



THE MISSIONARY LEADER



Vol. 9

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No. 9

Home Missions Department

The Annual Convocations of God's People—Responsibilities and Privileges

Suggestive Programme for Fourth Sabbath Home Missionary Service

(To be held on September 24)

Opening Song: "Pilgrims On!" Christ in Song, No. 642.

Scripture Lesson: Joel 2:15-18; Zeph. 2:1-4. The Trumpet Call.

Prayer.

Report for the month, by the missionary secretary.*

Offering.

Song: "Come, Ye That Love the Lord," Christ in Song, No. 379.

A Study from the Testimonies on Camp-Meetings.

Reading: "Attending Our Annual Camp-Meetings."

Announcements: Time, place, route, etc., of local camp-meeting.

Exchange of experiences regarding value of camp-meetings, and prospects for attending this year.

Closing Song: "We'll Live in Tents," Christ in Song, No. 483.

Benediction.

*Let this be a good, live report, briefly citing interesting experiences which have developed as the result of the deeper degree of personal responsibility taken on by the members at the previous Fourth Sabbath Service.

Note to the Leaders

For fifty-two years the annual camp-meetings of Seventh-day Adventists have formed an interesting and inspiring feature of denominational history. As watchmen on the walls of Zion, it rests with you to give the trumpet a certain sound in calling those under your charge to the camp-meetings of 1921. The attendance at the camp-meetings this year should be the largest ever known, and the results are sure to be correspondingly great. By being thoroughly familiar with all the arrangements for your local camp-meeting, and by carefully explaining every detail, as the necessary preparation, time to start, route, etc., you will do much toward securing a favourable decision on the part of many to attend. Church members who do not find it convenient to look up trains, or who do not know how to secure camp-meeting accommodations, readily excuse themselves from making any effort to go to the camp-meeting. A clear and definite statement as to all details will obviate this excuse, and will also be appreciated by those who have recently come among us and to whom this may be the first camp-meeting season. Near the close of the meeting seek to get express on from the members present as to the probability or improbability of attending. As far as possible, help all to overcome the apparent obstacles in the way, and urge that all engage in a "Bring One" campaign. No better Home Missionary service can be rendered than to extend a cordial invitation to those outside the ark of safety to share in the pleasure of leaving the ordinary haunts of life, and enjoying the free

air, rest, and inspiration of camp life. In the atmosphere of prayer and song and praise, the soul is lifted into the secret of His presence; old things pass away, and "behold, all things are become new." 2 Cor. 5:17.

A Camp-Meeting Study

WHAT were the Israelites instructed to do at stated seasons every year?

"God gave direction to the Israelites to assemble before Him at set periods, . . . and observe special days wherein no unnecessary work was to be done."—"Testimonies for the Church," Vol. II, p. 573.

Were these annual gatherings of sufficient importance to warrant the time and expense incurred?

"With those who lived at a distance from the tabernacle, more than a month of every year must have been occupied in attendance upon these holy convocations. The Lord saw that these gatherings were necessary for the spiritual life of His people. They needed to turn away from their worldly cares to commune with God, and to contemplate unseen realities."—*Id.*, Vol. VI, p. 40.

How should our people feel with reference to similar annual gatherings?

"Let all who possibly can, attend these yearly gatherings. All should feel that God requires this of them."—*Id.*, Vol. II, p. 575.

What should be the object of a camp-meeting?

"The object of a camp-meeting is to lead all to separate from business cares and burdens and devote a few days exclusively to seeking the Lord."—*Id.*, p. 601.

What is of more value than all earthly possessions?

"A strong, clear sense of eternal things, and a heart willing to yield all to Christ, are blessings of more value than all the riches, and pleasures, and glories of this world."—*Id.*, p. 576.

How was the time to be spent at these annual gatherings in ancient times?

"The time was to be devoted to consideration of the blessings which He had bestowed upon them."—*Id.*, p. 573.

How should the time be spent at our camp-meetings?

"We should occupy the time in self-examination, close searching of heart, penitential confession of sins, and renewing our vows to the Most High."—*Id.*, p. 601.

What were the people anciently to bring with them?

"At these special seasons, they were to bring gifts, free-will offerings and thank offerings, unto the Lord, according as He had blessed them."—*Id.*, p. 573.

Of what are these gifts to be tokens?

"They were commanded not to appear before the Lord empty. They were to bring tokens of their gratitude to God for His continual mercies and blessings bestowed upon them."—*Ibid.*

Are such gifts and offerings required of God's people now?

"God requires no less of His people in these last days, in sacrifices and offerings, than He did of the Jewish nation."—*Id.*, p. 574.

How do some treat these annual gatherings?

"For fear of losing a little of this world's gain, some let these precious privileges come and go as though they were of but little importance."—*Id.*, p. 576.

Whom should we expect to meet at such gatherings?

"Come, brethren and sisters, to these sacred convocation meetings to find Jesus. He will come up to the feast. He will be present, and He will do for you that which you most need to have done."—*Id.*, p. 575.

A. T. ROBINSON.

Attending Our Annual Camp-Meetings

ANOTHER year has quickly passed, and the time for our annual camp-meetings to begin has almost arrived. It is time now to begin making preparation to attend these great convocations.

You are *not* planning to attend, did I hear you say? Why not? Some may have just cause for remaining at home. But there is one thing that saddens our hearts as we attend these meetings each year, and that is that so large a number of our people allow temporal things to keep them away from these yearly gatherings of God's people. Many who in theory believe this message, will, I fear, be lost because of the pressure of the cares of this world.

A Dangerous Risk

We are taking a dangerous risk when we allow the cares of this world and the deceitfulness of riches to keep us away from the camp-meeting,—and not only a personal risk, but by depriving the members of our families of the blessings of the meeting, we are responsible for the loss they sustain. Unless we are sure that God is pleased with our course, we should make the necessary preparation, and be present to share in the blessing of the Lord. The importance of these yearly gathering cannot be estimated. We are near the end. The world is in trouble. While the boom of the cannon has ceased, the strife and jealousy among nations was never stronger than to-day. The struggle between labour and capital threatens the people of all nations. Discontent and revolution are like a slumbering volcano.

A Vivid Picture of Present-Day Conditions

"We are living in the time of the end. The fast-fulfilling signs of the times declare that the coming of Christ is near at

hand. The days in which we live are solemn and important. The Spirit of God is gradually but surely being withdrawn from the earth. Plagues and judgments are already falling upon the despisers of the grace of God. The calamities by land and sea, the unsettled state of society, the alarms of war, are portentous. They forecast approaching events of the greatest magnitude.

"The agencies of evil are combining their forces and consolidating. They are strengthening for the last great crisis. Great changes are soon to take place in our world, and the final movements will be rapid ones.

"The condition of things in the world shows that troublous times are right upon us. The daily papers are full of indications of a terrible conflict in the near future. Bold robberies are of frequent occurrence. Strikes are common. Thefts and murders are committed on every hand. Men possessed of demons are taking the lives of men, women, and little children. Men have become infatuated with vice, and every species of evil prevails."—*Testimonies for the Church*, Vol. IX, p. 11.

Can You Afford to Miss the Meeting

In view of such an awful hour as is here portrayed, we cannot afford to allow any earthly consideration to keep us away from the annual camp-meeting, where God will commune with His people in a special manner, and impart courage and renewed strength for the Christian warfare. All the youth and children should come. Why should we not at our camp-meetings this season see the largest attendance of our young people and children ever seen at a camp-meeting? This will result in the conversion of many of our young people who are now drifting. Consecrated and experienced workers, whom God has signally blessed in the work of saving souls, will attend these meetings. The heads of our schools will be present to talk with the youth about securing a Christian education and preparing to fill a place in the cause of God. Then come, parents, and bring all the family to the meeting this year. These meetings are held at a very great outlay of money, and they are a strong factor in building up and advancing our work. However, the meetings cannot be of much help to those who do not attend. Plan now to be at the camp-meeting this year, and arrange to go early, and remain until the close of the meeting.

Preparation Necessary

While making the necessary preparation so far as temporal things are concerned, we should not neglect the preparation of the heart. The following extracts from an article by the servant of the Lord, entitled "Our Camp-Meetings," should be kept in mind:

"While preparing for the meeting, each individual should closely and critically examine his own heart before God. If there have been unpleasant feelings, discord, or strife in families, it should be one of the first acts of preparation to confess these faults one to another and pray with and for one another. Humble yourselves before God, and make an earnest effort to empty the soul temple of all rubbish,—all envyings, all jealousies, all suspicions, all fault-finders. 'Cleanse your hands, ye sinners; and purify your hearts, ye double-minded. Be afflicted, and mourn, and weep; let your laughter be turned to mourning, and your joy to heaviness. Humble yourselves,

in the sight of the Lord, and He shall lift you up.' . . .

"Here is a work for families to engage in before coming up to our holy convocations. Let the preparation for eating and dressing be a secondary matter, but let deep heart-searching commence at home. Pray three times a day, and like Jacob, be importunate. At home is the place to find Jesus; then take Him with you to the meeting, and how precious will be the hours you spend there. But how can you expect to feel the presence of the Lord and see His power displayed, when the individual work of preparation for that time is neglected? . . .

"The same work of humiliation and heart searching should also go on in the church, so that all differences and alienations among brethren may be laid aside before appearing before the Lord at these annual gatherings. Set about this work in earnest, and rest not until it is accomplished; for if you come up to the meeting with your doubts, your murmurings, your disputings, you bring evil angels into the camp and carry darkness wherever you go."—*Testimonies for the Church*, Vol. V, pp. 163-165.

A Resolve

Shall we not endeavour to make the coming camp-meeting season the best in our history as a people? The end is fast approaching. We shall not be able to hold camp-meetings many more years. The One for whom we have waited will soon come. There are days of great stress and trial before us. Persecution awaits those who are true and faithful. The time is drawing near when great financial trouble will overtake the world, and men will cast their hoarded wealth to the moles and the bats, and hide with the creatures of darkness in the holes of the rocks. We need a preparation that we and our families may be ready for this awful time. We need the spiritual uplift of the camp-meeting. Our children need it. There may be obstacles in the way of our attending. The enemy will see to it that the way is hedged up if possible. But the God who opened the Red Sea for Israel to pass over is our God, and will help us if we move forward in faith. Sometime, at some meeting, there will be a mighty visitation of God's Spirit and power. There may be such an out-pouring at the camp-meeting nearest you this year. Resolve to be there, and share in this spiritual awakening. G. B. THOMPSON.

"It is important that the members of our churches should attend our camp-meetings. The enemies of truth are many; and because our numbers are few, we should present as strong a front as possible. Individually you need the benefits of the meeting, and God calls upon you to number one in the ranks of truth."—*Testimonies for the Church*, Vol. VI, p. 38.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

God's Great Lesson Book.

Opening Exercises.

Three minute Talk: Life of William Taylor.

Three minute Talk: Life of John Williams.

Reading: "The Voice of Nature."

Hymn: "Christ in Song," No. 426.

Reading: "The River."

Reading: "The Water Lily."

Dialogue: "What the Trees Teach."

Closing Hymn: "Christ in Song," No. 275.

LEADER'S NOTE:—The reading "The Voice of Nature" has been compiled largely from the Spirit of Prophecy. We suggest that, as this reading is rather a long one, it could be made more bright and attractive by assigning the sub-divisions to be rendered by various members.

The Voice of Nature

The apostle Paul tells us that "the invisible things of Him from the creation of the world are clearly seen, being understood by the things that are made, even His eternal power and Godhead."

With this truth before us, we turn our eyes to those things that God has given to beautify the earth and through them our minds will be better able to comprehend eternal realities.

When the earth came forth from the hand of the Creator it was beautiful beyond description; no taint of sin or shadow of death marred the fair creation. He clothed the whole earth in a garb of beauty. At its completion God looked with satisfaction upon the work of His hands. All was perfect and worthy of its divine Author. In the tiniest way-side blossom man could discern the hand of the Master Artist.

Sin entered and the earth rested under the curse, "yet this had not greatly changed the face of Nature. There were evident tokens of decay, but the earth was still rich and beautiful in the gifts of God's providence. The hills and mountains were clothed with beautiful trees. The plains still had the appearance of some beautiful palace garden, and the fragrance of a thousand flowers perfumed the air. Fruit, gold, silver, and precious stones existed in abundance.

All created things, in their original perfection, were an expression of the thought of God. A mysterious life pervades all Nature—a life that sustains the unnumbered worlds throughout immensity; that lives in the insect atom which floats in the summer breeze; that wings the flight of the swallow, and feeds the young ravens which cry; that brings the bud to blossom and the flower to fruit."

Nature still Man's Lesson Book

Although the earth was blighted with the curse of sin, Nature is still to be Man's lessonbook. It cannot now, as before the flood, represent godness only. Where once was written the character of God, the knowledge of good, is now written also the character of Satan, and the knowledge of evil. In brier and thorn, in thistle and tare, is represented the evil that blights and mars. In singing birds and opening blossoms, in rain and sunshine, in summer breeze and gentle dew, from the oak in the forest to the violet that blossoms at its root, is seen the love that restores. "Rightly understood Nature still speaks of her Creator."

Where Moses Graduated.

Let us take a retrospective view of the life of Moses. That man whom "God knew face to face," Moses, who, as a historian,

an orator, a leader, a statesman, a legislator, a patriot, and a man, stands prominent. From whence came his education? Let us behold him amid the lonely recesses of the mountains, and the plains where he led his flock. Here Moses gained that which went with him throughout the years of his toilsome and care-burdened life. Moses was alone with God. Everywhere the Creator's name was written.

David, the Shepherd Boy

The Lord had chosen David, the simple shepherd boy, and was preparing him, in his solitary life with his flocks, for the work he designed to commit to his trust in after years. David watched and guarded his flocks on the hills. "Before him spread a landscape of rich and varied beauty, the vines, with their clustering fruit, brightened in the sunshine. The forest trees, with their green foliage, swayed in the breeze. He beheld the sun flooding the heaven with light. There were the bold summits of the hills reaching toward the sky; in the far-away distance rose the cliffs of the mountain wall, and beyond that was God. He could not see Him, but His works were full of praise. The light of day, forest and mountain, meadow and stream, carried his mind up to behold the Father of lights. In contemplation of God and His works, the faculties of David's mind and heart were developing and strengthening for the work of his after life. As God witnessed the influence of a life moulded amid the glories of Nature, it drew from His lips the wonderful testimony, 'A man after, mine own heart.'"

The Great Teacher

Now we turn to the great Teacher. In His earthly ministry He "brought His hearers in contact with Nature, that they might listen to the voice which speaks in all created things. The parables show how open His spirit was to the influence of Nature. The birds of the air, the lilies of the field, the sower and the seed, the shepherd and the sheep, all employed to illustrate the principles of the kingdom of heaven."

"He has left us an example that we should to low in His steps." Let us then like Christ, Moses, David, and many others, learn from the things around us that which will make our life sweet and beautiful, and prepare us to share in the joys of the hereafter.

The River

As the hillsides and the plains open a channel for the mountain stream to reach the sea, that which they give is repaid a hundredfold. The stream that goes singing on its way leaves behind its gift of beauty and fruitfulness. Through the fields, bare and brown under the summer's heat, a line of verdure marks the river's course; every noble tree, every bud every blossom, a witness to the recompense God's grace decrees to all who become its channels to the world.

The wide, deep river, offers a highway for the traffic and trade of nations, and is valued world-wide; but what about the little rills that help to form this noble stream? If these did not feed the river it would soon disappear. It depends on these little rills for its very existence. The little rill that makes its noiseless way through grove and meadow, bearing health and fertility and beauty, is as useful in its way as the broad river. And in contributing to the river's life, it helps achieve that which alone it could never have accomplished.

There are too many of us today, who will do nothing unless they are recognised as leaders; too many who must receive praise, or they have no interest to labour. What we need to learn is faithfulness in making the utmost use of the powers and opportunities we have, and contentment in the lot to which heaven assigns us. If our lot be but as humble as the little rill, let us say with the great apostle Paul, "I have learned, in whatsoever state I am, therewith to be content."

The Water Lily

On the bosom of some slimy pool surrounded by weeds and rubbish, the water lily strikes down its channeled stem to the pure sands beneath from which it draws its life.

Soon the lily-cup blooms forth clothed in the garment of spotless white. As it blossoms there with its face turned heavenward, and surrounded by the impurities of the pond, it gives joy to the passer by. In like manner, the Christian, planted amid the evils existing in the world today, should shine forth in spotless purity, shedding light and peace all along the way.

What The Trees Teach

(For Eight Young Boys)

FIRST:—

I am taught by the OAK to be rugged and strong
In defence of the right; in defiance of wrong.

SECOND:—

I have learned from the MAPLE, that beauty to win
The love of all hearts, must have sweetness within.

THIRD:—

The PINE tells of constancy. In its sweet voice
It whispers of hope till sad mortals rejoice.

FOURTH:—

The NUT-BEARING TREES teach that 'neath manners gruff,
May be found as "Sweet kernels" as in their caskets rough.

FIFTH:—

The BIRCH, in its wrappings of silvery grey,
Shows that beauty needs not to make gorgeous display.

SIXTH:—

I am taught generosity, boundless and free,
By the showers of fruit from the dear APPLE TREE.

SEVENTH:—

The CHERRY tree blushing with fruit crimson red,
Tells of God's free abundance that all may be fed.

EIGHTH:—

The firm-rooted CEDARS like sentries of old,
Show that virtue deep-rooted may also be bold.

"SUCCESS does not consist in never making blunders, but in never making the same one a second time."

Missionary Volunteer Programme

Second Week

Lights

Opening Exercises.

Five Minute Talk: On John G. Paton.

Bible Study: "Lights for All Occasions."

Reading: "Beacon Lights."

Reading: "Lights and Lamps for All."

Reading: "The Two Lighthouses: A Lesson in Efficiency."

Recitation: "The Light that is Felt."

LEADER'S NOTE.—Give the Bible Study found in this programme to a capable person the week before, and have a list of the different lamps and their work placed on the blackboard.

Lights for All Occasions

"Thy word is a Lamp." Ps. 119: 105.

1. Hurricane Lamp.

Dependable under all conditions. Unfailing. Has been proved by fire—opposition and persecution, Isa. 40: 8; 55: 11.

2. Beacon Lamp.

Continually giving light. Saving. Guiding. Prov. 4: 18; Ps. 119: 130; Phil. 2: 15, 16 first part.

3. Signal Lamp.

Points out right road. Encouragement. Caution. Isa. 30: 21.

4. Invalid's Lamp.

The Bible's sweet, cheery message. Matt. 11: 28-30.

5. Reflectors.

As God, by His word, dwells in our hearts, we become reflectors of the Great Source of light. "The bright beams of the Sun of Righteousness shine upon the servants of God, and they are to reflect His rays. As the stars tell us that there is a great light in heaven with whose glory they are made bright, so Christians are to make it manifest that there is a God on the throne of the universe whose character is worthy of praise and imitation." At this time more than ever before darkness is settling down upon the world like a thick pall, and every Missionary Volunteer is needed now to "arise and shine."

Beacon Lights

ALONG the coast of China and Japan there are many sunken rocks and swift currents which render navigation dangerous, and it is very necessary for seamen to know just where they are.

The governments of both China and Japan have placed lighthouses at prominent points along the coasts to guide the mariners. Each lighthouse has some distinctive thing about it to identify it. Some are what are known as three-flash lights, others, four-flash; and others, disappearing. They differ also in power, some being first-power lights, others third-power, and so on.

A three-flash light is one that flashes for one second, three times, at intervals of five seconds, and then remains hidden for half a minute. A four-flash light flashes four times in the same manner.

The covers over the light which regulate the flash, are run by clockwork, and are very accurate. The greatest care is exercised to keep the lamps and mechanism in

good order and working properly, for the failure of the light for even a few minutes might cause shipwreck to some vessel which had got too close to the rocks.

Not long ago, while going up the China coast our steamer ran into a bank of fog so dense that we could not see the length of our vessel. As we lay there at anchor, not knowing just where we were, every few seconds there came pealing distinctly through the fog the sound of the great fog horn at a lighthouse, on an island near by. This was to warn the vessels that it was dangerous to proceed, and when the fog lifted we saw the island right in our course.

The Lord has placed His followers in the world as beacon lights, and He expects of us that our lights shall be clear and distinct and never failing. When we find persons in the fogs of sin and doubt, we should raise a note of warning so strong and plain that they may be turned from their evil course to one that leads to rest and peace.

C. N. WOODWARD.

Lights and Lamps for All

WHILE the danger from zeppelin raids was so great in over-sea countries, cities and towns along the coast had the lights of the streets dimmed, and the people had to grope about in the darkness by night, lest lamps might be a guide to marksmen of the sky in dropping their bombs and other missiles.

The people of London adopted some queer devices for the purpose of aiding men, women, and children to feel their way about after dark. For example, many of the churches had their steps painted white. And where this had not been done, torch-bearers, carrying electric lamps, met the old people and directed them up the steps in safety.

Still another way people of London had of avoiding collision with one another was to wear white hats, or luminous buttons on their coats. By daylight these buttons appeared white, but when heated by a jet of gas they gave a purple glow which would last a whole evening.

It is not always daylight in the young people's world. Just as in London heavy fogs settle down to make it difficult to find one's way after nightfall, so clouds sometimes rest over the way we must take. Are there any helps of which we may take advantage so that we may find our way through the shadows in safety?

It almost seems as if Jesus had the young people in mind when He said, "I am the Light of the World." He knew the pitfalls in the way of the feet of those who have not had a great deal of experience, and Himself offered to be the bearer of a torch by the light of which we may all escape the peril of the darkness. His word is spoken of as a lamp, and could anything be more appropriate? Let any young person who is in doubt or in trouble of any kind look up to this Lamp and he will surely see a way of escape.

Living as closely as possible to those who know the way through life's dangerous places is still another way of finding one's way about in the shadows. Were we to have landed in London in the days of uncertainty and danger, the first thing we would have sought would have been the aid of some one who knew the city well enough to be a safe guide. Surely it is far more important that we should associate with men and women who by reason of experience are

able to pilot us along the world's highways and bring us safely to our desired haven.

A few moments on one's knees every day will brighten the way from morning until night in a most wonderful way. Nor can we afford ever to be so busy that we cannot stop once in a while when about our regular work long enough to think of God and ask His help in doing things we have been given to do.

The Two Lighthouses

A Lesson in Efficiency

ON Point Loma, near San Diego, California, are two lighthouses. One is a massive stone structure, built long ago, when the Spaniards occupied the land, high up on the point; and this seems to the casual visitor to be the dominating one. Surely, he thinks, it is to this lighthouse that the storm-tossed sailors look for the needed assistance in securing a safe entrance into the welcoming harbour of the bay.

Down lower on the point, much nearer the sea, is a small steel structure of more modern build, which seems hardly to merit the name of "lighthouse" in comparison with its overshadowing companion. But the comparison is unfavourable to the lesser structure only in the daytime, when lighthouses are not needed, and when their efficiency cannot be tested. Wait till night comes and the storm arises, and it will be found that it is the small lighthouse that does the work of illuminating the harbour entrance.

Indeed, because of its inefficiency, the more imposing lighthouse has long since been abandoned. Still standing, it is really a castaway. Its very elevation invited the gathering fogs to settle about it and obscure its light.

The government engineers have learned that lighthouses are not effective because they are massively built or situated high. It is the lighthouse on the shore, near the danger-fraught vessel, whose efficiency has been proved.

And herein is a parable of life. One does not need to tower high in the social world, or in the financial world, or even in the educational world, to be a light to men. Some of earth's lowliest lives are conspicuous for their brightness. Somehow they are better able to reach the souls in need of light and guidance than many which occupy so high a place that the fogs of criticism and prejudice settle about them and obscure their light.

When our Lord said, "Let your light so shine before men, that they may see your good works," he did not mean that the light is to shine down, but that from its lower place it is to shine out. Thus did His light shine among His fellows, and thus may yours and mine shine.

"There are hermit souls that live withdrawn

In the peace of their self-content;
There are souls, like stars, that dwell apart

In a fellowless firmament:
There are pioneer souls that blaze their paths

Where highways never ran,—
But let me live by the side of the road,
And be a friend to man."

—REV. H. C. BUELL.

"WE can do more good by being good than in any other way."

The Light That is Felt

A tender child of summers three,
Seeking her little bed at night,
Paused on the dark stair timidly.
"Oh, mother! Take my hand," said she,
"And then the dark will all be light."

We older children grope the way
From dark behind to dark before;
And only when our hands we lay,
Dear Lord, in Thine, the night is day,
And there is darkness nevermore.

Reach downward to the sunless days
Wherein our guides are blind as we,
And faith is small and hope delays;
Take Thou the hands of prayer we raise,
And let us feel the light of Thee!

—WHITTIER.

Missionary Volunteer Programme Third Week

"What Wilt Thou Have Me to Do?"

Opening Exercises.
Three Minute Talk: On Allen Gardiner.
Topic: "The Personal Question."
Poem: "The Life of Paul."
Experience: "What Service Did."
Incident: "The Spirit of Service."

The Personal Question

"WHAT wilt Thou have me to do?" This is a personal question; and upon a personal settlement of it with the Lord, depends the real efficiency of a Christian's life.

Paul was born to his "prospects." He was a free citizen, was "brought up at the feet of Gamaliel," was a "Pharisee of the Pharisees," and a religious zealot. His environments had shaped his life; and he had taken his social and religious standing as a matter of course until the "lightning from a clear sky" laid bare his heart, and the voice of his Lord pierced his self-righteous soul. Then, "trembling and astonished," he uttered his first real prayer—"Lord, what wilt thou have me to do?" His devout and thoroughly honest question was honoured with a definite answer, and he was not left in doubt as to his work or his field.

There are many who drift along with the tide of circumstances, with no definite aims or deep personal convictions; who seem to have lost their individuality in the "general run" of religious activities (or inactivities) and who exert little power for Christ. They are "good people," but alas, "the good is often an enemy of the best." Self-satisfied and complacent, the strongest appeal awakens but a passing thought. Inrenched behind their general "goodness," their danger is none the less real because not easily recognized. If such people could have a clear view of their real motives, or lack of motives, and a vivid sense of their own personal responsibility, many of them would develop into noble workers for Christ.

Your Niche in the Temple of Life

There is no chance to hide behind the failures or failings of others. For what and for whom am I personally responsible? is the question which must be asked and answered. "It may be the scholars next you at school, or the clerks next you in the office. It may be the man or woman

whose feet, walking in heathen darkness point up at yours from the antipodes, with the great round earth between. It all depends on what claims, what interests, God has brought close to your sympathy, and your conscience, and your ability."

And we may be sure of one thing; our sympathies and our abilities will certainly be enlarged as we use them. As we grow in grace and in knowledge, the number of contacts possible for us will increase and we shall know that we are filling our place in the plan of God.

There is an incident of a young man who was always complaining at his lot and wishing that he had some real work that would "count" in the world. He fell asleep and dreamed that he was being conducted through a magnificent temple. There were grand pillars and lofty windows and hundreds upon hundreds of niches, each beautifully adorned. Among these niches was one only which was bare and unsightly. Astonished, the young man asked his guide why so ugly a spot had been left to deform so lovely a building, and received the reply: "This is the temple of life. That is your niche which you have failed to adorn." He took the lesson to heart, and from that day began to fill his place and make his life beautiful. Unsatisfied we no doubt will be till the perfect life is ushered in; but to be dissatisfied with our work dishonours God and hinders our own usefulness.

Jonathan Edward's Diary

Whatever our work may be, let us do it as unto the Lord, and put into it all the energy we have been accustomed to spend in useless complaining and unrest. Jonathan Edwards, when a boy, wrote in his diary, "Resolved to live with all my might while I do live." And centuries before his time, it had been written, "Whatsoever thy hand findeth to do, do it with thy might."

But Paul's question conveys far more than a simple desire to know. There is in it the giving up of all which had heretofore made life bright and glad; the relinquishing of his earthly hopes, the overturning of his beliefs; and the pledging himself in a perpetual covenant to abide by the Lord's answer.

The same test comes to every heart. Before us rise up pride, wealth, ambition, self, "all the kingdoms of the world and the glory of them"; but an honest surrender of all to the will of the Lord brings overcoming strength. "God's 'go' ever carries with it the power to be and to bear and to do. In this fact every one hearing the divine call may find every assurance of 'very present help in trouble,' the certainty of abundant qualification, and, above all, the promise of the Spirit as the sealing of his commission."

God's Workers Are Always a Success

"From all human standpoints it is inexplicable how all God's workers have been a success. Whether the gardener—Moffat, the spinner—Livingstone, the labourer—Morrison, the weaver—Paton, the cobbler—Cary, the student—Mackay, or the country rector—Hannington, the story is ever the same. God has never called one man or one woman without that worker being a success; never has one gone forth at God's bidding to fail."

Many who read these lines are wanted to-day; the Lord, who calls you, knows what you can do, where you should go. No urging or persuasion or argument can

send a man forth when the power which is born of an intelligent understanding of God's requirements and a cordial assent to His plans. When this power rules our lives, whether our work be high or humble, in fields near or remote, it will be blessed of God, and rewarded with the "well done."

"God smiles, and takes with equal love
Our various gifts, and knows no great
nor small;
But in His infiniteness sits above.
And comprehends us all."

—"*The Missionary Idea.*"

The Life of Paul

SAUL THE PERSECUTOR

One heavenly vision, one short prayer, one sob
And Stephen fell, stoned by the angry mob;
Christ's faithful witness dying there; the first
Whose blood should quench vile bigots'
hellish thirst.
They dragged him forth beyond the city's wall

A blameless victim to the plots of Saul.
Saul, a young Rabbi, full of zeal and rage
Made tenfold more intense by youthful age,
Keen, gifted, learned, eloquent, and proud,
On Stephen's Christ eternal warfare vowed.

THE CONVERSION OF SAUL

Now near Damascus on a hill he stood
Strong in his strength, fierce in his work of blood,
When like a meteor in the blackest night
Heaven flashed upon him its effulgent light,
Changed his dark hatred to a light of love,
Of high endeavour for his Lord above.
The proud, revengeful persecutor, Saul,
Became the fervent, meek Apostle Paul.
So does the Lord, so has He always done
When Satan triumphs in some victory won.

PAUL THE MISSIONARY

'Cross stormy seas, o'er mountains steep
and drear,
Through deserts, woods, to countries far
and near
Paul hastened on, his zeal did not grow cold
Though sick, forsaken, weary, poor, and old.
His life one purpose, on his heart one cause,
To tell of Jesus, and the cruel cross.

PAUL BEFORE NERO

Nobly, though feebly, stood Christ's bravest
hero
Before the world's great ruler, "Bloody
Nero;"
Love, purity, and goodness bound in chains,
Hate, vice, and pride in royal splendour
reigns.
Paul a poor prisoner from a cell of stone,
Nero a monarch on his ivory throne.
Paul doomed to die, but this was greater
gain—

A crown in heaven for a Roman chain;
So closed his life, and what a life it was;
The greatest worker in the grandest cause.
L. H. CHRISTIAN.

What Service Did

A BOY has come to his pastor to tell him of his doubts. The pastor listens to them, and his own heart beats with the tenderest pity for the lad.

"It is a most serious hour for you, my lad," the pastor says; "will you do me a favor this afternoon?"

"I will, with pleasure; tell me at once what you would have me do."

"Go for a visit this afternoon to the old blind man," whose name he gives, "and read to him several chapters from the Word of God."

The lad turns pale. How can he do it? What will he read? The pastor tells him what to read, and asks that again at seven that day he join him in the study, and tell how his visit went. The day goes by. At seven the pastor is eagerly waiting in his study for the lad. The lad is at the door. There are tears upon his face. He is alternately sobbing and laughing like a little child. What does it mean? His words explain:—

"Say not a word about my giving up the church—about my doubts and fears. When I read to the old blind man, he became so happy that he shouted for joy, and I think I shouted, too. O pastor, I have learned my lesson! Henceforth I will be busy for my Lord."—*The Brooklyn Eagle.*

The Spirit of Service

TWO little Indian boys, who, from association with a faithful mission teacher, had learned the spirit of Jesus, were talking of what they would like to do when they grew up. One said, "I wish to be a preacher; then I'll go and tell everybody all the good things I know." The other hesitated. It seemed as if the very best wish had been made. Then his face brightened, and his voice rang out, "I wish I could be a horse and buggy! I'd carry the preacher to tell the good things." Those who heard it did not laugh. It was the revelation of a heart willing to be anything or do anything whereby the "good things" might go to others.

The spirit of service is the spirit of Jesus. He was "meek and lowly." He came "not to be ministered unto, but to minister." "His entire life teaches the dignity of work, the worth of the lowly place, the importance of the humble task." Some one has truthfully said that "the life that seeks to evade hard things or shift them on others can never be a beautiful or high one. The loveliest surroundings, the amplest opportunities, will never make it anything but ugly and dwarfed."

We are most like Jesus when we are helping those in need. Our motto, in our relation to others, should be, "I am among you as he that serveth." "Towel and basin, bended knee and comforted pilgrim-feet, and refreshed spirit,"—this is our family crest. We are reaching highest when we are stooping lowest to help some one up. We're nearest like God in character when we're getting nearest in touch to those needing help.

"LIFE is full of golden opportunities for doing what we do not want to do."

Missionary Volunteer Programme

Fourth Week

Our Choice of Reading

Opening Exercises.
Five Minute Talk: Life of Guido F. Verbeck.
Topic: "The Use of Books."
An Experience: "My Experience with Novel Reading."
Topic: "The Reading of Books."

The Use of Books

"WHY are you reading that book?" The question was asked of a traveller who was turning the pages of the latest popular novel. He began to answer, but paused, as he realized that he had no good reason to offer. It was not that he might gain strength—the book was not helpful; it was not that he might be delighted—it could not delight any earnest reader. Then why was he reading it? "To satisfy my curiosity," he confessed—and then closed the book, resolving that he would never again take up a volume unless he could give a satisfactory reason for spending his time in turning its pages.

If reading is to strengthen it must not be done simply from a sense of duty. The sickly boy in the library, pictured by George McDonald in one of his books, drove himself by will-power to the perusal of books in which he had no interest, and should have had no interest. It was only when he turned to books in which he could learn to delight that he began to regain the strength of mind and of body he had lost while reading from a mistaken sense of duty. Right reading is a duty, but duty-doing, in reading, as in other things, should be a delight.

"I suppose I should care for other books, but I don't," a confirmed novel-reader is often heard to say. How often the lack of delight in strengthening reading is due simply to failure to try one of the despised volumes! "Why don't you read biography?" a father asked his son, who was always poring over a novel. "It's so dry," was the answer. Persuaded to read a single biography, he became so enthusiastic that today he greedily devours every narrative he can discover of the lives of men who have helped their fellows.

But let it be remembered that the Bible is the book in which there is most to delight and strengthen. Other books are of value in proportion as they are impregnated with the spirit of the Bible and its teachings.

—Selected.

My Experience with Novel Reading

One sunny afternoon in October I was sitting in the dining-room writing, when my sister Gertrude came in and placed a slip of paper on the table before me. She looked at me appealingly and said, "won't you sign this, please?" I read it, and knew at once what she wanted. It was a pledge promising to abstain from novels and other harmful reading.

I was silent, but as Gertrude stood there waiting I was forced to say something. Finally I sheepishly answered, "you sign it for me." She only replied, "that would not do you any good," and left the room.

For a few moments I could not resume my writing, but sat gazing at the little pledge. All through that day my mind would turn to it. How much I wanted to sign it! But I did not dare to do it, for a pledge meant much to me, and I did not want to sign it when I felt doubtful of my keeping it. I had tried many times before to discontinue novel reading, and had always failed in my attempts.

It was several years before this that I had formed the habit of reading harmful literature. My father has always been a great reader, and every week several papers and magazines came to the house. I generally picked up the papers, glanced through them, and read what appeared

interesting. Soon the continued stories were the most interesting part to me. I could hardly wait from one month or week to the next to continue my story.

I never dared to read these stories openly, therefore I would always steal away somewhere to read. Neither father nor mother would have allowed me to read them had they known I was doing so.

Every year the habit gained firmer hold on me. Every novel I could borrow or buy was brought home and read and re-read.

I knew that most of the matter I was reading was harmful, so I scanned the stories quickly and tried to forget them—hopeless task.

My interest in solid reading had vanished long since. From a sense of duty, I occasionally read my Bible; but good reading and study were distasteful to me.

After several years at an academy I was graduated from the elementary normal course, and was asked to teach the next year. Could I continue my novel reading while teaching a Christian school? This was a question which many times disturbed my meditations.

I had repeatedly asked the Lord to take from me this habit, but in a very heartless and faithless way, for I did not really expect my prayer to be answered. I enjoyed novel reading so much that I felt I could not give it up.

But I decided to pray, and pray earnestly, that my desire for reading might be only for what is pure and good. I knew that only the power of God could help me in this. My Bible was being read more, and I really began to enjoy it. After an hour with the Bible or another good book, a common love story seemed cheap and uninteresting.

For several years I did not read any fiction. But my struggle was not over. More than once since, I had read stories that my conscience told me I should not read. Sometimes I think the novel-reading habit must be as hard to break as the strong-drink habit.

It has been only the last few years that I have really realized the great harm done to my mind by scanning over so many questionable stories and then trying to forget them. I find it hard to memorize anything, for my mind has been used for a sieve so long that it is hard to use it for anything else.

Then I think of the many hours worse than wasted which might have been used in self-improvement. My one injunction to others is, "Touch not; taste not; handle not."
ELLEN FREI.

The Reading of Books

WISE educators say that the habits formed in school are of more importance than the knowledge acquired. Of no habit can this be more truly said than of the habit of reading. A student who leaves school without acquiring a permanent taste for good reading will cease to grow intellectually and spiritually, and will fail to make advancement in life. Professor Eliot says, in speaking of the reading habit, "Guided and animated by this impulse to acquire knowledge, and to exercise his imagination through reading, the individual will continue to educate himself through life. Without that deep-rooted impression, he will soon cease to draw on the accumulated wisdom of the past, and the new resources of the present, and as he grows older, he

will live in a mental atmosphere which is always growing thinner and emptier."

Our Book Friends

As a means of culture the reading of books is an important factor. Few of us can travel widely to enjoy the refining influence of the beautiful scenes of nature, or look upon the great works of art. Only occasionally do we have opportunity to listen to the best artists in music, or to come in personal touch with a great personality, but there is not one of us who may not through reading enjoy communion with the noblest and the best men and women of all ages. Their uplifting influence may thus be felt as truly as if we could go in and out among them. Of all the fine arts, literature is the most accessible.

Sacred Poetry

"Poetry," says a venerable scholar, "has been the consolation of my life." When the sorrows of life thicken around you, when difficulties seem insurmountable, and the burdens seem heavier than you can bear, it will be of inestimable value then to have cultivated the friendship of good books. To them you can go for comfort, guidance, and hope. These friends will never misunderstand you, but will talk with you frankly, and will help you to find in every difficulty a stepping-stone to better things.

What to Read

To obtain these great benefits through reading, we must select our books with the greatest care. When Gutenberg was working on his printing press, he is said to have heard a voice warning him that his invention would be a great engine of evil, whereby bad men would sow broadcast the seeds of sin and crime. He took a hammer, and was already actually breaking the type in pieces, when he heard another voice declaring that while his great invention would be perverted to evil ends, God would use it still more mightily to secure the final triumph of the right, and spread the knowledge of His truth. That the world is flooded with evil literature is evident to all, and the necessity of selecting our reading with care cannot be too much emphasized.

As there is an abundance of worthless literature, so there is also an abundance of the good in every form, and of sufficient variety to satisfy the tastes of all. In determining what is good it is well to remember that a tree is known by its fruit, and that an evil tree cannot bring forth good fruit. Choose your author, then, from the company of the good and noble, and the men and women who had lofty ideals and noble purposes, whose lives were, as Milton says, a poem.

How to Read

We must remember, too, that gold is not found upon the surface, and the author's best and deepest thoughts must be sought for as for hidden treasure. The best books must be read and re-read to find the treasures they contain.

Getting the author's thought is not all the benefit that is to be obtained in reading. That is needed for the proper development of the intellect, but there is also an education of the heart which comes through entering into sympathy with the author, loving the good and beautiful that he loves, and hating the low and the base which he hates. Literature appeals to the imagination and

the heart as well as the mind. Strive, then, to live with your author, to enter into his deepest feelings. The influence of even one good book thus read may be the means of transforming the life.

EMILY JOHNSON.

Sabbath School Missionary Exercises

(September 3)

Haapai, Tonga

BROTHER B. E. HADFIELD, who is in charge of our mission station at Haapai, Tonga, is very hopeful regarding the future of the work in that field. In our Thirteenth Sabbath offering to be given on September 24, we shall have the privilege of helping to forward the work in Tonga. This message from Brother Hadfield should stimulate us to make a liberal offering. He writes:

"I am pleased to be able to report a commencement in our field work, having now acquired a working knowledge of the language.

"Last week we held a meeting in a chief's house in one of the towns. They seemed much interested in the truth as we presented it, one especially asking many questions, and concluding by saying it was all new to him,—a real surprise. He said that his own church preached about nothing in particular.

"We are awaiting favourable weather to go to a nearby island to give the message. The chief in this town has promised to find us a building in which to hold meetings.

"I am persuaded that God has His faithful ones here, and that the cause will take a forward movement in this corner of the vineyard before long. I am using the Judgment as an opening subject, as I believe that our special doctrines are calculated to arouse the people.

"Pastor Smith has at last been able to make us a visit. He had to take a special boat to come to us, as the queen of Tonga is travelling and nearly all the inter-island boats go with her. During the time he was with us, he was able to give helpful instruction to the church, and new officers were ordained. On the Sabbath morning three were baptized, and in the after-meeting were received into church fellowship, and joined with us in taking part in the ordinances. We are glad to see these native converts taking their stand with God's people, and we trust that they are the first fruits of a large harvest in this place.

"I have distributed several hundred tracts lately, and we are expecting to have our Tongan paper again soon, which will help us greatly in our work. We are well and of good courage."

(September 10)

Our School Work in Nukualofa, Tonga

Tonga is of special interest to us at this time as our thirteenth Sabbath offering is to be given to this field. The more intelligent we become in reference to the work that is being carried forward in that group, and the pressing needs existing there, the

more we shall desire to make a sacrifice in giving for its advancement.

Sister Margaret Ferguson, while engaged in state school teaching in West Australia, learning of the need of a teacher for Tonga, and receiving an invitation to connect with the work there, responded to the call. After about six months experience in the work, Sister Ferguson writes as follows concerning it:—

"I am glad to be able to tell you that I am enjoying the work here very much. At present there are nearly forty attending the school, divided into five classes for English. Some subjects, of course, are taken collectively.

"The work is very different from that in Australia, but as I become better acquainted with the customs and languages of the people, I hope, with the blessing of the Lord, to be able to win many of these young people to Him, that they may become workers among their own people. Brother Joni Latu does good work in teaching the Bible class, and I believe the majority of them enjoy the study.

"We have been very pleased to see a number of Government College boys attending Sabbath school the past few Sabbaths, and the morning service as well. A few have also come to the young people's meetings on Thursday night. We hope that some of them may become interested in the truth. The father of one of the brightest boys living here on the mission, suggested to the boy that he attend the College. But the boy said he would not go this year nor next year, he intended staying here. The boy is only fourteen or fifteen years of age, but is very intelligent, and we hope that he will develop into a good worker. All the young people enjoy the young people's meetings, and like to take part in the programmes from week to week. They also learn their doctrinal texts, and several passed quite well in the examination last quarter."

(September 17)

Our Thirteenth Sabbath Offering

NEXT Sabbath we are to have the privilege of contributing our thirteenth Sabbath Offering to the work in Tonga. Tonga is a group of islands lying between the Fijian group and the Samoan group, and is inhabited by a very fine race of people. They have their own government, and are not desirous of affiliating themselves with any other. They are content to manage their own affairs in their own way, and seem to succeed admirably in their efforts at self-government. Their queen is an educated lady who speaks English fluently, having been educated in New Zealand. The country is prosperous, and the people are intelligent and capable, having text books in their own language on shorthand, mathematics, and all the general branches of education.

Wherever possible, children are taught English as a subject in the primary schools, but in the secondary schools the lessons are taught in English in order to give the advanced students the opportunity of becoming familiar with the wealth of knowledge to be obtained in English literature.

Much of the work we have done up till the present time has been through our schools, but we are now planning to push out into general evangelical work. We have some bright students in our school who give promise of developing into successful workers. Bible studies on all points

of the message have been translated into the Tongan language and these are being taught in our Tongan school by Joni Latu, our native teacher. Thus numbers of young Tongans are imbibing a splendid knowledge of the truth through the daily Bible studies which are being imparted to them in our school.

Some of the boys when away on their vacations stand true to the principals of the message, and on their return to school they assure our teachers that they have never touched yagona, tobacco, pork, or unclean foods. It is contrary to Tongan custom for boys to teach their fathers, but they are permitted to talk to their mothers, and their mothers in turn tell their husbands, so in this way an interest is being developed in some centres, and workers are being called for.

Our school has a good reputation amongst the Tongans, so good, in fact, that we have learned it is the intention of the Queen to send her little boy who is now four years old, to our school as soon as he is old enough to begin school work.

A great work remains to be done for these intelligent people. Shall we not each have a part in carrying to them the gospel of the third angel's message, and thus prepare the people of Tonga for the coming Saviour?

Give your answer in a practical coin in the Sabbath School next Sabbath.

A. W. ANDERSON.

(September 24)

NOTE TO THE SUPERINTENDENT.—As this is the day on which the Thirteenth Sabbath offering is to be made, we suggest that you as superintendent, or some suitable one that you have appointed, ask a few questions on the leading thoughts in Pastor Anderson's exercise presented last week, and that the one previously chosen be then called upon to present, either as a recitation or a reading, "A Tongan's Plea."

A Tongan's Plea

In the distant isles of Tonga,
Beneath sunny skies of blue;
Mid the bounteous gifts of Nature,
Our temporal needs are few,
We live in our island kingdom
From the busy world apart.
But I plead to-day for Tonga
With a sad and burdened heart.

For the King of Heaven is coming
To end earth's night of woe;
And probation's hours are closing,
But my people do not know,
You say this wonderful message
Has been entrusted to you;
Then won't you not come and help us
To prepare to meet Him too?

You have sent us faithful teachers
Who have daily taught our youth
The great third angel's message
From that wonderful Book of Truth.
But we ask for reinforcements
To assist this noble few,
And give to us that message
Which means so much to you.

Just over there on the hillside
Is the quiet resting-place
Of one who lived and laboured
To uplift our Tongan race.
And we pause in silent sadness
To gaze on the little mound;
And we long to have you tell us
Of the Saviour she had found.

To-day is the Thirteenth Sabbath ;
It is Tonga's day you know.
You say that you want to help us,
But your acts will better show
The depth of your love for Tonga.
We anxiously look to you
This day for a liberal offering ;
Will you fail us, or prove true ?

Foreign Mission Day

(September 10)

Love, the Mainspring of Missionary Effort

1. GOD so loved the world that He provided the plan of salvation. John 3:16.
2. Our Saviour impresses this thought in His parable of the lost sheep. Luke 15:3-7.
3. Jesus impressed upon those whom He taught that it was love which impelled Him to give His life a ransom for many. John 15:9, 13, 10:11.
4. Paul, in writing to the believers in Galatia and again to those at Ephesus, emphasizes the same fact. Gal. 2:20; Eph. 5:1, 2, 25.
5. It was this love that inspired Paul throughout his arduous life of devotion to the salvation of His fellowmen. 2 Cor. 5:14; Rom. 9:1-3.
6. On His way from the supper room to Gethsemane our Saviour gave to His disciples the great new commandment to love as He loved. John 15:8-12.

NOTE.—The fruit referred to in the eighth verse is the "fruit of the Spirit" of which Paul states love is the first characteristic. We are exhorted, "Continue ye in My love," that is, "as My ambassadors manifest to men the love that the Father and I manifested to you." In doing this we shall taste of the Saviour's joy which is to see souls saved for His kingdom.

7. Men may preach, teach, and give to support others in such work, without avail unless actuated by love. 1 Cor. 13:1-3.
8. On the other hand the manifestation of real love will draw men's hearts to God. Jer. 31:3; John 12:32.

NOTE.—It is because God has shown such wonderful, everlasting love to us that our hearts are drawn to Him. "We love because He first loved us." Similarly the love of Christ, as proved by His death on the cross, draws hearts to Him.

9. This supreme motive of love alone will enable us to endure the life of the true missionary.

The Wainibuka School, Fiji

ON May 24, last year, we commenced school at Naqia (Ningia), a town about ten miles up the river from Navuso, where we now are.

In a few days we had seventy-one boys and girls gathered around us. Our school was a large Fijian church about seventy feet long by about eighteen feet wide. The floor was the ground covered with dry grass. Our equipment was a piece of chalk and a small blackboard hung on a large post. Our pupils sat cross-legged on the ground, and wrote with their slates and books on their knees.

Although it was crude, we enjoyed it. Sister Branster taught the small children while I taught the older boys and girls,

We found them fond of arithmetic, drill, singing, and very eager to learn English.

We continued in this way until the end of the year; all the while hoping that land would be leased very soon upon which to establish our permanent school. You may be able to imagine the task we had with such a number of boys and girls, ranging in age from five to twenty-five years. Living as they were with the people of the town, it was absolutely impossible to keep them under proper control. We could see that there would be trouble if other arrangements could not be made.

Before we closed school, we had a picnic which we all enjoyed very much. We had many of the same games as we have at our picnics at home, and the natives did enjoy them.

In the evening one of the boys begged of us to have a social meeting for them. We consented, and such a meeting I have never attended before. Almost every boy and girl arose and spoke, while many shed tears as they told how sorry they were that we were separating. One girl, about sixteen of age, came to me the next morning with tears in her eyes to say good-bye. She handed us a shilling as a token of her gratitude and love. We handed it back to her and told her it would help her to prepare for school when it re-opened. A boy of about fifteen stood a little distance from our house for about half an hour, before he could muster courage enough to come and say good-bye.

One cannot help being drawn to them. We just long for the time when we shall be able to recall them.

Almost six months have passed since then, and still we are not able to set a definite date for the opening of our school. We are working as fast as we are able, for calls are coming from every direction, asking when the school will open.

Brother Lane and the writer are doing the carpentering. We have our houses partly completed. We are waiting for more money from Australia before we can finish them. We then have desks to make for the school, and a number of other things, before we can commence school.

Conditions for obtaining materials in Fiji are very different from those in Australia. We order our timber from Suva. It is there placed in large banana punts and towed by launches about half way. It is then reloaded into smaller punts and poled by Fijians the rest of the way. Being the rainy season when our timber was brought up, it made the work much more difficult. It is a great sight watching about nine men struggling to get a large punt over the rapids. It takes from a week to a month to get things from Suva by these methods. When the timber is landed here, it has to be carried piece by piece to the building site.

The native houses are being built. We expect to have enough finished in a week's time to accommodate the boys at the commencement of school. We will need to build more later.

We have a beautiful situation where Nature's great lesson book can be studied to advantage. We are longing to be able to open our school, that we may direct the minds of our pupils to the great Creator. Would you not like to become a shareholder in this school? G. BRANSTER.

Opportunities for Training Fijians as Missionaries

DURING our recent visit to Fiji a splendid opportunity was furnished to the Union

Conference delegates to the annual conference to become personally acquainted with the young people. We had heard a good deal about the possibilities of training these young people for the work, could we furnish them with the means of education, but we are now convinced more than ever that we must provide educational institutions and furnish them with all the necessary items of equipment required in modern schools. These young people are bright, and possess excellent memories, and, given the same opportunities as our white children, will respond equally with them to a Christian education.

Herein is a field for missionary activity which is practically untouched. These young people possess a constitution suitable to a tropical life. They know nothing else. From their infancy they have been subjected to the heat of the torrid zone. Speaking a Polynesian tongue it will be easier for them to acquire other island languages than for a European who speaks a language so different in construction. Give these bright, intelligent, young people a Christian education, fill them with missionary zeal, and we shall develop an army of island missionaries which will do valiant things for God, and they will be indeed a strong factor in finishing the work.

"This gospel of the kingdom shall be preached in all the world." The third angel's message must be carried to every nation, kindred, tongue, and people. Thousands of islands still wait in absolute darkness, and they must be reached in this generation. We cannot provide sufficient white missionaries to do all this evangelical work. Shall we not therefore make strenuous efforts to educate hundreds of these black skinned bright young people whose minds are alert, whose constitutions are inured to a tropical sun, whose temporal needs are small, and send them out to labour under wise direction of white superintendents for the islanders who know not the truth, and who are waiting for "His law?"

Already a commencement has been made. About eighty miles from Suva, in Colo (Tholo), a beautiful site of fifty-six acres has been secured, having a frontage to the Wainibuka River of about half a mile, with soil of wonderful fertility, and here we are erecting our first intermediate school. Brother and Sister Branster are very much encouraged with the prospects of organizing a first class intermediate school for young Fijians at this beautiful place, but there is much to do before this land in its wild state can be made into an educational centre. They need dormitories, school buildings, farm implements and general school equipment, and these things cannot be procured without money. It is our privilege to have a share in equipping this school, and ultimately to have a share also in the glorious harvests of fruit which will be gathered into the Master's garner by the missionaries who will go forth from this school. A. W. ANDERSON.

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