seventeen, and had been the farmer for three years; had raised the crops, and cared for the small herd of cattle and horses almost alone. But she wasn't callous to higher influences.

"Has Maudie come in from milking yet?" inquired her father who was spending his fourth year in bed, and lay waiting for her strong arms to relieve the torture of his tedious position.

"Not yet," replied his wife, "but I will tell her as soon as she comes."

Maude's arms were the only ones strong enough to lift the heavy body and give the suffering man rest.

"There, father, are you easier now?" she asked tenderly as the cool pillows were tucked around him.

"Much easier, my little Maude; I believe I can sleep now. Good night."

She crept off to her bare little room and prepared for bed. The lonely walls seemed to press in upon her, and her heart ached with the hopelessness of hoping.

"Oh, I wish I could go to school like other girls, and be somebody once in my life! Shall I always be like this, ignorant and crude?"

Suddenly she discovered a letter on her dresser, and seeing that it came from an uncle from whom she had never before heard, she opened it almost breathlessly.

The chance of a lifetime! "If you will leave home and come to us, we promise you a happy home, school as long as you wish it, and you will be the same to us as our own daughter."

"If I could only go!" she sobbed almost aloud. "I wonder what mother would say if she read this letter. Oh, I know she and father would tell me to go, and I want to so badly. I believe I will. They would get along some way if they didn't have me."

Softly the door opened, and her mother came in. "What news, little girl?" she asked, "I could hardly wait to hear what Brother Robert had to say."

Without a word, Maude handed over the letter and waited her mother's time.

"How soon would you like to go, dear?" she asked.

Surprised to find the way made so easy, she said, "Any time you and father are willing."

"Then we will talk it over with him tomorrow."

Heavy-hearted and disappointed, Mrs. Phillips retired to her room. Her husband an invalid, herself feeble, and their mainstay gone! Yet she could not blame the child and would do nothing to influence her to give up a chance that meant

so much to her, though the future without her looked dark indeed.

Maude sat staring vacantly at the wall for some time, she did not know how long.

"What a monster of selfishness I am! Mother! O mother!" she called.

Again the door opened, and the gentle-faced woman entered.

"O mother, I am not going to leave you. I wanted to be a missionary, but missionary work begins at home, and I am going to stay until mine is done. Maybe I am supposed to 'tarry in Jerusalem,' and if I am, I would be out of place in Macedonia."

"Daughter, mother is sorry to have you make such a sacrifice, but it is a comfort to see you do it so gayly. I know what it is costing you with your ideals and ambitions. It is only for your father's sake that I could consent to your staying. It would break his heart to lose you. We do not know how long he will last in this condition, and we must save his soul for the kingdom. No sacrifice is too great for that."

"O no, mother, the plough and the milk pail for a life sentence, if I can only help father! How happy I should be to know that I had stayed by and helped to save him, when we are all at home in the new earth!"

"Instead of being carried into captivity as the little Hebrew maid, you have done a more heroic thing and sentenced yourself. May the dear Lord give you for your hire the soul of one as precious as the soul of Naaman!"

By herself in the dark Maude prayed, "Keep my hard hands faithful and make my heart unselfish." IDONA HILL.

## Sabbath-School Missionary Exercises

(November 6)

### In the Wainibuka District, Fiji

A FEW particulars about our district may be of interest.

The Wainibuka River on which I am working is about seventy or eighty miles long. We have on the river nine organized churches and several companies as well as isolated members. The Sabbath-keepers number several hundred, though all are not yet baptised.

I have a small launch in which I travel where the water is deep, then as the river gets shallow, I use a native canoe or travel on horseback. The roads are of a very poor quality, so at times during the wet season travelling is very difficult.

The post office is twenty-five miles down the river from here, where we have telephone connection with Suva. Our nearest white neighbours are twenty-five miles away. Nevertheless we are quite contented and never get lonely with so much work to be done.

We have a school in this town with a membership of about seventy. Brother Brandster is teaching the children. At present we have no permanent site on which to start our intermediate school, so we are just carrying on with very crude methods until such times as we have a suitable piece of land.

The Lord is indeed pouring out His Spirit at this time in this part of the Union, and we who are in Fiji feel that this is our opportunity to garner in the souls for the Master's kingdom. We trust that you will remember us in your petitions that ascend continually to our Father in heaven.

GILBERT MC LAREN.

(November 13)

## A Converted Hindu of India Searching for Light on the Sabbath Question

THERE are many languages and dialects in this land of our adoption, and God has said that this message is to gather out a people from every nation, kindred, tongue, and people. So from all of these various languages some are to hear and accept the message before Jesus comes.

Well, one of these languages is known as the Oryia language, and is spoken by the inhabitants of Orissa. The Baptist mission is doing a strong and aggressive work there and have some two thousand converts. One of their converts from Hinduism recently began to make a thorough study of the Bible so that he could present it to his Hindu relatives in such a way that they would see the beauty of the Bible religion and be led to the Saviour. He began his study with the first chapter of Genesis, and when he got to the second chapter he discovered that the Christians who are observing the first day of the week in commemoration of Christ's resurrection were not following the Bible as their guide, and he went to his spiritual instructors for an explanation, but not being satisfied with the explanation he decided to leave Cattuck in search of some people who were observing the seventh-day Sabbath.

He came to Calcutta, and after some three weeks' search among the churches, not finding such a people, he was about discouraged when one Sunday morning he was standing on the street, pondering in his mind what he should do next, when one of our canvassers came along with his books. The Oryia brother asked if he were a Christian. When he answered in the affirmative, he asked why he was selling books on Sunday, when Christians do not work on Sunday. The colporteur said that he observed the seventh-day Sabbath according to the Bible. Of course, this was a welcome message to the seeker for truth, and a visit to the mission compound was arranged for the next day, and at the appointed hour he was introduced to Brother Gian, our evangelist, who began a series of studies on the present truth. Day by day he became more interested and more firmly convinced that he had found that for which he had been seeking. He has shown a keen interest in the message and has already translated two pamphlets, "The Coming of Jesus" and "Fundamentals of Seventh-day Adventists," from the Bengali into the Oryia language, and is now working on the "Coming King."

We are persuaded that as we near the end we shall witness more of the working of the Spirit upon hearts. I beseech an earnest interest in your prayers that God who has set His hand a second time to gather Israel will abundantly bless in the promulgation of the third angel's message in India.

W. H. STEVENS.

(November 20)

## The Spirit of Sacrifice in Heathen Lands

A FEW days ago two of the girls from the Bethel Girls' School, China, who were also members of the Missionary Volunteer Society, went out to give some Bible talks in a near-by village. On returning, they went to the principal of the school and told her they had found a little girl who should be in the school. They said she was very poor and could not pay her school expenses; but that they had talked the matter over, and had decided they would be willing to go without their meals certain days each week in order to meet the little girl's expenses, so she could attend school and learn the way of life more perfectly.

Where in the homeland can you find a more perfect Christian spirit? Christianity is surely making wonderful transformations in China, to the praise and glory of God.

In a report of a general meeting in East Bengal, India, Pastor Fulton writes as follows regarding the spirit of sacrifice of our Indian brethren:—

Although the people are poor, yet they came to the meeting with a desire to help advance the cause of the coming kingdom, and from their slender means one hundred and eighty rupees were given in cash and pledges for the advancement of the work. The writer was touched by a visit to the little hut where one of these donors lived. He is a fisherman with a small family. During the cyclone his house was blown away, so that not a fragment could be found. Being a poor man and unable to build, he borrowed bits of thatch and a few timbers to make his family a shelter; and yet when the poor man heard about the cause and its advancement, he felt his responsibility to help support it, giving seven rupees as his offering.

Our people in the homeland have little idea of the poverty in India. While it is a fact that some who profess the faith do not seem to catch the spirit of sacrifice, we are glad to mention cases like this where, even in their poverty, they regard it a privilege to do something for the cause of Christ.

In the homeland many spend much in needless adornment and for many changes of apparel, but here our poor people can scarcely afford a change of clothing, and some do not have means sufficient to keep themselves decently clad. If money so freely spent in the homeland for luxuries and needless things could be turned into the mission treasury, much more could be used toward helping bring the truth before the millions of needy souls here and in other mission lands.

(November 27)

## May I Be Saved?

LAST week Brother C. C. Crisler and I visited our company of believers at Yuen Djou Fu, China. In the chapel we met a young man sixteen years of age who is studying our doctrines. He became interested in the teachings of Christianity a few months ago. His friends and relatives opposed his purpose to learn the truth; so the young man left his home and business, and resides in our chapel for the time

being, in order that he may continue unhindered his investigation of the Scriptures.

One day during our visit he came to me, and without any preliminary remarks asked the question, "May I be saved?" The question was answered by calling the young man's attention to several scriptures.

While we were reading these promises and conditions from the Word, Brother Crisler came into the room, and learning of the young man's question, suggested other scriptures containing the Father's promise to repentant sinners and invitations to be saved. After these were read, we all knelt down, the young man kneeling between Brother Crisler and myself, and sought God while we prayed for him.

This is one of the most touching experiences that I have had in China. No doubt there are thousands of persons in this land who are today asking that question, "May I be saved?" They may not come to the missionary in so simple a manner as did this young man, but nevertheless that question is being pondered in the hearts of many. And why should it not be? We are living in the time when God is pouring out His Spirit upon all flesh, and it is to be expected that many will respond to the work of the Spirit.

O. B. KUHN.

## Foreign Mission Day

### Bible Study

#### "The Spirit and Power of Elias"

1. WHAT is the first mention of the work of Elijah? 1 Kings 17:1.
2. What foundation did he have for such a message? Deut. 11:13-17.
3. Against what was his message specially directed? 1 Kings 18:18.
4. What direct issue did he put before the people? Verse 21.
5. How had he gained a fitting up for his great work? James 5:16, 17.
6. In his prayer on Carmel what did he say had controlled all his actions? 1 Kings 18:36.
7. What was his one object? Verse 37.
8. How did the Lord respond to his prayer? Verses 38, 39.
9. What is foretold of the work prior to the second coming of Christ? Mal. 4:5, 6.
10. What will distinguish those who carry this message? Rev. 14:12.
11. Against what will their message be directed? Verses 9, 10.
12. What counsel did the Saviour give for this time? Luke 18:1, 7, 8.
13. What will be the final outcome? Rev. 15:2, 3.

## The European Division

LOOKING over our earth at the present time, we see that over half our membership is in the northern part of the Western Hemisphere; there are also bright clusters of believers in Australasia and in South America. Turning to the Old World, poor war-stricken Europe seems, if compared in size with Asia and Africa, very small. But if all the believers of Europe could be seen sparkling like the stars on a clear night, we should behold some 25,000 thronged together on a territory not

larger than the State of Texas, while 20,000 more would be scattered here and there all around them. The Lord has chosen to create several centres of truth on this dark earth, some of greater and some of smaller magnitude, each exerting its mighty influence in its proper sphere.

The year 1919, in some ways, was one of the darkest in the annals of Europe's history. War, revolutions, famine, pestilence, strikes, have been the potent signs of still greater trouble hastening on with rapid strides. But for progress in the everlasting gospel it has been one of the best years; and could each new believer be seen sparkling as a new star in a dark night, the beholder would see some 7,000 new stars in Europe alone, and probably many hundreds more in the adjoining parts of Asia and Africa. When a prophet in Israel, because the powerful Jezebel sought his life, despaired and thought that he was the only one left, the Lord assured him that there were still 7,000 true believers in the land. And the great God gave us, even in this most difficult time, more than 7,000 new believers in the European Division during 1919.

Of the northern countries, the Scandinavian Union gained 608 new members, thus swelling its total membership to 5,481. The same good report comes from the British Union, where an equal number of souls have been added. This union now has more than 3,000 members, and its tithes and offerings are constantly increasing. This union has taken under its care promising mission fields in Western and Eastern Africa, and is planning to enlarge its corps of workers, while the Scandinavian Union has decided to take up the work among the Abyssinians again. The Latin Union has quite a fair harvest of souls in Switzerland, France, Portugal, and in Northern Africa, and far off Mauritius. Their membership is now 2,000. A new union was formed in the greatly enlarged territory of Roumania, really taking the place of the old Danube Union. Hundreds have been added here; the membership is more than 2,100. There are 1,000 members in Jugo-Slavia, Bulgaria, and Hungary. Pastor H. Erzberger has stood manfully at his difficult post in Constantinople, and has made a number of new converts there. Lately Pastor A. Buzugherian has joined him, and there are more than 200 members left of the 400 we had there formerly, many of whom were massacred or starved. We have spared no pains to keep all the survivors alive and to assist them in every way possible.

In Austria there are now more than 500 believers; several hundred new ones were added last year. In Poland the work is advancing. In Czecho-Slovakia a new union has been organised, with some 1,300 members; a considerable number have also been added there. The greatest progress, however, is seen in the three central unions. The East German Union added 1,861 new members. The West German Union added 1,534 new members. The Central European Union added 734 new members. At the close of 1919 the three unions had a total membership of 22,761. During the year the total tithe in these fields showed an increase over the previ-

ous year of 55% and the offerings 43%. In these three unions there were at the close of 1919 twenty-nine conferences and three mission fields. The book sales have also rapidly increased.

The most of our churches are in the cities, and our greatest difficulty today is to find suitable halls to seat the believers and the still greater number of truth seekers. Our winter local conference sessions were everywhere well attended, there being present from 500 to 2,000 persons; and in all our business meetings there was hardly a sound of discord anywhere. The ministry, having returned to their fields, realise as never before how precious it is to work for souls. New recruits are filling the ranks, and we have every reason to believe that the Lord will do still greater things during 1920. Thirty years ago there were in Central Europe only a few lonely stars, now there are clusters containing many thousands; in Europe proper they then numbered scarcely one thousand, now the half of 100,000 will soon be reached; then they were confined to a few Protestant countries, now they have spread to every part of Europe and even into dark Africa and Asia. According to God's choosing, the greatest clusters appear where seemed to be the least hope of them; and though the gospel gains victories everywhere, yet the Lord distributes the bright stars to His own liking.

L. R. CONRADI.

### From South America

DURING the first ten months of 1919 there were 718 baptisms reported for the Lake Titicaca field. "On one of Brother F. A. Stahl's recent trips to the Moha district, on the north-east side of Lake Titicaca, he baptised more than 100 candidates at the Oka Pampa station, the result of Brother and Sister E. P. Howard's efforts. In connection with this baptismal service, he gives the interesting experience of an Indian who for years had been a paralytic. He was carried down into the water by four Indians; and upon receiving the rite of baptism, he arose upon his feet and walked out of the water, and has been fully restored to health ever since.

"An interesting experience right here at headquarters comes to my mind. About a year ago one of our colporteurs sold one of our small books to a business man of Tigre, a suburb of Buenos Ayres. Just recently we learned that this man is preaching the message earnestly among his neighbours and friends. He has opened his store for Sunday night and Sabbath meetings, and when Pastor F. L. Perry, the president of the conference, visited him a short time ago, he found a company of more than forty earnest listeners to whom the purchaser of the book was zealously speaking on the present truth. Brother Perry said that as he listened, it seemed to him that the man was preaching the straight doctrine. Thus evidences of the mighty working of God's Holy Spirit are multiplying on every hand.

"Some time ago one of our colporteurs, who always accompanies his book selling with personal work for souls, sold

books in a certain community. Immediately after reading the books, those who bought them began to keep the Sabbath. So much interest was aroused that a minister was sent down there; and now, after just a few weeks' labour, sixty precious souls are keeping the Sabbath and attending Sabbath-school. The president of the Argentine Conference has just returned from that place, and you can imagine with what enthusiasm he regards the real soul-saving side of the colporteur work."

O. MONTGOMERY.

### New Aspect of the Work in India

"IN every division of our field the work in India is taking on a new aspect. The slow years of preparatory work in language study and the development of training schools are commencing to bear fruit. We are beginning to see a more ample growth than ever before, and have evidence that this is only leading on to larger developments of the work among the native peoples. In Bengal believers in the message are continually springing up in new villages and districts. In the United Provinces and the Punjab we are seeing conversions from Mohammedanism and Hinduism, and an increasing number of baptisms that is most encouraging in view of the comparative youth of our vernacular work in this section. Recently the Lord has gone before us in the Marathi field in leading into the light of the message some missionaries and native people there, greatly enlarging the scope of our work. In South India there are unlimited possibilities opening up before us in the Malayalam and Telugu fields, to say nothing of the steady growth and progress of our Tamil work, and the extensions that are being made in the new fields of Ceylon and Mysore. In Burma the message is claiming converts from among the Chins, as well as the Burmese and Karens. Everywhere, in fact, the doors of opportunity are wide open; and to see this situation continually and yet be able to do so little to meet it causes us great perplexity. In the few language areas already entered our force is limited to one or two foreign workers; whereas if we only had more help a much wider scope could be given to the work.

"God will yet do great things for India; and we believe that the hearts of our brethren at home will be made to rejoice at the fruit that will be gathered into the kingdom of God from this dark land."

J. E. FULTON.

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