



# THE MISSIONARY LEADER



Vol. 14

SYDNEY, APRIL, 1926

No. 4

## Foreign Mission Day

(Sabbath, April 10)

### Take Note, Leaders!

IN these monthly foreign mission services, let the church unite in special intercession for our missionaries in all parts of the field. Make it your work to know them and their needs and the respective fields in which they labour. Here is a paragraph from a personal letter written by Brother J. D. Anderson, our lone missionary among the raw savages on Malaita, the darkest and most dangerous island in all the Solomon Group. This is what he says:

"When perplexities almost overwhelm me, I sit and think of the number in the homeland who are remembering me before the throne of grace, and then I rise refreshed for the battle. As I read from time to time of the sacrifices of some of the brethren in helping to save the lost, it spurs me on."

While his wife and child for health reasons are temporarily away in the homeland, Brother Anderson labours on alone, surrounded by treacherous bush natives, and living not far from the spot where the white missionary of another denomination who ventured among them paid for it with his life. He was killed by two men from the bush while at worship one evening some years ago, and was, it is believed, eaten by the natives. Today white traders fear to land on those shores. Brother and Sister W. D. Smith are living in the wildest part of the New Hebrides, where also life is lightly held.

Some of our missionaries have indeed gone down into "a dark mine," and they are depending on us to "hold the ropes,"—to support them by our earnest, intelligent prayers. Let us not fail them.

### "Arise, Shine"

1. WHAT has God proclaimed that His people in the world are to be? Matt. 5:14.

2. What use is to be made of the light God sheds upon our hearts? Verse 16; Isa. 60:1-3.

"It is the darkness of misapprehension of God that is enshrouding the world. Men are losing their knowledge of His character. It has been misunderstood and misinterpreted. At this time a message from God is to be proclaimed, a message illuminating in its influence and saving in its power. His character is to be made known. Into the darkness of the world is to be shed the light of His glory, the light of His goodness, mercy, and truth."—*"Christ's Object Lessons,"* page 415.

3. What purpose has God determined to fulfil before the end comes? Isa. 62:1, 2.

4. Whose righteousness is this that the Gentiles are to see in its brightness? Jer. 23:5, 6.

"The proud heart strives to earn salvation; but both our title to heaven and our fitness for it are found in the righteousness of Christ."—*"Desire of Ages,"* page 300. "All who have put on the robe of Christ's righteousness will stand before Him as chosen, and faithful, and true. Satan has no power to pluck them out of the hand of the Saviour. Not one soul who in penitence and faith has claimed His protection, will Christ permit to pass under the enemy's power."—*"Prophets and Kings,"* page 587.

5. How extensive is the light and salvation of Christ's righteousness to be made known? Where is this righteousness to be seen? Rev. 18:1; 19:8; Isa. 60:2.

"Nothing in this world is so dear to the heart of God as His church. . . . To those who call upon Him for strength for the development of Christian character, He will give all needed help. In the time of the end, the people of God [all over the world] will sigh and cry for the abominations done in the land. With tears they will warn the wicked of their danger in trampling upon the divine law, and with unutterable sorrow they will humble themselves before God. . . . Meekness and lowliness are the conditions of success and victory. . . . The spotless robe of Christ's righteousness is placed upon the tried, tempted, faithful children of God."—*"Prophets and Kings,"* pages 590, 591.

6. Who only is exalted in the day of final deliverance? Isa. 25:9; 5:16; Rev. 15:2-4.

"Nearest the throne [of Christ on His coronation day] are those who were once zealous in the cause of Satan, but who, plucked as brands from the burning, have followed their Saviour with deep, intense devotion. [The sequel is here given of Jesus' reply to the mother of James and John when she requested for her sons a place at His right and left in His kingdom.] Next are those who perfected Christian characters in the midst of falsehood and infidelity, those who honoured the law of God when the Christian world declared it void, and the millions, of all ages, who were martyred for their faith. And beyond is the 'great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, . . . before the throne, and before the Lamb, clothed with white robes, and palms in their hands.' Their warfare is ended, their victory won. They have run the race and reached the prize. The palm branch in their hands is a symbol of their triumph, the white robe an emblem of the spotless righteousness of Christ which now is theirs. The redeemed raise a song of praise that echoes and re-echoes through the vaults of heaven, 'Salvation to our God which sitteth upon the throne, and unto the Lamb.' . . . In all

that shining throng there are none to ascribe salvation to themselves, as if they had prevailed by their own power and goodness. Nothing is said of what they have done or suffered; but the burden of every song, the keynote of every anthem, is, Salvation to our God, and unto the Lamb."—*"Great Controversy,"* page 665.

### Sianfu

BY W. E. GILLIS

SIANFU, one of the oldest and most interesting of the cities of China, and many times the capital of the nation, has figured more or less in all those movements, military and religious, which have greatly affected the welfare of the Chinese people.

It was in Sianfu that some of the dispersed of Israel first took up their abode among the "sons of Ham."

It was in Sianfu that one emperor saw by night a great light in the palace grounds, which sign, after studying certain books, he decided was the sign of the "Great Saint who was to appear in the West." Upon ascertaining that the prophecy was for his own time, he immediately sent forth a band of inquirers to learn of the true religion. These seekers for light, losing their way, wandered south into India, where they met the disciples of Buddhism teaching the incarnation of Buddha, whom they mistook for the Teacher they were seeking. Thus was Buddhism instead of Christianity introduced into China; and at Sianfu was erected the first Buddhist temple in China, known as the *Bei Ma Ssu*, so named because the missionaries of Buddhism entered the capital riding upon white horses.

But China was not left without a witness to Christianity even in that early age. In Colossians 1:6, 23, Paul declares that in his day the gospel had already been preached in all the world. In Sianfu we find this statement substantiated by the famous "Thomas Tablet," which bears the likeness of Thomas, the apostle of our Lord. There is little doubt that this once doubting disciple, coming by way of India, bore witness to our Lord's life and crucifixion in this ancient capital city of China.

It was also in Sianfu where six hundred years later the Nestorians again brought the gospel of salvation to China. These early Christian missionaries secured the co-operation of the emperor, and by his influence and assistance obtained a large following. The world-famed "Nestorian Tablet," which tells the story of their labours and relates the plan of salvation from creation to the intercession of Christ in heaven, may be seen by any one who visits the city of Sianfu.

And now again, after another thousand years have passed, that early call for light



made by the emperor nearly two thousand years ago, has been heard and answered. In our own day, after the empire has fallen and the dangers of a state religion have passed away, the Lord has seen fit to plant His truth, as found in the three angels' messages, in this ancient city of China. Surely the Lord has in mind great possibilities for the future of His work in this place.

The natural resources of the province of Shensi are beyond all estimate. The great plain which covers a large portion of the province is very fertile, and the soil in many places is fifty or more feet in depth. The mountains contain coal in great quantities, very little of which has been mined. It is said by many that these mountains also contain good deposits of gold, silver, and iron, none of which thus far have been touched. Already oil wells are in operation north of the river.

The railroad now under construction will pass through Sianfu, and from there branch lines are being planned to coal fields and other places where the natural resources of the province may be utilised.

With a native force of workers consisting of only one missionary, two church school teachers, one field man and four colporteurs, the burden of our prayer is that God may help us to find consecrated workers to take advantage of the calls for light which come to us, and to help answer the purpose for which God has sent us to labour in this our "Province of Opportunity."

## On the Borders of Tibet

BY DR. J. N. ANDREWS

I RETURNED a few days ago from a really good trip up along the Tibetan border, lasting over six weeks. I and my Chinese and Tibetan dispensary helpers rode horses, and we had six yak loads of tracts, medical supplies, tents, food, and bedding.

We went by the usual road to the west of Tatsienlu, China, which turns north after passing Chae Do Pass, at an altitude of 13,500 feet. Beyond this pass we are at an altitude of about 10,000 feet. The hills were green and covered with flowers at this season, and many nomads were about with their herds. We spent the first Sabbath at Tallin, a small town with a large lamasery, or monastery of Tibetan monks, giving out a good quantity of literature both at the monastery and on the street. Tibetans everywhere seemed very willing to take the literature, and were friendly almost everywhere we went.

The next town, Dawu, is located in a long and wide valley, fertile, and with a large farming population. There is a big monastery at this place, with many sacred monks, or lamas, as they are called. We stayed here nearly a week, treating many patients, having talks with different ones, and giving out literature. We next visited Changgu, and then went on three days' journey to Kanze.

The Tibetans do not usually build towns, but here and there groups of two or three houses. All along this way to Kanze are very many farmhouses, with really a large population. It is a well-travelled road, and we passed caravans of hundreds of yak coming or going, with tea for the interior, or hides and wool for Tatsienlu. Also many travellers were met on the road,

some on pilgrimages to Lassa (pronounced Lar-sar, the Buddhist sacred city and capital of Tibet), or Tibetan monks going to some special meeting at a monastery. To all of these we gave tracts as we met them.

The great plain of Kanze has the largest population in Eastern Tibet. It is a rich farming section, with several very large monasteries. Thousands of these sacred men are supported in this region. We spent nearly a week at Kanze, and gave out a great deal of literature. By being on the street for several days from morning till night, it was possible to meet a good many of the monks. In the morning and evening many of the older ones make a round of the sacred objects at the foot of the hill—here a mound of white stones, a little farther on a house with a great prayer wheel, which they stop to turn a few times; on farther another *mani* mound and a few little prayer wheels; farther still the peculiar earth mounds, surmounted with prayer flags or some ornament of brass. At the base of some of these also was a row of prayer wheels, perhaps sixty or more, all of which were turned as the monk made his rounds. It was harvest time when we were there, and from all sections of the plain, sheaves were being carried into the town, much of it for the monasteries, and to these workers from all over the plains we gave tracts. In this region very many of the people can read.

We travelled two days from Kanze through a continuation of this great plain to another, which also has a large population. We passed from fifteen to twenty little groups of villages and finally reached Rombatsa, the end of the farming population in this direction. There is a large monastery there that does not owe allegiance to China, but to the capital of Tibet. We went in and gave some tracts. We were not at all welcome, as was easily seen. We spent about three days going all over this plain, from one group of harvesters to another, and from one group of houses to another, giving out the literature.

Then we went south by a road new to us, and after four days' travel, amid more farmers and monks, we struck out east five days to Dawu. The road was difficult—there were four passes to cross, and the population was small. But there were three monasteries where we treated many monks, and nomads in the lower valleys.

It was good to get back to Dawu and get warmed up again. We stayed there over the Sabbath. Large caravans were passing through, and we gave away many tracts. Nomads were also in from the north-east, the Golok country, bringing salt to sell, and we were able to give literature to them. A "living Buddha" was also passing through, and doing some special reading for the monastery.

After the Sabbath we set out for Tatsienlu, getting into deep snow the first day from Dawu. We had snow all the way to Tatsienlu, our animals floundering in deep drifts as we crossed the pass.

Many of the older priests are friendly, though some meet us with unconcealed scorn. Sometimes they refuse to take the tracts, though I have adopted a method which overcomes most of them. Upon seeing one coming along, I concentrate on a broad smile, looking him steadily in the eye. By the time our horses meet he is smiling too, and holds out his hand for the tract. At some places we stayed at small monasteries over night. At first the

monks all disappeared from sight when I started to walk among their buildings, but as soon as they learned I could help some of their diseases, they would all come around, acting very friendly, and asking for literature.

We were very happy to be able to sow the gospel seed throughout this great section. We gave out 13,200 tracts, and treated more than 200 persons. We pray that the seed may fall into good ground. The people are bound down by superstitions, and consider the lamas, or monks, practically as gods. Before one who is considered a "big" lama, the people will grovel in the dirt. Above Kanze we passed a man who was measuring his length on the ground in a pilgrimage to Lassa. A little distance which we had made in two days he had been two months in covering. But in this journey he had accumulated a great store of merit in the eyes of these simple people. We watched a group of women prostrating themselves again and again before him as he stopped to rest in his weary journey, and asking him for his blessing. Surely the Lord must work in a special way for these poor people, to save some of them for His kingdom.

## The Message in Ancient Peking and on the Mongolian Border

BY W. J. HARRIS

THERE probably never has been a time when so many people were looking toward Peking, China, as today. News from Peking is being carried by news agencies all over the world. All eyes are watching, all ears listening. But while political events are taking place here, let us also take note of the work of the third angel's message at this great centre. To the believers in present truth, its trials and its triumphs are freighted with far greater consequences, and bound up with our greatest hopes and aspirations.

We have been conducting work in fixed centres in Peking, and one in the near-by city of Tientsin. Now we have moved to a new location, a city on the border of the great unentered field of Mongolia, where we believe a large work is opening. This city is at present the headquarters of Marshal Feng Yu Hsiang, "China's Christian General." There is every indication that the work he has done has led to an excellent opening for our work. We have a well appointed chapel in this ancient city. Soon we shall conduct the first evangelistic campaign, the first preaching of this message in this frontier city.

One of our most promising stations is that of Tientsin. The believers here have been very active in doing home missionary work, having during the past twelve months sold some 100,000 Bible portions. Last spring, at the time of the Union meeting, a group of believers and interested ones from this chapel travelled by foot a distance of eighty miles, selling literature and scattering tracts all the way from Tientsin to Peking. At the close of the meeting they returned the same way—drawing a heavy cart loaded with Bible portions, tracts, and papers, and distributing them as they went.

We are now conducting a special evangelistic effort in one of our Peking chapels. The interest has continued right along. We have interested persons remain after the service, from which we organise our Bible classes. From the



Bible classes this past year we formed four baptismal classes, and baptised thirty-five souls. Our courage is good. The work is onward. We rejoice that the Lord is blessing His work in this great oriental centre. We solicit an interest in your prayers.

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

### HEAVEN'S RADIO

Hymns: Nos. 270, 555, 485.

Opening Exercises.

"Real Power."

"In His Presence."

Blackboard Exercise.

Duet: "The Mercy Seat," No. 801 in "Christ in Song."

"Are You One of the 'Ye's'?"

"Prayer Changes Things."

Closing Exercises.

**LEADER'S NOTE.**—Have each member come prepared to repeat one of his favourite verses regarding prayer. Arrange for the recitation of a choice poem on the subject of prayer.

### Real Power

IF prayer is anything, it is everything; if it is true, it is the greatest truth. One of the world's renowned scientists has recently declared that prayer is the mightiest force in the universe and that the Christian world is blind to this fact. The first disciples realised that there was one supreme necessity and one great lesson. As they stood on the threshold of their Christian life and work, they grasped this truth and said, "Lord, teach us how to pray."

This lesson is ours to learn. How few ever enter into the positive, practical power of prayer. This is the supreme weakness in modern Christianity. The heathen devotee has unquestioning faith in prayer as he understands it. He considers prayer as a certain means to an end, an instrument for the accomplishment of his purpose. The call to prayer sounds forth from the high tower of the mosque; the camel driver in the desert falls down on his blanket; the savage in the jungle tries to look out through his darkened soul to a higher power who hears his prayer. It is a universal habit and seems to belong to normal, natural human life. . . .

When faith has fastened itself upon the promise of God, and the power has been marvellously and miraculously manifested, and when this experience has been repeated a thousand times, there can be no question about the reality of the power of prayer.

I was sent for, to come to the house of sorrow. The mother was dying. Human love and skill had rendered its best. Three physicians had just left that darkened room and informed the broken hearts that it was an impossible case. She was dying then and only a few minutes at the most remained. Science had given its verdict and it was unquestionable. The circle of loved ones in their heart-broken anxiety asked me if this was impossible for God. It

seemed so necessary that the wife and mother should be spared to her family. They said God knew this and would He not answer prayer? They challenged me and said that they believed He would answer my prayer. I mustered the mightiest faith that ever gripped my life. I insisted that all who could not believe must leave the room. Then circling the couch and the fluttering, disappearing life, the prayer was offered; the claim upon God's promise was made. The answer was instant. The miracle was on. Life immediately came back. The eyes opened; the lips spoke; the hands clasped. The physicians who had pronounced her dead were summoned and in amazement declared that there was only one verdict; this was beyond all science and beyond all human power, and one of them, not a Christian, said: "It is of God."

We have a right to repeat the claim made by revelation and by earth's noblest and best,—that prayer is the greatest force in God's great world.—"Real Prayer," by Cortland Myers, D.D.

### In His Presence

THE private room with the key turned and all alone with God is a marvellous privilege and has in it the possibility of life's deepest experience; this is one of the external essentials to the victorious life. To shut the door of the heart is the supreme necessity, even if it is almost the supreme difficulty; to close the door and turn the key and keep out worldly thoughts and desires, doubts and questions, wonderings and wishes, and the whole company of unworthy companions which usually crowd the secret of the soul. To shut the door is the first step into the real presence; it is only in this soul-privacy that we can find God. Strange and yet true, He is everywhere, but found in a real sense only behind the closed door. The question is, Is the prayer life in us or is the habit on us? Some one has said, "Before my conversion when I prayed in the presence of others, I prayed to them; when I prayed in secret, I prayed to myself. But now I pray to God."

I was in a mission church in Japan. It was crowded with native worshippers. I could not understand a word of their language, but when the Japanese minister led his people in prayer he was evidently at once in the presence of God, and a hush was on his listeners. It was a great breathless silence, broken only by sobs and falling tears. His own sentences were broken. At times he could not speak at all. His face was flooded with the sparkling evidence of his soul's sincerity. He seemed to just talk with God and to carry the crushing burdens of his lost fellow men into the very presence of the Eternal. I did not know his language but I instantly and instinctively knew his heart. He lifted me into the secret place. Here is the strength of all ministry.

If we have not shut the door and come into His presence and into the experience of His light and love, we might as well save our time and effort and adopt the windmill of the savage and tie our paper prayers to the wheel. But this need not be if we only listen to the great Teacher and follow His example.—"Real Prayer."

### Blackboard Exercise

This exercise emphasises six of the essential characteristics of true prayer. Make it doubly interesting by writing the

initial letter of each word, one below the other, upon the blackboard. Then call on the members to supply the correct word, commenting on each as it is written out.

P etition.  
R everence.  
A doration.  
Y earning.  
E ntreaty.  
R equest.

### Are You One of the "Ye's"?

SOME one asked a Christian woman who had once been a member of the church why she had given up her relation to the church of Christ and apparently to Christianity. She said, "Because I don't believe the Bible." He asked, "Why don't you believe the Bible?" "Because I have tried its promises and found them untrue." He said, "I would like to have you tell me one single promise in the Bible that you have tried and found untrue." She replied, "Does it not say somewhere in the Bible, 'What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them'?" He said, "It says something that sounds like that." "Well," she said, "my husband was very ill. I asked God to restore my husband to health. I believed that He would, but my husband died. Did not that promise fail?" He said, "No, the promise did not fail." "But does it not say, 'What things soever ye desire, when ye pray, believe that ye receive them and ye shall have them'?" "It says something that sounds like that." "Well," she said, "just what does it say?" He replied, "It says, 'Whatsoever things ye desire, when ye pray, believe that ye receive them and ye shall have them.' Are you one of the 'ye's'? Are you one of the people to whom the promise was made?" She said, "Wasn't it made to all professing Christians?" He said, "Certainly not. God tells us exactly to whom He makes this promise." She said, "I would like to know to whom it was made, then." He opened his Bible and read: "'Whatsoever things ye ask ye receive of Him because ye keep His commandments and do those things that are pleasing in His sight.' Were you keeping His commandments? Were you doing the things that were pleasing in His sight? Were you living to the glory of God in all things?" She said, "No, I was not." "Then the promise was not made to you." She replied, "No, it was not." "It did not fail then, did it?" She saw her error and came back to God.

We must be sure that we are among the number to whom the promise is made. We must be sure that we are keeping the commandments and walking in the very footsteps of Christ in implicit obedience to God. These promises are not given to all men promiscuously. They are all guarded by the sentinel conditions.—"Real Prayer."

### "Prayer Changes Things"

A BUSINESS man had been away from church and away from God and away from peace and happiness for twenty-five years. One stormy night, by a strange leading, he found his way into one of our services and was deeply convicted and marvellously converted. The miracle was on as he lost all his pride and bowed his face to the floor between two others who were battered and bruised and beaten by sin. The surrender



was complete. The heart was absolutely cleansed. Not an atom of the old spirit and life was retained.

His wife was in the asylum hopelessly insane and had been pronounced incurable for many years. He read the promises, he fulfilled the conditions to the very letter and then declared that he believed his God would restore his wife and save his family. One midnight hour in company with another man of faith and purity, the crisis was met and the challenge was given to the promise and power of God. That very hour the transformation took place in the distant asylum. They sent for him who had not been permitted to see his wife for years. The physicians pronounced it beyond all human explanation. She is at home and in her right mind, as happy as an angel in the circle of her family and rejoicing in the conversion of her children and the triumphs of her God.

The purity of life and the power of faith are an irresistible combination. If we could only see behind the curtains, we would discover that at the very instant the prayer of faith was uttered in the secret silence of the lonely soul, there was something taking place at the other end of the line and in other lives and in other parts of the world. The moment the finger of prayer touched the heart's button the whole system was put in operation. Prayer is the valve or the cord or the spring which sets the great dynamo in motion.

The purest motives must control the life which is a life of prayer. George Mueller's unselfish, holy life was thus linked to prayer. He says, "I am sure that I can safely say that during the years of my Christian life I have had at least 30,000 prayers answered in the identical day they were offered."—*"Real Prayer."*

### Missionary Volunteer Programme

#### Second Week

### THE BUGLE CALL: "ADVANCE!"

Hymns: Nos. 683, 684, 656.

Opening Exercises.

"An Inspiring Message."

"A Rare Opportunity."

"Malaita."

"In African Jungles."

"The Gripping Power of This Message."

Quartette: No. 542 in "Christ in Song."

Closing Exercises.

**LEADER'S NOTE.**—Long columns of figures are likely to be dry and uninteresting, but here are some that are of vital interest to Seventh-day Adventist young people, when we realise that they stand for the progress our message has made since its beginning eighty-one years ago. If these figures can be displayed on a chart or blackboard, it will add interest. By all means use a map in this programme, and the facts will be more easily grasped and remembered longer.

Division	Membership
North American	108,515
European	75,421
Far Eastern	14,844
South American	12,683
Australasian	9,330
Inter-American	8,889
African	5,905
Southern Asia	1,933
Hawaiian Mission	192
<b>Total</b>	<b>237,712</b>

### An Inspiring Message

BEFORE leaving the recent Autumn Council of the General Conference, held in Iowa, in the United States, and while the workers were hurrying back to their respective fields of labour, Brother Spicer penned an inspiring message to our people everywhere:

To the Brethren and Sisters:

This message from the Autumn Council in Iowa will reach you days after it closes. I wish I could wireless it to you with the spirit that stirs our hearts here. A year ago at our Council it seemed as though such reports as came to us could not be exceeded. But really, brethren, we have heard again the story of the wonderful works of God, exceeding anything before.

Last year saw the greatest ingathering of souls in our history. Over 25,600 believers were baptised. We opened the reporting at this meeting with our North American conferences. It thrilled our hearts to hear conference presidents, from the Atlantic to the Pacific, telling how God is blessing the evangelistic efforts. The latter rain is falling here at home. We thought of that word from the Spirit of Prophecy which says:

"It is now that we are to expect a refreshing from the presence of the Lord. We should watch for the movings of God's providence as the army of Israel watched for the sound of a going in the tops of the mulberry trees—the appointed signal that heaven would work for them."—*"Testimonies," Vol. V, page 728.*

We heard that signal at the Council, brethren. God's providence signals from every field, at home and afar. It called us to renewed consecration. Again and again different brethren spoke of their conviction that God will finish the work quicker than any of us have thought. Pastor Christian, from Europe, gave us chapter after chapter of the new Book of Acts. It will come later in the Review. Pastor Brodersen of South America, Pastor Andross of Inter-America, and others, added new chapters. Why, brethren, we simply must go forward. Everybody said there was nothing else to do. Thousands of people wait for us to come. There are 200 places among the Indians of South America pleading for teachers. We must have more workers to train Indian helpers. In Africa a similar work is beginning. Hundreds are turning to us. In Asia it is so. The "sound of a going" is everywhere. It is God's appointed signal that the refreshing is falling from on high.

Never did we see such things as our eyes see today. Never have we heard such reports as reach us now. Christ is coming soon. We know it by the signals He shows us. Pray for His coming. And let us work for it as we pray.

### A Rare Opportunity

PASTOR C. H. Watson, formerly president of the Australasian Union Conference, wrote a few months ago from Manila, in the Philippine Islands:

"We have had wonderful meetings here. There was a great gathering of workers in the session, and the Spirit of the Lord was wonderfully with us. The various missions reported over 5,000 church members, and

many hundreds of them have been brought into the truth by reading our literature. They have been increasing their magazine issue each month till this week they have put out an issue of 107,000 copies, with not a copy of their past issues left on the shelves anywhere. In one field some forty churches have been organised during the past two years, and most of them originated from the work of the colporteurs.

"In that field they have baptised over fifteen hundred believers in less than two years. The native workers in this Union are very devoted, and many of them are wonderfully successful. It would seem that the present time is one of rare opportunity, and I wish that we had the men and means to throw into the work here, for the prospects of a rich harvest are unusual."

### Malaita

SISTER J. D. Anderson, who has recently returned on furlough from Malaita, in the Solomon Islands, writes the following on the conditions in that field:

"Malaita is one of the large islands of the Solomon Group, that has formed the recruiting ground for white people for the past sixty years. Here the recruiter spends his time going around the island collecting boys to work on the plantations of Lever Brothers, or Burns, Philp, Ltd., or the several plantations of private owners.

"There are many different dialects on this thickly populated island, but the one outstanding feature of the whole race is its division into two main classes, the salt-water people and the bush people. The salt-water people, whether found on the one side of the island or the other, have the same prominent characteristics, being thieves, rogues, and liars. Lazy?—Yes; they are lazy. Their chief business is gambling—gambling with the boats' crews of the various recruiting ships, and with the paid-off bush boys who have finished their two years of service on plantations. Those who refuse to gamble—'work play' as they call it in pidgin English—are mobbed into midstream and threatened with being thrown into the water. The bush boy, afraid of the sea, is glad to hand out to this tobacco-hungry throng, his all—tobacco, calicoes, pipes, and money. The old people on these little rocky islands (the islands being parts of the coral reef built up by stones, to which the forefathers of these people were glad to flee from the fighting bush tribes) spend their time in making fish nets. These nets are usually sixty yards long by four yards wide, costing in English money £50; or if you spoke of buying one, then 'more better me shift him little bit, make him, me and you feller good friend.' And it would be offered to you for £60.

"It was among such people in the harbour of Uru, on Malaita, that we landed our all in a little hut, in September, 1924. As the *Melanesia* went off and we in our little cutter were left alone with our things strewn all over the little beach, we realised that now God had called us to a pioneering work, and we were alone among these new people without knowing their language, customs, or anything about them. Here we sought God for help and for wisdom, and placing ourselves in His hands we have continued to work on, knowing that though these salt-water people have absolutely refused school, and refused to help us, in the Lord's own good time this message that we



have spoken to them so often, will surely melt the hearts of some; and God will, with His strong arm, save some.

"Soon we were brought in touch, through the medical work, with the man Quinga, who was the murderer of Mr. Daniels of the South Sea Evangelical Company. Mr. Daniels was shot by Quinga while in the attitude of prayer with a few boys at Ilamalama Mission, just a little way from where our mission is now. Quinga now is the first man down from the bush to build a little hut on the new mission site chosen by the bush people themselves, who are calling for school, but want to clear a good big scope of land and make a mission garden first. This they were doing when last we visited them. Other tribes from the bush want school, but are waiting and hanging back for fear of their devils. The government official and other white men say these calls come because the heathen want white heads, not schools; but let us pray that the Spirit of God will work mightily on the hearts of these poor, benighted heathen that they may receive this message, and be able to sing of the wonderful light that has come to them, though they know it not now. Pray for the work in Malaita, pray. God will work, and they will respond."

### From the Jungles of Africa

A FEW months ago Pastor W. A. Spicer, our world president, visited our mission fields in South Africa. While there he sent back a message of cheer to the brethren in the home lands, from which we quote a few paragraphs:

"As you meet the brethren and sisters, tell them how all the ends of the earth are sending in the word of thanksgiving to God for what these home brethren are doing. How I wish that every brother and sister could have heard some of these congregations 1500 strong, 1800 strong, right out of the jungle, faces glowing, singing: 'All Hail the Power of Jesus' Name.' It would melt a heart of stone to hear a thousand voices sing that last verse:

"O, that with yonder sacred throng  
We at His feet may fall,  
We'll join the everlasting song,  
And crown Him Lord of all."

"It seemed to me sometimes as I heard Pastor Braunsen and others preaching the message in the deepest depths of raw heathenism, that I could almost see the Holy Spirit's power visible. Brethren, God is at work. He is making bare His holy arm. This third angel's message is the message of deliverance for all people, and thank God it does the work. Lift it a note higher and talk courage to the brethren."

### The Gripping Power of this Message

PASTOR Spicer's message from Africa continues as follows:

"Asia and Africa are astir just as surely as we live. It means that the kings of the East and the dark races are getting ready to come up to Armageddon. It is a signal to us to push on as never before. We must get a native following built up in these great fields—a church that can stand in times of trouble when we may not be able to stand by them from the home lands; and brethren, this third angel's message is the thing that will do it.

"Look at old German East Africa. Brother Maxwell, whom we met at the European Council the other day, told how, though left alone during the war and for years after, those African believers were found still holding on. Workers that had been put over in the region of Lake Victoria Nyanza just before the war, were found ten years later, having held on without wages and without supervision; and when our British brethren got in, Pastor Bartlett found those teachers presenting him with 100 people getting ready for baptism. This third angel's message is a wonderful thing. It has built up this work; it has made us Seventh-day Adventists; it will make other people Seventh-day Adventists; it will finish the work. Let us rally every force we have to go out and preach it to the people who have not heard it. Let us rally every influence in our churches to work for new souls and to shepherd the souls that have been won."

### Missionary Volunteer Programme

#### Third Week

### JUST WHERE YOU STAND IN THE CONFLICT

Hymns: Nos. 594, 637, 596.

Opening Exercises.

"The Day of Small Things."

"The Letter I Did Not Write."

"Inasmuch as Ye Did It Not."

"You in Your Small Corner, I in Mine."

"Unlimited Opportunity."

Closing Exercises.

### The Day of Small Things

THE young man or woman who neglects small opportunities will probably never be entrusted with the responsibility of great things; for to those who despise the day of small things, the day of great opportunities never dawns. Cultured and refined characters are made so by attention to the small courtesies and duties of everyday life. The seemingly unimportant acts of everyday life will determine habit, and habit moulds the character. It is the daily living out of truth that makes its principles a part of us, and contributes to the development of a symmetrical character.

The smallest act, the passing thought, every word,—all have their influence in the formation of character. The boy or girl who is unfaithful in the home duties would be unfaithful in the greater things if entrusted with them. Some persons do not consider faithfulness in these so-called little things essential to the service of God. They long to do or be something great, and are led to neglect the everyday duties of the present, in their imaginary plans for doing some great thing in the future.

God does not require us to be successful; He merely asks us to be faithful. If we are faithful, we may be sure that we will be successful. In the grand final review, when all the world shall stand before the Judge, He will say, to the unfaithful stewards,—those who have passed by the small things, in their effort to do some great thing,—"I never knew you." But, they urge, have we not done many wonderful things in Your name? Have we not prophesied and cast out devils in Your name? Then shall He declare, "I know not whence ye are; depart from Me, all ye workers of iniquity." Those who are bidden to enter into the joy of their Lord are those who have been faithful in

such small things as giving a cup of cold water to the traveller, visiting the prisoner in prison, comforting the sorrowful, and giving a morsel of food to the hungry.

In faithfully performing the work of today we shall gain both the experience and the education that will qualify us to do the greater work of tomorrow. Despise not the day of small things.

W. S. SADLER.

### The Letter I Did Not Write

"Of all sad words of tongue or pen,  
The saddest are these: 'It might have been!'"

WE are in the shaking time. With sorrowful hearts we witness the hearts of many waxing cold. Something becomes a stumbling-block, and offence is taken. There is always some excuse for the final withdrawing from the ranks. Are we all as faithful as might be in saving a soul from death?

In my girlhood days, I knew well a family of staunch Seventh-day Adventists who gave promise of becoming efficient workers in the Master's service. Then with saddened heart, I learned that one of the young men and his sister were not as staunch as before. As our paths in life had widely diverged, I kept wondering if it would do any good for me to write to them.

Years rolled on, and always the same thought recurred to me with every remembrance of these dear old friends. Then with a shock came the news of the death of the one, and a letter from another member of the family, requesting that I write to the sister.

Yes, indeed, I would write! I addressed the envelope. I was real eager to write! Why do we procrastinate so terribly? I wrote many other letters, in fact, I like to write,—but this one I kept deferring. Finally as the months grew into years, an occasional sight of the addressed envelope in my desk would remind me that I must write that letter! And, then, to my dismay, I found myself looking upon her name in the list of the dead! Too late, too late.

I dare not destroy that envelope now, though I wish I might blot out the remorse that the sight of it brings. I must keep it; I need its mute appeal to help me to break away from this life-long habit of putting off till tomorrow what should be done today.

Time is growing so short. The last movements will be rapid ones; we haven't a moment to spare! How can we crowd into the fast flying years enough good deeds to redeem the time we have lost?

CLARA A. WINTERTON.

### "Inasmuch as Ye Did It Not"

There she sat in a broken chair, holding a sick child. I saw her through the open door of her poor home. In the window, was a drooping geranium in an old tin can. My car whizzed by and I saw her no more. But there were items in the scene I could not easily forget.

There was the dying flower. Somehow it seemed to tell of something clean and wholesome in the women's heart, else it had not been placed in the window.

And there was the sick child. I wondered if it would ever again look up and smile. Or would there soon be a little new grave somewhere beneath the kind stars?

And the woman's face. It was so white and drawn that it seemed an impossible thing that she should ever laugh. Had she



put up a brave fight against the rough circumstances that had brought her so low? Would there ever be another green spot in her life?

And there was myself, who had passed by without ministering! Would He, "who went about doing good," and who said "Follow Me," have done as I did? Not so! He who, being cast out of His Father's house, saw the helpless blind man on the streets of Jerusalem town—He, I know in my soul, would have gladly crossed the threshold of this broken home, bringing healing and hope.

What a great day it will be for this hard, selfish world when those of us who wear the name of Christ shall have learned the meaning of those two sentences: "Ye are the light of the world," and "He was moved with compassion."—*Selected.*

### You in Your Small Corner, I in Mine

IT may not fall to the lot of any of us to be great, but we can all have a very definite part in a very great work. Any one of us can do as much as the little maid of Israel, who ministered to Naaman's wife. Any one of us can do as much as the little child whom Christ called to Himself to be used as an illustration of the sweetness of humility. Jesus appreciates our doing even the small things. And the doing of them well, prepares us for doing the greater things that call for the exercise of courage and faith and tact and perseverance and real ability.

"Old Deacon Smith, he said in his prayers, 'I'm willing to work for you, Lord, anywhere.'"

So one night the Lord called him, as he sat by his grate,—

The storm roaring loudly, the time very late,—

And asked him to go to a brother who lay

Lone, sick, and forlorn, a long distance away.

"But the deacon demurred; the weather was bold,

The way was so long, he might catch a cold;

The Lord would not ask him to peril his health;

He might find another He could send with his wealth.

And so he replied with excuses galore,  
And the man died, forlorn, alone, sick,  
and poor.

"But the deacon still looked for his work from the Lord,

Still wondering why he had never been called

To a work that was mighty, important,  
and grand,

A work that was honoured throughout  
the whole land.

But the Lord says the small things He  
gives us to do

Are just as important as the larger ones  
too,

And if we are faithful in the least that  
is given,

He will call to a work esteemed highly  
of heaven."

### Unlimited Opportunity

ONE can scarcely pick up a magazine or paper today without finding somewhere within its two covers a story or an article attempting to solve the problems that con-

front not only the business man and society woman, but also the boys and girls. You, young people, are the ones who will soon step to the fore in the world to be the leaders among men and women.

There never has been a time when the possibilities of youth have been recognised as they are today. "Be thou an example of the believers." That "thou" means you and me. Another text reads, "Be ye fishers of men." Another call to you and me. It is a challenge, and a glorious one. When you walk down the streets of your city and see young people on every hand, eager, alert, and restless, do you not just long to be to them a friend and show them the "more excellent way"? You can do it, for to you has been committed the most wonderful message of the most wonderful time ever known.

Today is the day of progress and reconstruction. Young people are playing a big part in the affairs of the world. In every place God would have a Daniel or an Esther. On the far-flung lines of the farthest mission out-posts He would have His Careys and Livingstones. It is the most luring, most useful, field that young people can enter today.

But we must fit ourselves to grasp the great opportunities that beckon to us. And most important of all, we must be faithful in the little common duties that fall to our hands each day. "For who," saith the Lord, "hath despised the day of small things?" It could not be said that Daniel despised the little things. He was faithful in the smallest details, and it was his ability to appreciate the value of the little things that made him a man "beloved of God" and the "ruler over the whole province of Babylon, and chief of the governors over all the wise men."

Wherever we may be, at home, in school, in the office, God is giving us just the training we need to make us bright and shining lights for Him. Big opportunities sometimes come disguised, so let us not "despise the day of small things."—*Selected.*

### Missionary Volunteer Programme

#### Fourth Week

### THE LAND OF CONFUCIUS

Hymns: Nos. 574, 558, 537.

Opening Exercises.

"The Land of Sinim."

"Educational Advance in China."

"East Is East."

"The Spirit of Missions."

Duet: No. 566 in "Christ in Song."

Closing Exercises.

### "The Land of Sinim"

"BEHOLD, these shall come from far; and, lo, these from the north and from the west; and these from the land of Sinim." The last clause of this verse is considered by most scholars to refer to the Flowery Kingdom of eastern Asia,—as China is called, the oldest of existing nations, whose history begins three hundred years before the call of Abraham.

The dominions of the Chinese Empire cover about one-tenth of the habitable surface of the globe. Though the number of the inhabitants is by no means certain, the lowest estimate is three hundred million. Some authorities consider five hundred mil-

lion to be nearer the mark. Almost every feature pertaining to the land or the people is immense, ponderous, overwhelming, while much is also strange, unique, and without resemblance elsewhere.

The real religion of the Chinese is to be found in the worship of ancestors, in the rites performed before the tablet at the family shrine. There is no religious caste, and no ruling priesthood. The average Chinese mind is filled with the grossest superstitions relating to luck, the dragon, and the tiger. Gongs are in great use to frighten away the multitude of ghosts. When Mohammedanism arose, and its adherents entered the empire to make converts, they were hospitably received, and so excellent did their message sound that a strong and lasting foothold was gained, and thirty million followers are said to be found among the Chinese inhabitants of the western provinces of China.

China is, by nature, an isolated land. It is fenced in on every side by barriers, the ocean, the mountains, the deserts, which a few generations ago, were practically impassable. This fact accounts in part for the exclusiveness of the Chinese. But the outrageous behaviour of traders, who had no regard for the rights of others, who scrupled not to deal with this highly intelligent people as they would with savage African negroes, must be regarded as the chief cause of the barriers which were afterwards reared. Moreover, it was known what had befallen other nations in Southern Asia who had allowed Europeans to land and open factories. It was largely through mortal fear of invasion and conquest that it was decided at length to close and bar every gate. All trade with foreigners was to be confined strictly to the city of Canton, and to a tract of fifteen acres outside the walls. Certain "hong" merchants were constituted the sole mediators between the empire and the outside world. Only through these thirteen men could any sort of communication be had with the Emperor, or with any official of the government. It was a capital offence to teach the language to any "outside barbarian."

Such was the situation in China at the opening of the nineteenth century. Missionary zeal was rapidly rising and spreading, and the gaze of many earnest-hearted ones was fixed on the distant lands of darkness, with longings to bear thither the blessed light of life.—*Selected.*

### Educational Advance in China

TO write the old form of printed or written characters of the Chinese language is a task, as in some instances one single character requires more than sixty strokes of the pen. And to understand their sounds was even more difficult, as the tone of the voice changed the meaning of the word. In North China some of the characters were given from five to nine different tones, and in South China as high as eleven.

In this complexity of their language, has been the origin of China's great national tyranny—illiteracy. It has been said that ninety-eight per cent of the people can neither read nor write.

Speaking of this old form of the language, the editor of the *Bible Society Record* says: "The awful tyranny of heathenism and paganism found expression in inventing a language that the common people could never learn to read nor write." John Wesley once said, "The devil invented the Chinese language to keep the gospel out of China."



But thanks be to God, who has brought about a change, so that the last message of the three angels—"the everlasting gospel"—can go quickly to these darkened, superstitious, and heretofore illiterate people of China. A committee of Chinese scholars set about to simplify their written characters and to unify their pronunciation. The result has been that they have originated an alphabet known as the "phonetic script," and in November, 1918, it was officially adopted by the ministry of education for China.

This new system is being taught in the universities, colleges and intermediate and primary schools; and is making rapid progress, especially in the northern, western, eastern, and central parts of China.

The key to Chinese literature in this script can be learned in three weeks by the most unlettered person. Story-books and periodicals are now using this system. Practically all the books of the New Testament are on the market in it, and hymns are having wide distribution. The Chinese ministry of education is very anxious for the Bible societies to print the Scriptures in the national phonetic script.

It is an interesting fact that the promoters of the phonetic script, who are not even Christians, have read all the books of the New Testament which have been published therein.

Thus we can see how the Lord has opened the way for this last message of mercy to gather out many souls from the land of Sinim, according to the prophecy of Isaiah.  
S. H. CARNAHAN.

### East Is East

EVER since Marco Polo, the Venetian adventurer, took back to Europe his tales of the fabulous wealth of the East, the glittering gold of Cipango, and the gorgeous silks of Cathay, and since Columbus set out to find an all-water route to transport that wealth to Europe, the nations of the West have been looking forward to making use of Eastern lands.

This attitude on the part of European peoples "had, before the close of the nineteenth century . . . created a general crisis in the life of the peoples of the East. . . . It had raised the question, 'Shall the Mongolian peoples of the Far East be dominated and their destinies shaped by the European powers?' And just previous to the Boxer uprising in China, the newspapers in Europe and America "began openly to discuss partition of the Chinese Empire," how it could be divided up," and to speculate as to how the spoils would be divided."

Up until this time the great masses of the millions of the East, whose knowledge was no wider than their narrow fields, and whose whole existence, under corrupt governments, had made them quite indifferent to the future, paid slight attention to the foreign invasion if they were aware of it at all. But the common uprising against Catholicism in Japan, and the Boxer rising in China, were the cause of a general movement for self-preservation, unconsciously taking for its slogan, "Asia for the Asians." Every encroachment of the West in modern times has but strengthened the purpose of the East in its desire for self-determination, and modern education is strengthening the idea.

Is the ever-widening gulf between East and West leading us on to that time predicted by the late Oscar II of Sweden? He said, "I believe that in the great war sure

to take place sometime, and on which the fate of Europe will depend, the West will be conquered by the East."

These things that were apparent and ominous years ago when Europe stood in her strength and grandeur are more apparent today as Europe hovers on the brink of self-wrought ruin.

Thus looking at the past, considering the present, and taking into account the possibilities of the future, is it not more than possible that we have reached the time foretold by the prophet of old, who looking into the future, declared, "Proclaim ye this among the Gentiles; Prepare war, wake up the mighty men, let all the men of war draw near; . . . beat your ploughshares into swords, and your pruning hooks into spears. . . . Let the heathen be awakened?" Joel 3:9.

And if the world is hastening on to the fulfilment of this and other prophecies, is it not a serious matter? For by considering each prophecy it is evident that these predictions cover the last act in the present world-drama. The curtain goes down to leave the world in darkness and ruin, and when it is lifted again it will be to disclose that world of the future where sin and its awful effect will be felt no more, where destruction and death never intrude.

EDWARD J. URQUHART.

### The Spirit of Missions

"GOD so loved the world that He gave." In this statement is contained the spirit of missions. God gave His only Son to be a missionary to a whole world of outlaws, rebels, and sinners, that they might become law-abiding, reconciled to Him, and regenerated. The Son gave up His glory with the Father, honour among the angels, and a peaceful home in Paradise, that He might accomplish man's salvation.

When Christ's personal work on earth was finished and He was about to return to His Father, He gave to His followers "the ministry of reconciliation," that we might carry on to its final consummation the work He came to do. In becoming His ambassadors, we are often called upon to sacrifice and give much. This is in harmony with the spirit of missions.

Many young men and women are called upon to give up their places around the family hearth; to leave father, mother, brothers and sisters, as well as other relatives and friends, to go out into a strange land. To a certain extent, they give up their native language to learn a new and strange one. They give up, or suspend the use of, old and cherished customs and habits for those that are new and at first quite awkward and inconvenient. In short, they become "all things to all men," that they may save some.

Many, many times they give their youthful vigour, and sometimes even life itself, in service for ignorant, superstitious, sin-bruised souls, for to give has been, and ever will be, the spirit of missions.

Again, fathers, mothers, brothers and sisters are called upon to give their loved ones to go away into distant lands, to herald the "glad tidings" to those who have never heard. This is hard to do, yet is willingly done by those who truly love their Master as well as those for whom He died.

Then sometimes churches, institutions, and conferences are called upon to give a faithful and tried worker to go out to a trying and more needy field. This is hard too, but is cheerfully done when we re-

member that giving is the spirit of missions.

So, as fathers and mothers, brothers and sisters, churches, institutions, and conferences, we rejoice and take a certain pride in being able to rear, train, and give our faithful workers to go out to the ends of the earth to preach the everlasting gospel.

God also calls upon His faithful children who may not be able to go or give a loved one, to pray for the success of others and sacrifice and give of their means for the support of missions. Every individual who will enter into the great programme of missions, will give, so that Christ, who has given to him, may be given again to the multitudes who do not yet know Him.

"It is more blessed to give than to receive," and giving is the spirit of missions.

A. L. HAM.

## Sabbath School Missionary Exercises

Note to the Superintendent.—In order for the missionary exercises to be effective, they must be well read. Choose good readers and give them sufficient time to become thoroughly familiar with the subject matter. It is not fair to the writer, nor to the school, nor to the mission field concerned, if these readings are presented in such a way that the meaning is not fully grasped. Always instruct your readers to state at the very beginning the name of the writer.

(April 3)

### The Indian Work in Fiji

BY T. W. HAMMOND

OUR Thirteenth Sabbath offering this quarter is to be devoted to the Indian work in Fiji. While we know that there are upwards of 60,000 Indians in Fiji, and that they are increasing rapidly, yet figures alone do not always bring home to us the fullness of the need.

There is something romantic about the South Sea Islands and islanders. For over two hundred years this part of the world has had a great fascination for men. Our work in Fiji for the Fijians has been a service of love, but somehow the Indians do not seem rightly to belong there. They are a foreign race who are spreading over the land and who, according to some on-lookers, will one day own most of Fiji. Whether this will be so or not we are unable to say. But what we do know is that this gospel of the kingdom is to be preached in all the world, and for some reason God has seen fit to take part of the Asiatic world and set it down in the heart of the Pacific. And just as Paul was debtor to the Greeks, so we are debtor to the Indian people in Fiji.

We wish it were possible for all our Sabbath school members to get a glimpse of these Fiji Indians and the way in which thousands of them live. The tiny squalid huts in which so many of them dwell, the little Indian wives, the large families of children that seem to come to most of the homes, the heathen temples that are dotted all over the countryside,—the actual sight of these and many other things in connection with the Indian people in Fiji would constitute the greatest appeal to our mem-



bers to give the knowledge of the love of Christ to these people. Many of these Indians are bright and attractive, and when they are won for this truth they are every whit as staunch and true as any other Seventh-day Adventists.

We have but a very small work started among them, but we are wonderfully fortunate in that the foundation of this work has been so well laid by Sister Meyers, who is known among the Indians as "Mother." It may not be necessary to explain how she comes to be known as "Mother;" for the fondest memories of what our mothers have been to us will bring to our minds what Sister Meyers is to those Indians. As a result of their high regard for her, many of the Indian people have a confidence in us that they have toward no other denomination.

During the visit of Pastor Fulton and the writer to Fiji last December, negotiations were entered into for the purchase of a property, 100 acres in extent, situated a little out of Suva, on the Suva-Rewa Road. On this property is a cottage which we are planning to convert into a schoolhouse for girls, and in which Sister Meyers and an assistant will conduct a girls' school. By the time this is read, we expect to be in possession of this property.

Brother and Sister George Masters are in India preparing for more efficient service among Fiji's Indians. We have recently received a splendid report of their progress in the Indian language, and if present plans carry 1927 should see them back in Fiji. By then we plan to have a school for boys erected on the same mission property, and Brother Masters will have charge of that school.

Sister Meyers' experience has taught us that the most profitable way of working for the Indians is to have the young people right in the school, training them, teaching them, caring for them, and shielding them as far as possible from the heathen influences around. Some of the finest Indian young people we have in the truth at the present time lived in Sister Meyers' home, were fed and clothed and taught by her, till now they are able to successfully stand alone against the strong temptations that come to so many of our native young people.

In addition to the mission schools Pastor Rudge and Brother N. B. Singh are working strongly for the Indian population in and around Suva. Brother Rudge will be telling of some of the victories already gained. We must remember, too, that Suva is only one, though the largest of, several large centres of Indian settlements in the group. We must look forward to the time when we can send out Indian teachers and evangelists from the training centre we are now establishing.

On our next Thirteenth Sabbath we are asked to give of our means that these Indians may hear the gospel. Before deciding what our gifts shall be, let us turn our eyes to Calvary and view again the greatest of all Gifts, where drop by drop, the Saviour paid the price for us and for them. Then in the light of that picture let us give.

(April 10)

### Laying the Foundation

PASTOR E. B. RUDGE, who is in charge of our work for the Indians in Fiji writes:

As I think of the beginning of our work

for the Indians in Fiji, there comes to my mind portion of Paul's charge to the rich: "Laying up in store for themselves a good foundation against the time to come." In planning to "make known what is the riches of the glory of this mystery among the Gentiles [Indians], which is Christ in you, the hope of glory," our leaders took the first step towards laying a "good foundation" by appointing Mrs. E. Meyers to open up the work here. The completion of the foundation and the building up of the work followed as Sister Meyers developed her work.

The commencement was surely a "day of small beginnings." Rooms were rented in a tenement building in a section of Suva where numerous Indians resided, and here Sister Meyers made her home and opened a small school for girls. In conjunction with the school, an effective medical missionary work was carried on in the homes of the people.

Later a night school for young men was opened in which many young Indians, now prominent in the commercial life of the community, had their feet placed on the first rungs of the ladder of success.

As a result of years of self-sacrificing labour on their behalf, Sister Meyers has become widely and affectionately known among the Indian community as "Mother." Just as far as the Indian settlements extend around Viti Levu, the largest island of the group, so far is the good work and influence of "Mother Meyers" known and felt.

Counted in numbers, the results have not been large, but we believe that the years of faithful seed-sowing shall ere long yield an abundant harvest to the glory of the name of Christ. Faithful service rendered has provided for the efforts of today, a sound foundation of confidence and friendship in the hearts of the Indian people of Fiji towards the work of God. This feeling was expressed recently by an Indian official in the following words: "You Seventh-day Adventists have given more practical help to the Indians than any other mission operating here." Pray that we may build wisely on the good foundation laid.

(April 17)

### Developing the Work

BY PASTOR E. B. RUDGE

IN the middle of the year 1914, the location of our work for the Indians was changed to the Samabula settlement, about three miles distant from Suva, the capital of Fiji. A comfortable home was erected and a school for boys opened, which later provided the first fruits of the mission. In this school a number of boys were educated who are the young men with whom we are working today. Sister Meyers was here joined by her son, Pastor Dudley Meyers, who commenced an evangelistic effort in and around Suva, and gathered in an excellent company of young people.

The care of these young people, most of whom lived in Suva, necessitated the opening of a mission home in Suva, and thus Toorak became the centre from which the work has been carried on for the last eight years. This band of young people drawn with one exception from Hinduism, has borne faithful witness to the power of the message.

While Ingathering recently, I met a business man who surprised me with his knowledge of the work of the various missions. He had been carefully observing our young peo-

ple employed in business and Government service and spoke in the highest terms of their conduct in business and social life.

"Why are your young people so different from those of other missions?" he asked.

We were glad to tell him of the special message for today and point out that this was the fruit of its work. Later, as I became better acquainted with Indian life, I understood the reasons for his remarks. We are indeed thankful for the clean lives of our young people, and that none of them is found letting his premises for the purposes of a gambling den, *kava* saloon, opium smoking, or any of the other evils associated with the life of the city.

Later we hope to tell of the experiences of some of these young men and women as they have heard and accepted the gospel message for today.

(April 24)

### Testing the Truth

BY PASTOR E. B. RUDGE

THE real worth of the gospel message for today is found in its power to help those who receive it to rise above the besetments of sin and to stand in obedience to right principles in the strength of God. To some of our young Indian believers who accepted the truth in Fiji severe tests have come, but because of the work of the message in their hearts, victory has followed trial.

One year ago Paul Gowrie set out from Fiji, for India, in search of an education to fit him for service among his own people. He enrolled as a student in the South India Training School. A few weeks after his arrival came vacation and the need of providing funds for the next year's fees. The canvassing field was chosen as the sphere for vacation activities. A recent letter tells of his experiences in Ceylon, where he met a severe test and proved for himself how to gain the strength of God. This Indian lad writes:

"I suppose you would like to hear of our experiences. When I first started to canvass, for two weeks I could not get any orders. The boarding master was my companion and he could not get orders for one week. We both were getting discouraged. The time was up for us to leave the place and I had not taken any orders. So I did not know what to do. As my money was finished I did not know how to go. So I went to a quiet place and prayed to the Lord earnestly at night, telling Him all my trials and troubles, and asked the Lord to give me some orders with deposits. I told the Lord I was not going unless He blessed me in this place first. Next day I went out early in the morning, having faith that I was going to get some orders. I came back in the evening victorious with seven orders and some cash paid in advance."

Paul completed his territory among the Buddhists of Ceylon and returned to his school, having won his scholarship.

This young man received his knowledge of the truth in the home of Sister Meyers, where he lived for many years, having entered as an orphan when quite a little fellow. Through the care of Sister Meyers he was turned from all the sordidness of Hinduism to the joy of Christian service. Thousands more of India's young people and older folk, too, are awaiting the arrival of the messengers with the tidings of salvation. Let us hasten the coming of that day.

Printed for the Australasian Conf. Assn., Ltd., by the Ayondale Press, Cooranbong, N.S.W.