



MISSIONARY LEADER



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Home Missions Department

CHURCH MISSIONARY PROGRAMME FIRST WEEK

Opening Exercises.

Bible Study: Breaking the Bread of Life to Others.

Reading: Stranger than Fiction.

Breaking the Bread of Life to Others

1. What is said of the nature of God's Word? What is it able to do? Heb. 4:12

2. When sent forth what does God promise concerning His Word? Isa. 55:10, 11.

3. How did Jesus, through a Bible reading, encourage two believers spiritually bewildered, as they journeyed toward their home from Jerusalem? Luke 24. Briefly relate the story of verses 13-24, and read verses 25-27.

4. What results accompanied the giving of a short Bible study to a business man as he journeyed? Acts 8:26-39.

5. What instruction was given the young man Timothy regarding his labour for others? 2 Tim. 4:1, 2.

6. What makes it all the more evident that at this time the Word of God is needed by the people? Verses 3, 4.

7. What will those who are thus instructed in the Word of God be able to do? Isa. 50:4.

8. What will be their reward? Dan. 12:3.

Stranger than Fiction

A FRIEND related to me this circumstance which came under his notice while labouring in South Africa. A Bible colporteur stepped into a cobbler's shop to have a pair of shoes half-soled. The shoemaker, noticing that one of the shoes needed building up a bit on one side, tore off a sheet or two from a little leaflet which some one had handed him and which he cared nothing about, folded it, and putting it under the sole, nailed it to its place.

The colporteur went on his way. Some weeks later he noticed that he had worn a hole through the sole, and to his surprise, observed the corner of a piece of paper protruding from the opening. His curiosity being aroused, he worked the paper out, smoothed the wrinkles and began to read. As he did so, his eyes grew big, for he saw something he had never seen before. It was the last page or two of that wonderful little Sabbath tract, "Elihu on the Sabbath."

He is now selling Christian literature in South Africa, but it is Seventh-day Adventist literature; for, for a number of years now, he has been rejoicing in present truth. He got the truth in his sole (soul).

C. A. RUSSELL.

CHURCH MISSIONARY PROGRAMME SECOND WEEK

Opening Exercises.

Reading: Holding Forth the Word of Life.

Holding Forth the Word

"HE saith unto them, Follow Me, and I will make you fishers of men." Matt. 4:19. The invitation was extended to Christ's disciples—not alone those addressed that day on the shore of Galilee, but to all His disciples until the saving grace of God should be no longer offered sinful men.

Note that wonderful promise, "I will make you fishers of men." That meant much in the case of Peter, James, and John. It means much to His disciples of today. Amos R. Wells remarks, "The Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating, or a flame that gives no light."

"Just to prove that it is possible for us to be sure of success, Jesus gives us the vision of His own gracious ministry, and then sends out into the work men like Matthew, a collector of customs, and of the opposite extreme, a man like Peter, who was a profane fisherman; and both of them became equally successful in the art of man-fishing; so that one can readily see that it is not a question of natural gifts, but rather a question of absolute yielding to Him who stands ready to equip us with power and skill for this most wonderful work."

Thomas Boston has said:—

"What an honourable thing it is to be fishers of men! How great an honour shouldst thou esteem it, to be a catcher of souls! We are workers together with God, says the apostle. If God has ever so honoured thee, O that thou knewest it, that thou mightest bless His holy name, that ever made such a poor fool as thee to be co-worker with Him. God has owned thee to do good to those who were before caught. O my soul, bless thou the Lord. Lord, what am I, or what is my father's house, that Thou hast brought me to this?"

Before Peter could teach others, he must himself learn the way of salvation. "When thou art converted, strengthen thy brethren," said Jesus that night when Peter felt so sure of his strength. And when Pentecost came, with its fullness of the Saviour's power, men "took knowledge of them, that they had been with Jesus." And therein lay the one great secret of their power—they had been with Jesus. As with the disciples of old, so must we, first of all, have a personal knowledge of salvation through Jesus Christ. The next step toward success is implicit obedience to the things God requires. And then there will follow the same wonderful results as attended the work of the disciples after the ascension of the Lord.

"To us today, as verily as to the first disciples, the promise of the Spirit belongs. God will today endow men and women with power from above, as He endowed those who on the day of Pentecost heard the word of salvation. At this very hour His Spirit and His grace are for all who need them and will take Him at His word."—"Testimonies for the Church," Vol. VIII, page 20.

The outpouring of the Holy Spirit at Pentecost came as a fulfilment of the Saviour's promise: "I will pray the Father, and He shall give you another Comforter, that He may abide with you forever; even the Spirit of truth." John 14:16, 17. And the Comforter was promised to enable the believers to accomplish the work they had been given to do. "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8. They were baptised with the Holy Spirit for service.

The work of God is swiftly closing. Wonderful progress is being made everywhere. Surely this is but the beginning of the great movement that will enlist every believer in soul-winning work, and will not end till probation's last hour is ended.

"The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. The prophecies which were fulfilled in the outpouring of the former rain at the opening of the gospel, are again to be fulfilled in the latter rain at its close. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. By thousands of voices, all over the earth, the warning will be given."—"The Great Controversy," pp. 611, 612.

CHURCH MISSIONARY PROGRAMME THIRD WEEK

Opening Exercises.

Reading: Zealous or Indifferent—Which?

Reading: Fitness Imparted.

Zealous or Indifferent—Which?

IT WAS down town in one of our western cities, a typical day, filled with the rush of these strenuous times. Far up the crowded street, above the noise of the traffic, suddenly sounded the rapid clanging of a gong. Instantly the flow of vehicles ceased, tram-cars stopped, and traffic police hastily cleared a right-of-way. "Fire-alarm," you say. No, not this time; it was more urgent than that.

Driven at reckless speed, and threatening to collide with some one of the scores of motors that had turned aside to let it pass, one of the city's emergency

ambulances whisked by, and disappeared down the street in less time than it takes to tell it. Evidently some one was sick unto death, or had been terribly injured, and the saving of a human life demanded haste. It was so important as to arrest the busy rush of a great city. Such is the attitude of the world toward a human life. Great expense will be incurred, and even life jeopardised to save it.

What a stirring lesson to the Church! All this is done to save life. How much greater effort should the Church put forth to save souls: not for time, but for eternity? "Souls are perishing out of Christ, and those who profess to be Christ's disciples are letting them die."—Vol. 6, page 434. "It is a mystery that there are not hundreds at work where now there is but one. The heavenly universe is astonished at the apathy, the coldness, the listlessness of those who profess to be sons and daughters of God." Vol. 9, page 42. "There are those among us who, if they should take time to consider, would regard their do-nothing position as a sinful neglect to use the talents which God has given them." "There will be no idler, no slothful one who neglects the work of the Lord, found inside of the kingdom of heaven."—*Appeal*, pp. 10, 13.

How absolutely unconcerned many seem in the face of perishing humanity's need. One thinks of Meroz, and wonders why it is these indifferent ones do not come up to the help of the Lord in this last, decisive hour.

Rowland Hill, in whose heart flamed a passion for souls, said: "While I passed along yonder road, I saw a gravel pit cave in and bury three men alive. I hastened to the rescue, and shouted for help until they heard me in the town almost a mile away. Nobody called me a madman then. But when I see destruction about to fall on sinners, and entomb them in an eternal mass of woe, and cry aloud, if perchance they may behold their danger and escape, they say I am beside myself. Perhaps I am, but O that all God's children might thus be fired with desire to save their fellows."—*Soul Winning*, page 51.

J. A. STEVENS.

Fitness Imparted

"THE Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armour on. A great work is to be done in our world, and human agencies will surely respond to the demand. When the call comes, 'Whom shall I send, and who will go for us?' send back the answer clear and distinct, 'Here am I; send me.'" Vol. 6, page 333.

CHURCH MISSIONARY PROGRAMME

FOURTH WEEK

Opening Exercises.

Reading: Are We Doing Our Best?

Reading: Silent Partners.

Reading: Our Chief Work.

Are We Doing Our Best

DR. TALMAGE once stoutly declared, "The vast majority of Christians are useless. The most of the Lord's battalion belong to the reserve corps. The most of the crew are asleep in the hammocks. The most of the metal is under the hill." That was a very sad commentary on

religious conditions. Do you suppose that any of our societies deserve such a criticism? Are any of us sleeping in hammocks of ease and pleasure while souls about us are going to ruin? Are you? Am I?

Some one asked a Christian worker one day how he could give so much and still have so much left. He replied: "O, as I shovel out, He shovels in; and the Lord has a bigger shovel than I have."

"I just haven't time" is a threadworn excuse with many of us. And yet I wonder if we would wish to use it if Jesus came to us personally to talk to us about doing more soul-winning work. "If every moment," says "The Ministry of Healing," page 208, "were valued and rightly employed, we should have time for everything that we need to do for ourselves or for the world." Perhaps if you and I would "shovel out" more, as we have opportunity, He could "shovel in" more of the things we need in order to be really efficient workmen, *with time enough to serve*. M. E. A.

Silent Partners

WE have read of a man who had been a member of the church forty years, but his absence from its services, his lack of missionary zeal, and his daily life led an earnest young Christian to think he was unconverted, and to talk to him about his spiritual welfare. The thought that his life had not borne witness for the Master he professed to serve, so impressed him that he said to himself,

"To think that some of the young folks didn't know I was a church member, and were concerned for the old man! I've been a silent partner long enough. It is time I woke up and worked for the Lord; time to let my light shine so the young folks can see it."

There may be others who have been "silent partners" in the church long enough to be an occasion for stumbling to its younger members.

Our Chief Work

"THE first work and the chief work of the whole Church is to give the gospel to the whole world. The world is redeemed, but it does not know it. And it never will know until the Church publishes the good news everywhere through living witnesses. Christ will never change His plan. He will wait until His followers fulfil His expectations. 'This gospel of the kingdom shall be preached in the whole world for a testimony unto all the nations; and then shall the end come.'" Matt. 24: 14, R. V.

Missionary Volunteer Department

MISSIONARY VOLUNTEER PROGRAMME

FIRST WEEK

Prayer

Opening Exercises.

Reading: About Prayer.

Reading: Are Prayers Answered?

Reading: What May We Bring to God in Prayer?

Reading: When Should We Pray?

Poem: Did You Think to Pray?

About Prayer

ALMOST every one prays. At least almost every one is taught in childhood to kneel before God, and with the first lisping of speech to say, "Our Father." And all Christians maintain the habit of prayer with more or less faithfulness.

What is prayer? It is not merely making requests of God. This is part of it; we are to make known our requests to Him. We are to bring to Him all our needs, small and large; and we are assured that, while nothing is too great to lay upon God, nothing is too small to trouble Him with. The God who cares for the birds, feeds the quarrelsome sparrows, and clothes the lilies of the field, cares much more for His children, supplying their wants. In our prayers we are to make requests to God for the things we need.

But prayer is more than this. It includes confession of sins. We all sin against God, and we need every day to ask Him for forgiveness. Then part of all true prayer is thanksgiving—remembering our blessings, other answered prayers. Prayer includes also communion with God. Our relation to Him is that of a child to a father. Surely that child would be wanting in filial affection who would never care to talk to a father, save when it had some request to make of Him, some favour to ask. A large part of loving intercourse between child and father is fellowship, conversation about things in which both are interested. So the Christian who cares to pray only when he has some request to make is lacking in the truly filial spirit.

"It is not prayer,
This clamor of our eager wants
That fills the air
With wearying, selfish plaints.

It is true prayer,
To seek the Giver more than gifts;
God's life to share
And love—for this our cry to lift."

Many times, when we come to God in prayer, we have no favour to ask, but merely desire to be with Him, to commune with Him to keep ourselves in His love, to tell Him of our love, to talk to Him of our plans, and to receive into our heart the blessings which He has to give.

J. R. MILLER.

Are Prayers Answered?

DOES God in heaven hear His children when they kneel on earth and speak to Him? The Bible assures us that God is the hearer and the answerer of prayer. This does not mean that everything we ask for in prayer is given to us. Ofttimes the things we desire would not be the best things for us. Our judgment is imperfect, our vision is shortsighted, and we cannot tell whether the things we wish for would be good for us or not. All true praying requires the final submission to God. We are to trust Him more than we trust ourselves. If He sees fit to deny us the things we ask, we should be sure that His way is better than ours.

It is very important that young people get into their heart, at the beginning of their Christian life, this confidence in God. Many persons have lost their faith because their prayers have not been answered. They had misread the promises, supposing that anything they would ask would be given them. They then made requests which were not granted. In their disap-

pointment they lost their faith, and passed into the darkness of doubt and unbelief. If we understand that every desire we bring we are to submit to God's wisdom, however intense it may be, abiding by His decision without murmuring, without fear, we shall never find ourselves in perplexity because of what seems to us to be God's failure to answer our prayers.

"I sometimes think God's tender heart must ache,

Listening to all the sad, complaining cries
That from our weak, impatient souls arise,
Because we do not see that for our sake
He answers not, or answers otherwise
Than seems the best to our tear-blinded eyes."

When God does not give us the things we definitely ask for, it is because He desires to give us something better instead. St. Paul asked for the removal of his "thorn in the flesh," some sore bodily trouble. He asked earnestly, three times beseeching the Lord to grant his request. The request was not granted; but instead there came the promise of sufficient grace—more grace because of the burden of pain and suffering which he was still to keep. Then he rejoiced in his infirmities, because through them he received more of the strength of Christ. Jesus Himself, in the garden, prayed that the cup might pass from Him. It did not pass; but instead, divine grace was given, and He was enabled to accept it without murmuring. His prayer was answered, not by the removal of the cup, but by the strengthening of His own heart, so that He could drink it with quiet submission.

The lesson is very clear. When God does not give us the things we plead for, He will give us grace to do without them, and if we accept His decision sweetly and trustingly, will enable us to go on rejoicing. Surely it is a better answer to give us strength to continue bearing our load than it would have been to take it away, leaving us unstrengthened.

What May We Bring To God In Prayer?

WHAT may we bring to God in prayer? We ought to bring everything, not only our spiritual needs, and our sorrows and perplexities, but our business affairs, our friendships, our frets and worries—all our life. Christ wants us to be His close personal friends. He desires to enter into the most intimate relations with each of us. He wants our confidence at every point. He is interested in everything we do—in our daily work, in our plans and efforts, in the children's play, in the young people's problems, pleasures, and studies. We should train ourselves to talk to Christ of everything we are doing. Anything we do not want to talk to Him about we would better not do. It is a sad day for a boy when he has done something which he wants to hide from his mother. It is a sad day for any of us when we have done anything we are not willing to talk to Christ about. We would better ask His counsel concerning everything we are considering. Coleridge well exhorts:—

If for any wish thou darest not pray,
Then pray to God to cast that wish away.

When Should We Pray?

PART of the pledge which young people all over the world are making these days is that they will pray every day. We

should pray at least twice every day. We should begin the morning at Christ's feet, seeking blessing from Him, asking for guidance, putting our hand in His, entrusting our life to His keeping. Then when we come to the close of the day, there should be prayer again, the bringing of the day's work to God, the confessing of its faults, sins, and mistakes, the laying at our Master's feet of all the work we have done, and the committing of ourselves to His keeping for the night.

But besides these formal seasons of prayer, morning and evening, every Christian should be always in the spirit of prayer. We walk with God in our everyday life. Christ is just as close to us when we are at our daily work in the field, in the shop, in the store, or when we are sitting at our desk in school, or are out on the playground, as He is when we are kneeling at His feet in a formal act of prayer. Anywhere and at any time we may whisper a request, or speak a word of love in His ear, and He will hear us.

That is what St. Paul means by his exhortation that we be "instant in prayer." He would have us stay all the time so close to Christ that any moment a word may be exchanged with Him—that we may speak to Him or He to us. In time of temptation, when the pressure is sore, almost more than we are able to endure, it is a great privilege to say, "Jesus, help me." In some moment of perplexity as to duty, we may ask our Guide to show us what He would have us to do, and He will do it. If we are in danger we may run into the refuge of prayer, hiding ourselves close to Christ, as a frightened bird flies to its nest, or as an alarmed child runs to the mother.

Those who learn to pray in this way, communing with Christ continually, are sure of rich blessings in their life. Prayer makes us stronger. It brings the divine life down into our heart. It shelters us amid temptation. It keeps us near the heart of Christ in time of sorrow or danger. It transforms us into the beauty of the Master. Prayer brings heaven down close about us, into our heart. Prayer keeps us close to Christ; one who prays daily, and continues instant in prayer, will never drift far from Him. It is when we begin to omit prayer that we begin to leave Christ.

In these wise modern days many sceptical questions are asked concerning prayer, but a simple faith answers them all. If God is our Father, He surely knows His children and loves them. If this be true, there can be no doubt that He is interested in their life in this world, and is willing to communicate with them—to speak to them, and to hear them when they speak to Him. There need, then, be no mystery about prayer; it is only one of the privileges of the children of God.

Did You Think to Pray?

"ERE you left your room this morning,
Did you think to pray?
In the name of Christ our Saviour,
Did you sue for loving favour,
As a shield today?

"When you met with great temptation,
Did you think to pray?
By His dying love and merit,
Did you claim the Holy Spirit
As your guide and stay?

"When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

"When sore trials came upon you,
Did you think to pray?
When your soul was bowed in sorrow,
Balm of Gilead did you borrow
At the gates of day?"

MISSIONARY VOLUNTEER PROGRAMME SECOND WEEK

Trust

Opening Exercises.

Reading: Reasons for Trusting God.

Reading: They Trusted God.

Reasons for Trusting God

THE best kind of life preserver that we as young people can have today is an implicit trust in God. These are testing and trying times. Everywhere hearts are sick and sad; on all sides are uncertainty, suffering, distress, and fear of coming events. There is great perplexity on every hand because of the shortage of food products and the consequent high cost of living. And in addition to these other things, we all have our own peculiar trials.

We cannot always understand why things are as they are. Sometimes the thing that befalls us or our friends, outrages our sense of right. It seems to us unjust that one we love should suffer so,—that good old mother, or that noble Christian brother. We do not understand it. No one understands it. But we can still trust in God, and some day we shall understand as we do not and can not now, that God is love, and all His ways are loving, too. Perhaps a little story will illustrate this point:—

In the Indian Mutiny the only safety for the English was to escape to some place of refuge beyond the reach of the native men who had arisen against the authority of Queen Victoria. A little child, three years of age, belonging to one of the officers of the Queen, had been left in charge of her Indian nurse while her father and mother were away from home. In the same town were other English officers, and one of these, when danger came and all must flee for safety, at once thought of the absent comrade's child. Without delay he galloped to her home, and rushing into the room where the child was at play, seized her and hurried back to his horse.

By this time the street was filled with men who tried to stop his horse, and to kill both him and the child. But the heroic man rode on, fighting every inch of the way, and holding the child fast on the horse's neck. She gave him much trouble. She kicked, and struggled, and shrieked, and again and again she almost wriggled herself out of his arm. But in spite of her struggles and screams, with one arm clinging firmly to her, and with the other cutting his way through the opposing men, the brave soldier, after a long, hard ride, delivered her safely into her mother's arms.

But even there the child could not be persuaded to thank her deliverer. She shrank from him in genuine dislike. "Friend! How could he be a friend?"

thought the simple little one. He had stolen her from her nurse, spoiled her play, crushed her with his hard arms as he forcibly held her on the horse's neck, as no friend, she was sure, would ever think of doing. Kiss and thank him! She wouldn't do any such thing.

Such was the child's view. She had no faith in any one who could hurt her so. But though the child could not see, you can see, can you not, that the captain was her friend? And when she was older, you know that she, also, saw this, and thanked him for all the foolish tears and all the *needful* pain he had caused her.

Let us remember that God is our Friend. Though sometimes He permits sorrow and trial to come to us, of this we may be sure—*He never causes us a needless pain.* So let us trust Him. Some day, when we fully understand, we shall be glad that God did just what He did:—

"Those very ways of His which brought us sorrow,

Our grateful hearts shall rank as His most golden deeds."

In God's Word are many promises to those who trust Him. The psalmist declares that the Lord has never forsaken them that seek Him. He will protect those who trust Him, from "the pride of man" and from "the strife of tongues." He will build a fence of mercy around them, "keep them alive in famine," be their "help" and "shield" at all times, and strengthen their hearts for whatever may come.

David knew what it was to be hunted like a wild animal in the wilderness; but he tells us that he learned to trust God so fully that he did not fear what men might do to him. It is easy to trust, or to think that we trust, when no dangers are seen and things go along smoothly and pleasantly. Such times do not test our faith. But the psalmist's trust was great enough to get under the heart's deepest sorrow, and wide enough to cover all the varied experiences of life. When he could see nothing but trouble and danger ahead, and there seemed no possible way of escape, he still could lift up a quiet, trustful heart to God and thank Him for the deliverance not yet seen.

As one result of trusting God, David said, "I shall not slide." Trusting God brought him security. God always keeps His trusting children from sliding. Those who trust Him implicitly never slide into habits of wrong-doing, and that really is the greatest danger. Those who live close enough to Him to trust Him fully do not form the habit of fretting over things that annoy, or worrying over approaching dangers, or of envying those who seem more fortunate; for they believe that their God whom they trust will mete out to them those things that are best for them.

With our hand in God's you and I may have this experience. He is wise enough to deal with all our perplexities—from the little ones that annoy to the large ones that crush. He loves us enough to shield us from all harm and to work out all things for our highest good. He does not permit hard and unpleasant things to come to us in order to worry us; they are the material we need for building strong, kind, heroic characters. Life is a school in which we are to develop heroism. It requires no heroism to be calm and patient when nothing tries us; to be courageous and trustful when no dangers are seen; to be cheerful and optimistic when

nothing tends to depress us. But each of us must learn to trust God and to deal heroically with the trials that are peculiar to each of us. We need that genuine trust that keeps on trusting,—that does not set any limit or bound on God, but leaves Him absolutely free to do the best thing, even if it seems like the worst thing, and accepts what looks like the worst as being the very best. There lies the victory. And he who learns to live day by day this serene, patient, trustful, cheerful life is "greater than he that taketh a city."

It may be well for us to remember, also, that while we need to learn to trust God that our hearts may enjoy His peace in life's perplexities, there is still another reason—a nobler reason—for our learning to trust God. That reason is, "That I may declare all Thy works." God cannot trust those to do His biddings who do not trust Him. They cripple their own lives and limit their usefulness in His service. The doubting heart casts a shadow over the life and paralyses the hand that is stretched out to save others. Every Missionary Volunteer who would "declare" all God's works and be an efficient worker in the Master's vineyard, must learn well the lesson of trust. He must know that—

"There is never a day so dreary
But God can make it bright;
Unto the soul that trusts Him
He giveth songs in the night.
There is never a night so dark
But God will show the way,
If we seek His Spirit's guidance
And patiently watch and pray."

IRENE STUART CURTISS.

They Trusted God

(The following beautiful and touching incident, illustrative of how God answers prayer, was told by the son of the Christian lady who sent the basket.)

ONE winter morning a Christian woman, who had often distributed to the necessity of the saints, sat alone in her room where advanced age and the beginning of what proved to be her last illness confined her.

Roused from her meditation by the entrance of her daughter, she said: "My dear, old Mr. and Mrs. W— have been on my mind all night. I hear that they were not at church on Sabbath. I know that they are poor; they may be sick and in want. I wish you would take a basket, and go to the city and buy a good supply of provisions, and take it to them."

Here she gave the address, and as her daughter was leaving the room, she said, handing her a thick flannel skirt, "Perhaps you would do well to take this too; the weather is cold, and Mrs. W— may need it."

The young lady went. The provisions were bought, and at the head of the third flight of stairs in the tenement house to which she had been directed, she stopped. Through the door she heard Mr. W—'s voice asking a blessing upon the food before him.

At the conclusion of the grace, and smiling at what she believed to be her mother's unnecessary anxiety, she knocked and entered. Sure enough, there they were at dinner, the wife at the foot of the table, waiting to be helped, the husband at the head, carving—one large apple, all the food they had!

With tears in her eyes, the visitor drew forth her kindly stores, and while a com-

fortable meal was being prepared, she listened to their grateful thanks, and heard from uncomplaining lips their pitiful story, of how they had fallen sick and had not been able to work, and so had been left destitute; how they had poured forth to God all their troubles; and how they believed that He would send some one to them.

When dinner was ready, and the visitor was about to leave, Mrs. W— accompanied her to the door, and with an expectant look, said, "My dear, did you bring the flannel skirt?"

In the excitement of her entrance the young lady had quite forgotten the skirt that lay in the bottom of the basket. Astonished at the question, she said, "Yes, I brought you a skirt; but why do you think so?"

"Because, dear," said the old saint, "when I told the Lord there was only one apple left, I told Him I needed a warm flannel skirt, and I was only wondering whether you had it, or whether He would send it by some one else."

MISSIONARY VOLUNTEER PROGRAMME THIRD WEEK

Friendship

Opening Exercises.

Reading: Two Worth-While Friends.

Reading: Being a Worth-While Friend.

Reading: A Friendship Committee.

Two Worth-While Friends

JONATHAN is a wonderful example of a worth-while friend. David and Jonathan lived in very trying times, and their relations were such as would try friendship, you will allow. And yet through it all, we find that Jonathan's friendship for David never faltered. He did and said everything in his power to help and comfort David, though in so doing he was criticised, and perhaps ridiculed, by those about him. He even risked the displeasure of his father whom he dearly loved.

Jonathan's friendship was so unselfish, so generous, that though his was the right to the throne at his father's death, when he found that it was the will of God that his friend David should take his crown, he never thought of being jealous or angry about it; it was no barrier between them. He said to David: "Thou shalt be king over Israel, and I shall be next to thee." And until the day of his death, he remained the faithful friend of David. Does it not fill our hearts with the desire to be more worth-while friends just to think of such a friendship as existed between Jonathan and David?

Ruth is another example of a faithful friend. Her mother-in-law, having lost all in the far-away land to which she and her loved ones had gone years before, now wanted to return to Bethlehem. Naomi was getting old, and Ruth knew that she needed a daughter's love and care, and felt that if there was any one in the world to whom she ought to cling it was to her mother-in-law.

Ruth no doubt loved her own homeland and the friends back there, while before her, if she accompanied Naomi, lay a strange land, a strange religion, strange customs, and an unknown fate. But she could not leave this friend, who through her kindness had really become to her

like an own mother, to go away alone. Naomi, realising that it meant a great sacrifice for Ruth, begged her to return to her own home and people, but without avail. You remember the wonderful reply Ruth made:—

"Intreat me not to leave thee, or to return from following after thee: for whither thou goest, I will go; . . . thy people shall be my people, and thy God my God."

All know the story of how she accompanied her mother-in-law to Bethlehem, and there worked to care for her. Does it not cheer our hearts to think how Naomi was again made happy because of the love and care of this faithful daughter-in-law, and how Ruth herself was rewarded for her faithfulness? Amos R. Wells says:

"There befell her what always befalls the faithful gleaner. Love befell her, The love of all Bethlehem. Their admiration of her courage and fidelity and their love of her beauty and grace. The love of Boaz. . . . The love of old Naomi, who never tired of singing her praises. The love of little Obed, the pride of Bethlehem. The love of all her adopted nation and people, since David was her great-grandson. The love of all the Christian world to the end of time, for the sake of her sweet self, and also for the sake of that wonderful birth in her own Bethlehem, far down the centuries, great David's greater Son, faithful Ruth's greater Son. This, all of this, was among the gleanings of Ruth the Moabitess."

Again I ask, Do not these friends who were so faithful in their friendships inspire us to imitate their example to be worth-while friends to those we love?

IRENE STUART CURTISS.

Being a Worth-While Friend

A POOR, hard-working miner of whom I recently read, is, to my mind, a wonderful example of a true friend. One day the overseer of the mine said to him: "Thomas, I've got an easier berth for you, where there is not so much work to do and better wages." While most men would eagerly have accepted such an offer, what do you suppose this noble fellow did? He thought of some one else, and said: "Captain, there's my friend Tregony; he isn't well, and is not able to work so hard. I am afraid his work will shorten his life, and then what will his poor family do? Won't you let him have this easier place? I am better able to do the harder work." This was indeed the spirit of true friendship,—yes, the very spirit of Christ.

"We must remember that the secret of being a friend lies in the power to give and do and serve without thought of return." This is not easy. It may cost much. Wanting to have a friend is very different from wanting to be a friend. When a man becomes a friend, he takes upon himself many possibilities of sacrifice and unselfish service, for he must stand ready to be and do all that he would expect those who are his friends to be and do.

One of the first duties of a friend is to be sympathetic. Sympathy is a wonderful thing. There is something in the kindly word, the touch of the hand, or even in the glance of the eye of a friend that can help over hard places. Can you then afford to withhold these little tokens that show you care, from those who need your sympathy,—those who may be in some

sorrow or trouble? A true friend should be sympathetic not only in adversity, but in success as well. The envious, jealous man can never be a real friend, for he cannot rejoice in another's success. But a worth-while friend will rejoice in the prosperity of others as well as sympathise in adversity.

One may fail to be a friend worth while by neglecting the small attentions, courtesies, and kindnesses which cost so little and yet are strong to bind hearts together. A loyal friend will always seek to conceal from others his friend's faults, and yet in a kindly, tactful way try to reveal them to the friend. But remember that true friendship claims no special privileges. It does not confer the right to say disagreeable things in a disagreeable way. Friends should ever be treated with courtesy.

And, in turn, the real friend will not carry his feelings too near the surface—will not be easily hurt by little, imagined slights. He will fill his days so full of helpfulness that there will not be room for thoughts of self. He will be interested in others, and show the interest he feels. Love, or friendship, is long-suffering and kind, not envious, and never boastful; it is not self-seeking nor easily provoked.

True friendship will not drop old friends for new ones. Some become impatient of little faults, and discard even truest friends. But when once true souls have been taken into the heart, they should be cherished. One should make new friends, to be sure, but he must, at the same time, see that he is loyal to the old.

Says one writer: "Friendship imposes frightful responsibility; in asking and receiving it, we assume charge of another's destiny." If friendship's influence, then, is so great, and one means to be a worth-while friend, he will do nothing to lower the ideals of his friends. He will consecrate his friendships to Christ, that his influence with those who are morally or spiritually weak shall spur them to rise, and his friendship with those who are stronger shall cause him to ask, "Am I worthy of this?" and so be spurred on to better things.

Has it occurred to you that you may prove your friendship worth while to others by praying for them? "A Christian man recently had a new experience in an offer that a loved friend made him. He had accepted an invitation to address a large meeting; and he received a letter from this friend, saying: 'Howard says that you are to speak here next week; and if you would like, instead of attending the service, I will spend that entire hour in the secret place of prayer in your behalf. I'll gladly do it, if you feel the need.'

"This offer was accepted with a full heart of gratitude, and you will not be surprised to learn that the service was blessed of God. Have you ever made an offer of this sort to any friend of yours,—to sacrifice time, pleasure, and strength to pray for a friend in this way? Both prayer and friendship will be richer when you do."

Some one has said, "Pure and unselfish friendship is the most beautiful thing in the world." One's surroundings may be commonplace, he himself may not be beautiful, he may have no especially noticeable talents; yet if he is sympathetic, loyal, kind, true, and honest—really a worth-while friend—he will not go unappreciated; he will have friends.

IRENE STUART CURTISS.

A Friendship Committee

A FEW of the most earnest members in the Missionary Volunteer Society were sitting around Miss Jarvis' cozy sitting-room. Miss Jarvis had kept young in spirit and interest, and the young people often came to her to talk over their problems.

"There must be something wrong with us," said Helen, a bright, jovial young woman. "We have interesting meetings, we have a good place in which to hold them, and so many helpful plans are suggested, plans we enjoy carrying out through the week. Besides that, we have such good times together on our outings. Why, I wouldn't drop out of our society for anything in the world. Now, why don't our new members stay? There must be something wrong with us, I tell you."

"Suppose we ask the secretary to read over the names of those who have joined," said Miss Jarvis. "Let me see," she added reflectively, "you have been trying to build up the membership of your society now for six months, and May told me the other day that out of fifteen who had joined, only three are staying."

The secretary nodded her head, then read the entire list, out of which the little group recognised the names of Hal McKay, Ruth Davis, and Amy Corlis as the three who had remained faithful.

"I have it," burst out Esther, breaking in on the moment of silence which had followed May's information. "You know Hal McKay and Frank Wills became great friends, and Helen and Ruth seemed to fit in together right away; we seldom see one without the other. Then I always call for Amy. She is such a dear girl, and we have our fun doing things together."

"But we've been friendly with the others too," protested Clinton Morris, the leader of the society. "I have always taken pains to speak to every one of them."

"Perhaps you have been friendly in an impersonal way," suggested Miss Jarvis, "but it takes more than that to hold new members, as you can see. The three who stayed found real chums, friends who stayed friends after the meeting was over."

"Well," replied the leader somewhat reluctantly, "I shall have to admit that I felt conscience stricken when I saw Ted Arlow come to our evening programme alone. He was by himself most of the evening too, and I have noticed he hasn't come since."

"I have a plan," Miss Jarvis' voice commanded instant attention. "Why not turn the whole society into a friendship committee, at least all those who will pledge themselves to give enough time to become real friends when they are called upon? Of course, the regular membership committee of the society will be a sort of chairman of this larger friendship committee. They will see to it that an official friend is appointed to every newcomer. All must be friendly, but the special friend is to call for the visitor on the way to the meetings, is to invite him to the social gatherings and outings, and see to it that he has a good time. It will also be his duty to call at the home of the stranger, and ask him to return the visit, not on some indefinite day, but perhaps on Sabbath, or some special afternoon or evening, in short, make him feel that his friendship is valued."

The members present fell in with the plan enthusiastically, as did most of the

other members of the society when it was laid before them at the next meeting. Many young people were invited to the meetings, and, finding a friend among the members, they stayed. In six months the membership of the society had doubled. There was hardly a young person in the large church that was not regular in attendance, and there were several enthusiastic newcomers who were hearing the truth for the first time.

Is your society growing? If not, why not? Have you a friendship committee, one to which all belong? If not, why not organise one at once? H.H.

MISSIONARY VOLUNTEER PROGRAMME FOURTH WEEK

LEADER'S NOTE.—As this is the last Sabbath of the year, and Christmas Day, the meeting has been left open for a praise and consecration service. We all have had something during the year for which to praise God, and "now is the accepted time" to consecrate ourselves for the coming year of service. This meeting could be introduced by one or two appropriate talks on the birth of Christ. Suitable hymns for the day should be chosen for this meeting.

Sabbath-School Missionary Exercises

(December 4)

[The Thirteenth Sabbath this quarter falls on Christmas Day. It would therefore seem fitting that we plan for a special offering on that day,—a thank offering to our Saviour to be appropriated to our Indian Mission in Fiji. The work that is being done by this mission is most encouraging, and it is worthy of our best endeavours, as will be seen by the missionary exercises for the next few weeks; and the Lord will be glorified by our remembrance of His cause on Christmas Day, as the following message from His servant will show.]

A Christmas Gift for Jesus

SHALL we not, during the coming holidays, present our offerings to God? Let us remember that Christmas is supposed to be celebrated in commemoration of the birth of the world's Redeemer. Our kind heavenly Benefactor has claims upon us far superior to those of any earthly friend. This day is generally spent in feasting. Large sums of money are spent in needless self-indulgence, . . . in glorifying self rather than God.

God would be glorified by His children should they enjoy a plain, simple diet, and use the means entrusted to them in bringing to His treasury offerings, small and great, to be used in sending the light of truth to souls that are in the darkness of error. To offer to God gifts that have cost something, a sacrifice that we shall ask Him to use to advance His cause in the earth, will be pleasing to Him. The Saviour will accept the freewill offerings of every one, from the oldest to the youngest. Even small children may participate in this work, and enjoy the privilege of bringing their little offerings. While we have been mindful of our earthly friends from year to year, have we not neglected our heavenly Friend? In bestowing our gifts liberally upon our friends, have we not forgotten God, and passed Him by?

It would be well pleasing to God if extra ornaments, so explicitly forbidden among the people of God, were laid off. Now is a favourable opportunity to present them to God. They may be sold for something, and the money thus received may be used to advance the precious cause of truth. . . . The question should come home to every heart, *How much owest thou unto my Lord?*

Missionaries are planting the standard of truth in foreign lands. As a people, we come far short of moving forward as fast as the providence of God opens the way. He has given us the command, "Go forward." *Thousands are thirsting for living truth.* The Macedonian cry is coming to us from every direction, "Come over and help us."

Time and again I have had presented before me a vision of people, across the broad ocean, standing in perplexity, and pale with anxiety, and earnestly inquiring, "What is truth?" Say they, "We want the bread of life."

The lands that have never heard the truth are yet to hear it. They are to become vocal with the praise of God, and to lift their voices in proclaiming the last note of warning. If the Church of Christ will now use all her talents of means and influence, according to God's order, the great work may be carried forward gloriously. MRS. E. G. WHITE.

(December 11)

The Indian at Home

A FEW years ago the above would have been a very inapt title, if applied to the social life of the Indian in Fiji. There was no such thing as home life under the old indenture system. The large numbers of Indians employed on the great sugar estates lived in what were termed "lines." These were simply long rows of iron sheds divided into small compartments. Family life was very often totally disregarded, the resultant conditions exerting a very demoralising effect upon the natives who were forced to live in the midst of such surroundings.

It was on March 12, 1917, that this iniquitous system was abandoned. The lines were broken up and Hindu home life in Fiji took its rightful place as a social right of the people.

Near where the obnoxious coolie lines once stood, one may now find prosperous and contented households. Numerous small holdings occupied by thrifty farmers meet the eye wherever there is suitable land for the cultivation of sugar-cane or rice. Although cane-growing is the staple industry, many crops, such as rice, beans, lentils, egg-plant, maize, and tapioca are successfully raised on these thrifty little farms. These homesteads are the foundation of Indian social life in Fiji.

Let us visit one of these homes during a festive occasion. As we pass along the road the Indian seems to be much more in evidence than the Fijian. This is because the two races do not mix. The Indian settlements are quite distinct from the Fijian. We pass many small stores showing a scanty display of clothing and a good deal of jewellery. They are dirty and uninviting.

Here comes a man with a large basket adroitly balanced on his head. "What is he?" Only a poor gardener taking his wares to market. A dirty looking individual carrying a staff next meets our

gaze. He wears a long beard, and from his neck are suspended several strings of beads and what appear to be pieces of bone. He has with him a number of other curiosities which would lead one to think he was a collector of curios. But no, he is a sacred Hindu priest. What he carries are charms and treasured relics. His dirty unkempt appearance only enhances his holiness the more in the eyes of the deluded natives.

As we approach the object of our visit, we hear a muffled rolling of drums, accompanied by a weird and monotonous chanting. The house seems to be surrounded by a large number of gaily dressed women. Drawing nearer to the scene, we notice that these women are loaded with cheap Eastern jewellery, some having their faces literally hidden by a mass of nose-rings, earrings, necklets, and head-bangles. Others have their eyes and lips painted, while all are arrayed in a bewildering rainbow of colours.

We push our way to what seems to be the centre of interest. Here a crowd of women are seated on the ground, keeping time to the chanting with a rhythmic swaying of their bodies and a clapping of hands. In the midst of these is seated a man. He is shaving the head of a tiny infant. A son has been born into the family, and this is a feast to the child's honour. Connected with the feast are ceremonies to ward off evil spirits during the life-time of the child. A small tin locket, within which is supposed to lie a wonderful charm, is solemnly blessed by the priest and then fastened around the infant's neck. Like feasts are held at frequent intervals until the child is six months old. These occasions of festivity are marked by continual offerings to idols, and occasionally a goat or a fowl is sacrificed to the devil. Such is the darkness in which these poor souls grope. Heathen priests take advantage of their credulity to reap a silver harvest by making frequent charges for the gods.

It is truly remarkable how human beings, gifted with minds by the Creator, could be so misled as to place their confidence in this 'hieving set of ignorant priests. It is borne home to us with a renewed pathos that these people need light.

Darkness seems to enshroud them. The exterior is but the reflection of the inner darkness of a mind which has been so degraded as to be scarcely worthy of the name of intellect. And yet what a transformation the gospel of Christ can work. Under its influence the very expression radiates a new found joy. The mind freed from its shackles of superstition expands and blossoms into a fullness that is truly wonderful.

There awaits the spirit-filled worker for God precious experiences in winning some of these jewels for a setting in the kingdom of glory. C. S. PALMER.

(December 18)

The Educational Need

THE great majority of the Indians who have made Fiji their home are of the most ignorant class. Not having had the opportunity of attending any school, a large number can neither read nor write in their own mother tongue. For this class it is very difficult to work. They cannot be reached through the agency of the gospel

press. Preaching, although useful, has not so far proved a very effective means. The minds of this people are so clouded by their heathen ideas that the gospel to them is an idle tale.

There is but one means of reaching the Indian of Fiji, and that is by teaching. The mission school answers two purposes. It breaks down prejudice and through the children it penetrates into the very homes of the people.

Even the most ignorant parent has a great desire to have his sons educated. The mission school is always welcomed as a means by which this desired result may be accomplished. Taking advantage of this fact a number of schools have been opened by various missionary bodies in localities where Indians have largely settled. These schools are, in a number of cases, being conducted by educated Christian Hindus. Already these efforts have proved their efficiency by not only creating an atmosphere favourable to Christian teaching; but also by the unmistakable leaning the pupils who pass through these schools have towards Christianity. Where provision has been made for the boarding of a number of these students under Christian influences, even better results have been obtained. As the scholars study the Christ life, they lose their confidence in idols, and show a changed experience by a higher plane of living.

This then is the situation. What is needed now is a greater effort to establish the mission school in every centre of Indian population. Every year between two and three thousand boys reach the school age, and these require better facilities to cope with their need.

A still greater essential is a suitable teaching staff to man the schools. Young Indian teachers are required. These must have a good grounding in the ordinary school subjects, but above everything else they need a thoroughly practical knowledge of Christianity and its source-book, the Bible.

With a number of such young teachers exerting an influence in each Indian community, the problem of Fiji will be solved. Within a few years the menace of the idol-worshipper will have been ended; a definite victory will have been won for Christ; a new nation added to the "conquests of the cross." C. S. PALMER.

(December 25)

Our School Work Among the Indians

THE history of the school work for the Indians of Fiji is inseparably connected with the name of Sister E. Meyers. For many years Sister Meyers has held on to this work in the face of many discouragements. The influence of these efforts is now apparent, not only in the band of staunch young Sabbath-keepers now training for active service; but also in the very favourable and widespread regard with which this work is held by the Indian people in general. Thus a good foundation has been laid for future work.

So far every effort made to obtain results from among the adults has proved very discouraging. Hardened by years of sin and unspeakable degradation in the infamous coolie "lines," these poor souls cling with superstitious fear to their idol

gods. Their pitiable ignorance too makes them a very hard class to reach through either the preacher or the printed page. They have one praiseworthy quality, however, and that is an ambition to give their sons the benefits of the education of which they themselves have been deprived. Many are willing to give us their children until they have received a thorough English training. The main object of the parents is to obtain for their boys sufficient education to enable them to find employment either in the government service or in business life. While this is so, yet the time during which they are under Christian instruction is sufficient to thoroughly ground these boys in the principles of our message.

Our school work has been established among this people with a very definite object. There is a great need for Indian workers. The truth will never be carried to this people with complete success until Indian workers, efficiently trained and thoroughly grounded in the truth, can be located among the Indian settlements. A successful attack will then be waged against the very foundation of heathenism by those acquainted with Indian thought and life. It is that such a class of young men may be developed into efficient workers that our Indian school has been established.

The greatest need at present is improved facilities with which to carry on the work. For the past six months school has been conducted in the two largest rooms of a dwelling house. Here between forty and fifty pupils have met each day. They range in age from six to twenty-four years. In the junior division there are twenty bright-eyed little boys, while the senior boys number thirty, when they are all present. The usual school subjects are taught, but special attention is given to Bible. The majority take a great interest in their Bible lessons, answering promptly and correctly when questions are asked.

Already it is noticeable that definite impressions for good are being made. It has been the custom to open and close school with prayer. On one occasion the closing prayer had been omitted, and as school was about to be dismissed, one of the senior boys stood up. To my surprise he said, "Master, can we have prayer before we go?" and then he added, "I think it is the important thing." This was indeed a note of encouragement, and after prayer had been offered and school dismissed, I enjoyed a most interesting talk with this boy. He now regards himself as one of us, and is a regular attendant at all the Sabbath services. Other such experiences as this one have given us courage that results will be seen to the glory of God. A number of the older boys have expressed a definite wish to be trained as missionaries. We trust that a number of these will yet find their place as Christian teachers among this needy people.

Within the last few months we have commenced a small school in an Indian settlement two miles distant. Our Indian worker, Jimmy Ram-kē-lāun, is in charge. He has had a regular attendance of about a dozen young boys. After a year or two in the primary school these boys are passed on to the main school in Toorak, Suva. Jimmy is very faithfully striving to impress Scripture truths upon the hearts of these dark-skinned sons of India.

Although obstacles tower before us mountain high, the school work has made

encouraging progress. We earnestly entreat the prayers of those in the homeland on behalf of this effort for the Indians of Fiji.

C. S. PALMER.

Foreign Mission Day

(December 11)

Bible Study

Messengers of Peace

Gen. 4: 8. With whom did strife and bloodshed originate in the earth?

Isa. 48: 18; 1 Cor. 7: 15. Are war and strife and bloodshed a part of God's plan?

Ps. 46: 9. When God's plan is finished, will there then be war?

Ps. 37: 11. What then will be the experience of God's people?

Eph. 3: 6. By what means are we made partakers of this promise?

Isa. 52: 7. What is said of those who preach the gospel?

Eph. 6: 15. With what are their feet shod? "Testimonies for the Church," Vol. IX, page 19. To whom has the work of preaching the last gospel message been given? "To them (Seventh-day Adventists) has been entrusted the last warning for a perishing world."

Rev. 20: 7-9. When may we look for an eternal cessation of war?

Rev. 22: 11. When may we expect the work of God's peace messengers to cease?

Matt. 5: 9. What blessing is pronounced upon those who bear in this war-smitten world God's "gospel of peace"?

Letter From Brother G. H. Morrison of Fiji

Dated September 3, 1920

ON arriving at Nadrau five months ago, we had to find our own accommodation in the native town, and later moved up on to the hill into the little native-built kitchen which was finished first. Our bed was made up in the loft to be away from the ground which was quite sodden with the heavy rains. Every day a fire was made to help dry the ground floor, and also to smoke out the insects which would otherwise destroy the new thatch. At times we were smoked out, but were very happy to have any sort of a temporary shelter we could call our own, and very thankful to the natives who had worked so hard against great odds to build. Pitsawn timber from the bush was expected later for floors, doors, and windows.

It was just after entering the large house, and after several strenuous weeks that your good letter came to hand, Brother Turner, bearing with it much comfort and joy, in assuring us that we were not altogether forgotten in the homeland. The next two months were spent travelling on horseback from village to village away down to the South-west Coast where, in spite of great resistance, the message is winning its way.

We next turned our attention east, and after many days on horseback, canoe, launch, and steamer found ourselves in a very happy gathering of fellow-workers at Suva Vou. Here a very profitable week was spent, when all left for the native meeting at Naqia. There were gathered here natives from almost every district in

Fiji, from whence came calls for more workers both native and white. It rejoiced our hearts to find that some teachers could be spared for the rapidly spreading interests among the large population of the South-western districts.

Time passed all too quickly, when we were forced to say farewell to friends and start on the return trip, wending our way up the river, and then over the mountains of Colo, reaching Nadrau in three days. Only a week had gone by and plans were all complete for another missionary tour down country when on Sabbath, August 7, at 1:30 a. m. we were awakened to find our home in flames, and were forced to leave it in haste never to return.

It was a new experience next day to go to church in old clothes, bare feet, and without collar, etc.; also the following day travelling in the same state on very old borrowed saddles, with only a banana leaf for protection from the pouring rain in which we were caught. Twenty-two miles toward the coast civilisation was reached, and borrowed boots and clothes were very acceptable to take us on the remaining thirty miles to the stores.

There was apparently no money in the treasury for a European house, and even so there is no building material in stock in this part of Fiji. But seeing that something more than a grass house was necessary, and time being precious, a cheap house was bought along the coast. Then came the grand opportunity of the church. Ordinarily it was considered too expensive and even hopeless to expect material for a house to be carried so far inland, but an appeal was immediately made to our people, and the response was splendid. That great line of men, women, and children between the ages of six to sixty, carrying timber and iron, wending their way inland through the mud and the bush was a grand sight. It was a silent yet convincing testimony that none could deny. The determination that shone out through their perspiring faces, and the joy of their merry laughter proved to all the oneness of heart and earnestness in their work for Christ. It captured the attention of both natives and whites alike.

So today we rejoice again in being able to break the soil in preparation for the foundations of the new house, and before many more weeks, we expect to again arise from the "native floor," and use tables and chairs as we used to do.

The enemy hoped to drive us out of Colo by burning us out, but today we are more firmly established than ever before, and the message is onward. Along with the enemy's stimulated activity, come reports of new interests and calls for more teachers.

Our opportunities for the Harvest Gathering are greater this year, and we are looking forward with great interest to the work. Last year in Lau I could only visit two Europeans, and the greater part of the £16 came from half-castes, Chinese, and Indians. I had just made a start when one poor Indian living in a miserable hut came running and offering £1, stating he wanted to help the work of the church. He did not know I was collecting. We did not have a refusal, and are expecting great things with the Lord again leading us this year.

We are both of good courage in the Lord, for although He does not withhold the trial, He strengthens to endure.

Letter From Sister G. H. Morrison

Dated August 13.

WE have had a very trying experience. We have lost the mission house, and practically all our earthly possessions by fire. We had been home from the council just a week. On the Friday evening, August 6, my husband and I went to meeting. Before going my husband closed the stove, —the fire being almost out. After we returned I went to the kitchen and all was well.

During the night about 1:30 my husband was awakened to find the house in flames. He called me and we had only about two minutes to get what we could before the flames were through the house. We were able only to save the mission cash, £120, mostly in notes, my machine, which is a good deal the worse for the knocking about and scorching, a few clothes, mostly old ones, two Bibles, and the cash book, and a tin of dress materials, etc. We were at a loss to know how it started, for our fire was safe, and the lamps extinguished. The only conclusion to draw was that it had been lighted from outside, and everything seemed to indicate that this was so.

We were just getting the house comfortably settled, and I had all I wanted. Our plan, from the time we married was to get only good things, and so we have been building the home up as we could afford it. My nice house linen, blue-band crockery, rustless steel knives, and electro-plate spoons and forks, and the silky oak furniture my husband made before we were married, together with all our books, etc., have gone. We have to start all over again. However, we are not discouraged. We are thankful we are both safe and well ourselves. We are thankful, too, that our hearts are not set on this world's goods, but that our greatest treasure is laid up on high where fire cannot harm it. I feel it is good to be a Christian in experiences like this, so that we know a better way than to sorrow and fret. It is a privilege to suffer for Christ's sake. He has helped us hitherto, and we know He will not forsake us now. With this comfort in my heart I have not shed a tear nor murmured for our losses.

—Friday night the fire occurred. On Sabbath we found ourselves very much at the mercy of the natives. They were most kind to us. It was they who cried and who tried to comfort them. My husband took two services on Sabbath with bare feet, old working trousers, no collar or tie, and unbrushed hair. I was there without boots, and with my hair in plaits. Later I found a bit of wire and twisted it for hairpins.

It was an opportunity for a big appeal to them for consecration. In the course of his sermon my husband said he did not sorrow for his losses, though he had lost all his earthly possessions, but that they, the people, were his treasures, and if in the end they were destroyed by fire, then he would be poor indeed. They were touched.

On the Sunday we rode barefooted to Nadarivatu through the pouring rain, then on next day, nineteen miles in all, to a place where we borrowed some boots. Then we felt quite respectable again and rode on to Tavua where we got onto the sugar-cane trucks and so got to Ba where are the nearest stores of any size, and where we bought a few very necessary things.

Later, I am staying at Nadarivatu with Mrs. Edwards. She has been most kind to us. My husband has been away on business. He has bought a second-hand house and is going to have the iron and perhaps the timber taken up to Nadrau. We think it best not to go into a native house again for the present. He expects to arrive here tonight and tomorrow we leave for Nadrau.

We are sorry all the mission goods went, our two new saddles, and the brand new pack-saddle we brought up when we came from council.

Reflections of a Fijian Chief

RECENTLY a church of nearly one hundred members was organised in a certain town in Fiji. The chief of the town was not interested. A few months later I was again visiting this church. To my surprise I saw the chief in the congregation. He seemed perfectly at home. After the meeting he called me out to see the church, which was a large building, saying, "We are going to pull it down and enlarge it, for we are not able now to find room in it." I began commenting about the building, when he interrupted by saying, "We only threw the building together when we built it, as only a very few of us had any interest in it. Now we intend to build it as it should be built for we all have but one interest."

I then asked him how it was that this change in interest took place with him. He replied by saying, "How could I do anything else? I was brought up a Christian, and I held a prominent place in my church, but the interest and zeal were lacking. These men who now belong to this church hardly ever attended service, and a large number, especially the young men, never attended. Most of those who did attend had nothing to say. Just as soon as this preaching was heard in our town it acted like an electric spark, and set everything in motion. I watched what was taking place with a great deal of inward thought. Just as soon as the bell rang the people were on the run for church, and there were no late comers. Old men whom I had never seen in a meeting were sitting right up by the speaker, with eyes gleaming with interest. There were young men who knew nothing about their Bibles hunting up every text that was quoted, and reading them from the Bible. In a short time these same young men were going out in the surrounding villages and preaching. I listened to some of them, and my soul was filled with wonderment. What a change and in such a short time! What had brought it about? There was only one answer, and that was, through the teaching of God's Word. I felt there was only one course for me to pursue, and that was to go with these old and young men or I would be left behind in a barren desert."

C. H. PARKER.

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