



THE MISSIONARY LEADER



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Foreign Mission Day

(November 11)

Bible Study

Our Need of Power and the Source from Which It Can Be Obtained

1. WHAT class of men has God chosen to do His work? 1 Cor. 1:27-29.
2. What is said of the natural qualifications of the apostles? Acts 4:13, first part.
3. What associations had given them courage? Acts 4:13, last part.
4. Though they had been privileged to associate closely with Jesus for over three years, what counsel did He give them before ascending to His Father? Acts 1:4, 5; Luke 24:49.
5. When the promised outpouring of the Holy Spirit took place, what effect did it have? Acts 4:31.
6. What are we told of the men of old who were God's messengers? 2 Peter 1:21.
7. What statement, in harmony with this, was made by the prophet Micah? Micah 3:8.
8. What message was sent to God's people engaged in rebuilding Jerusalem under Ezra? Zech. 4:6, 7. Compare Ezra 5:1, 2.
9. What promise of power to finish the work is given to God's remnant people? Zech. 9:12.

NOTE.—"The outpouring of the Spirit in the days of the apostles was the former rain, and glorious was the result. But the latter rain will be more abundant. What is the promise to those living in these last days? 'Turn you to the strong hold, ye prisoners of hope: even today do I declare that I will render double unto thee.' Zech. 9:12." "Testimonies for the Church," Vol. VIII, page 21.

We Hear Him Call

BY PASTOR W. A. SPICER

NEVER before did a conference spread before us such a view of the soul-winning progress of this message as that which came to us at the General Conference. Day after day the scene passed before us—thousands of new believers coming into the light, and other thousands looking for the help that God has given us to pass on to them.

Before such a revelation of world-needs and world-openings we who were at the Conference could only humble our hearts, confess our sins, and consecrate anew our all to God for the finishing of His work.

Jesus identifies Himself with the needs of His children. "Inasmuch as ye have

done it unto one of the least of these," He says, "ye have done it unto Me." It is His call, then, that comes to us in the cry for help that reaches our ears from over every sea. The voice of Jesus is calling us to come to His help in these days when the Holy Spirit is being poured out upon all flesh, and multitudes of truth-seekers are being brought within our reach in the great fields.

The end is near, the work is soon to be finished. What can we answer to the Saviour's appeal to us now save to say with deeper meaning and fuller consecration than ever before, "O Lamb of God, I come." With our sins we come, just as we are. Our wills and our ways, O Lord, we bring in surrender to Thee. Our service and our means are Thine. Here they are, yielded to Thy command.

Dear brethren and sisters, as we listen to the messages sent us by our brethren from the four quarters of the earth, Asia, Europe, Africa, South America—let us in our hearts pray God to send forth labourers into His harvest. It is not four months and then cometh harvest, but even now the fields are white. With the most inviting and encouraging and pressing situation that ever faced our work in the fields we must seek God with all our hearts for the way out of the temporary and yet very serious drop in mission gifts that has come with the recent times of slack employment. God must open new resources. Pray for it. When Christ's cause is in sore need, Christ's children are to carry the burden upon their hearts.

An Appeal from the Far East and Europe

PASTOR I. H. EVANS, who has laboured untiringly the past four years as vice-president of the Eastern Asia Division, here will present the Macedonian call from this populous section of the world that cannot but appeal forcefully to all our hearts. He says:—

"Almost nineteen centuries ago the great Gentile Apostle, filled with zeal to win souls to Christ, planned a missionary tour in Asia Minor. Before he started on this arduous trip, in vision he saw a man in Macedonia, in Southeastern Europe, beckoning him, and crying, 'Come over into Macedonia and help us.'

"Obedient to this heavenly vision Paul prepared to visit Europe. There he laboured first in one country and then in another, and finally gave up his life in Rome. What mighty influences for the spread of the gospel, and even upon civilization in Europe, have resulted from this man's work.

"Now Asia appeals to Europe and America for help. The larger portion of Asia is without the knowledge of God.

Her people are among the most benighted to be found upon the earth. She has gone far from God, and amid the darkness and sin and ignorance the millions of Asia must be helped, or they are hopelessly lost. Six hundred and ten millions of human beings must be helped to a knowledge of God if they ever know Him.

"Nearly nineteen centuries have passed since Christ died on Calvary. And these centuries demonstrate that these peoples are lost, hopelessly lost, unless they have some one to lead them to Christ.

"And the cry from across the great Pacific must ring in our ears and burn in our hearts, 'Come over . . . and help us.' Once there was money and not enough men. Now we have the men, but are short of funds. The call of the hour is for greatly increased funds to enlarge our working force. Who will help?"

Pastor L. R. Conradi, our veteran pioneer in establishing the work in Europe, will now set before us conditions there which cannot but appeal to all our hearts to do what we can at this time to help with our means the cause in Europe. He says:—

"A great door and effectual is opened unto me, and there are many adversaries." 1 Cor. 16:9.

"What was true in the days of Paul of the great harvest field before him and his associates is in a far wider scope verified today of the great European Division. Everywhere great and effectual doors are opening and thousands are embracing the truth all over populous sections, but the comparatively small force of workers is inadequate to the great demands made upon them.

"Europe today, presents an altogether different aspect than it did ten years ago. Old conservative monarchies have been broken up, more free republican governments have taken their places, and in many instances where the priestcraft entirely controls the religious life of the people, today great and effectual doors are being opened to present the truth.

"In many of these countries canvassing was utterly forbidden, or made very difficult. A strict censorship made even publishing our literature, in the language of some of these countries, very difficult. All these barriers have fallen. Literature can now be freely produced, and our colporteurs are meeting with wonderful success.

"But these very urgent openings call for a working capital to produce this literature. Small printing plants must be established in these countries, as each new republic is very desirous to have the right to produce, in a limited way, their own literature in the country itself. With these wonderful opportunities to disseminate the literature, there are also great and effectual doors opening for the preaching of the gospel.

"This is especially true among the one hundred and seventy millions of Greek Catholics, among whom our workers have in a short time won thousands to the truth. Could we increase our force of workers, educate the bright young men, a mighty work could be done in a short time. Also among the Roman Catholics in Italy, Austria, France, Spain, Portugal, and Belgium, the Lord is doing a wonderful work, and had we the men and resources our numbers would quickly double. Certainly, now is the golden opportunity to help and to provide means, and the Lord will reward abundantly the cheerful giver."

Wonderful Openings in South America

PASTOR O. Montgomery, vice-president for South America, will now speak:—

Thrilling, inspiring, appealing are the things we are hearing from many different sections of the South American field. The story of missions as told in reports and experiences coming to us from day to day are stirring in their earnestness, touching in the greatness of their need. Things filled to overflowing with human interest are seen as we visit the different sections of the field and talk with the workers concerning their experiences. God is going before His messengers, and great are the things being done through the working of His Spirit and power, and these events are not confined to only one part of the field. God is "breaking forth on the right hand and on the left."

Statistics and figures are interesting and inspiring only as they serve to measure the advancement made,—the things achieved. A gain of 2,493 in membership for the past four years does not tell of the earnest labour, the many prayers and the burden of soul for them; it does not tell of the struggles of many in these Catholic countries as they throw off the yoke of Rome and identify themselves with the "evangelists." And to speak of the 917 Indians baptized during the present year does not declare fully the wondrous triumphs of the cross, as these Indians are delivered from the most debauching and demoralizing habits, and from impurities and uncleanness of every sort. The work among the Inca Indians has been wonderfully blessed of God, and the achievements have been marvellous. The opposition from the enemies of our work has been unceasing. Many of our Indians have imperilled their lives and several have, in fact, lost their lives. But some way, God has had a care over it all, and the lives of our workers have been marvellously protected and kept.

But now comes the word that a special delegate has been sent from the pope at Rome to the Lake Titicaca region to study our mission work and devise plans and means by which the work can be successfully overthrown, and the evangelists driven from the country. In recent correspondence with the field, we learn that this papal delegate, to whom all the people are bowing and whose hand they are kissing as he passes on from place to place, is visiting our mission stations, and each of our schools, and boastfully declares that the plans he has in mind to inaugurate will effectively banish every evangelist from that field. While we believe that he is fighting for a conquered foe, yet it is a fact that he is having a great following and our workers write that it is more than likely that persecution will be stronger than ever

as a result of this movement on the part of the enemy.

While these things are taking place, the earnest appeals continue to come. From long distances the messengers bring them, some in written form, and some verbal, asking that mission stations and schools be established. About six months ago, we had in hand approximately one hundred and thirty requests for the opening of these schools and some of these messengers assured us that they have already built the house for a teacher in which to live, a building in which to hold the school, and are only waiting for the teacher. Sad, isn't it? My brethren, isn't it sad when we must say to these messengers, "We are sorry; we would like to send you a teacher, but we are not able to do so. Our allowance has been exhausted, and we must wait. Go back to your people and tell them to be patient; we hope some time to be able to send a teacher, but just now it is impossible."

The Needs of South Africa Set Forth

PASTOR W. H. Branson presents these words of good cheer and appeal from Africa:—

In almost every mail we receive word of fresh victories having been gained throughout the African Division. It has greatly cheered our brethren to find in several places companies of people both white and black who have been led in some mysterious way to take hold of the Sabbath truth without knowing of our work in any way. The following word just received from Pastor McNay, president of the Cape Conference, illustrates how God is thus going before our workers and opening the way for the giving of the message:

"We had heard of a company of men and women who were keeping the Sabbath, but who needed to know more of the truth, not being acquainted with the teachings of Seventh-day Adventists. After considerable searching we found this company, composed of about eight or ten adults, truly keeping the Sabbath, and they have been doing so for about eight years. We found them to be cordial and earnest, and we were pleased to meet and talk with them. The leader accepted our offer to send them Sabbath school quarterlies in Dutch, and we trust that they will accept other literature which we are planning to send them. We told them how the third angel's message developed, and how we are learning of little companies in various places, who are learning of the Sabbath truth without the aid of human teachers. Their hearts were cheered when we told them of the thousands in all parts of the world who are worshipping God on the Sabbath, even as they do. They were glad to learn that a company of Sabbath-keepers lived in their district. Brother Henning has promised to visit this company as soon as possible. Let us pray that they will accept all the truth, and unite their strength with ours in giving this last call to Africa."

Word just received from Pastor W. S. Hyatt states that he is having splendid success in his tent effort among the natives in Bechuanaland. A native minister with his son who had just finished his training with the London Missionary Society has accepted the truth. Also among others is an evangelist who has been a minister for

seventeen years, and the village school teacher.

Many such reports as these are being received from all over the field which truly show this to be God's day of opportunity for the work in Africa.

Overcoming Difficulties in the East Siberian Union Mission

BY PASTOR T. T. BABIENCO,
Superintendent

WE are very glad to report good tidings from a very far country. In the autumn of 1920 we came to Harbin to work among the Russian people. In former years we had a good Russian church here, but during the war some were banished and some left the truth. When, on my arrival, I inquired into matters, I learned that there were still in the city eleven persons who were faithful.

On November 25, 1920, we began public meetings in Harbin. We had announcements published in the daily newspapers, and distributed handbills to the people, inviting them to come. This was something new in Harbin, as under the old régime religious meetings had been forbidden, and to invite people was against the law. Such an invitation aroused interest and many came. Our hall was too small for the crowd. Soon the Russian priests were importuning the city authorities to close our meetings. The authorities were Chinese. The hall we had rented was in a private school. The priests succeeded, and we were driven into the street.

It took a long time to find another place in which to hold meetings, but finally we succeeded. Again we invited the people. Again the priests began a tirade, in the hope of stopping our meetings, and if I had been a Russian subject, I should have been stopped. But this time I was in a more favourable position than before; for the authorities learned that I was a British subject.

Three hours before the time for opening our meeting, appointed for Sunday, a policeman and two soldiers came into the hall where we were, and told me that we could not hold the meeting. I told them that we had permission from the city magistrate for six months, but they said they had orders from the police station to close the doors and not let the people in.

We went to God for help. We knew that He had sent us here, and commissioned us to preach the message, so we were of good courage. I went to the British consul and told him the situation. He informed me that this was the way the Russian authorities dealt with all the missionaries in Russia during the old régime, when Harbin was in their hands. They were the lords here, but now they have nothing to say. Harbin is in Chinese hands, and we are under Chinese law, which does not forbid religious meetings. The consul gave me a paper written in Chinese. Armed with this, I returned to the police station, and was graciously received and given permission. From that time we have had liberty to preach any time and anywhere.

We are conducting meetings at three places in Harbin, and the Lord has blessed us very much. Last year we received into the church fifty-eight new members. This year we have thirty persons awaiting baptism, and we believe the Lord is going to give us more.

The Russian priests are printing a weekly magazine, in which they try to present our work in a very bad light. They make many misrepresentations regarding our work. We have hardships to meet, and many perils; but the Lord has protected and blessed us, and we are of good courage.

Missionary Volunteer Department

Missionary Volunteer Programme
First Week

The Christian's Purpose in Life

Opening Exercises.

Bible Study.

Talk: "Take Time to Think It Over."

Talk: "What to Make First."

Solo: "Christ in Song," No. 51.

Reading: "Getting Our Bearings."

Talk: "This One Thing."

Recitation: "The Starless Crown."

Reading: "Definiteness of Aim."

Duet: "Christ in Song," No. 536.

Talk: "Price of Success."

Bible Study

1. GREAT purpose of life. Matt. 6:33; John 20:21. (See also Luke 19:10; 1 John 3:16; Matt. 20:28.)

2. Value of a purpose.—"This one thing I do." Phil. 3:12-14.

3. Being true to a chosen purpose. Prov. 4:25-27; 1 Cor. 7:24; Isa. 50:7.

4. Pursue purpose enthusiastically. Col. 3:23.

5. Youth the time to settle upon purpose. Luke 2:49; Eccl. 12:1; Lam. 3:27; 1 Tim. 4:12-16.

Take Time to Think It Over

TIME for thinking out a right course is just as much needed as time for following that course. A little boy who, not unlike grown folks, thoughtlessly making trouble for other people, and who had been taken to task for his doings, was in a melting mood, having been urged to think more about what he would do. "I wonder," said he, in the wisdom of his six years, "when I am going to get time to think about this. I guess I'll think at breakfast time about what I'll do in school. Then at recess I'll think about what I'll do at home in the afternoon." And the boy went to bed and to sleep. In the early morning he crept into his father's bed, saying softly, "Father, I've been thinking about that,—you know!" The father did know. He was not surprised, when night came again, to find that the little boy had had a better day. And thinking time is needed by the man and woman and the little child alike.—*Selected.*

What to Make First

WHAT is our desired haven? What is our real aim or end in life? The vocation is but the means. Behind our choice lies inevitably one of two ends, Self or Christ. Let us clearly and deliberately face this issue. Ask yourself the question, "Am I

fully surrendered to Christ?" Until then what hope of clear guidance or surety of right decision? The Master's teaching here is explicit. There is no possible compromise. His one condition of discipleship is entire self-surrender. "Whoso forsaketh not all that he hath cannot be My disciple."

To Him as Master we turn for direction as to the principle from which we may find our calling—one by which we shall most glorify God, best serve our fellow men and be well pleasing in His sight. We find it in the test of His great sermon on life, the epitome indeed of all His teaching, "Seek ye first the kingdom of God."—*Sherwood Eddy.*

Getting Our Bearings

LET us take our bearings. What obligations rest upon us that would condition the choice of a vocation? Let us remember that this life which we call ours is really God's life, made anew debtor to Him in every breath that we breathe; that as a Father He has a plan for the life of each child. And again we are in God's world—a lost world, whose evangelization He has committed to us, and to whose every creature we are bound by ties more close than those of flesh and blood, and more eternally real than bind us to those whom we call brother and sister or father and mother. "A world of sinning and suffering men, each man my brother, calls on me for work, work, work."

And again there is one whom we call Master, who has bought us from bondage and made us free in Him—free, yet bound to Him by ties so close that we owe Him every drop of our heart's blood, the power that comes from every pulse beat, the joyous service of every moment of our lives. If, then, He be indeed our Master, we will have no plan which shall not be well pleasing unto Him.—*Ibid.*

"This One Thing"

THE men who have achieved the greatest results in this world have been those who were actuated by some master passion. Their souls were occupied by some "one thing," which subordinated everything else to itself. They were, in a certain sense, men of one idea. For though their lives may have contained many ideas, yet a single purpose directed and animated them all. The master passion with Sir Isaac Newton was science. His days and nights were given to his diagrams, his mathematical tables, and his telescopes. He often stopped when half dressed in the morning, to solve some problem that was agitating his mind, and his servant was obliged to rouse him from his reverie in order to induce him to partake of his meals. With Jay Gould the master passion was to make money; with Lloyd Garrison, to secure freedom for the slave; with Theobald Matthew and John B. Gough, to rescue their fellow men from the dominion of strong drink.

Now in the very place where Newton put his love of science, and Jay Gould his love of money, and Garrison, Gough, Shaftesbury, and other philanthropists put their love for their fellow creatures, Paul puts his love for his crucified Master. "This one thing I do," he writes; "I press toward the mark for the prize of the high calling of God in Christ Jesus."—*Theo L. Cuyler.*

The Starless Crown

"WEARIED and worn with earthly care,
I yielded to repose,
And soon before my raptured sight a
glorious vision rose.

I thought, while slumbering on my couch
in midnight's solemn gloom,
I heard an angel's silvery voice, and
radiance filled my room.

A gentle touch awakened me, a gentle
whisper said,
'Arise, O sleeper, follow me!' and through
the air we fled.

We left the earth so far away that like a
speck it seemed,
And heavenly glory, calm and pure,
across our pathway streamed.

"Still on we went; my soul was wrapped
in silent ecstasy;
I wondered what the end would be, what
next would meet my eye.

I knew not how we journeyed through
the pathless fields of light,
When suddenly a change was wrought,
and I was clothed in white.

We stood before a city's walls, most
glorious to behold;
We passed through gates of glittering
pearl, o'er streets of purest gold.

It needed not the sun by day, nor silver
moon by night;
The glory of the Lord was there, the
Lamb Himself its light.

"But fairer far than all beside, I saw the
Saviour's face,
And as I gazed, He smiled on me with
wondrous love and grace.

Slowly I bowed before His throne, o'er-
joyed that I at last
Had gained the object of my hopes, that
earth at length was gone.

And then in solemn tones He said,
'Where is the diadem
That ought to sparkle on thy brow,
adorned with many a gem?

I know thou hast believed on Me, and
life, through Me, is thine,
But where are all those radiant stars that
in thy crown should shine?

"I did not mean that thou shouldst
tread the way of life alone,
But that the clear and shining light
which round thy footsteps shone

Should guide some other weary feet to My
bright home of rest,
And thus in blessing those around, thou
hadst thyself been blest.'

The vision faded from my sight; the
voice no longer spake;
A spell seemed brooding o'er my soul,
which long I feared to break;

And when at last I gazed around, in
morning's glimmering light,
My spirit fell, o'erwhelmed amid that
vision's awful night.

"I rose and wept, with chastening joy that
yet I dwelt below,
That yet another hour was mine, my
faith by works to show,

That yet some sinner I might tell of
Jesus' dying love,
And help to lead some weary soul to seek
a home above.

And now while on the earth I stay, my
motto this shall be,
'To live no longer to myself, but Him who
died for me.'

And graven on my inmost soul this word
of truth divine,
'They that turn many to the Lord bright
as the stars shall shine.'

—*Selected.*

Definiteness of Aim

IN his first circuit, Hugh Price Hughes decided that he would make the salvation of souls the chief business of his life. "I was called upon to decide," he says, "whether I would follow my literary ambitions or seek the salvation of souls; but I had tasted a new joy, and I choose the saving of men. It was like turning a switch on a railway. It seemed to me only a little thing, but it sent me on the evangelistic line, and I have been running on it ever since." At Madley the very worldlings said of Fletcher, "There goes the soul-saver." There was the same directness of purpose in the life of Thomas Collins. He had no desire to be considered a many-sided man. He made no pretensions to that breadth of thought, in praise of which the cant of today is so loud. The keynote of his life was struck in some of his own sentences: "God loves Methodism much, but He loves souls more. The solemn one thing of my life shall be to save souls. Desire for souls swallows me up!" A scholar and a gentleman who was among his casual hearers said, "All your discourses seem to be about me. None other, that ever I hear, gets inside of me as do yours!" The sermons preached by Thomas Collins were always intended to bring about immediate results. One of his favourite illustrations was, "Going home without a prayer meeting after the sermon is like a sportsman who has shot at the birds but not stopped to bag the game." *"Soul-Saving Preaching."*

Price of Success

NONE but those who have a settled, unconquerable purpose will succeed in leading men to Christ. A feeble resolution will soon be overcome. Souls were never more difficult to win than now, but difficulties give way before determined men. Those who think they are going to secure great victories at small costs are greatly mistaken. Sin was never more aggressive. It has boldness, skill, and resources such as it never had before. Soul-saving means "labour" of body and brain, such as only men who are possessed by an all-engrossing purpose will attempt. Brainerd had such burning earnestness that he said, "I cared not whether or how I lived, or what hardships I went through, so that I could but gain souls for Christ. While I was asleep I dreamed of these things, and when I was awake the first thing I thought of was this great work." No wonder he was successful in saving souls from death. If we felt as he did, we should not preach in vain. "Give me men of David Brainerd's spirit," said Wesley, "and nothing can stand before them."—*"Soul-Saving Preaching."*

Missionary Volunteer Programme

Second Week

Poor Boys Who Became Great

Opening Exercises.

Reading: "Newton, the Farmer's Boy."

Reading: "John B. Herreshoff."

Hymn: "Christ in Song," No. 560.

Reading: "James Watt."

Reading: "Verdi, the Innkeeper's Son."

Recitation: "Just Do Your Best."

Reading: "Beethoven, the Poor Singer's Son."

Newton, the Farmer's Son, the Great Scientist

THE teacher of the Grantham Grammar School in England in 1654 regarded little twelve-year-old Isaac Newton as lazy, negligent, and unwilling to learn, gave him the lowest marks, and ranked him among his most un-satisfactory pupils. The boy's mother took Isaac out of school and tried to make a farmer of him, as his father had been before him. Strange to say, that boy became the most profoundly learned man of his day; master of the most abstruse mathematics, member of Parliament, reformer of English coinage, author of great books, president of the Royal Society, an intellectual wonder whose thought grasped the immensity of worlds and measured the strength of the universe.

The beginning was a fight. A boy who gained higher marks in school taunted Isaac Newton. Then Isaac set to work and began to study. Before his mother took him out of school he stood at the head of his class. After he left school he read and studied much. Once again, in Trinity College, Cambridge, he was rated "poor" in certain mathematics. He simply went at it again—and won. To him every failure became a challenge. He won a scholarship, became a fellow, won the degrees of B. A. and M. A., and became a professor.

Newton studied the properties of light, and measured the movements of the heavenly bodies. Almost as a diversion he invented the sextant that is used today on every ocean liner. One day he wondered why apples fall to the ground, and then why the moon stays in place. Out of his meditations came his great statement of the law of gravitation, the basis of all modern astronomy. He gained the admiration of the world, and solved problems that seemed beyond solution. He became an expert in chemistry, and, in fact, in all learning. The greatest people were proud to know him. When he died at eighty-five he was buried in Westminster Abbey with almost royal honours. Failure had challenged him into greatness.

John B. Herreshoff, the Boat Builder

A BLIND boy ran his hands over the model of a boat on which he was working and smiled as he felt its proportions and its symmetry. He had made many models of boats, and he was sure of his work, even though he could not see it. One would have thought it impossible for a blind boy to make a model of such exquisite beauty as the one that he had just made, for it was perfect in every detail.

From earliest boyhood John B. Herreshoff had loved boats and tools. He had not become blind until he was fifteen, and he had used his eyes to advantage. He had looked at boats of all kinds and had studied them. He had thought out the reasons why one sailing vessel can sail more rapidly than another. He had noticed the values of the various materials that go into the making of sailing ships, and he had studied the methods of management of a boat that would develop the greatest speed.

Working at first with a jackknife and then with various tools, he had made many models that delighted the men of the sea. He had looked ahead to a career. Then blindness came upon him. Any one else might have given up—but the quality of

true greatness is that its possessor does not yield.

With his brother, John B. Herreshoff went to school and to places for special training. He continued to make boats, and even in his blindness made them superlatively well. He established the Herreshoff Manufacturing Company, noted all over the world for the wonderful boats that it builds. To those who had watched the boy making his beautiful models it was no surprise that the cup-defending yachts should come from his establishment. Persistence, even in the face of great misfortune, had won fame.

James Watt, the Perfecter of the Steam Engine

ABOUT a hundred years ago a kindly old gentleman wrote about himself; "I am not enterprising. . . . I find myself out of my sphere when I have anything to do with mankind."

That man, James Watt, was one of the world's greatest inventors. By perfecting the steam engine he set in motion millions of factory wheels; led the way to railroad engines that carry civilization even into the wilderness; made possible marine engines that drive ships on all the seas; and prepared for the use of steam in mining for treasures greater than those of Golconda. He had surveyed for canals and bridges; had invented the copying press for office use; had made a machine with which to copy sculpture, and an instrument for measuring distances. The Royal Society had printed his treatises, and the great and wise were proud to be called his friends.

James Watt had struggled with poverty and with physical weakness, had done all his great work, and still thought he was not enterprising. His mind was set on accomplishing even greater things.

His father had not been able to care for him, and the boy had worked as an instrument maker. Glasgow workmen had forbidden him to open a shop of his own, since he had not served a full apprenticeship. One day he was asked to repair the model of a crude steam pump. "Why," thought he, "must the cylinder be cooled by water?" "Why must one end of the cylinder be open?" Months after that he made a condensing tank; kept the cylinder hot; closed both ends; and made the steam push one way as well as the other. He made valves and thus saved power. He invented the whistling governor, the indicator, and the throttle valve.

Oddly enough, he opposed the use of steam for moving engines, and stipulated that no steam carriage should come near his house. Perhaps he did not realize the greatness of his service for man; perhaps he often felt that he was not enterprising. Men do not always know how great is the service they perform.

Verdi, the Innkeeper's Son, the Great Composer

AN Italian innkeeper who kept a little store in part of his inn had a son who might have succeeded to the business, but the child cared more for music than inns and stores. He listened to every old song, to every musical instrument, and to every church organ, and was entranced. From his earliest years he could produce music.

"Was there ever such a son!" said the father as he thought of the future of his inn.

At ten little Giuseppe Verdi was appointed organist, "taught only by Saint Cecilia," the people said. Antonia Barezzi, a musician, heard of the wonderful boy, and took him to good teachers. At fifteen the boy wrote a symphony! "He must study with better teachers," Barezzi said, and sent him to the conservatorio at Milan. There they laughed at the innkeeper's boy and would have nothing to do with him.

Instead of giving up, Verdi studied with a private master. A year later, when the leader of a great orchestra died, Verdi applied for the place. The authorities chose some one else. Still in earnest, Verdi found a church that would employ him, and he also became leader of a city orchestra.

After three years he went to Milan to study. Then his wife and two children died. In his agony, he tried to drown his sorrow in work. He wrote an opera. The opera was a total failure. He kept on, and a year later wrote a composition that made all admire him as a genius. When he was about forty he wrote the great operas "Rigoletto," "Il Trovatore," and "La Traviata." Twenty years later he wrote the still greater "Aida." In his eightieth year he wrote "Otello" and "Falstaff." Later still, he wrote for the church with still more charm and power.

In his eighty-eight years of life Verdi wrote many musical compositions. With every year he improved, and from being a poor inn-keeper's son, rose by persistence, to rank with the world's greatest composers of music.

Just Do Your Best

JUST do your best. It matters not
How little heard of or how small,
Just do your very best—that's all.
Just do your best. God knows the sum;
In His great plan you count as one;
Just do your best till all is done.
Just do your best; though poor, forsaken,
Let not your faith in God be shaken.
Just do your best. With God and one,
The mightiest deeds are often done.
Just do your best. Who cares if in
The wild, mad rush for wealth and place,
You fail to win the strenuous race?
Don't fret. Just do your work full well—
Just do your best. Reward will come
To those who pass the crucial test.
God ne'er forgets; press on and on,
Nor doubt, nor fear; just do your best.
ERNEST LLOYD,

Beethoven, the Poor Singer's Son, the Great Composer

IN 1824 an audience listened spellbound to marvellous music produced for the first time. It was Beethoven's Ninth Symphony. When the last note had sounded, deafening applause burst forth. The composer sat unmoved. He had heard nothing. He was deaf. Some one touched him, and he turned and saw the moving hands. That was a dramatic moment whose pathos touched all.

Beethoven's whole life was full of pathos but out of his sorrows came songs, operas, sonatas, symphonies—the most glorious music the world has. In spite of sorrow and misfortune Beethoven remained noble

and unselfish and held to the standard of his high ideals.

His drunken, quick-tempered father and his mother, daughter of a cook, had never understood him. They had sent him to good teachers, hoping to turn his talent into money. While still a young man, deafness came upon him and he could not hear his own music. He fell in love with girls who scorned him. He lived in poverty and often in suffering. His nephew, to whom he was devoted, became a scapegrace. His own brother drove him out into a storm, and from the exposure Beethoven contracted the disease from which he died.

¶ Before his last days the world had recognized his genius, and had given him high tribute. In the world of music Beethoven ranks as Shakespeare ranks in the world of letters.

When the great composer lay dying, the deep diapason of thunder shook the house again and again. It was as if mighty chords were being struck by the elements, a grand funeral march, as the musician passed into the beyond.

—Frederick Houk Law.

Missionary Volunteer Programme Third Week

The Science of Salvation

Song Service.
Opening Exercises.
Bible Study: "Salvation."
Recitation: "The Greatest Science."
Reading: "Through Our Scientific Glasses."
Dialogue: "Opposing Sciences."
Reading: "Self or Service, Which?"

Salvation

SALVATION procured by the death of Christ. 1 Cor. 15: 2, 3.
Salvation procured by faith in Christ. Acts 15: 31.
Salvation assured by the life of Christ. Rom. 5: 9. (R.V.)
Salvation perfected at the return of Christ. Heb. 9: 28.

The Greatest Science

WE'RE a strange "peculiar people"
Among the peoples here,
On this globe that goes on rolling
Ev'ry day, and month, and year.
While we make no claims to greatness—
Of man's wisdom have a dearth,
We can tell you of a science
Which is greatest on the earth.
It is the wondrous story to be sounded to
each nation
As the King of heaven sends it—'tis the
science of salvation.

The Founder of this science true
In a garden gave it light,
When first His earthly children
Turned away to sin and night.
Telling of the Son of woman
Who should conquer in the strife;
And completely banish evil
When He took its author's life.
For the founding of this science let us give
Him adoration
As we give its knowledge gladly to each
kindred, tribe, and nation.

We have tried this blessed science
And have found its teaching true,
So we gladly pass it onward
To the nations old and new.
Though it calls for many workers,
And some lives may be laid down;
Yet our greatest sacrifices
Are rewarded with a crown.
Let me ask of you a question, it is "What
is your relation
To this great and blessed subject of the
science of salvation?"

Through Our Scientific Glasses

"ARISE, shine; for thy light is come, and the glory of the Lord is risen upon thee. For behold darkness shall cover the earth, and gross darkness the peoples; but the Lord shall arise upon thee, and His glory shall be seen upon thee." Isa. 60: 1, 2, R.V.

With the knowledge which the science of salvation gives, by means of the spiritual glasses which it furnishes, we see the world in dense darkness just as the prophet describes. This darkness is not confined to heathen Asia and Africa, but is found in Europe as well. The darkness of soul is intensified by the pall of mourning for loved ones slain by war, famine, and pestilence. Present suffering through these calamities adds to the intensity of the gloom. Oh that the light of the blessed hope of Christ's soon coming may shine into the hearts of the mourning millions of Europe. Already points of light are shining in many places and the gloom is beginning to vanish before it.

Looking at India which has been well called "the stronghold of heathenism," we find that dark spirit of revolution adding its evil shadow to the already darkened land. Yet even here Satan's bonds are loosening, and light is being given to many honest souls. But a host of fresh soldiers of the cross is needed, to extend the battle line, and ensure deliverance to many of Satan's captives. Who among those who have health, strength, and talent will consecrate them to God for service in the ancient empire of India?

Turning our glasses to the land of Sinim with nearly a third of the world's population, we find students of the blessed science in great numbers calling for teachers to help them to reach the higher plane of spiritual life. Surely the people realise that this greatest of sciences offers them the help which no other scientific knowledge can give. Let us see that we study the precious science of salvation thoroughly and experimentally, and perhaps some of us may be called to teach it to the millions of China.

And so in all the darkened world, as we gaze through our spiritual glasses, we find the direst need, and heart stirring appeals for the very message that God is enabling us to learn connected with His glorious science of salvation.

Opposing Sciences

No. 1. Well (name of No. 2) I hear that your church is sending out more workers to the Solomons and other Pacific Islands. Is that true?

No. 2. Yes (name of No. 1). It is quite true. The people know nothing of the true God, and His love as revealed in the gift of His Son.

No. 1. I do not see why the missionaries cannot leave the poor darkies on the islands alone. They are quite happy in their own way, and will never be condemned by a message they have not heard.

No. 3. At the same time you must admit that our Lord and Saviour has commanded us to give the gospel of salvation to every people on the earth. And it is our duty also to save them from the awful evils of cannibalism, infanticide, and devil worship which are so prevalent among them.

No. 4. I have been told by traders in the islands that the people are usually worse after the missionaries go among them. They learn drunkenness and other vices of the white man.

No. 2. When that is so the blame cannot be laid upon those who teach the science of salvation; but rather on those who introduce intoxicants, and tobacco, and hinder the good work of the missionaries.

No. 1. Then if these degrading influences follow up the missionaries, why not leave the natives to themselves?

No. 2. I have already answered that question. But I should judge from your reasoning that you are an advocate of an opposing science to that which I teach.

No. 1. Another science! What science can that be?

No. 2. I read just lately that when Jesus came into the world to reveal the science of salvation, "sin had become a science, and vice was consecrated as a part of religion." The world has almost reached that condition again.

No. 4. After all how much good does your precious science do?

No. 3. My good friend, it makes the peoples, once cruel cannibals, peaceful and kind, and their islands safe places to visit for both sceptics and believers. The noble missionaries who imperil their lives continually for the sake of benefiting the people, and saving some souls, deserve our commendation.

No. 4. Perhaps you are right, but I would rather they would go than I.

No. 3. Unless the love of Christ constrains you to go to save souls, you had better stay at home. All who would go to teach others, must first learn themselves the science of salvation. And yet, "the science of salvation cannot be explained but it can be known by experience."

Self or Service, Which?

NOT selfish happiness, but service, is the true object of life. "Whoever seeks to save himself, shall lose the prize he seeks; but whoever shall lose himself in Christ's service, shall win all he lives for—and more."

"There is a picture representing a bullock standing between a plow and an altar, with the inscription, 'Ready for either,' ready to toil in the furrow or to be offered on the altar of sacrifice. This is the position of the true child of God,—willing to go where duty calls, to deny self, to sacrifice for the Redeemer's cause."

"We are living in a special period of this earth's history. A great work must be done in a very short time, and every Christian is to act a part in sustaining this work. God is calling for men who will consecrate themselves to the work of soul-saving."

"While men are waiting to have every obstacle removed souls are dying without hope and without God in the world."

Testimonies, Vol. 9, pp. 125, 33.

In view of the world's need and the great responsibility resting upon us at this hour, shall we not, while probation lingers, arise and act our part in this closing work? The servant of the Lord has instructed us, "Go to work, whether you feel like it or not. Engage in personal effort to bring souls to Jesus and the knowledge of the truth. In such labour you will find both a stimulus and a tonic; it will both arouse and strengthen. By exercise your spiritual powers will become more vigorous, so that you can with better success, work out your own salvation. . . . Though they may refuse to hear, your labour will not be lost. In the effort to bless others, your own souls will be blessed."—*Id.*, Vol. 5, p. 387.

Let us say as did Henry Martyn, the missionary to India, "I see no business in life but the work of Jesus Christ. Neither do I desire any employment to all eternity, but His service." So may we be true to the trust which God has committed to us, set our faces like a flint, and press toward the mark for the prize of the high calling of God in Christ Jesus, knowing that the eternal God is our refuge, and that "underneath are the everlasting arms."

B. E. WAGNER.

Missionary Volunteer Programme

Fourth Week

The First Foreign Missionary (Abraham)

Opening Exercises.

Talk: "The Call."

Talk: "A Missionary Centre."

Solo: "Christ in Song," No. 820.

Talk: "The First Missionary at Work."

Talk: "His Altars of Prayer."

Hymn: "Christ in Song," No. 595.

Talk: "His Intercession."

Talk: "His Training School."

Note for the Leaders

WE suggest that each topic be assigned to two persons. Let one present "The Call," as given in the article, and the other present practical lessons for us drawn from God's call to Abraham. See how many points in Abraham's experience must be reenacted by many of our young people. "A Missionary Centre" and "The First Missionary at Work" may be assigned in the same way. Careful study should be given to chapters 11 and 12 in "Patriarchs and Prophets."

The Call

ABRAHAM opens the long procession of missionaries covering the period of the last four thousand years, which the birth of Christ divides into two equal portions. He was the first man whom God sent forth as a missionary; the first in whom He adopted the policy of separating the church from the world; the first individual whom He admitted to covenant making with Himself. Four hundred years after the flood the Shemite family of Terah was settled among the Hamitic tribes of the Persian Gulf. Idolatry had so spread that even this Shemite family had become infected. Early traditions picture the young Abraham as a protester against idolatry and the worship of the sun, moon, and fire. At this time the message of God came to him, "Get thee out of thy country, and from thy kindred,

and from thy father's house, unto a land that I will show thee." It was the first missionary call, often repeated since to prophet and apostle and modern missionary by vision or dream, or startling providence, or the still small voice. The call has always been the same, to "get out" from home, to "come" to the land of God's choosing, to "go" to the people who cry for help, to "leave" kindred and all things "for My sake and the gospel's." The family consisted of the father, Terah, and three boys, Abram, Nahor, and Haran. Nahor remained behind, and Haran died, leaving a son, Lot. Abram set out with Sarai, his wife, Terah, his father, and Lot, his nephew. They followed up the valley of the river four hundred miles, and there stopped for a time, naming the settlement Haran, in memory of the dead brother.—*Adapted from "Short History of Christian Missions."*

"Here Abraham remained till the death of Terah. But from his father's grave the divine voice bade him go forward." "It was no light test that was thus brought upon Abraham, no small sacrifice that was required of him. There were strong ties to bind him to his country, his kindred, and his home. But he did not hesitate to obey the call. He had no question to ask concerning the Land of Promise—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings, and would afford opportunities for amassing wealth. God had spoken, and His servant must obey; the happiest place on earth for him was where God would have him to be.

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His Word and the events of His providence. They may be required to abandon a career that promises wealth and honour, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. . . . Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untried fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that 'far more exceeding and eternal weight of glory,' with which 'the sufferings of this present time are not worthy to be compared.'"—*Patriarchs and Prophets.*

A Missionary Centre

GOD'S plan and His wisdom are strikingly displayed in the particular locality to which He called His servant Abraham. "Palestine became the first and greatest missionary centre of the race, for the two thousand years from Abraham to Christ. In geographical position it is without a rival. It touches Africa on one side, Europe on another, and Asia on another. It is the chief gate between East and West, South and North. Flanked by the only other centres of world-wide empire which the history of civilization commemorates, Alexandria and Constantinople, it commands them both. What western Syria was to the earliest civilization, standing between the Euphrates and the Nile on one side and the

Bosporus on the other, it is still, notwithstanding the barren hoof of Moslem. Close to Hebron, its southern hollow is the object of the ambition of the world powers of the present day, and is still the greatest missionary and military and commercial route to the far East from which Abraham came."

Centuries later the Lord said of the city established in the midst of Canaan, "Thus saith the Lord God; This is Jerusalem: I have set it in the midst of the nations and countries that are round about her." Eze. 5: 5. The wonderful strategic importance of this centre is strikingly illustrated by the experience on the Day of Pentecost. Acts 2: 5, 9-11. The Lord sent His first great missionary to pre-empt this strategic centre, so that the greatest possible advantage might be secured to scatter the knowledge of the true God throughout the world.

The First Missionary At Work

"THE book of Genesis shows us Abraham, not only as a missionary wanderer, as a passive example, and as a type of the Highest, but as discharging active missionary functions with a love, a zeal, and a boldness second only to those of Christ Himself."—*Short History of Christian Missions.*"

"The place where they first tarried was Shechem. Under the shade of the oaks of Moreh, in a wide, grassy valley, with its olive groves and gushing springs, between Mt. Ebal on the one side, and Mt. Gerizim on the other, Abraham made his encampment. It was a fair and goodly country that the patriarch had entered. . . . But to the worshipper of Jehovah, a heavy shadow rested upon wooded hill and fruitful plain. . . . In the groves were set up the altars of false gods, and human sacrifices were offered upon the neighbouring heights. While he clung to the divine promise, it was not without distressful forebodings that he pitched his tent."—*Patriarchs and Prophets.*"

His Altars of Prayer

"Abraham, 'the friend of God,' set us a worthy example. His was a life of prayer. Wherever he pitched his tent, close beside it was set up his altar, calling all within his encampment to the morning and evening sacrifice. When his tent was removed, the altar remained. In following years, there were those among the roving Canaanites who received instruction from Abraham; and whenever one of these came to that altar, he knew who had been there before him; and when he had pitched his tent, he repaired the altar, and there worshipped the living God."—*Id.*

His Intercession

"While sitting in the tent door in the heat of the day on the plains of Mamre, Abraham was visited by three angels. 'And the Lord said, Shall I hide from Abraham that thing which I do; seeing that Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him?' The time had come for the destruction of the impotent heathen of the vale of Siddim. Not because the nephew, Lot, was there, a merely passive protester against the very grievous sin of Sodom, not from purely human pity, but as a divinely encouraged mediator, as covenantor for the salvation of all of every race who should believe, and specially charged with the land of which Siddim was the fairest portion, Abraham appealed personally to the covenant God for mercy that the worst of all heathen might

repent, if only fifty, or forty-five, or forty, or thirty, or twenty, or ten righteous were found in Sodom. Failing then, even yet Abraham did not abandon hope, for he 'got up early in the morning to the place where he stood before the Lord: and he looked . . . and, lo, the smoke of the country went up as the smoke of a furnace;' and God remembered Abraham by sparing Lot. The history of missions begins well with the six-fold wrestling of Abraham for the vilest and most hopeless sinners to whom missionaries have ever been sent."—*Adapted from "Short History of Christian Missions."*

His Training School

"Abraham's household comprised more than a thousand souls. Those who were led by his teachings to worship the one God, found a home in his encampment; and here, as in a school, they received such instruction as would prepare them to be representatives of the true faith. Thus a great responsibility rested upon him. He was training heads of families, and his methods of government would be carried out in the households over which they should preside."—*"Patriarchs and Prophets."*

Sabbath School Missionary Exercises

(November 4)

The Inca Union Mission

Object of Our Thirteenth Sabbath Offering

BY PASTOR O. MONTGOMERY

THE territory comprising this Union, the Republics of Ecuador, Peru, and Bolivia, was separated from what was formerly known as the South American Union in February, 1916, at the time of the organization of the South American Division Conference. Until that time it was operated as a mission field under the South American Union; since then it has been one of the union fields of the division. Its growth has been phenomenal, and it has come to be recognised as one of the great factors in our division work. No other mission work in South America has attracted so wide-spread attention and interest as has our work for the Indians of the Lake Titicaca region, not only among our own people generally, but also among other denominations, as well as many government officials and those especially interested in ordinary mission work. It is the large proportions, the mighty impetus which this work has taken on during the past few years, that easily places it in the first rank of our missionary endeavour in the continent. With 2,075 Indian church members at the beginning of 1921, and 917 baptisms during the year, it gives a membership in that one mission equal to that of some of our large conferences in the homelands.

Keeping pace with this wonderful growth is the need of workers. The sixty or more native Indian evangelists, teachers, and interpreters cannot begin to meet the demand. Some months ago there were one hundred and thirty written requests for schools and mission stations, only a very few of which can be answered this year; and most of these requests are from the

Quechuas, among whom we built our first station in July of 1920. In the summer school now in session eighty are enrolled. They are the present force of teachers, evangelists, and interpreters, and those who are in preparation for work. A strong training school is the greatest need, an imperative need of the field. Plans are on foot for the building of an industrial normal training school near Puno. This should be provided this year.

But there are other important interests in the Inca Union besides the Lake Titicaca Indian work. There is the Bolivia Indian work where Brother Reid Shepard and his good wife have pioneered the way. The Lord is wonderfully blessing their work. This work bids fair in time to equal the work in Peru on the other side of the lake.

Brother and Sister Orley Ford have succeeded in finding a splendid opening for work among the Indians of Ecuador. He writes enthusiastically of the prospect there. Living in a little Indian hut with grass roof and mud floor in the midst of a community of twenty thousand Indians, they are finding much medical missionary work. Though the government has given permission for the opening of a school, they cannot find time to start it, so burdened are they with the medical work. We shall yet see Ecuador "blossom as the rose."

While the work for the Indians stands out so strongly in this Union field, we must not lose sight of the white work in these republics. We have a good constituency in Peru among the Spanish-speaking people, a fine corps of workers, and splendid prospects for the future. Bolivia, too, is beginning to awaken and souls are being born into the kingdom. In Ecuador—so long barren and priest-ridden, and for centuries bound in superstition—fanaticism and prejudice are beginning to yield to the advent message as in the other republics of South America.

The Union Training School at Lima is one of the important interests of this union field. Born and nurtured thus far in a rented dwelling house, which is entirely inadequate for its needs, we are anxiously waiting for the day when a property can be bought and suitable buildings provided.

The needs of the Inca Union Mission are great, but the investments are sure, and the dividends are large.

(November 11)

Our School Work in the Inca Union

W. H. WILLIAMS

IN the Lake Titicaca Mission a system of collecting offerings has been inaugurated, and at each mission station each week our Indian brethren bring in their tithe and mission offerings, in the form of chickens, eggs, sheep, grains, and vegetables peculiar to the country. The mission directors are careful to weigh up these commodities and give our brethren credit for all at current market prices. It is most interesting to see their happy faces as they come, bringing to the Lord His own, together with a free-will offering. The plan is similar, no doubt, to that used in the time of Israel.

We are looking to the Mission Board for the support of the foreign workers, the main stations, and the normal training school which is just being established; but we are requesting the Indian constituency to support all the out-schools, which dur-

ing the year 1922 numbered more than forty. We require the patrons of all new schools to build a schoolhouse, put up a house for the teacher to live in, furnish money for the equipment of the school, and guarantee an attendance of eighty students. From each student we require a matriculation fee of about seventy-five cents gold for the year. With eighty pupils the schools are put on a self-supporting basis from the first.

In order to help the patrons to meet the situation, Brother E. H. Wilcox, superintendent of the mission, travelled more than two thousand miles by horse during the latter part of 1921, visiting all the local schools and helping them to plan and devise means whereby the schools could go forward. The children are encouraged to do their part by planting little gardens, raising chickens, etc., and just as soon as they collect their seventy-five cents gold they come to the mission director and receive their receipt for their year's schooling.

This strict cash policy does not seem to lessen the calls for schools. Week by week our workers are besieged by delegations of Indians, headed usually by the chief of their district, carrying petitions and pleading that a school be started in their community and the gospel be taught them. With the thin line of workers and the undeveloped native talent, hundreds of these petitions have to be denied, and they are told, "You must wait, for we do not have any one to send you now." It is a serious question with them, and their earnest faces reflect the keen disappointment when they are told to wait. Time after time they return to find out if a teacher has not been found, only to be told that they must wait a little longer. It is difficult for them to understand the long delay.

In tremendous days like these, the message in the Inca Union Mission is winning its way. This work has been conceived, for the most part, amid the fires of tribulation. It speaks to these simple folk, finds entrance and penetrates into their hearts, and prevails. It carries God's own healing balm to their sin-sick souls, and what a joy will come to the workers when the final reward is given those who have spent the best part of their lives in carrying the message to these benighted people. This joy will not be entered into only by those who have braved the hardships necessary to carry the message to this people, but it will be shared equally with those who have given willingly of their means and loyally supported the efforts put forth for this work of God.

(November 18)

Our Work Among Three Tribes

W. H. WILLIAMS

ALONG the highlands of the mighty Andes including Ecuador on the north and Argentine on the south, are found the descendants of the Inca Indians. The three principal tribes among which we have begun work, are the Aymaras, Quechuas, and Chunchos.

Aymaras

Since 1910 we have been developing a work around the shores of Lake Titicaca among the Aymaras, both in Peru and Bolivia, and today we have nearly three thousand baptized believers among this

people. Yet this does not include the several thousands of Indians who are directly under the influence of our missions and are studying the principles of the gospel.

Brother Wilcox, superintendent of the Lake Titicaca Mission, summarizing the work for the year, writes:

"We baptized only nine hundred and seventeen during 1921. I could have baptized fifteen hundred if I had been willing to accept all that were presented. I am more and more convinced that God will move on the hearts of these poor Indians, and they will receive the Spirit of God, and great things will be wrought. . . . Our school work is growing at such a rapid rate we can hardly keep up with it."

The Aymaras living in South Peru and Bolivia number about five hundred thousand. We have established eight central and two sub-stations for these people. With thirteen foreign workers and seventy native workers, we are operating fifty-one schools which had an enrollment during 1921 of two thousand two hundred and thirteen. Thus a permanent and substantial work is being accomplished for these people.

Quechuas

Having well established our work among the Aymaras, we began to labour for the Quechuas, and now we enter upon an even greater task than that among the Aymaras, for, scattered throughout the republics of Bolivia, Peru, and Ecuador, are more than five million of the Quechuas.

Word comes from our first permanent station among this tribe. "We matriculated one hundred and sixty pupils in our first school. Every week our mission is visited by Quechua Indians from far and near, asking for schools to be established in their districts. God is touching their hearts and arousing their desires for better things."

Brother Orley Ford writes of the progress of the work among the Quechuas of Ecuador:—

"I wish you could see us at the present time. We are living on the bank of a small lake in a settlement of twenty thousand Indians. We have been here but a short time. We live in a little Indian hut which thus far has no windows, and the roof leaks like a sieve. Everything we have is mildewing, as it is now raining every day. However, we hope soon to have a stove and be able to dry out. It is very cold, and we are hoping and praying that we will not get sick before the stove comes. We will surely appreciate the mission house when we can have it.

"The prospects are wonderful for a good work. The sick are at the door from morning until night, and at times twenty or thirty at one time. We received permission from the government to open up school work, but at the present time we cannot think of opening a school with so many sick to treat. I never have seen half as many patients in any one mission in Peru. I am asking for a helper to take the school work."

Chunchos

Impelled by a desire to extend the work to the interior of Peru, the Inca Union Mission committee detailed Brother F. A. Stahl, our pioneer missionary to the Indians, to make a trip to the "inside" and investigate the conditions found among the Chuncho tribes. This visit resulted in an urgent appeal that work be started immediately.

(November 25) Indian Work in Ecuador

ORLEY FORD

SINCE being sent here to open this work we have prayed that God would direct us to the right place, and, as a sign, would provide a house in some well populated district, and that we might receive some invitation from the local people to come among them. After visiting almost all the most promising Indian settlements of the country, with little encouragement and no one willing to give us a house, I felt impressed to visit this section of Colta, although every one told me that it was an out-of-the-way place inhabited by criminal people, and that it was cold and disagreeable as a place to live, and entirely undesirable in every respect.

Notwithstanding, I came here to visit, and to my surprise found a large community of about twenty thousand Indians in this district. The first house I visited proved to be the home of an influential Indian, and he was sick. I began to treat him, and while I was treating him, several of the neighbour Indians came in to see what brought a gringo, as all foreigners are called here, to visit their neighbourhood. After the treatment, I began to explain to the gathered crowd that I had been commissioned by God to open a school and treat the sick, and, if they so desired, would settle among them. They at once became interested and asked us to stay with them. They told us that they were without a school of any kind, told of the abuses of the landlords, and how the priest had stopped visiting them as they could not pay him enough money. They also brought in a number of sick to be treated. When I asked them if they could provide a house, they all offered to give me theirs. After treating about twenty of the gathered sick, I told them to make definite arrangements about a house, and that I would return later.

Upon my return, I found an even larger group gathered and more sick to treat. They showed me around to different little huts they had to offer. Most of them, although they were the best they had to offer, were scarcely high enough to allow me to stand erect. They were without windows of any kind, and were all coated with smoke from their open fire places. As we had need of huts for ourselves and our interpreter, and for the school, they had picked out the biggest hut in their group for us and two smaller ones for the interpreter and the school. For fear we would not be satisfied, they showed us several more from which we could take our pick.

On seeing so much interest and an answer to my prayers in every respect, I felt that we had found the right place, but told them I would return later. We bade them good-by, while they, with tears in their eyes, told us not to fail to return so that we could teach them how to live and be Christians. After a few more visits and prayer and consideration, we decided to locate here. We have now been here almost a month, and have found the Indians kind and friendly. They seem to enjoy listening to the gospel story as we tell it to them. The medical work has been so large that it will be impossible to open the school as we had planned, because many days my wife and I have been kept so busy treating the sick that we have hardly been able to find time to eat.