

The Missionary Leader

"The leaders took the lead in Israel"

Vol. 2

SYDNEY, AUGUST, 1915

No. 8

Church Missionary Programmes

First Week

An Evangelizing Ministry

Opening Exercises.
Reports of Labour.
Plans for Work.

"Genuine Evangelistic Canvassing."

"Bible Readings" Did the Work."

"Some Experiences in the Colporteur Work."

"The Time Is Now."

Genuine Evangelistic Canvassing

WE believe that this experience of one of our colporteurs is a practical definition of the familiar term, "Evangelistic Canvassing":

"I have had some good experiences this week. On Tuesday I called at eight or ten houses without taking an order, but finally came to a little house at the end of the street, where I met a man about sixty-eight years old who came to the door and invited me inside. I gave him a canvass for "Past, Present, and Future," took his order, and delivered it during that noon hour. I might say that this came in direct answer to prayer, I believe, as I was in need of the money. When preparing to deliver the book, I was impressed to take along my prospectus for "Great Controversy." After delivering his book I gave him a canvass on "Great Controversy," taking his order to be delivered at the time of my regular delivery. At this point several relatives came in, and one of them, from whom I had taken an order, requested me to repeat the canvass for them. I complied with their request, gave them a short Bible study on the Sabbath, had prayer with them, and went on my way rejoicing.

"The next day I felt impressed to take along my prospectus for "Great Controversy." During that day I called at the home of the only police-

man I had ever seen about the town. I canvassed him for "Past, Present, and Future," and took his order. I then felt impressed to show him "Great Controversy." I did so, and took his order. During the canvass, and after, we had a good talk about the coming of Jesus, and from time to time his eyes would fill with tears, and he told me that he belonged to church but had not been doing as he ought. We had prayer, and parted with a hearty handshake.

"Now just notice how the Lord caused this to work out. The next day I came to a large house. A lady met me at the door, and after I had told her who I was, and what I was doing, she invited me in and introduced me to her husband. I started to canvass him, but after a short time he stopped me saying that he would not be interested as he had everything along that line. He said 'I suppose that you do not know that you are in the Methodist parsonage?' Well, I told him that I was not aware of it. He then asked me if I was the man who had prayed with the policeman. He said the policeman had afterwards sent for him, as he was a member of his church, and told him that he was very much concerned about his eternal welfare and quite broken up. You can imagine how my heart was made to rejoice by hearing this. Well, I had a good talk with the minister and afterward prayer, at which time he prayed that the Lord might use me in a larger way. He suggested that I ought to be in evangelistic work. I told him I was a Seventh-day Adventist. He, of course, does not know what a great work the colporteur work is, and I did not take time to tell him. He said I might use his name in recommending my books. He introduced me to the Presbyterian minister who was also very friendly, and who also gave me a recommendation for my books, but would not give an order. As I have practically all of the prom-

inent people in the town to work yet, I feel that their recommendations will help me a great deal in gaining admittance to many homes."

The above experience shows (1) that our Father knows our needs and makes provision for them, but that we must go where the provisions are stored before we receive; (2) that He goes before, preparing men's hearts, but we must use "the key to heaven's storehouse,"—prayer, before men respond to the heaven-sent message that we bear; (3) that prejudice is avoided, and men of standing are influenced to favour, rather than to discourage, the work of the ambassador of Christ because of the overwhelming evidence that Jehovah is back of the work; and (4) that as a result of work we receive, and as a result "we see heaven brought down to earth," and finally as a result of work and prayer combined we see difficult places opened for successful work. "Ah Lord God! behold, Thou hast made the heaven and the earth by Thy great power and stretched out arm, and there is nothing too hard for Thee." Jer. 32 : 17.

C. V. LEACH.

"Bible Readings" Did the Work

WE have heard many times how our good books have brought people into the truth. It is a story that never grows old. The following is an experience that was related to me only a few weeks ago:

"Only a few months after I had joined the Dunkard Church a colporteur came to my door selling "Bible Readings for the Home Circle." Believing it to be an excellent book for one beginning to live the Christian life, I placed my name on the subscription list. The colporteur did not tell me it was an Adventist book. If he had I should not have made the purchase, and possibly would

never have heard the message, as I was very much prejudiced.

"The Sunday after the book had been delivered I asked our minister over to take dinner with us. About the first thing I did was to take the new book and show it to him. I asked him if he didn't think it was a good book. He looked at it a few moments and said, 'Yes, if you wish to become a good Adventist, it is.' I was shocked. I didn't know what to do with the book, so laid it up on the shelf again and left it there until several months later, when a neighbour who was a Methodist called at our house one day and we got into an argument over baptism. I contended that the triune immersion was right, and he held that sprinkling was the true way. Not being able to find texts in my Bible to prove my point, I got "Bible Readings" down, and began to look it up in that. To my surprise I found that neither of us was right.

"An interest was awakened, so I began investigating other points of faith and became deeply interested. I kept right at it until I had read myself into the truth. My husband opposed me when I joined the Dunkard Church, so I said nothing to him about my convictions this time. It was not long, however, before we got into an argument over some Bible topic, after which he said, 'You talk like an Adventist.' Then I told him that I really did believe they were right, that I had been investigating the matter for some time by studying "Bible Readings." He said, 'Well, I have been studying "Bible Readings" too, and am convinced that Saturday is the right day to keep.'

"The next Sabbath my husband went out to work as usual, but as he came in near noon he saw that the work in the house was not going as usual, and asked why it was. I told him that I had decided to obey the Lord and keep His commandments. He then wanted to know why I didn't tell him about it so he could keep it with me. We kept the next Sabbath together and have ever since. This happened over twenty years ago. We did not see a minister for about three months, and I don't remember having ever met an Adventist before this time."

This sister said she did not know the colporteur's name, and, to her knowledge, he never knew of their

having accepted the truth through his efforts: and he may never know till the great reckoning day. We may sometimes feel that our efforts are in vain, but we should not become discouraged. Eternity alone will reveal the results of the efforts put forth. Let us work faithfully and earnestly to the end.

E. A. HAMILTON.

Some Experiences in the Colporteur Work

"I HAVE had some good experiences this week, and the Lord made it possible for me to enter many a home that otherwise would have been difficult to have entered. During the week I succeeded in selling twenty-seven books, six of which were to one man, an optician, he buying them for his friends and neighbours. His own book he has read through several times, and sees great light in it. I also had a pleasant conversation with his wife, who is ill. She believes in the power of God to heal. The Lord met us very graciously in a season of prayer."

"I was recently called to South Carolina to the bedside of my father who was sick, hence I had a good opportunity of doing some missionary work while en route. I took with me "The World's Crisis," *Protestant Magazine*, *Life and Health*, *Liberty*, and also some of the last issue of the *Temperance Instructor*. These I sold and gave away on the train. By thus coming in contact with the passengers, I had splendid opportunities of talking with them, and I am not boasting when I say that never before have I found people so eager to listen to what I have had to say regarding the stirring times in which we are now living. They all wanted to know what this awful devastation of war means, and the literature I carried with me answered their questions to the entire satisfaction of all. For nearly two hundred miles I studied my Bible with the people, the Lord helping me in a marvellous way. For this blessed experience I am profoundly grateful."

"While canvassing for my last delivery I came to a farm-house just at dinner-time. I was invited to dinner, which invitation I accepted gratefully. A minister of the Re-

formed Church was visiting in the home at the time. After dinner I gave them a canvass for my book, "Bible Readings." Everything went well until I came to the chapter on 'The United States in Prophecy,' when the minister began to object, and said he could not agree with that; that he had never heard it interpreted in that way before. I replied that we are learning new things every day, and that I felt sure he would agree with this after giving it careful study. He seemed to grow very uneasy, and asked me if I knew the book "Great Controversy between Christ and Satan," and if this book was published by the same company that published that book. I answered in the affirmative to both questions, and then went on with my canvass. But neither he nor the farmer could be induced to give me an order for the book. The minister knew I was an Adventist, as I learned afterward, and the lady with whom he boarded had "Great Controversy," and she told me he urged them not to read it. He undoubtedly thought my work would cause a disturbance among his members. He went among the people from whom I had taken orders and talked against the book. One man said that he was at his home for about three hours talking against Adventists. They had a controversy over the Sabbath, in which the gentleman told the minister he could not hide the Sabbath. He did all he could in that direction against my work, and on the Sunday before my delivery he preached from the pulpit about the book and me. He referred to Matt. 24:24, and told them I was one of the false prophets spoken of there. He had the people stirred up considerably over the Sabbath question, and when I went around to make my delivery they asked many questions. They seemed to have more confidence in me than they had in him. I showed them how the book dealt with the subject, and the result was that I made a 100 per cent delivery. I delivered my books all in the one day, and the delivery amounted to twenty pounds. Truly the Lord helped me wonderfully, and I give Him all the praise. I trust the Sabbath question may trouble these dear people until they will accept it."

The above is another proof of the text, "For we can do nothing against the truth, but for the truth."

The Time Is Now

THE time is at hand for our churches to organize strong missionary societies for the purpose of warning every city and community relative to the meaning of the most recent events. God has committed to His people the last message of mercy, and we are now living in the closing days of this last message.

It is evident that as we near the end, organizations will be effected, having for their aim some special reform, federations of every sort will be at work to accomplish their ends by means of legislation. Unless we unite with these organizations, we shall be frowned upon, and sooner or later we as a people will stand alone. When the fog clears away after the rush for political power, Seventh-day Adventists will be on one side, and the great organizations on the other.

We need to be at our post of duty, preparing the people to meet what is coming. The European war, but more especially the Turkish phase of this terrible struggle, is waking up the reading public more than anything that has happened in the world for many years. We have literature to interest such people. "The World's Crisis," and "Armageddon," is the kind of reading that will interest people. Let every church member order some, and then those who can find a little time for God's cause, go out with these small books to their neighbours and friends and help them to be ready for the "time of trouble that awaits the people of this world." Our tract society is ready to assist any one who desires to engage in this work. Remember, dear brethren, that we are soon to reach the end of human probation, and when we do, no more missionary work can be carried on. Now is the time to work, to win, and to pray. To delay is dangerous. Begin Now. R. T. BAER.

Second Week

Power For Witnessing

Opening Exercises.
Reports of Labour.
Bible Study: "The Light of the World."
"An Impressive Vision."
"A Significant Lesson."
"Power in a Holy Life."
Plans for Work.

The Light of the World

1. WHAT relation does Christ sustain to the world? John 8:12.

2. What relation does He say His people sustain to the world? Matt. 5:14.

3. From what source do Christians receive their light? John 1:4, 9; 12:46.

4. What relation does the Father sustain to all lights in the world? 1 John 1:5; James 1:17; 2 Cor. 4:6.

5. What are we to do with the light God gives us. How are we to let it shine to others? Matt. 5:16; Phil. 2:13-16.

6. Whose life is to be manifested in those who have faith in Christ? 2 Cor. 4:10, 11.

7. What relation do Christians sustain between God and the world? Isa. 44:8.

8. What is one special design of the lives of God's people upon the earth? 1 Pet. 2:9-12, 15.

9. What is the object in view in creating men anew in Christ Jesus? Eph. 2:10.

10. What did Christ say He had done while He lived on the earth? John 17:4.

11. What should be the effect of our lives on the people and toward God? 2 Thess. 1:11, 12.

G. B. STARR.

An Impressive Vision

WOULD that every one of you could have a view that was presented to me years ago. In my very girlhood the Lord saw fit to open before me the glories of heaven. I was in vision taken to heaven, and the angel said to me, "Look!" I looked to the world as it was in dense darkness. The agony that came over me was indescribable as I saw this darkness. Again the word came, "Look ye!" And again I looked intensely over the world, and I began to see jets of light like stars dotted all through this darkness; and then I saw another and another added light, and so all through this moral darkness the starlike lights were increasing. And the angel said, "These are they that believe on the Lord Jesus Christ, and are obeying the words of Christ. These are the light of the world; and if it were not for these lights, the judgments of God would immediately fall upon the transgress-

ors of God's Law." I saw these little jets of light growing brighter, shining forth from the east and the west, from the north and the south, and lighting the whole world. Occasionally one of these lights would begin to grow dim, and others would go out, and every time this occurred there was sadness and weeping in heaven. And some of the lights would grow brighter and brighter, and their brightness was far-reaching, and many more lights were added to it. Then there was rejoicing in heaven. I saw that the rays of light came directly from Jesus, to form these precious jets of light in the world. MRS. E. G. WHITE.

A Significant Lesson

IN the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, "We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon." Others with agonized voices, said, "You knew! Why then did you not tell us? We did not know." On every side I heard similar words of reproach spoken. E. G. W.

Power in a Holy Life

IT is not only by preaching the truth, not only by distributing literature, that we are to witness for God. Let us remember that a Christ-like life is the most powerful argument that can be advanced in favour of Christianity, and that a cheap Christian character works more harm in the world than the character of a worldling. Not all the books written can serve the purpose of a holy life. Men will believe, not what the minister preaches, but what the church lives. Too often the influence of the sermon preached from the pulpit is counteracted by the sermon preached in the lives of those who claim to be advocates of truth.

The lives of professing Christians who do not live the Christ-life are a mockery to religion. Every one whose name is registered on the church roll is under obligation to represent Christ by revealing the inward adorning of a meek and quiet spirit. They are to be His witnesses,

making known the advantages of walking and working as Christ has given them example. The truth for this time is to appear in its power in the lives of those who believe it, and is to be imparted to the world.

The inhabitants of the heavenly universe expect the followers of Christ to shine as lights in the world. They are to show forth the power of the grace that Christ died to give men. All who would enter the city of God must, during their earthly lives, set forth Christ in their dealings. It is this that constitutes them the messengers of Christ, His witnesses.

E. G. W.

Third Week

Temperance

Opening Exercises.
Reports of Labour.
Plans for Work.

Bible Study on Temperance.
"A Foe to Missions."
"Does Prohibition Prohibit?"
"A Nation-Destroying Drug."
Hymn.

Bible Reading on Temperance

1. TEMPERANCE a fruit of the Spirit. Gal. 5:22, 23.
2. A round in the Christian ladder. 2 Peter 1:5, 6.
3. An essential to success. 1 Cor. 9:25.
4. Paul practised temperance. Verse 27.
5. Daniel purposed to be temperate. Dan. 1:8.
6. John the Baptist drank neither wine nor strong drink. Luke 1:13-15.
7. Christ gained the victory over appetite. Matt. 4:1-4.

A Foe to Missions

Its Effects in Africa

OVER 6,500,000 gallons of spirituous liquors of European manufacture were imported into three British colonies on the west coast of Africa in a recent year. Over 1,000,000 cases of Hamburg spirits are sent to the Gold Coast every year by one firm. A medical missionary in Africa says that a merchant told him that thirteen years before, the banks of the river were adorned with large and numerous villages, and that when asked the reason for the change, he shrugged his shoulders, and said:

It's alcohol, always alcohol. On pay day you can see the population of a whole village, men, women, and children; dead drunk in front of their homes. They no longer till their farms, but cut trees in order to procure the fatal drink. I have journeyed over a large part of Africa, and can assure you that alcohol is the worst enemy of all the colonies.

Another missionary tells of a steamer that he saw loaded to the water's edge with rum. Not only was the hold full, but on the decks were piled hundreds of green boxes and wicker demijohns so well known on the west coast of that continent. These steamers carry about 4,000 tons of freight each, and hundreds of them are running on the west coast laden with the vilest rum that chemistry can concoct. Against these odds, the few missionaries at work among the people of darkness are waging an unequal and unfair war.—*Youth's Instructor*.

As Seen in the New Hebrides

We have heard one of our own missionaries, Pastor C. H. Parker, relate the terrible results of the sale of alcohol by traders to the natives of Atchin, New Hebrides. Brother Parker reasoned with the natives, and persuaded them to take a stand, one and all, against the sale of liquor in the island. The next time the traders came, not a drop of liquor would the natives buy. Twice afterward the traders brought alcohol, but the natives stood firm to their decision. So Atchin is "dry." Thank God for this victory. Let us work earnestly to save our homeland from the same great curse. W. W. F.

Does Prohibition Prohibit?

No more stupid argument is brought forward by the liquor people than that prohibition does not prohibit. There will be so much sly grog selling, they say; many people will be led to drink secretly at home, and the final result will be much worse than the open bar. In order to prove their contention they claim that, although there is so much "dry" territory in the United States, the drink bill of that country is continually increasing. It is well for temperance people to be informed on this point. It is true that the statistics for 1914 show that the taxes on fermented liquors give an increase of more than \$840,000 over the 1913 returns. But then the taxes on distilled spirits for 1914 show a

decrease of over \$4,750,000 as compared with the 1913 returns. That means that the combined consumption of beer and spirits returned in taxes to the government in 1914 was almost \$4,000,000 less than in the preceding year. That looks as though prohibition prohibits, does it not? The liquor people are feeling the pinch in their trade that has come from the victories gained for temperance during recent years.

"The Hoster-Columbus Breweries Company, a \$12,000,000 corporation, owning breweries in several states, has gone into insolvency by order of the United States District Court. Decreased demand for beer, due to the voting "dry" of many states and counties, was given as the cause."

The fact is that it should be the business of the people who vote for prohibition or early closing to see that the law is carried into effect. As one writer has put it, the best of axes will not chop wood without the human arm behind it. If reformers are awake they can see to it that prohibition prohibits.

The same foolish argument is brought forward here in Australia against the early closing of liquor bars. There will be more drinking, is the scare argument. At a large early-closing rally of the Labour Party at Port Adelaide, South Australia, an interjector hurled this contention at Mr. Verran, one of the principal speakers, "There will be more drinking." "What," said Mr. Verran in feigned astonishment, "do you expect to have your stomachs enlarged?" Sometimes it pays to "answer a fool according to his folly, lest he be wise in his own conceit."

W. W. FLETCHER.

"A Nation-Destroying Drug"

THE *Sydney Morning Herald*, in a report of the annual meeting of the Royal Prince Alfred Hospital on April 15, 1915, records an address by Sir Thomas Anderson Stuart, Dean of the Faculty of Medicine at the Sydney University, as follows:

"It will astonish many of you," he said, "to hear that the total expenditure of the hospital on alcoholics for its 7,237 in-patients in 1914 was only £49 2s. 6d., which works out at just over 1½d., less than 1¼d. per patient! And that this is no rare phenomenon is proved by it being only the last of a similar series

of years. There being forty medical men on the staff entitled to prescribe alcoholic stimulants when they considered them necessary, it is clear that our low rate of consumption was not due to the fads or opinions of certain members of the staff, but must be the outcome of the practice of medical men generally. The rate of expenditure was: In 1884, 7s. 9d. per patient; 1894, 1s. 4d. per patient; 1904, 7d. per patient; 1914, 1½d. per patient. So that there has been a growing conviction that alcohol is not the valuable medicine it used to be considered. In 1884, with 140 beds, the cost of stimulants was £215. In 1914, with three times the number of beds, it was only £49! And is not our mortality rate this year the smallest on record? Nor must we forget that this 1½d. worth is the average. Some patients who were very weak, such as recoveries from typhoid, had champagne! The majority of our patients never get a drop of alcohol in any form. I take the first hundred patients on the list; of these seven got alcohol, ninety-three got none!

"Alcohol is a drug," continued Sir Thomas, "and in our hospital accounts it is included under the head of 'drugs and surgical appliances.' It is always as a drug we should think of it. Speaking entirely personally, I might be permitted earnestly to counsel all who value individual and national efficiency to avoid the use of alcohol in any form, and in even the smallest quantities, except on the written prescription of their medical attendant, for, as the events of the day in connection with the great war prove, it is the most soul-destroying, body-destroying, nation-destroying substance ever known. And yet since the inauguration of the Commonwealth in 1901, while we have spent £23,000,000 on defence, we have spent £180,000,000 on alcoholic drink! Surely it is time to put our house in order by diminishing the £20,000,000 a year the Commonwealth spends on drink."

Fourth Week

LEADER'S NOTE.—It is suggested that this week the societies furnish their own programme. The time could be occupied in the relation of missionary experiences by the members, the reading of missionary letters, and in planning for definite aggressive work.

Missionary Volunteer Programmes

First Week

David Livingstone—No. 2

Hymn: "Saved to Serve."

Prayer.

Secretary's Report.

Scripture Drill.

Hymn: "Entire Consecration."

Reports of Labour.

Questions.

"Experiences in Africa."

Poem: "Africa's Plea."

"Farther Explorations and Death."

"Doings and Sayings of Livingstone."

Hymn: "What Shall the Harvest Be?"

LEADER'S NOTE.—"Questions." Before proceeding with this programme ask several questions on the previous programme on Livingstone. Make prominent his eagerness for an education, his conversion, and his life's motto. "Doings and Sayings of Livingstone" should be memorized by different members and presented.

Experiences in Africa

ON December 8, 1840, Livingstone sailed for Cape Town. Making friends with the captain, he learned how to tell the location of the ship in mid-ocean. This was very useful to him later in African jungles.

Immediately Livingstone began to make explorations. By careful examination he satisfied himself that the way to evangelize Africa was to keep pushing out farther and farther; planting new stations, and leaving the old ones to be conducted by native missionaries. On this idea he based all his future efforts. He penetrated the wilderness to Lake N'gami, and was the first white man to gaze upon its waters. With remarkable fortitude, and heroic faith and endurance, he worked his way to the great falls of Zambesi. He discovered and explored Lake Nyassa on the east coast, experiencing hair-breadth escapes almost daily, and treasuring knowledge for the advancement of science and religion. He married a daughter of the missionary, Robert Moffat.

One day a young native girl crept into the camp and hid under Livingstone's waggon. Soon he heard her sobbing violently. A man with a gun was after her. The doctor hardly knew what to do; but a quick-witted native servant took off her beads and gave them to the man, and he left. In another journey he met

the friendly chief, Sekomi. "I wish you would change my heart," he said to the doctor. "It is proud, proud and angry, angry always." The missionary offered the effectual remedy. "I lifted up the Testament, and was about to tell him of the only way in which the heart can be changed; but he interrupted me by saying, 'Nay, I wish to have it changed by medicine to drink, and have it changed at once; for it is always very proud and very uneasy, and continually angry with some one.' Then he rose and went away."

In 1846, these young pioneers pushed their way forty miles farther inland. Here was the home of the chief, Sechele, for whom Livingstone had been earnestly working and praying. He was a man of much intelligence. He became a firm friend of Livingstone, and finally a convert. He learned the alphabet in one day. Reading and arithmetic quickly followed. The Bible became his friend, the Book of Isaiah his delight. "He was a fine man," he would exclaim, "that Isaiah; he knew how to speak!" Little wonder such a man was amazed that Christians had so long delayed in coming with the good tidings.

On one occasion the doctor treated the chief's child. Some of the questions of this chief were difficult to answer: "Since it is true that all who die unforgiven are lost forever, why did your nation not come to tell us of it before now? My ancestors are all gone, and none of them knew anything of what you tell me. How is this?" Answer, you who can.—*Selected.*

Africa's Plea

"Why didn't you tell us sooner?"

The words came sad and low;

"O ye who knew the gospel truths,

Why didn't you let us know?

The Saviour died for all the world,

He died to save from woe;

But we never heard the story,

Why didn't you tell us so?"

"We appeal to you, O Christians,

In lands beyond the sea!

Why didn't you tell us sooner,

Christ died for you and me.

Nineteen hundred years have passed

Since disciples were told to go

To the utmost parts of the earth, and

teach;

Why didn't you let us know?"

"O souls redeemed by Jesus,

Think what your Lord has done!

He came to earth and suffered,

And died for every one.

He expected you to tell it,
As on your way you go;
But you kept the message from us!
Why didn't you let us know?

"Hear this pathetic cry of ours,
O dwellers in Christian lands!
For Africa stands before you,
With pleading, outstretched hands;
You may not be able to come yourself,
But some in your stead can go.
Will you not send us teachers?
Will you not let us know?"

—Selected.

Farther Explorations and Death

IN 1856 Livingstone returned to his native land with his wife. Two years later he returned to Africa, to plunge still farther into its mysterious domain. With the tenderness of a woman, and the heart of a lion, he prosecuted his great mission, accompanied by his wife. At length, in the month of April, Mrs. Livingstone was prostrated with fever, and died within a few days; and she "was buried under the shadow of a giant baobab-tree."

In his wonderful explorations he became lost to the world at large, and no tidings were received from him for so long a time that the people of his native land concluded he was dead, or else had become a captive among the barbarous tribes. Hence the famous Stanley expedition to search for the lost missionary and explorer. Stanley was the correspondent of the *New York Herald* in Spain, where civil war was raging. Mr. Bennett, proprietor of the *Herald*, was in Paris, to which place he summoned Stanley by telegram. Reaching Paris in the night, he proceeded directly to Mr. Bennett's room at the Grand Hotel, and knocked.

"Come in," responded Mr. Bennett, who was in bed. Stanley entered.

"Who are you?"

"My name is Stanley."

"Ah, yes; sit down. Where do you think Livingstone is?"

"Really, sir, I have no idea."

"Do you think he is alive?"

"He may be, he may not."

"Well, I think he is alive; and I am afraid he may be in want. So I intend that you shall go to him. Take whatever you need for yourself and for him. Go as you please, and do as you please. But find Livingstone."

"Yes, sir; but the cost," Stanley suggested.

"How much will it be?"

"I am afraid it will be over twelve thousand dollars."

"Very well. Draw a thousand dollars now. When it is gone, another thousand; when it is gone, another; and so on as long and as often as necessary. But find Livingstone."

The thrilling story of Stanley's adventures we need not repeat. Everybody knows it. He did find Livingstone.

Four months they remained together; but the parting day came, and the first white face that Livingstone had seen in five years, and the last he ever looked upon, was gone.

On April 29, 1873, the last mile of his twenty-nine thousand in Africa was travelled. Borne by his men on a kind of palanquin through flooded marshes, in most excruciating pain, he reached at last Chitambo's village in Iloa, at the southern end of Lake Bangweolo. Here a hut was prepared for him, and the dying pilgrim was laid upon a couch of branches and dried grass. Faithful were the vigils of his devoted Susi and others of his men: but in vain were their endeavours to prolong his life. Dismissing the tired Susi on the last night, for a little rest, he was left with a single watcher, who, ere the morning broke, called Susi in quiet alarm. He and the other men drew near. The dim candle-light revealed the motionless form of their master, not on the couch of grass, as they expected, but beside it, his face bowed upon his clasped hands on his pillow, where he had offered his last prayer for the deliverance of Africa.

How fitting a close to such a life! How fitting, too, was all that which followed! Bereft so suddenly of their veteran leader, and in the midst of barbarous and superstitious strangers, what should his followers do? A council was held, and a decision was reached well worthy of Stanley's or Livingstone's men. They would bear his body the long and dangerous way, a thousand miles, to the sea, that it might be taken to his own people! Over a region through which Stanley, with nearly two hundred men, had to fight his way, this little band, led by Susi and Chuma, resolved to go. Dr. Pierson well records their act of devotion as one of the miracles of modern missions,

and places it alongside Mary's alabaster box of perfume—a fragrant offering that speaks volumes in praise of the gospel Livingstone lived in the presence of these men, and in behalf of the race they represent.

The heart that had been so sorely torn by the wretchedness it could not relieve, was buried beneath a tree, upon which Wainwright carved the words, "Dr. Livingstone died on May 4, 1873." The body was dried in the sun, carefully wrapped in a coarse sail-cloth, and placed in a casket of bark. With solemn reverence the pall-bearers took up their dead, and led out in Livingstone's last march—a funeral march—to the coast. Thence it was borne to London for burial.

His biographer, Drake, pays the following tribute to the memory of the great explorer:

"He had fought no battles but those of religion and civilization, had spilt no blood, and had dried tears instead of causing them. . . . The career of Livingstone shines in a clear, splendid light. 'Jesus, my king, my life, my all,' wrote the great explorer, as a few days after his parting with Stanley, he, on the last birthday save one that earth had to offer him, renewed the vow of his youth, 'I again dedicate my whole self to Thee.' Well did his life bear out the spirit of his pledge—so well that, were there space for generous emotion in the grave, the most princely coffin resting beneath the pavement in the Abbey would have been proud to welcome that of the Scottish traveller to a place beside it."—Selected.

Doings and Sayings of Livingstone

ANYWHERE, provided it be forward.—*Livingstone*.

AT one time Livingstone wrote, "Duty would not lead me home, and home therefore I would not go." Duty was the key-word of his life—duty and love.

LIVINGSTONE'S life-work in opening up Africa led directly to the suppression of the slave trade, and to the entrance of Western civilization and the Christian religion into the remotest recesses of the Dark Continent.

LIVINGSTONE never whined nor asked for pity. He declared stoutly: "I never made a sacrifice. Of this we ought not to talk when we remember the great sacrifice which He made who left His Father's throne on high to give Himself for us."

DAVID LIVINGSTONE resolved: "I will place no value on anything I have or possess in relation to the kingdom of Christ. If anything will advance the interests of that kingdom, it shall be given away or kept only as by the giving or keeping of it I shall most promote the glory of Him to whom I owe all my hopes in time and eternity."

LIVINGSTONE had a broad view of the missionary's life. He once wrote: "My views of what is missionary duty are not so contracted as those whose ideal is a dumpy sort of man with a Bible under his arm. I have laboured in bricks and mortar, at the forge and the carpenter's bench, as well as in preaching and medical practice. I feel that I am not my own. I am serving Christ when shooting a buffalo for my men, or taking an astronomical observation."

Second Week

Temperance

- Hymn: "Who Is on the Lord's Side?"
- Prayer.
- Secretary's Report.
- Scripture Drill.
- Reports of Labour.
- Hymn: "Sleeping on Guard."
- Bible Study: "Christian Temperance."
- Poem: "The Hotel Bar."
- "A Sad Story."
- "Economic Results of Prohibition."
- "Alcohol and the War."
- "A List of Recent Temperance Victories."
- Hymn: "Sound the Battle Cry."

Christian Temperance

WHAT is wine? Prov. 20 : 1.
 For what should men eat and drink? Eccles. 10 : 17.
 What is one of the evil results of drunkenness and overeating? Prov. 23 : 20, 21.
 What are common accompaniments of intemperance? Verses 29, 30.
 How do intoxicants serve one in the end? Verses 31, 32.

What will drunkards never inherit? 1 Cor. 6 : 9, 10.
 What does God say of those who lead men to drink? Hab. 2 : 15.

The Hotel Bar

- A bar to heaven, a door to hell,—
Whoever named it, named it well.
- A bar to manliness and wealth,
A door to want and broken health;
- A bar to honour, pride, and fame,
A door to sin, and grief, and shame;
- A bar to hope, a bar to prayer,
A door to darkness and despair;
- A bar to honoured, useful life,
A door to brawling, senseless strife;
- A bar to all that's true and brave,
A door to every drunkard's grave;
- A bar to joys that home imparts,
A door to tears and aching hearts;
- A bar to heaven, a door to hell,—
Whoever named it, named it well.

—Selected.

A Sad Story

THIS is a terribly sad story, but no sadder than thousands that might be told. A Christian physician invited a minister to accompany him to visit a widow and her son. The mother was totally blind, having literally cried her eyes out. The son was an excellent machinist; but he had fallen into the company of wild young men, and finally was persuaded to drink. The habit had become so fixed upon him that he was almost an imbecile at the age of twenty-four. As an only hope, the physician, a friend of the family, obtained a commitment to place him in an asylum.

The mother was a quiet, refined, sweet-dispositioned woman, but so broken in spirit that she was a pathetic character. Her dark-brown sightless eyes told something of the sorrow she had borne as she stood by, helpless, watching the liquor traffic hopelessly wreck her bright, manly boy, destroying his hope for both this world and the next.

The young man said to the physician and the minister: "I just can't help it. I love mother, and I can easily take care of her; but when I get where whisky is, I can't help getting drunk. Then it seems as if I'd never get sober again."

When the doctor spoke to him about going to the asylum, he said, "Yes, sir, I shall be glad to go. I hate to leave mother, but I'm willing to do anything to get right."

Months passed. The minister met the physician and said to him, "Tell me about the blind woman and her boy." "Get into my buggy and you shall see for yourself."

After driving for some time they came to the cemetery. The doctor directed the way to two unmarked graves. "That's the son's grave, and that is the mother's," said the physician. "The boy came back from the asylum cured, we thought, but he fell in with his old companions, and a few days later his body was found in a pond near the city, and a bottle half filled with whisky in his pocket. When the son's body was brought into the little home, the mother sank under her weight of grief, and never rallied. She cried herself blind; then she cried herself to sleep, the sleep from which none ever wake to weep."

Such is the daily home-wrecking work of the liquor traffic. How long shall this evil be allowed to continue unmolested? It is for you to give the answer by working and voting to annihilate the infamous traffic.—
 Selected.

Economic Results of Prohibition

THE Russian Government had a monopoly of the drink traffic, from which it drew immense revenues. When the Czar abolished the traffic soon after the commencement of the great war, many were afraid Russia would become involved in financial difficulties as a result. An American woman, Mary Isabel Brush, determined to find out from the Russian Minister of Finance himself the truth of the matter. Here is a portion of her report of the interview as it appeared in the *Saturday Evening Post*.

"I (M. I. B.) said we were deeply concerned to know how the Government proposed reimbursing its loss because of the prohibition law.

"He laughed heartily and said, 'It's a milliard of roubles that's gone.'

"'You mean a million,' I said: 'there is no such word as a milliard.'

"'Oh, yes there is,' he answered. 'That's a thousand million roubles.'

"'Have you thought at all,' I ventured, 'about how you are going to make that up?'

"'He laughed again, and said that the matter was largely TAKING CARE OF ITSELF. 'It isn't every nation,' he

smiled proudly, 'that would dare cut off its income just as it entered on one of its very serious wars.'

"Well, is the nation troubled at all,' I essayed again, 'as to what is going to become of it financially?'

"Not at all,' he answered, 'not at all. It isn't as though it had to raise more money than it was obliged to have before. We need only the same sum, and '—he was about to administer the body-blow to intemperance—'we find that we have it in the renewed vigour, resourcefulness and working capacity of our people. Before, when we derived our revenue from vodka, it was as though we were forever drawing out the vitality of the Russian people. Now, at the end of two months of temperance, we seem to be taking merely the interest on their stored-up strength and resourcefulness.'"

A little further on the same Minister says:

"When mobilization began, the doctors found enlarged hearts amongst the recruits, and all sorts of complaints superinduced by alcohol. Now, at the end of this very short period, the new armies are of a different, healthier sort of men. And what is the result to the Government financially? There is money in the savings banks. If the country is a little poorer, the people are already a good deal richer; and how can a country be in a bad way financially if its people are not? If they are poor we can tax them till we are weary without result. If they are rich we can levy on them with indirect taxation; and that is what we have already begun to do.

"In coal regions we have sent thirty per cent of the male inhabitants to the war, and yet the output of work is not what it was before, but greater by THIRTY PER CENT, because every one is sober. I have received delegations from former drinkers and their wives and families, thanking the Government for the new conditions, and asking that they may continue. Delegations have come from employers all over Russia, asking that we never again sell vodka. Shops that formerly shut down on Mondays because none of the hands were sober enough to be present, are now putting out more work than they did before the war diminished their staffs. The question of the milliard roubles will take care of itself naturally.'"

Alcohol and the War

A FEW months ago Secretary Daniels abolished alcoholic liquors from the United States Navy. But America's was not the first "teetotal" navy, as Japan had banished alcohol from her fighting ships long before.

"In 1910, at the dedication of a new naval academy, the Kaiser made a speech, during which he said: 'The next war, the next naval encounter, will require of you sound nerves. These are undermined by alcohol, endangered from youth up by its use. The nation which drinks the least alcohol will be the winner.'

"Evidently when the Kaiser made that speech he was thinking of France.

"But since the war broke out France has abolished the use of absinthe, her greatest enemy, and on January 6, the French Cabinet approved the submission to Parliament of a measure making permanent the prohibition of the sale of absinthe and other similar liquors.

"But perhaps when the Czar put the lid on the vodka business he was thinking of the Kaiser's speech.

"For the striking event in the European war on alcohol is the edict of the Czar, which resulted in the cessation of the sale of vodka, the distilled grain liquor of Russia.

"The late British Chancellor, Lloyd George, in a speech at Bangor, Wales, on February 28, is reported to have said, 'Drink is doing more damage to this country than all the German submarines put together.

"I have something to say that is unpleasant,' he continued. 'Most of our workmen are putting every ounce of their strength into this urgent work loyally and patriotically, but there are some who shirk their duty. Some workmen in the armament works refuse to work a full week for the nation's need. They are in the minority; the vast majority belong to the class that we can depend on, but a small minority of workmen can throw whole works out of gear by reason sometimes of one thing and sometimes of another. But to be perfectly candid, it is mostly the lure of drink. They refuse to work full time, and when they do work, their strength and efficiency are impaired through the way they have spent their leisure. Drink is doing us more damage than all the German submarines put together.'

"Admiral Sir George King-Hall, late Commander-in-Chief on the Australian station, speaking recently, said that alcohol undoubtedly affected the efficiency of the navy. When recently commanding on the Australian station he found that seventy-five per cent of the courts-martial and the warrants for punishment had their root in drink. It was his deliberate conviction that if a man wished to keep his nerves steady, his mental, physical, and intellectual forces tuned up to the highest point of efficiency, whether for commanding fleets or pressing the button of a 13.5 inch gun at an enemy ten miles off, he should abstain from alcohol, for though he might not see or feel any ill effect from taking a small quantity, yet the most searching scientific and practical tests in this and other countries, all conclusively proved that alcohol did affect the system injuriously."

A List of Recent Temperance Victories

NATIONAL prohibition of alcoholic liquors in Russia.

Prohibition of absinthe in France.

Cabled on April 3 that His Majesty the King had become a total abstainer, and also abolished alcohol from his households.

All members of Cabinet decided to follow the King's lead.

Lord Kitchener abolished alcohol from his household. Reported that many influential citizens had declared against drink, and that a great wave of total abstinence was passing over the old land.

The Canadian Province of Saskatchewan decided that complete prohibition should be effective from July 7. The measure is intended to be effective during the war, and, if the electors so decide, to remain permanent.

The sale of liquor throughout Ontario (Canada) to soldiers is prohibited, and all bars are to be closed at 7 p.m.

Referendum as to what hour liquor bars should close in South Australia taken on March 27, resulted in a clear majority of over 20,000 votes in favour of closing at 6 p.m. The present time of closing is 11 p.m.

On the first of January, 1915, the prohibition law of Iceland forbidding the sale, manufacture, and importa-

tion of intoxicating liquors went into effect.

The temperance cause in the United States is marching on to victory. The revenue received from taxes on liquor during 1914 was almost \$4,000,000 less than in 1913.

—Selected

Third Week

A Time of Activity

Hymn.

Prayer.

Secretary's Report.

Scripture Drill.

Reports of Labour.

Hymn.

"Some Stirring Facts."

"Experiences in Practical Missionary Work."

"The Right Book."

Hymn.

Some Stirring Facts

IN a recent address to the students of the South Lancaster Academy, Pastor E. R. Palmer, manager of the Review and Herald office, gave some interesting particulars concerning the remarkable activity manifested in the circulation of our literature since the outbreak of the war. He said:

"In our conferences, and everywhere around us, something is happening. Every one of us, as we go from place to place and observe, finds that something is taking place among God's people and in His organized work which means the forward march of this message toward its completion. I can give you only a little intimation of what I see day after day as a sort of panorama passes before me, different perhaps in some respects, from that before most men. I see letters from every part of the world, which have something in them that gives the impression that something is happening out in the field.

"You have heard about the extra war issue that we published soon after the war broke out. We have been talking for years of the time coming when we would distribute periodicals up to 1,000,000 copies in one issue. We had never reached an issue of 50,000 in the United States. But there came a time when things began to happen in a way that just took us off our feet. I will give you a little glimpse of what has happened. We ordered paper for 100,000 copies of

the war extra, which meant a ton and a half. Within one week we had received orders for 350,000 copies. In one day we received orders for 80,000. Within thirty days the circulation of the war extra reached 1,300,000 copies and required over twenty tons of paper. The extra on the Eastern Question had an issue of 1,250,000 copies in our office, and 300,000 in the Southern Publishing office—over 1,500,000 in both offices.

"It will be interesting to you to learn how we came to publish 'The World's Crisis.' A young woman out in the colporteur field wrote a letter to the Review and Herald office, saying, 'We wish the extras put up in a little book, illustrated the same as the extras, to sell for twenty-five cents. If you can do this right away you may send me 1,000 copies.' Within sixty minutes from the time we received that letter we had four editors preparing manuscript for the book. Within thirty days books were being shipped. In the first two months we sold 100,000 copies in the United States. And this book was the result of a suggestion by a young woman colporteur, and was never thought of by the leaders."

Pastor Palmer related an interesting circumstance connected with the publishing of the book. They ordered paper for the first edition of 25,000 copies. This went so fast that they saw they would require another edition, and ordered paper for 40,000. In some way the mill made a mistake and duplicated the order, sending paper for 80,000 instead of 40,000. They were perplexed to know what to do with all this stock, but, to their surprise, before they had finished the 40,000, they saw they would require another 40,000, so used the whole amount. If it had not been for this seeming mistake they would have been greatly hindered, as it required thirty days before orders could be filled and reach the Review office. Was not this one of God's providences?

Pastor Palmer closed his remarks with these earnest words: "Dear young people, the place for you in a time like this is in the middle of the stream, in the midst of God's providences. I would rather work to-day at a pound a week in a movement that is going like this; I would rather work for bread and water alone, which is promised, than be a

millionaire or receive any wage the world can offer. There is something in this movement going to grow stronger and stronger as the times grow harder. While the commercial world is shaking, and there is uncertainty everywhere; when millionaires are the most uncomfortable men in the world,—at a time like this it is the greatest privilege to be connected with a work that has the upward glance to it; that has power in it to make one rise above these difficulties, and go ahead in spite of them."

Experiences in Practical Missionary Work

"A LITTLE leaven leaveneth the whole lump." This truth has been demonstrated, at least in a measure, at this place. Three years ago there fell into the hands of a man one of our publications. He, with his neighbour, read and studied the book. After careful consideration and comparison with God's Word they saw it taught the truth, and, in spite of the most bitter opposition, stepped out and began to keep the Sabbath, never hearing a Seventh-day Adventist sermon preached.

Because of their loyalty to true principle in spite of sore persecution, their godly and unselfish lives, and zeal for the spread of the message, it has caused men to cry out as in the days of the apostles: "What meaneth this?" In answer to this cry the Lord has opened up the way so that a tent effort will be held in early summer.

The mother of one of those men was so well satisfied with the faith of her childhood, that she would not have anything to do with present truth, and the printed page was of no avail. But God works in many mysterious ways. He brought her in contact with our people who were preaching the Word at Lynchburg, and she went back home a Sabbath-keeper. This shows the great need, not only of preachers, but also of the much needed consecrated colporteur.

SISTER LOUISE HENLEY, who sells magazines, writes of one experience in her work. "While canvassing in Suffolk I met a man to whom I had sold a magazine. He told me that he had subscribed for the magazine because he was afraid that I would not come back again.

"He told me that he had never seen a magazine like that in all his life, and that it was the best he had ever read.

"It is a pleasure to work in the Lord's vineyard. I am thankful that He has chosen me in His work."

BROTHER Edgar R. McClain, employed in the office of the Paradise Valley Sanitarium, writes of the good work that may be accomplished with a motor-cycle in distributing our literature out in the remote districts. His regular work prohibits his leaving the sanitarium for such work during the week, but he often devotes Sabbath afternoons to this splendid service, and often travels sixty miles on his trips.

Brother McClain carries about seventy-five neatly arranged rolls of literature on these trips, each roll containing one or two magazines, a paper, and a tract. Bad roads and motor and tyre troubles are not calculated to bring inspiration to such service, yet, notwithstanding these difficulties, this young brother remains constant in the good work of sowing precious seed among scattered people.

This method of evangelistic service is surely workable in other counties, and we urge those who own motor vehicles to employ them as much as possible in the great work committed to us.

THE following report of experiences is from Brother T. L. Payne, the chauffeur at Paradise Valley Sanitarium at National City. He says:

"I am only a lay member, and have sometimes felt that I could accomplish but little good because of not being directly engaged in religious work. But God has shown me that I can do something for Him, and I thank Him for it.

"Some days ago I ordered twenty copies of 'The World's Crisis,' and at once began to sell them to passengers and those whom I met at the city. The first day I took three and sold them all on one trip. This encouraged me greatly, and the next morning I took three more, and sold them so readily that I took seven at noon and placed them all in about fifteen minutes. I sold the twenty copies almost as fast as I could pass them out.

"My experiences teach me that the world is hungry for present

truth, but Satan is endeavouring to blind men's eyes to the times in which we are living. He is using every device to hinder our work, but it will speedily triumph. I want my eyes opened to the opportunities about me. Day by day I am distributing our special numbers of papers and timely tracts, and have taken some subscriptions for our periodicals. May we all let our lights shine just where God has stationed us."

Let me add that our Brother Payne's efforts along missionary lines does not in any degree militate against his efficiency as a chauffeur. His autos are missionary arsenals on wheels, with ammunition in the shape of papers, tracts, and books in every pocket. We like to see the missionary touch in every department.

CHAS. E. RICE.

The Right Book

A CERTAIN sister who was just getting hold of the truth, became very much interested in her Bible, and was eagerly grasping every opportunity of knowing more of the truth which seemed so precious to her; but, as is often the case, her husband did not take so readily to the new doctrine. In fact, he seemed to be trying his best to discourage her.

She needed all the help she could get in the way of good literature, but the husband tried to keep her supplied with reading matter which would, he hoped, destroy what he considered her new, fanatical ideas. As he visited the book stores for this purpose, he finally discovered a book with the very attractive title "Bible Readings for the Home Circle." "There," thought the husband, "I have found the right book at last." He purchased it, and presented it to his wife, but what was his surprise to learn that it was published by a Seventh-day Adventist publishing house. He had indeed found the right book, and his good wife testified that she knew the Lord sent it, as it was just what she needed.

"We can do nothing against the truth, but for the truth."

E. R. NUMBERS.

"GOD often comes to visit us, but generally we are 'not in.'"

Fourth Week

LEADER'S NOTE.—Some of the programmes this month are fairly lengthy, and additional space is occupied in this issue by the Educational Day readings. It is therefore suggested that for this week the societies should furnish their own programmes. Time could be devoted to reviewing the questions on the Reading Course, and in formulating plans for more extended missionary endeavour.

Sabbath-School Missionary Exercises

(August 7)

New Hebrides

THE New Hebrides are a broken chain of islands covering about seven hundred miles, from Aneityum in the south-east to the Banks in the north-west. In many ways these islands are not unlike Fiji. They lie but a few degrees nearer the equator, and the products are very much the same, though under different names. They are, however, inferior in size and fertility.

These islands, like Fiji, lie in the track of the hurricanes, which cause a great deal of disaster to shipping, building, and planting.

People

The people vary much in physique and mental development on the different islands, but on the average they are a low type, and not capable of any high education, so far as our observation has gone.

The Rev. Mr. Burton of Fiji has written, "Of domestic life there was none. Women were bought and sold like pigs, and were accounted the personal property of the male. If a man chose to treat his wife with consideration, well; if he chose to kill and eat her, equally well. There was little that could be termed civilization, even from a Pacific standpoint. We have seen that some of the other island races evolved a rude science of living which was of help to them, and which had suited itself to their special needs; but these tribes seemed to have risen but little from the brute.

"Arts were of the feeblest sort. The worst constructed houses in the Pacific were in the New Hebrides [and are yet], just frail huts [a roof set on the ground] with a single hole or entrance."

Population

Under this head I will quote from "The Call of the Pacific." "In the New Hebrides the declension of the population has been very rapid. (The Catholic Bishop of this group told a priest that he was not coming to the New Hebrides to convert the natives, but that he was coming to perform their burial services.) 'It is the saddest place in the Pacific from almost every point of view,' said a Government official to the writer the other day. He is one who knows the Pacific thoroughly, and has been in close touch with the New Hebrides. It is difficult to estimate the present population with any degree of accuracy. Twenty years ago it could not have been less than one hundred thousand; to-day the most reliable observers put it down at forty thousand. Many causes have been, and still are, at work to bring about this deplorable result. . . . The New Hebrides are a reproach to Western civilization."

C. H. PARKER.

(August 14)

New Hebrides

Missionary Effort

AGAIN I quote, "There is perhaps no place in the Pacific where there has been, on the one hand, less seeming success, and on the other hand, greater sacrifice of life, than in these islands. Not only were the white evangelists slain and eaten, but scores of brown servants of Christ laid down their lives for Him. Mr. Inglis reckoned that up to 1856 between fifty and sixty of these men had died or had been murdered at their posts in the different islands of the New Hebrides, and many more have died since that date."

Work Accomplished

In spite of the many difficulties—some of them due to the essential character of the people, and others imported by Europeans and European governments—the missions to the New Hebrides have much success to chronicle. Roughly speaking, one half of the population is professedly Christian, and the remaining islands are more or less influenced. Anietyum, Aniwa, Erromanga, Efate, Nguna, and Tongoa are heathenless; while Fatuna, Epi, and Paama are fast becoming so; Tanna, Ambrym, Malekula, and Santo are still being

fought for; and it is in these that the masses of heathenism remain.

The Presbyterian Church has twenty-four ordained missionaries, four lay helpers, 300 native teachers, and about one thousand six hundred native members.

The Work Yet To Be Done

This part needs to be emphasized more than any other. It is not that we must minimize the wonderful successes of the past, but that we must realize the tremendous amount of effort that has yet to be spent before the New Hebrides can be said to belong to Jesus Christ. In many islands the old heathen conditions remain almost untouched by Christian influences, and are made more difficult by the immoral lives of many whose opportunities have been much higher. No less than twenty thousand people are without the blessings of the gospel. It may be said that there is a larger staff of missionaries in the New Hebrides than in any other part of the Pacific—that is, in proportion to the population. This is true; but it must be remembered that there is possibly no area in the Pacific so difficult to conquer. The low mental development of the people, the inverted conscience, and the distrust (not without justification) of the white man, all conspire to raise the task to the highest degree of difficulty, and to render the effort extremely exhausting.

The task in the New Hebrides, therefore, is a long and arduous one. Success will not be won in a day. But the Lord is willing to do far more than we think and ask, and to aid us by that power which is above earthly might or power, His Holy Spirit. So let us sum up the work in these words, "This is the victory that overcometh the world, even our faith," and, "All things are possible to him that believeth."

C. H. PARKER.

(August 21)

Atchin

THAT which is of special interest to us is our motto, "The third angel's message to the world in this generation." Therefore our eyes are caused to follow the onward movement of the message as it steps from island to island.

Just two years ago in July we

raised the banner of the third angel's message in the New Hebrides on the island of Atchin, which is just off the north-east coast of Malekula.

The longer we stay here the more we are convinced that we have followed in the direct leadings of the Lord. Virgin soil, a higher type of people, one of the most healthful islands in the New Hebrides, and the gateway to the greater part of the heathen population of Malekula, are some of the advantages which our station affords us. Last night, in conversation with a Cambridge University student, who is studying into the folklore, traditions, customs, and languages of the New Hebridean people, and who has travelled all over this group, he said, "You have one of the healthiest spots in these islands."

Language

The language is difficult. This same gentleman, after spending five months hard study on it, during our absence in Australia, became discouraged, and thought it almost a hopeless task; but there is help in God.

School and Services

Our school and services are exerting an influence over this people, and silently changes are taking place in their lives. Things that they did not dare do a year ago have become commonplace with them now. This people were very much opposed to wearing a simple loincloth, but now most of those who attend school, both men and women, are anxious to have some form of covering. A little over a year ago we gave an elderly man a shirt to wear when he came to school. He came to school all the intervening time, but minus the shirt. A few Sabbaths ago we were much surprised and gratified to see this man, and another very dark heathen, coming to church dressed up in their white shirts, and hats on their heads. They had not been able before to muster up the courage to put them on before the eyes of the others.

There are a number of cases similar to this. At first some of the boys scowled at the idea of wearing a loincloth at school, but after a short time they were eager to do so. We have hanging up in the back part of the church a number of loincloths, which the boys put on as they come inside the building. It is

interesting now to watch them push and crowd to get one. If one forgets to procure one he is reminded by others or handed one. We have not forced or urged this, but it has been the gentle influences of the Spirit at work.

There are quite a number who rest on the Sabbath and attend the services. Of course, we cannot call them Christians as yet, but they are taking the first steps.

The hole of the pit from whence these people are to be digged is very deep, dark, and filled with the filth of ages. Yet where sin abounds, grace does flow out far beyond the bounds of sin, and stretches the rainbow of His promise in Jesus over the darkness below, with the assuring words, "Behold, I have graven thee upon the palms of My hands; thy walls are continually before Me."

C. H. PARKER.

(August 28)

Medical Work in the New Hebrides

THE medical work upon Atchin and Malekula is extremely interesting. We have a variety of diseases to contend with, such as the usual coughs, colds, and sore and ulcerated throats. There are also stomach and liver troubles, malarial fever, pneumonia, bronchitis, consumption, barber's rash, pimples, boils, ulcers, paralysis, blight in the eyes, poisoning, dysentery, rheumatism, and elephantiasis, besides cuts, bruises, burns, and sprains.

Our remedies and treatments are necessarily the most simple. One difficulty is that we have no control over some of our patients, and they go anywhere and eat anything they find or fancy. Neither have we any conveniences, as yet, for feeding or sheltering them for a while. Some refuse treatment or medicine, and just linger awhile and die. But it is truly wonderful and very encouraging to see how those who will take treatment and advice, respond. We have the framework of our little dispensary up, with verandah and a cement bath, but it is not quite complete.

People are coming all day for treatment and well into the evening too, sometimes. Some of us have given as many as seventy-two treatments in a single day. Then, as often as we can we take our medical

outfit and go round to the homes and hunt for the sick. Sometimes when the sick ones are found we cannot get at them, for they will run into their houses and stay there. At other times they will rush and crowd round, calling for vaseline, bluestone, quinine, rub-medicine (oil and camphor), cold-medicine, and other remedies.

We had an interesting case of poisoning a few nights ago. We were in the middle of our prayer meeting when a crowd of people came up. Upon going out to see what was the matter, we found a young man writhing on the ground in fearful pain. We at once gave massage and other treatment, which soon had effect, and the poor boy was carried home on a stretcher quite out of pain. And so the medical missionary work goes forward, for it has been especially designed of God to play an important part in the proclamation of the message. A. E. WRIGHT.

Educational Day

(For Church Service, Sabbath,
August 13)

A Message to Our Youth

DEAR youth, what is the aim and purpose of your life? Are you ambitious for education that you may have a name and position in the world? Have you thoughts that you dare not express, that you may one day stand upon the summit of intellectual greatness; that you may sit in deliberative and legislative councils, and help to enact laws for the nation? There is nothing wrong in these aspirations. You may every one of you make your mark. You should be content with no mean attainments. Aim high, and spare no pains to reach the standard.

Balanced by religious principle, you may climb to any height you please. We should be glad to see you rising to the noble elevation God designs that you shall reach. Jesus loves the precious youth; and he is not pleased to see them grow up with uncultivated, undeveloped talents. They may become strong men of firm principle, fitted to be entrusted with high responsibilities, and to this end they may lawfully strain every nerve.

The formation of a right character is the work of a lifetime, and is the outgrowth of prayerful meditation united with a grand purpose. The excellence of character that you possess must be the result of your own effort. Friends may encourage you, but they cannot do the work for you. Wishing, sighing, dreaming, will never make you great or good. You must climb. Gird up the loins of your mind, and go to work with all the strong powers of your will. It is the wise improvement of your opportunities, the cultivation of your God-given talents, that will make you men and women that can be approved of God, and a blessing to society. Let your standard be high, and with indomitable energy make the most of your talents and opportunities, and press to the mark.

The true object of education should be carefully considered. God has entrusted to each one capacities and powers, that they may be returned to him enlarged and improved. All His gifts are granted to us to be used to the uttermost. He requires every one of us to cultivate our powers, and attain the highest possible capacity for usefulness, that we may do noble work for God and bless humanity.

I am glad that we have institutions where our youth can be separated from the corrupting influences so prevalent in the schools of the present day. Our brethren and sisters should be thankful that in the providence of God our colleges have been established, and should stand ready to sustain them by their means. Every influence should be brought to bear to educate the youth and to elevate their morals. They should be trained to have moral courage to resist the tide of moral pollution in this degenerate age. With a firm hold upon divine power, they may stand in society to mould and fashion, rather than to be fashioned after the world's model. MRS. E. G. WHITE.

What Advantage Then?

"WHAT advantage will it be to me to enter one of our denominational schools? There is an excellent school much nearer my home where there is a strong teaching force, a good library, a fine laboratory, and all the things necessary for a well-equipped school; why should I go so

far from home to attend a Seventh-day Adventist school?"

This question is seriously discussed by many of our young people. They need no urging to place themselves in some school. The value of an education they fully appreciate, but why should it be a Christian one?

The advantages of having been trained in one of our denominational institutions could be pointed out by workers in India and Africa; in storm-swept Russia and sunny Australia; in every continent on the globe; and in many islands; for in all these lands there are men and women who are teaching and preaching and living the truths they learned in Seventh-day Adventist schools.

We will listen to their testimony. Professor C. L. Benson writes: "In contrast with the great public-school system is God's plan of Christian education, which prepares young men and women to serve God and their fellow-men. Limited indeed is the vision of that man who sees in Christian education merely an ordinary worldly training with the Bible added thereto. Our Christian teachers are using their energies to advance Christ's kingdom in the hearts of their students, demonstrating by precept and example, 'I can do all things through Christ.'

"It is Christian education that will challenge our young men to approach the pulpit on their knees, so that God can use them to preach pentecostal sermons, and it is this that will awaken ambitions to become teachers approaching the standard realized by Christ, of whom it was said, 'Never man spake like this man.' It is only this that will inspire a man to buy a road into Africa with his life, to thread the jungles that he may locate mission stations, to translate the Bible into unknown tongues, and in the darkest hour of discouragement and hardship to say with Judson, 'The prospects are as bright as the promises of God.' Christian education alone will inspire a man to say with Cox, when laying down his life after four months' service for Christ on the Gold Coast, 'Let a thousand fall before Africa be given up.'

Pastor Conradi, in writing on "Mission Expansion," says, "If we turn to the heathen world, a great pioneer work needs to be done. It means a life work. The worker must learn the language, and learn it from the

natives without the help of grammars or dictionaries. He must toil for years, until grammars, and dictionaries, and parts of the Bible have been prepared. He must enter into the customs of the people, and into their manner of thinking, and teach them industry as well as agriculture, and be a pioneer in every sense of the word. Such work calls not only for a great number of men, but it calls for men indeed—for all that there is in them, for all that they can make of themselves in preparation, and for all the life they have to give."

The ambitious striving for place and power which is the very atmosphere of worldly education could never prepare a man for the self-sacrificing life that Pastor Couradi describes.

Another writer says, "The Christian school has this chief advantage over the secular, that a spiritual atmosphere pervades all its work."

Many have spoken of the association with Christian teachers and students. Perhaps no one advantage of attending one of our denominational schools is greater than this one. O. J. Graf writes, "The association with Christian students, many of whom are now in the Lord's work, will continue to be an inspiration to me as long as I live."

From the pen of E. C. Kellogg we quote, "In carrying out the round of school duties—studying, preparing work, reciting, and performing industrial tasks under the direction of qualified teachers—one acquires a skill in doing things that is invaluable. The ability to work accurately, feelingly, and intelligently is acquired; and from the fact that the world is overflowing with important things to be done, question upon question to be answered, problem upon problem to be solved, this is more important than ever before in the history of mankind.

"No little importance should be attached to the increased general culture one gains by association with teachers and students of good breeding and high ideals, and in connection with this the greater range of influence possible."

The philosopher Emerson says: "It matters little what you learn; the question is, 'with whom did you learn?'" and Professor Howell is urging upon young people the ques-

tion, "Where are you going to get an education?" writes:

"In considering the question, bear in mind that education casts the die of your entire life. You will look upon all its problems largely through the glasses your teachers have fitted to your eyes. You will decide its issues chiefly through judgments formed from initial impulses set in motion while you were in school.

"The impress of the school, and of certain teachers in particular, will stamp all you think and all you do. You cannot realize this now, but if you could look back through twenty years since you completed a college course, you would attest the truth of all we have said.

"Bear in mind also that you may not be deciding the question for time merely, but for eternity. Place yourself under the very best of influences, and you will still find that your salvation must be worked out with fear and trembling. You cannot afford to hazard the winning of the eternal prize, even to what in your present unwisdom may seem but a small degree. Better is a little education of the right kind than any amount of the wrong."

Again may the question be asked, "What advantage then is there in a Christian education? or what profit in denominational training?" And the answer must be, "much every way"; chiefly because, in the words of God's prophet, "Such an education provides more than mental training; it provides more than physical training. It is an education that is as high as heaven and as broad as the universe; an education that cannot be completed in this life, but that will be continued in the life to come; an education that secures to the successful student his passport from the preparatory school of earth to the higher grade, the school above."

BERTHA S. CHANEY.

"A Man's Gift Maketh Room for Him"

THE writings of Solomon are a casket of precious gems, each saying a perfect one in its own setting. Among these jewels, this pearl of truth gleams clear and beautiful, "A man's gift maketh room for him, and bringeth him before great men."

In Oriental countries the giving and receiving of presents has always been, and still is, of far more signifi-

cance than among us. There are in the Hebrew tongue no fewer than fifteen expressions which are equivalent to our word "gift" or "present." This fact alone gives an idea of the importance of the word in the East. The ceremony of gift-making was carried on with much parade and ostentation, and was frequently made to play an important part in business transactions and in social life. The giver watched with much solicitude to see how his gift should be received. To refuse to accept a present was a high indignity, or a gross insult.

Many times in the eventful history of the Hebrew people did this custom form a significant chapter.

It will be remembered that Jacob, on that memorable night when he was camped by the Jabbok's ford, heard from his messengers that Esau was on the march with a band of 400 men. The spectres of his guilty deeds rose before him, and in great trepidation he prepared to send a rich present to the wrathful, high-handed warrior and his merciless troop. With much care he chose from his flocks and his herds, and instructed his servants how to act. The several bands went forward with much display, the first with a flock of 220 goats; the second with 220 sheep; then came 30 camels with colts; 50 cattle, and 30 asses; the servant leading each band being commanded to greet Esau with great deference and protestations of humility.

This done, Jacob waited with deep anxiety to hear how his gift should be received. Too well did he know that if Esau refused to accept it, he and his numerous train were lost. When it appeared that Esau looked lightly on the valuable present, Jacob pressed upon him to receive it, and not until Esau had done so, and had ridden away with his retainers in charge of the camels and cattle, was the overwhelming anxiety of Jacob relieved.

Another incident in Jewish history which occurred many years later will show still further the importance of this ceremony of gift-giving. It is the story of the beautiful and accomplished Abigail, told in 1 Samuel 25.

Bible students will recall how Abigail's churlish husband had offended David, who was then an outlaw in the wilderness of Ziph, and David had given command to his in-

trepid followers to destroy Nabal and all his household. In great agitation a messenger informed Abigail of all that had occurred. Without a moment's hesitation she prepared a sumptuous present. The asses laden with bread and wine, sheep ready dressed, parched corn, and large quantities of figs and raisins, were led out by the domestics to meet the on-coming company of warriors.

In person did the beautiful Abigail present her gift to David, addressing him with a humble but eloquent speech. And graciously was it accepted. After this, it would be impossible, according to established Oriental custom, for David to harm in any way Nabal or his household.

Solomon, so well versed in the literature of the ancients, and so thoroughly acquainted with the customs of the surrounding nations, knew well the significance of the princely gifts which poured into his palace from the kings and peoples of Egypt and the East. If accepted, the giver came into friendly relationship to the powerful king. His gifts made room for him, and brought him before the greatest mind of his time.

In bringing rich gifts from beyond the Euphrates to show their love and reverence for the new-born King, the magi were following the age-old custom of the Orient.

In a broader sense than that of material gifts of cattle and sheep, of bread and wine, of clusters of figs and grapes, may the words of this text be applied.

The gift with which a man makes room for himself may be the gift of Christian courtesy and tact. Or it may be the gift of a generous and kindly spirit. Or it may be the gift of mental ability. With these gifts he widens the sphere of his influence. They bring the givers before great men.

These are the gifts with which the young men and women who bear the responsibility of carrying the third angel's message must make room for themselves.

The message must be given to many classes and conditions. More frequently than not the hearer is unwilling even to listen, still more unready to obey. The gospel is thought of with contempt or bitterness, or worse still, with indifference. The bearer of the message can only gain a hearing by the most careful Christian conduct and tactful Chris-

tian courtesy. Over and over again has the Lord spoken of this through His prophet. "With some souls the manner of the one delivering the message will determine its reception or rejection. Then let the word be so spoken that it will appeal to the understanding and impress the heart." "It is the greatest work ever given to mortal man, to deal with human minds. If you find access to the hearts of men bearing almost every stamp of character, you must heed the injunction of the apostle to be courteous. Love will do that which argument will fail to accomplish."

A generous and kindly spirit will open many a door of influence, and access be gained to homes and hearts of people who will listen to Bible truth.

But it is by the cultivation of the mind that the most valuable gifts may be prepared. It is the powers of the mind that the world recognizes to be above estimate, and the world will listen to the man or woman who has ideas and can express them in words and deeds. The worker who has a disciplined and cultured mind, trained to choose truth and reject error, fortified against evil, consecrated to God's service, is the worker who will serve with power.

No message has ever been carried to the world that needed keener perception and deeper thought than does the one which is based upon the deep lines of prophecy, and that endeavours to bring a saving gospel for body, mind, and soul; and to no people have greater opportunities for progress been given than to those who live in *this* day, and who are privileged to know the world-embracing truths of the third angel.

"There is no noble height thou canst not climb;
All triumphs may be thine in time's futurity,
If, whatsoe'er thy fault, thou dost not faint nor halt,
But lean upon the staff of God's security."

As in the days of old the choicest of the flock, the richest clusters of figs and grapes, the finest of gold, and most costly of perfumes were chosen for the gift that was to bring the giver before great men, so now, when the kingdom is nigh at hand, let the best and noblest of our thoughts be used to open homes and hearts for the reception of God's truth. BERTHA S. CHANEY.

Fourth Sabbath Reading

Some Things for Which We Are Taught to Pray in the Last Days

1. THAT God's *Kingdom* may come. Matt. 6:9, 10.
2. That God will raise up *reapers*. Matt. 9:37, 38.
3. For the power of His Spirit. Zech. 10:1.
"Especially should men pray that God will baptize His missionaries with the Holy Spirit."—*Testimonies for the Church*, Vol. VIII, page 22.
4. *Wisdom* to know how to cast the net. James 1:5.
5. For *souls* for our hire. Ps. 2:8.
6. "Pray for us"—the *workers* in the foreign field. 2 Thess. 3:1, 2.
7. Righteousness and meekness to fit us for His presence. Zeph. 2:3.
8. God Himself has told us to ask for these blessings, so we may know that we are asking "according to His will," and He will surely answer the prayer of faith. 1 John 5:14.

Introductory Note

THE matter prepared for our study of the great mission fields to-day we believe will be of deep interest to all our brethren. The first two articles go to show that God's truth for this time has the same regenerating power in the hearts of men the world over.

From Peru, Brother Stahl sends us a report of a recent quarterly meeting service. It will be seen by the varied testimonies given by the brethren how the truth of God has done its work upon the hearts of these natives who have so long been bound down by the chains of ignorance and superstition.

The reading following, tells us how young men in China to-day are just as willing to leave their nets at the call of the Master as were the disciples of old.

The third reading tells us of that deeply interesting field, Central Africa, which has recently been entered by Brother and Sister Joel Rogers. These faithful workers were in charge of our mission in Nyassaland for some time, but on returning to Africa after their recent furlough, which was

necessitated on account of their health, they have struck out into new territory.

The message that is presented from Sister Rogers is taken from a letter which was sent by her to Pastor W. B. White, the President of the South African Union. It gives us a little insight into the difficulties and hardships which they are having to face, and should arouse our interest, and lead us to earnest prayer for these faithful workers.

Quarterly Meeting at the Inca Indian Mission

BROTHER STAHL sends us a report of a recent quarterly meeting service at the Lake Titicaca Indian Mission. He says:

"The quarterly meeting is always hailed with joy. The ordinance of humility means much to these people. They have been used to the haughty, overbearing priests. Naturally they thought that Jesus was the same, as these priests let it be widely known that the priest was, and is, in the place of Christ. As the Indian has been shown the character and mission of Jesus, it has instilled a new hope in his heart.

"The ordinance of humility is a most winning argument in favour of the truth. They see that the missionary is obeying with joy the teachings of the Lord. Surely one never loses by being humble. We endeavour to make this Sabbath one of deep reflection and of solemn joy. During this time all wrongs between themselves are made right. Many go from one to another and ask if they have injured them.

"During the breaking of the bread, many a tear is shed as we show the great sacrifice that Jesus made for us."

Here let us join these brothers and sisters of ours, and listen to their testimonies as they rise, one by one, to tell what great things the Lord, by His truth, has done for them.

"Brother Pedro Ortiga: 'I want to give thanks for this truth. Before, I walked in the evil way. I did not even know that I was a sinner. The truth has revealed all so that we could change.'

"Brother Camacho: 'I thank God for this truth. Before the brethren came to us we were sad and

plunged into the worst kind of vices, and knew nothing but wickedness. God has helped us to turn from these things.'

"Sister Mamani: 'I thank God for His great mercy. I now try to help others. Some people make fun of me and call me Holy Mary. Let us all be faithful.'

"Brother Charwarz: 'Brethren, the holy Sabbath is precious to me. I have left off all bad habits with God's help. God has written His Word in our hearts; we cannot go backward.'

"Brother Francisco Chambi: 'I thank God for His Word. It is of great value to us. We were sad before, but now we can be happy in Christ. It has changed us from savages to Christian men and women.'

"Brother Herman Peno: 'I want to say in His name that I am thankful for this truth. Some people call me bad names, but that does not matter to me. I am ready to die for the Lord. May God forgive all my sins.'

"Sister Pacho: 'I thank God for this truth. Before, we were helpless drunkards. I am so happy that all my family are with me in this truth.'

"Brother Martin Velaske: 'Brethren, to-day is the great feast-day of Santiago. Before, we used to have a time of drinking, dancing, and fighting on this day. I thank God that He has delivered us from all this sinfulness.'

"Brother Casmirio Charwarz: 'Brethren, God is great. I thank Him for the commandments. I thank Him for the great sacrifice He made for us that we could be saved.'

"Brother Pacho: 'I used to be a leader in the devil's work. I used to bring people to the drunken feasts, but now I am an instrument in God's hands to do His will.'

"Brother Milchur Egnacio: 'I used to be a drunkard, and they used to take my very teeth to pay my drunken debts. I thank God for deliverance.'"

Here our Indian social meeting must close, although we leave others standing. Surely such transformation of character is the greatest of miracles, and cannot fail to encourage us to be faithful in our prayers and offerings as the truth widens our circle of missions.

For the Truth's Sake

"AND a man's foes shall be they of his own household." The truthfulness of this text is demonstrated many times in the experiences of the young people of China. This truth has set many a youth "at variance with his father." But when the truth takes root in the heart, and the individual knows that God has said, "He that loveth father or mother more than Me is not worthy of Me," he is willing to forsake all in order to become His disciple. Three cases of this kind have just come to our notice. One, a young man nineteen years of age, a few months ago accepted the truth and began the observance of the Sabbath. This resulted in his separation from the denominational school which he was attending. His brothers were connected with the government service, and his father, not being a Christian, insisted on his taking up the same work. He insisted that he could not, and be a Christian. The firm stand which he has taken is worthy of commendation, and will, if adhered to, change the entire course of his life.

The second, a young man twenty-three years of age, has for a number of years been a student in the government schools. About four months ago he began the study of the truth. His acceptance of the Sabbath demanded his separation from the school, as their sessions were held on the Sabbath, and he could not attend. For three months he did not inform his parents of his decision. His father holds a responsible position on the Pukow-Tien-tsin Railway, and three times has urged him to accept a position with a good salary, as his younger brother has already done. A short time ago he told his father of the decision he had made to observe the Sabbath, and that for this reason he could not accept any position that would interfere with his observance of all the commandments of God. This immediately set him at variance with his father. He was finally given three days in which to accept his father's demands or withdraw from his home. His testimony was, "I love my father and mother, but my Heavenly Father more," and he consequently has withdrawn from his home for the sake of the truth.

The third is also a young man, a student in the government school for

a number of years, at one of our inland stations. During the New Year's season, while school was not in session, he attended the services at the chapel, accepted the truth, and began the observance of the Sabbath. When the school again opened he asked to be excused on the Sabbath to attend the Sabbath services. Upon being refused the privilege, he told the faculty that he could not continue his regular school work upon the Sabbath. They insisted that he must continue as usual or be expelled from the school, fined fifty dollars, and have his case fully set forth, in Chinese fashion, on a placard posted on the school door. He decided that whatever the penalty be, he could not continue as usual upon the Sabbath. He was advised to have a private interview with a member of the faculty who was acquainted with the truth and friendly to our people. This he did, and the friend made an appeal for him before the faculty. He was expelled from the school, but no further penalty was inflicted.

Such cases deserve our earnest prayers.
O. A. HALL,

Pioneering on the Tanganyika Plateau

(Extract from a letter from Sister Rogers to W. B. White.)

"It is a far way back to the day when I saw you at Malamulo Mission (Nyassaland). How little we thought what was coming! Doubtless had we had the least sign of what was before us, I should not have left for the north. Perhaps it is just as well we did not know, and this is just what the Lord wanted me to do. But we have been hindered in every move since the war began, and have risen up or sat down just according to the dictates of the *boma* (the native governor). The very least a civilian can do is to keep out from under foot of the harassed officials. In the meantime we are doing our best with the language, which may prove a blessing to us later on.

"We are living in a wattle-and-daub hut, built round, with dirt floors and thatch roof, and are thankful for a place of shelter during this waiting time. The roof leaked like a sieve, and it was a daily struggle to cover with canvas the few garments and

books we have. The *boma* lady needed some dresses made, and I was glad to assist her, as she had no idea about sewing; so she was here and saw our struggle to keep from being flooded out. Her kindly offices resulted in the *boma* himself sending down a lot of grass and some government labourers to thatch the roof. Now we have only the calico windows to take care of in time of rain. When they are shut, it comes through only moderately, and we can control it, but the room is so dark that we can see only the indistinct outline of objects.

"Ever since coming here I have been preparing our food on a sheet of iron laid on bricks, and swallowing smoke enough in the operation to make me as brown inside as it has made me outside. All solid foods, like bread, have to be baked in a three-legged pot, with most deplorable results a good part of the time.

Food is very expensive, oatmeal being 2s. 6d. a pound, and sugar 1s.

"O, I shall be so glad when this pressure relaxes and our mission site is definitely allotted to us, and our real mission work begins! It is so hard just to wait. As our temporary quarters are in the station of another society, of course we can carry on neither a school nor village work, but can do some hospital work. We have planted gardens at every possible spot where ground is available, and hope to get food from them in time.

"Fifteen hundred troops are being withdrawn from Abercorn, en route for the Congo. They are Belgian troops who were sent through here for Aberdeen weeks ago. We do not know why they are returning, but we are hoping and hoping that the danger of further outbreak is past."

THE chains of habit are too small to be felt until they are too strong to be broken.—*Johnson.*

The Missionary Leader

PUBLISHED BY THE

AUSTRALASIAN UNION CONFERENCE OF
SEVENTH-DAY ADVENTISTS
"Mizpah," Wahroonga, N.S.W.,
Australia

Editor: Anna L. Hindson

Printed monthly for the Conference by the
Avondale Press, Cooranbong, N.S.W.