



MISSIONARY LEADER

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No. 11

Foreign Missions Day Service

(Sabbath, November 10)

The God of the Heathen Also

1. WHAT important question did the apostle to the Gentiles place before the believers in his day? Rom. 3: 29.
2. With what flattering thought did the Israelites console themselves? Rom. 9: 4, 5.
3. What constituted the great tragedy of the early church? Acts 6: 9-14; 9: 1, 2.
4. By what means did the Lord prepare Peter to become a messenger of salvation to the Gentiles? Acts 10: 9-18.
5. What was the result of Peter's visit to Cornelius and his company? Verses 34-44.
6. Of what was Peter accused by the other apostles and the brethren? Acts 11: 1-3.
7. After hearing Peter's evidence, what did they also conclude? Verse 18.
8. How did the Gentiles accept the message of salvation from the apostle Paul and his co-labourers? Acts 13: 47, 48.
9. What was one of the apostle's last statements concerning the gospel? Acts 28: 28.

Giving the Message to the Indians of Fiji

BY PASTOR E. B. RUDGE

IT is now almost thirty years since the first effort was made for the evangelisation of the Indians living in Fiji. At that time there were close upon 10,000 of these people engaged in work upon the plantations. Today the number has reached almost 70,000 and since the abolition of the indenture system in 1920 they have settled in large and small groups in many parts of the islands. They are found engaged in numerous forms of activity, the majority following farming pursuits, with an increasing number entering into business as tailors, storekeepers, and taxi owners. Among these people may be found representatives of the numerous religions of Asia. Hinduism claims well over 50,000 disciples, and Mohammedanism more than 7,000. The Arya Samaj, a reformed Hindu sect, favoured with several able and energetic leaders, is by far the most active of these religious bodies.

Changing Conditions

For more than thirty years following the flow of immigration towards Fiji, the

people were unorganised religiously and offered a splendid field for Christian effort. Unfortunately, little was done towards their evangelisation. With increasing prosperity there came a more frequent movement of Indians to their homeland and back, which led among other influences to a revival of the religious customs of the homeland. This revived the religious impulses of the Indian-born settler, but has had little influence on the Fiji-born Indian, of whom there are more than 35,000 and to whom the traditions of India make no special appeal.

Some Safeguards Fail

As mission work has developed and these Fiji-born young people have shown inclinations towards Christian ways, largely through the influence of mission schools, strenuous efforts have been made by orthodox leaders to surround these young people with certain safeguards. These have mainly taken the form of schools, conducted by pundits generally ill-fitted for the task, and the provision of small houses of worship, together with the revival of festivals and processions.

The hoped-for success has not followed these efforts, and so today we are witnessing in various centres the breakdown of many hoary customs among the locally-born, and strenuous efforts upon the part of leaders to check the breakaway. Young men are refusing to be bound by marriages arranged in their early youth by their parents. To the orthodox this is almost as the unpardonable sin. But worse things are following, for recently the unbelievable and to the Indian mind, unthinkable, has happened—young girls have refused to accept husbands to whom they were wedded in infancy. Usually these husbands are not seen until after the ceremony, and many a little bride finds herself united to a man many years her senior.

To the consternation of parents and pundits, girls are today refusing to acknowledge the obligations of such marriages. One little bride, a girl of fourteen, has been placed by her parents under the care of Sister Meyers in our girls' boarding school, to safeguard her from the wrath of her rejected husband.

Our Opportunity

This is the time of opportunity for the church of Christ. During the next few years the tide of thought among these people will settle definitely towards Christ and His Word, or back towards the traditions of their homeland. Leaders of orthodox Hinduism, the Arya Samaj, and the

Moslem faith are alive to the needs of the situation. Realising the failure of the old-time pundit, strenuous efforts to stay the breakaway are being made through the education in India in their respective faiths of selected Fijian-born youth, with a return to this colony for service as their ultimate goal. In four or five years' time we may expect to see the beginning of a steady stream of recruits entering Fiji in the interests of India's ancient faiths. Now, just now, is the time for us to throw every energy into the work of proclaiming Christ and His salvation to these needy people. Thirty-five thousand Fiji-born young people, thousands of whom are unfettered by the ancient superstitions, offer a field for service which we are seeking to exploit in the name of Christ.

As our workers labour on among these people, so difficult to reach and win, pray that the Lord of the harvest may give power to garner many precious souls for His kingdom.

"The Most Wonderful Story"

BY PASTOR E. B. RUDGE

"THAT is the most wonderful story I have ever heard. I accept Jesus Christ as my Saviour." Thus spoke a poor, unfortunate Indian, doomed to separation from family and friends, as well as exile to the island of Mokoqai, Fiji, because his body was stricken with that much dreaded disease, leprosy.

While awaiting removal to the leper station he was detained at the Government Hospital, Nanukaloa, Ra Coast. Here he became acquainted with our Indian evangelist, Brother Na Bahadur Singh, who gladly told him the story of the cross. Like the leper of old, he responded gladly to the call of his Lord, and out of a full heart bore testimony of his acceptance of divine cleansing. The man has accepted the message, as its various phases have been explained to him, and before bidding farewell to his family confessed his desire to faithfully serve his Master. Once a notorious evil character in his district, now wonderfully changed, this man is as a miracle to his friends. Recently he has been taken to the large leper station on the island of Mokoqai, where more than 600 men, women, and children, all victims of leprosy, are segregated, having been gathered from all the British possessions in the Pacific and New Zealand. God grant that this new-born son of the kingdom may grow in grace and knowledge of the Lord,



and be the means of bringing joy and life to other darkened hearts in this ill-fated community.

In New Caledonia

BY PASTOR G. F. JONES

"AND other sheep I have, which are not of this fold: them also I must bring, and they shall hear My voice." John 10:16. "As soon as they hear of Me, they shall obey Me: the strangers shall submit themselves unto Me." Ps. 18:44. "Hear, and your soul shall live."

These faithful promises of God have never failed to prove themselves true in our labours among the natives of the South Seas, and in places where there were the least appearances of any hope, there were these words fulfilled, and men and women and children, yes, and whole tribes were saved. How could the missionary accomplish anything without these promises? They have been his sole support in many severe trials.

"As soon as they hear of Me, they shall obey Me." These very words have been actually fulfilled almost every time we have made contact with the real out-and-out heathen of our island fields; and our hearts, and yours too, have rejoiced to see that for which all have willingly denied themselves to sustain this victorious work. And now as we have entered another group we may be assured that some of God's "other sheep" are to be found waiting for the truth that does such mighty wonders for all who will only humble themselves to hear.

Our faith assures us that the earth will be lightened with the glory of the gospel message, and wherever it meets with opposition and closed doors we shall surely see God working in mysterious ways to finish His work. The truth must triumph over every obstacle, for God has so promised, and herein lies our confidence and strength. Moreover, the prophetic signs overwhelm us with their insistence of the nearness of the end, and those in this group who will be saved must hear the message in a short time, and be ready with all of God's people.

God Moves in a Mysterious Way

The story of two horses may be interesting to show you how the Lord used these animals to perform His own will.

On one of these islands that I visited for the first time, where I landed from a schooner and had only a few hours to stay until she returned again from another place, I succeeded in hiring a horse so that I could get about quickly. But when the horse was brought to me it had neither saddle nor bridle, and only an old rope around its neck. I made the rope do for a bridle, and jumped on its back, for there was no time to lose. But to my horror the horse would move only at the slowest pace, do what I would to it. My will and the horse's were totally at disagreement, and my plans were spoiled, and my special trip to the island was a complete loss. I was dreadfully disappointed, and was ashamed to meet any one, even a native, on the road, for I was perspiring in working my passage with it.

The owner of the horse, a native pastor, was leisurely following me—which was

easily done—and smoking his pipe as he walked. To calm my troubled mind I took out my French Bible and read to him passages concerning the care of his body and the defilement of it. He was interested, and the old horse gave me ample time to give the study while I was on its back.

After a while we met a lady on the road, not so dark in colour as the natives, who spoke in the native language to the pastor, while I wished her, "*Bon jour*." She greeted me in English and said, "Call at my home for a saddle." Her house was not far away, but there was no hope of reaching it that day with such a horse, and we didn't. When we reached a church a little farther on, the horse decided we had gone far enough. Here several native pastors came to us, and recognising that I was an English missionary I was treated with great respect, for their first missionaries were English, and had built all their beautiful churches for them. They persuaded me to alight and have tea with them, for, alas, night was upon us. I had hoped by this time to have gone all around the island, but now I could do nothing better than accept their hospitality, and forthwith the head pastor's wife ran off to prepare it. Unfortunately, tea drinking has become quite a habit among these natives, so to avoid an unpleasant refusal I ran after the lady and asked her to make tea for me from the leaves of a lemon tree that was close by us.

After tea I was asked to conduct their evening worship. Right here all the native pastors had met that evening, and these were the very men I was anxious to find. Had my horse gone as I wanted it, I would not have found one of them at home. I now thank the Lord for the slow old horse that seemed to know better than I what was best. I learned the name of the lady I met, to whose home some one was sent to fetch the saddle, and I sent her some papers and tracts with my name on the wrapper. Several months after I accidentally met her again. She seemed very ill and had been looking for me, she said, for spiritual and physical advice. We had several talks and Bible studies together, and she began to observe the Sabbath.

She is a bright and intelligent woman, with smart business activities, influential among the natives, and esteemed highly by the leading business houses. As she had undergone some unsuccessful operations here, we persuaded her to go to our Sanitarium in Sydney, from which place she returned a little while ago healed and happy and baptised, and has just sailed to her island home altogether a new woman. This is one of God's mysterious ways to perform His will where the field is closed to us. This poor soul was plunged into sickness and distress, and led to the people of His message to be prepared and established for service in the finishing of the gospel work.

The Other Horse

My next visit was on another island where the schooner had just touched, to stay for only a short time. Here I was anxious to meet two elderly women to whom I had sent a few of our tracts and papers. The village was a long way off from where we landed, and there was no time to spare. I was fortunate in obtaining a horse with a good saddle and bridle; but, would he go? I was no sooner

on his back than he almost flew, and I had all I could do to hang on, hoping I would get there and back alive! Arriving at the chief village I was greatly disappointed to find it deserted. That very morning they had gone to live in their gardens in the interior to dig up their yearly yam crop. This seemed to me, as at the other island, a visit for nothing. But, strangely enough, the very ones I was looking for had remained at home. I found their houses, stayed about twenty minutes, talked on the truth, read some Scriptures, prayed, and mounted my swift steed, and arrived just in time to catch my boat. They were convicted of the truth, and began to keep the Sabbath. One of these died shortly after, as she was ill when I arrived there. These are the first Sabbath-keepers in the group. Had all the village people been home, I could not have had this brief opportunity to speak definitely on the truth as I did to those women; they were ready to receive it.

"As soon as they hear of Me, they shall obey Me." Yes, the Lord arranged it all as it was; horse and all. Suppose that we had the actions of those two horses reversed, I would have missed my opportunities in both islands. In these ways the Lord is cutting His work short, and the end that we have been praying and working for will soon come upon us unawares. May we be used as verily as those dumb creatures to perform His will.

The other of the two women came and lived with us for three months, and I baptised her this very day. She will now return by the first boat to her island home, fully established in the truth. There are several others baptised and rejoicing with us in "keeping the commandments of God and the faith of Jesus."

The Missionaries' Plea

"Will you not pray for us? Each day we need

Your prayers, for oft the way is rough and long.

And our lips falter and forget their song,

As we proclaim the Word men will not heed.

"Will you not pray for us? Alone we stand

To stem the awful tide of sin and shame,

To cast out demons in the mighty Name

Which is alone the hope of every land.

"Pray, pray for us! We are but vessels frail;

The world's appalling need would crush us down

Save that in vision we behold the crown

Upon His brow who shall at length prevail!

"Not yet the crowning! Fields must first be won,

Lives freely yielded, martyr blood be spilt,

Love cast out fear, redemption blot out guilt,

Ere we behold the kingdom of God's Son."



Big Week Missions Extension

RALLY DAY PROGRAMME

(To be read in all the Churches, Sabbath, November 19, 1927)

SUGGESTIVE PROGRAMME

Opening Hymn: "Here Am I, Send Me." No. 641, "Christ in Song."
 Scripture Lesson: Matthew 10.
 Prayer.
 Hymn: "Buy Up the Opportunity." No. 596, "Christ in Song."
 Reading: "Extending Our Mission Frontiers Farther and Farther into Heathenism." Pastor C. H. Watson.
 Special Music.
 Reading: "Soul-Winning Possibilities of the Big Week Campaign." Pastor W. J. Westerman.
 Reading: "Opening Doors in Africa." Pastor W. H. Branson.
 Reading: "Don't Be a Wheelbarrow."
 Announcements: Special Plans for Big Week Effort.
 Hymn: "Hail to the Brightness." No. 903, "Christ in Song."
 Benediction.

NOTE TO MINISTERS AND LEADERS

WE are about to enter upon another Big Week campaign. Some will say, "Another campaign," with the emphasis on the *pain*, but no one who has studied into the objective of this work could ever say that.

Our Missions Extension Fund has enabled us to plant some relief stations. The workers, all too few for the task before them, send back messages of appeal for more help, more workers, more facilities. They tell us of openings that are constantly being multiplied. They report most favourable results of their contact with all classes of people. Prejudice gives way before them. Idolatrous practices and evil habits are given up, and those who have seemed hopelessly sunken in idolatry are made to glorify God by their changed lives. All this is made comparatively easy through the dispensary. While again and again some of these idol-bound minds have been set against the foreign doctor, and men have vowed that they will never enter the place of Christian worship, things change when the medical missionary comes among them.

When the people hear of relief that is offered at the dispensary, they come many miles. They wait for the earliest opening of the dispensary door, and when once inside they learn that the door of the dispensary is an entrance to a place of Christian worship. But they are won. Kindly administration, helpful counsel, a word of prayer, a little tract or leaflet, perhaps an invitation to return, all help to lead these darkened minds to the light.

Again we are offered the opportunity of helping to plant a few more of these relief stations. The Missions Extension Fund for 1927 for the world-wide field includes provision for the following:

Two dispensaries and a treatment room in China.

A small dispensary-hospital in the Philippines.

Treatment rooms in Rio de Janeiro, Brazil.

Dispensaries in Nyasaland, Angoland, and the Congo, Africa.

Equipment for a small dispensary at Mwanza, Africa.

A dispensary-hospital in Japan where they have waited for years for medical work.

A small hospital work for East Bengal, India.

A dispensary at Krishna-raja-puram, India.

A dispensary equipment for Tabriz, Persia.

Australasia's share in this campaign for 1927 covers three very needy dispensaries in Africa, and we feel assured that once again our people will rise to the call of the Lord in this needy work.

UNION CONFERENCE HOME MISSIONS DEPARTMENT.

EXTENDING OUR MISSION FRONTIERS FARTHER AND FARTHER INTO HEATHENISM

BY PASTOR C. H. WATSON

THE Big Week Extension effort is for the purpose of extending our publishing, educational, and medical work in mission lands. It is a threefold work, serving to extend our mission frontiers farther and farther into heathenism, to provide better facilities for our missionaries in mission lands, and to bring cheer and courage to our dear believers in the homeland as they see the wonderful results that follow their effort to thus extend the work.

It is proper to judge the future benefits of this effort by the character and extent of past accomplishments. Though the Big Week Extension Plan is only a new thing among us, at the end of the present year it will have erected or provided additions to nineteen publishing houses. It will have furnished machinery to thirteen publishing houses. It will have provided a working capital to thirty-two publishing houses and depositories. It will have erected and assisted thirty-two dispensaries. It will have rendered important assistance to eighteen schools, and it will have sent out approximately £23,000 to struggling dispensaries and the same amount to mission schools.

Is this not a marvellous record and has not God blessed us above that which we are able to ask or think? Who would ever have dreamed that this Extension Plan, begun in weakness in 1920, possessed such wonderful possibilities? No wonder our dear brethren say when they hear of the plan, "It sounds like the 'Loud Cry.'" With the objective of the Extension Plan—a publishing

house in every language area, schools and dispensaries wherever there is need for the training of our boys and girls—how soon will it be until the message will reach every nook and corner of this old world? Brethren, we are reaching out! We are on the home stretch! Thank God that but a little longer and the work will be done!

United Action Would Move the World

In this campaign we are not asking primarily for large gifts of money, although we shall not refuse them, *but we do want all our people to have a part.* We are told by the servant of God, "If this people would move forward in concerted action, they would move the world." How true that is. We have accomplished what we have, not by large donations, but by the fact that all our brethren and sisters everywhere have lifted at the same time. Shall we do it again? The time is November 19 to 26. Every layman to devote at least six hours to the sale of literature and turn in the profits to the Missions Extension Fund, or give a day's salary, or both. This done for the Master, who gave all for us, will bring blessing and hope and help to thousands. Shall we not measure our response to this call for our effort by the significant words of Paul, "Thanks be unto God for His unspeakable gift"? 2 Cor. 9:15.

The Objects of This Year's Effort

This year we have been requested by the General Conference to help, by our Australasian Big Week effort, three very worthy and very needy mission enterprises in very interesting mission fields. The first is in the heart of Africa where Dr. Marcus has built himself a mud hut in which he and his wife with their baby, nine months old, are living, while they are doing pioneer work as medical missionaries amongst the natives of Nyasaland and Rhodesia. While Dr. Marcus was still in the medical college, he expressed a wish that, when qualified, he might be given opportunity to labour in virgin territory. He now is where he wanted to be, and is happy in the hope that many souls will be brought to Christ as a result of his work. But he cannot work effectively until he has been given means to build a dispensary and equip it properly. This we are invited by the General Conference to provide from the funds gathered by us in Australasia in the Big Week effort. The doctor will need £300 for this dispensary and is looking confidently toward Australasia for this amount. I am sure that we shall not disappoint Dr. Marcus. I feel that he can rely on us to provide the full £300 and thus make it possible for him to succeed in the work to which he has given his life. He also needs a proper house in which to live, but he has chosen to do without this till more means can be granted by the General Conference for that purpose. In the meantime he desires, first of all, a place where the sick and suffering can be helped and where to their sin-darkened hearts might be brought a knowledge of the sin-pardoning Saviour. It surely is a privilege to be given the opportunity to supply this need.

The second is in darker Equatorial Africa where Dr. A. N. Tong is labouring. After Dr. Tong qualified in Edinburgh he with his wife began work in Equatorial Africa. They built a home with money provided by the Big Week of 1925, but there was no money for a dispensary building. During this time they have used their bathroom as a dispensary and to it the natives

have flocked in ever-increasing numbers. At a meeting recently held in Johannesburg, he told how his medical work was breaking down the heathen prejudices and opening the hearts of the heathen to the gospel of Christ. A wonderful work is being carried forward even with these crude facilities, but it is now too large and pressing to be longer cared for without a dispensary. Two hundred pounds are needed to give Dr. Tong this dispensary building, and the General Conference is asking us to provide this money also by the Big Week effort this year.

The third object to which our Big Week money for 1927 is to be given is in the Congo territory with its millions of dark heathen people.

Dr. and Mrs. Sturges, who with their little daughter were also at Johannesburg and listened to the stories of the Congo country related by our missionaries, have decided to give their lives to medical missionary work in the Congo. They had just arrived from Edinburgh, and although the health of Sister Sturges is not at all good, it is hoped she will be able to carry on such work and responsibilities as fall to a physician's wife out on the Congo's frontiers. The Congo Union Mission comprises almost a million square miles and has a population of 10,037 white and 15,000,000 native people. Two hundred pounds has been budgeted for their dispensary, and this amount is also dependent upon the Big Week in Australasia.

In the last evening of that meeting at Johannesburg, the medical missionaries present told the congregation that they regarded their medical training merely as a means for winning souls, and that they intended to keep this objective constantly in mind. It was impossible to hear their reports of work and interest and results without being impressed anew by the power and influence of dedicated lives and means thus used of God.

As they told of the diseases prevalent among the natives, of wounds inflicted by wild beasts, of burns and bruises and accidents, it could easily be seen why the medical work is indeed our "right arm" in missionary progress in the Dark Continent. Dr. Birkenstock, of the Malumulo Hospital, related that during the preceding four months 20,000 patients had been treated in his institution! Think of 165 sick and wounded passing through the doors of a small hospital every day. What a stream of suffering humanity seeking relief! And think of the influence of a Christian physician upon such a throng. "For," said Dr. Birkenstock, "at the judgment bar where I shall meet the 60,000 people whom I shall have seen at our dispensary this year, I shall want to be sure that I have given such a good opportunity to know the gospel."

It is to sustain such a work as this that Australasia is asked to raise one thousand pounds in its 1927 Big Week. May we succeed, and may our sacrifice yield an abundant harvest of souls to the Father's glory!

SOUL-WINNING POSSIBILITIES OF BIG WEEK CAMPAIGN

BY PASTOR W. J. WESTERMAN

THE means raised through the energetic work and sacrifice of our loyal brethren and sisters in our Big Week campaigns from year to year, have brought great

blessings to our people in other lands, and have made possible the establishment of printing presses whereby many thousands of people have had access to the message of God in their own language through the medium of the printed page. Schools have also been erected where thousands are being taught the things of God, and hospitals and dispensaries have been put in operation, thus relieving the physical afflictions of thousands of suffering humanity.

While the foreign fields have been helped and blessed by this good work, the homelands have not been neglected. Thousands of our small books and periodicals have been placed in the homes of the people, and in this way souls have been led to the light of God's last message.

The following encouraging results from Big Week work come to us from the North American Division: "At the time of our constituency meeting of the Canadian Watchman Press, much time was spent considering the Big Week. Pastor Passabois, our worker among the French-speaking people in North America, related some very interesting experiences in connection with the Big Week work in Canada. He told of baptising, during the last six years, twenty-eight souls as a result of the Big Week. All won from Roman Catholicism; and the majority of them have been won to the truth through our French literature sold to them by our English brethren and sisters. One French sister, a Roman Catholic, took her set of books to the priest to be blessed. He ordered her to throw the set in the fire. This she did, but soon purchased another and again was ordered to put it in the fire. She refused and the priest told her to stay in purgatory for years and years. But she would not yield, and today she is a Seventh-day Adventist. He told of another experience where a French woman, a Catholic also, burnt her Bible three times until she purchased 'Steps to Christ' from one of our English sisters, and today she too is a member of our church, baptised three weeks ago."

In our Australasian field also souls have been won as a result of this work. There are great possibilities for soul-winning in placing our truth-filled books in the homes of our neighbours and friends. The writer recalls where a family accepted the message in Wellington, New Zealand, after six years, as a result of one small book. Another family was led to the message in the same city by purchasing a copy of "Bible Studies." Another person was led to obey the Lord through reading a copy of one of our periodicals posted to her by her mother. Many more can be led to the Lord through this agency.

Shall we not plan very definitely to make this Big Week campaign a soul-winning one? Note the address of every interested person, and follow up by other literature. Let us earnestly pray the Lord of the harvest to lead us to some soul who is ready to receive the message of God. The angels of God will work with us as we search for lost souls, and then in the great gathering day so soon to come, we, with sheaves as a result of our labours, shall be gathered into the heavenly garner.

OPENING DOORS IN AFRICA

BY PASTOR W. H. BRANSON

Vice-President for the African Division

WE believe there are wonderful possibilities before

our medical work here in Africa as soon as we are properly equipped to carry it on in a more aggressive way. Dr. A. H. Kretchmar, of Kenya, Bechuanaland, has demonstrated that this line of work is a wonderful entering wedge when it is conducted along right lines, and we hope soon to see the work done at Kenya duplicated in many places. The doctor reports that the little hospital is full most of the time, and that it is daily growing in favour with the people. Its influence is being felt for hundreds of miles around, and doors are being thrown open to the truth that were tightly closed until the medical missionary entered.

Dr. C. F. Birkenstock, who recently connected with the work in Nyasaland, reports an average of over 150 patients a day, and is treating everything, from itch to leprosy. He writes that he has a waiting list of patients who cannot come until others are dismissed, thus making room for them.

Calls have been lodged with the General Conference for the last three or four years for two additional medical men for the Congo and Angola respectively, and we are glad to know that one of them is now on his way, and that the other is under appointment. We believe that the opening of the hospitals in these new fields will bring great advancement to the work there.

Several medical missionary nurses have for years been doing a certain amount of medical work in connection with several of our leading mission stations, and this has proved a strong factor in bringing into the truth the people for whom they laboured. With the arrival of these doctors, this department of our work should be greatly strengthened.

We are planning to enter the great French Equatorial African country soon, for the purpose of arranging for the opening of our first station north of the equator, on the border of the great Sahara Desert, where at least eleven million wait for the light.

Often do we ask ourselves the question, "How long must these people wait? How many millions more must go into Christless graves before we can carry to them a knowledge of the Saviour and His soon return?" The answer rests largely with our people in the homeland, and we constantly pray that God may stir the hearts of our brethren to send forth reapers to this section of His great vineyard, where the fields are white all ready to harvest.

DON'T BE A WHEELBARROW

BY PASTOR A. W. SPALDING

A WHEELBARROW has its uses. Sometimes it bears heavy loads. But it always has to be pushed. It never initiates anything; it always waits for a master; it has no power.

Gideon had an experience with human wheelbarrows. First he had an army of thirty-two thousand; but twenty-two thousand of them were cowards, so he let them go. Then he had ten thousand left, and he started out with them to battle. They came in sight of the enemy, and just then they came to a brook. How many of them leaped forward to fight?—Three hundred! Out of the ten thousand, nine thousand seven hundred were wheelbarrows; they had to be pushed. Leisurely they knelt down and drank their fill. Time enough to

fight when somebody should tell them to. Nobody ever told them; they were sent home. And with three hundred auto-energised fighters, Gideon won the most amazing victory in Israelitish history.

It's all right to look for leadership, to expect and to obey directions. Co-operation demands organisation, and organisation supposes captains—but not tugs. If you wait for every move to come from a push, you will not get very far or do very much in these last days. Engines are taking the place of pushers.

SPECIAL NOTE

ON November 26 all donations for the Extension Fund should be taken in all the churches. Profits from literature sales, dedicated wages, day's salaries, and all offerings for Big Week should be put into the Big Week envelope and placed in the collection plate.

UNION CONFERENCE HOME MISSIONS DEPARTMENT.

Missionary Volunteer Department

Missionary Volunteer Programme

First Week

ENLIST TODAY

Opening Exercises.

Leader's Talk: "Loyal Soldiers."

Talk: "Just Try It."

Reading: "The Secret of Happiness."

Recitation: "Life's Pleasures."

LEADER'S NOTE.—Big Week is commencing. Enlist *all* your members in the campaign. Have as your motto, "FORWARD!" Ask some to tell of experiences and blessings gained during previous Big Week efforts.

Loyal Soldiers

IT was a dreadful scene. The roar of the heavy artillery, the cracking of the lighter guns, and the wail of an occasional 'plane as it swept over the trenches seemed almost to penetrate the ears of the men lying dead in the dreaded "No Man's Land." A small group of brave soldiers were struggling to maintain a very strategic point, but it was obvious that unless help came soon, they would be forced to surrender.

The commander after stating to his men their critical situation, and that to do as he was asked would be running the gauntlet with death, called for a volunteer to carry the news of their situation to the reserve corps' commander. All was still for a moment, and then a stalwart young man stepped forward, saluted, and offered to undertake the terrible errand. Placing the captain's orders in his pocket, he darted out across the open field. Immediately a rain of bullets from the enemy streamed at him. Breathlessly the little group of surrounded men watched him. A groan went up as they saw him suddenly reel and pitch forward into a shell hole, but it changed to joy again when he was seen dragging a wounded leg over the other side into a safe trench. His battalion was saved. Today, he limps, but for his valour he wears a beautiful gold medal from three governments.

Now let us think of another scene. Away down in a little out-of-the-way village of France, another soldier, years ago, met with a crisis. A cruel mob was feverishly demanding his life, and haughty prelates were endeavouring to get him to recant his religious convictions. Failing, they bound him to the stake, and while the flames crept up around his body, he softly sang amid the tumult that reassuring old hymn,

"In His arms He'll take and shield thee;
Thou wilt find a solace there."

No nation to herald this noble act of heroism! No medal for this bravery and loyalty! But what rejoicing up in heaven, praising God that another soul stood the extreme test and came out victorious.

Do you know, dear young people, that this army of Prince Immanuel is exceedingly low in man-power, that it is now open for enlistments, not for a term of three or seven years, but for always? Are you answering the call?

"Down by the sea

Of blue Galilee

The Saviour passed time and again;

From the shore of that sea

He called, 'Follow Me,

And I'll make of you fishers of men.'

"He is calling today,

In the same earnest way,

He is calling for fishers again;

And the brightest names known

Up around God's throne

Will be those who were fishers of men."

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."

But you say, "I've already joined a Missionary Volunteer society, wear my badge, and attend most of the time." But is that all? God needs live wires, aggressive, positive, constant powers in His army. Dead fish lie on their backs and float downstream, but it takes a live one to stem the current and swim upwards. Above all, let's be alive.

A magazine advertisement carried these three words printed in conspicuous letters, "Be a Specialist." How fitting is that motto for our youth of today! Specialising in saving souls; specialising in spreading our literature by taking part in the work of the literature band and in the Big Week campaign; specialising by missionary visits, and by a consistent Christian life. Samuel Johnson truthfully wrote, "He who waits to do a great deal of good at one time will never do anything." Indeed, it may never be your privilege to dazzle the world by some spectacular bit of heroism, but you can be a hero every day in forgetting yourself and your world and living successfully in that great and happy world of "others;" and after all, according to Paul's theology, it is those little insignificant acts which we "do without thinking" so often that determine the worth of our character.

Young people, the battle is about to commence—will you not enlist your services for the Big Week campaign? Shall not we be loyal Missionary Volunteers?

Just Try It

HE was only a spare old man whose face looked the anxiety his sightless eyes could not show. He stood on a crowded street corner, his cane in his hand, waiting for the lull in the rush that should proclaim it safe for him to pass over. And so he stood and shivered, for the day was cold, and his coat was thin, and he was alone in the dark. Then a hand rested lightly on his shoulder, and a deep voice spoke in his ear,

"Do you want to cross?"

The old man faced the speaker and in trembling voice answered, "Yes, I do."

With a brisk, but kindly, "Let's go then," the stranger clasped an arm and helped him over. Then a friendly farewell, a warm pressure of the hand, and the stranger passed on. Somebody's heart was made lighter.

She was only a lonely schoolgirl, friendless, away from home. Drearly turning the leaves of the textbook she had been studying, discouragement tore at her heart, and she wondered if a Christian education was worth so much after all. Then a knock at the door, and a gentle-mannered girl, who had just left more congenial companions to bring friendship to this downcast one, entered. And so another heart was made happier.

Only a kindly word of cheer and comfort during a time of illness, and a bitter opposer to the truth in China consented to purchase several little booklets from the visiting colporteur. These books later changed the whole trend of the man's life and made him a firm friend of the cause in his country.

Only a kind deed done, a kind word spoken, but God looks down and blesses twice, for He blesses the doer and He blesses the receiver.

The Secret of Happiness

"LET your light so shine before men, that they may see"—What? See light? No! "your good works." Let your creed so shine before men that they may see your deed,—see your creed in deed form,—and be led to glorify your Father who is in heaven.

A parable is told about a prince who was very sad. He had money to spend, books to read, and everything he wanted to eat and drink and wear. His father, the king, and his mother, the queen, were kind to

him, and so was every one else. Then why unhappy? He did not know.

One day he went to the king. "Father," he asked, "tell me, please, why you always are in good spirits and I am not."

"Oh, me, oh, my!" said the king. "Boys do ask such queer questions! I guess it is because I am so busy being king that I have no time for anything else."

"Work, that must be the secret," said the prince. "Busy people are happy."

So he got his rake and hoe and worked in his garden from dawn till dark. But he only made himself tired.

Then he went to the High Keeper of the Royal Purse. "High Keeper," he asked, "tell me, please, why it is you are always full of cheer and I am not."

"Oh, me, oh, my!" said the High Keeper, "you boys do ask such queer questions. I guess it is because I am a saver of money. If I did not look out, the High Spender would use it all up in a day."

"Saving, that must be the secret," said the prince. "Those who save money are certain to be happy."

So, for a whole month he did not spend a single cent, and yet he was as sad as ever.

Next he went to the High Spender of the Royal Cash. "High Spender," he asked, "tell me, please, why you are gay and I am not?"

"Oh, me, oh, my!" replied the High Spender, "boys do ask such queer questions. I guess it is because I am always spending money. If I did not get rid of it the High Keeper would look it up."

"Spending, that must be the secret," said the prince. "Folks who spend money are sure to be happy."

So he got out all his savings, and commenced to buy. Still joy did not come to him.

All he could do now was to look without the palace. So, when no one was watching, he slipped through one of the big gateways and strolled along the city streets. At length he came to a small boy who was crying.

Before the prince could ask him what was the matter, a big boy came to where they were.

"What is wrong, laddie?" he asked.

"I'm hungry," he said, "and we haven't got any money to buy food."

The big boy disappeared into the near-by store and shortly came out again carrying several bundles which he gave to the little lad. All tears were gone and off the little boy went, whistling gaily down the street.

The big boy stood there looking after him with a broad smile on his face.

"Tell me, please," asked the prince, "why is it you are so jolly and I am not?"

"Oh, me, oh, my!" answered the boy. "You do ask such queer questions! The happy people are those who spend the most time doing things for other people, and trying to make them happy. Try it yourself."

The prince went back to the castle, and did as the big boy had told him. Instead of bothering to find ways to make himself happy, he tried to think of ways in which to make others happy. In a short time he was so light of heart that ever after he was known throughout all the land as Prince Joyful.

Life's Pleasures

Would you like to know the beauty
Of the life that's well worth while?

Would you care to learn the secret
Of the men who always smile?
Would the sun shine any brighter
And the heavens be more blue,
If you knew some load was lightened
Just a bit because of you?

Would your sleep be any sweeter,
If before you rest at night,
You had helped some weary comrade
Make a braver, stronger fight?
Would you deem a flower more precious,
Offered by a winsome child?
Have you felt the breeze of heaven,
When a little baby smiled?

Are you seeking praise of others?
'Tis a worthy prize to win,
But the truest, sweetest pleasures
Always bubble from within.
Fill your life with loving-kindness,
Watch for beauty all the while;
Life will wear a brighter aspect
And your face a sweeter smile.

LEONARD C. LEE.

Missionary Volunteer Programme

Second Week

ARE YOUR DEFENCES SURE?

Opening Exercises.

Leader's Introductory Talk: "How About Your Defences?"

Talk: "Unbelief."

Talk: "Little Sins."

Talk: "Besetting Sin."

Recitation: "Hold My Hand."

Closing Exercises.

LEADER'S NOTE.—The purpose of this programme is to show how necessary it is to live in close communion with the Saviour in order to fortify ourselves for the battle with sin. Not a single one of us will be able to go through victoriously unless our defences are sure. For your blackboard chart draw a fort or a castle, representing the citadel of the soul, with three avenues leading up to the entrance—the avenues of *Unbelief*, *Little Sins*, and *Besetting Sin*.

How About Your Defences?

IN visiting the ruins of an old Moham-medan fort in western India, one may see three great walls of defence and three gates, one within the other. Knowing that these gates would be the most likely points of attack, the builder of this fort had constructed the fortifications so that his guns were trained upon, and his greatest force massed at, these three points. It suggests the three points at which sin attempts to force an entrance into the citadel of the heart. We might call these three gateways "Unbelief," "Little Sins," and "Besetting Sin."

Unbelief

THE outer gate, first to be attacked, yet, if held, guarding all the others from assault, is "Faith," and its opening *Unbelief*. Entrance is given by the expectation that we are going to fall. It is the casting away of our confidence that we shall be more than conquerors through Christ. Isn't it strange that so many, while be-

lieving, theoretically, in the reality and trustworthiness of God's promises, do not have the same sort of practical belief in Him which they show in the promise of their bank to pay them, on demand, the sum written down in their book of deposit? And yet banks have been known to fail in keeping their very limited promises, while God has never failed in keeping His unlimited assurances of blessing! Fear opens the gate of unbelief. How often the deep-seated expectation of failure, born of discouragement, is itself the cause of defeat! The army that expects to be beaten, usually is beaten; and the Christian who expects to fall, does fall. How often we hurry into the day without our armour on, without communion, in careless self-confidence, or in the half-expectation of failure, only to fall an easy prey to temptation! If we stopped to ask ourselves the question, "Do I really expect God to keep me from sin today?" would not our lack of expectation simply expose our lack of faith in God? And according to our faith, so is our victory or defeat. A day thus begun must end with the cry of Romans 7: "O wretched man that I am!" But a day begun in the faith of Romans 8 will end in its shout of victory, "We are more than conquerors through Him." Let us ask ourselves the question, Am I living in the experience of Romans 7, or of Romans 8? If in the former, it is probably because I am not guarding my outer gate of *Unbelief*. Remove the false sentinel—fear. Let faith stand guard, "and the peace of God shall guard your heart and your thoughts in Christ Jesus." "Have faith in God."

Little Sins

Little sins, so called, open the second gate of the citadel of the heart. We may have massed all our forces of resolution and prayer against our besetting sin, but a frontal attack is not made there at once. The first temptation has apparently no connection with this sin. But once our outer rampart of faith is surrendered, once our second wall of righteousness is broken down enough to admit a single enemy by a permitted "little sin," then sin has access to the whole inner fortification, and it will not be long until, to our surprise and shame, we have fallen again, at our weakest point.

Another fort in India stands on an almost impregnable precipice. By a device known to the besiegers, they passed a rope over the weakest point of the fortifications, the chieftain climbed the wall, opened the great gate a few inches, passed the drowsy sentinel, and admitted his followers, armed to the teeth, who fell upon the sleeping garrison. How many a heart has fallen thus! One sin, permitted and unconfessed, gives sin standing-room in our lives, and there will be constant conflict and frequent defeat until we regain our lost defence by returning to God with our whole heart. What we hate naturally is the shame and pain of the result of our besetting sin; what God hates is *sin*, any sin, all sin. Happy the young person who has learned to hate sin as God hates it, and who has surrendered his or her whole heart to God, and trusts Him to keep it whole.

A man of God once said: "Yesterday I found myself sinning by a single look and thought. Instantly I lifted my heart and said, 'Lord Jesus, the blood!' Had I not



done so, there would have settled on my heart a germ of sin which would have spread, until, days later, I would have found myself sinning in a totally different way, perhaps in a manner that would have surprised and disgusted me." He had learned the secret of the wise man of old, "Keep thy heart above all that thou guardest; for out of it are the issues of life. . . . Let thine eyes look right on, and let thine eyelids look straight before thee. Weigh carefully the path of thy feet, and let all thy ways be established." It is only one weak link in the chain which loses the ship; it is only a little hole in the dike that one day lets in the destructive flood.

It is when we are not afraid of sin that the dangers of sin become fourfold. Travelers tell us that the wolves of Mexico have a strange way of catching wild horses. These horses have a great speed. It is almost impossible for a single cowboy to catch them. The cowboys, when they wish to run them down, have relays of pursuers. First one set of cowboys will chase the horses, then another, until at last the horses are caught by the lasso. But it is only when they are completely tired that they are caught; therefore it would be impossible for the wolves to catch them unless they used strategy, for the wolves' flight is not so swift as the flight of the horses.

This is the way the wolves kill the wild horses of the Mexican plains: First two wolves come out of the woods and begin to play together like two kittens. They gambol about each other and run backward and forward. Then the herd of horses lift their startled heads and get ready to stampede. But the wolves seem to be so playful that the horses, after watching them for a while, forget their fears, and continue to graze. Then the wolves in their play come nearer and nearer, while other wolves slowly and stealthily creep after them.

Then suddenly the enemies surround the herd and make one plunge, and the horses are struggling with the fangs of the relentless foes gripped in their throats.

In a similar way our little sins cunningly attack us. They play about us and keep playing around us, and they look so harmless, and we feel so strong. But gradually they work their way into our lives, and taking hold firmly, soon grow into greater sins. The way to get victory over great sins is to ask God to make us sensitive to so-called "little sins." May God show us the danger and sinfulness of all sin, and fill us with a passionate longing for a holy life.

Besetting Sin

A THIRD source of danger and point of attack is that of our besetting sin, and one cause of our defeat is in regarding this as a necessary infirmity, a natural weakness, an inherited tendency that perhaps must be yielded to to some extent. But it is possible, divinely possible, to become strongest through and through at our weakest point. When Dr. Hopkins was once provoked to a humiliating outburst of his besetting sin of temper, he returned to his home and spent the night in prayer. He once for all so appropriated the victory of Christ, counting himself henceforth dead, that thirty years afterward he was able to state that no temptation had ever betrayed him to anger and loss of temper.

Asa Mahan, after a long and victorious life, at the age of seventy-five, forty years after he had claimed the full deliverance

that Christ had won for him, said: "When the Son of God made me free, I first became conscious of absolute control over all promptings to anger. The same held true of my appetites. Faith in Christ set me free. Whenever I felt a restless cry for gratification, I separated myself wholly from the objects until, through prayer and the power of Christ, that cry was subdued, and I felt myself perfectly free."

"A ship was once wrecked on the Irish coast. The weather had not been so severe as to account for the divergence of the ship from its course. The master was competent. No proper explanation could be given of the disaster. A diver was sent down to bring up the compass, to see if any reason could be found in it, and on examination a bit of steel was detected which looked like the point of a pocketknife blade. It was learned that the day before the wreck, a sailor had been sent to clean the compass, and had used his pocketknife in doing so. Unknowingly, he had broken off the point, and left it in the box. That bit of steel had deflected the needle, and so made the compass unreliable. That piece of steel wrecked the vessel.

"This incident contains a lesson for us. Our prayer should ever be: 'Search me, O God, and know my heart: try me, and know my thoughts: and see if there be any wicked way in me, and lead me in the way everlasting.'" Ps. 139: 23, 24.

Hold My Hand

Lord, help me now! I cannot walk alone;
As through a glass but dimly do I see.
Like aged or a child I falter as I walk,
And in my need of help to live aright
I turn my longing eyes to Thee,
And cry, "Take Thou my hand!"

Take Thou my hand, my risen, living
Lord;
Choose Thou the path for me I ought
to tread,
Direct me by Thy Spirit and Thy word,
Teach me Thy way, and only sin to
dread:
So lead me by the hand.

If I should ever falter or draw back,
Still urge me forward on the upward
way;
Forsake me not, nor let me backward go,
Still guide me onward toward eternal
day:
Hold ever fast my hand.

I cannot go alone; O let me feel Thee
near.
Thy love is light; Thy presence always
day;
With Thee I tremble not and know not
fear;
So hold, O Lord, my hand.

C. P. BOLLMAN.

Missionary Volunteer Programme

Third Week

AN ANNUAL OPPORTUNITY

Opening Exercises.
Leader's Talk: "An Annual Opportunity."
Recitation: "Camp Meeting."
A Camp-Meeting Study.
Talk: "Why Go to Camp-Meeting?"
Dialogue: "The Children's Part."
Closing Exercises.

LEADER'S NOTE.—(If your camp-meeting comes later on, postpone this programme.) Preface this meeting with an earnest season of prayer with your committee. Have several members give brief talks on the blessings they gained last year, or how they are going to camp this year (that is, by what means they are able to go to camp-meeting, such as by the selling of literature, etc.). For your placard use words of your own choice, or select one of these: Come With Us. Are You Going? It's Coming Soon. You Are Invited. Every Missionary Volunteer at Camp.

An Annual Opportunity

IN the history of ancient Israel, attendance at the annual feasts was important. With unconquered, warlike tribes around them, who were eager to get back the land which the Israelites had gained, nevertheless they left their homes three times a year to go to the place of gathering and worship the Lord. Their lands were safe, their business enterprises secure, for the Lord's promise was, "I will cast out the nations before thee, and enlarge thy borders: neither shall any man desire thy land, when thou shalt go up to appear before the Lord thy God thrice in the year."

The season of annual feasts and gatherings enabled the Israelites to understand more fully the leadings of the Lord, and to press together in the unity that has been characteristic of the Jewish race from ancient times until now. And to the church of today, God offers the same opportunity.

"The faith of most Christians will waver," says Mrs. E. G. White, "if they constantly neglect to meet together for conference and prayer. . . . The least they can do is to devote a few days in the year to a united effort to advance the cause of Christ, and to exchange friendly counsel and sympathy. It is required that we meet together and bear testimony to the truth. . . . It will pay, then, to improve the privileges within our reach, and, even at some sacrifice, to assemble with those who fear God and speak for Him. . . . God will remember those who have met together and thought upon His name."

It is difficult to realise how much these annual gatherings mean to the people of God in a land of prosperity, surrounded by masses who are eager for pleasure and ease. Suppose one was called upon to stand all alone for his religious convictions. He would at once be glad for the guiding spirit of unity and faith which can come to us through attendance at such an annual gathering. In lands where persecution is strong and every believer must be ready to meet the challenge of his faith any day, there is always an eager response to a call for meeting.

Visiting the power house of a great electric company, we saw a row of great engines of 10,000 horse-power each, and capable of "running twenty-four hours without stopping." It was wonderful to stand in the presence of such an assembly of power; but to realise that not one of these engines could run for more than twenty-four hours without being stopped and overhauled and made ready for another run, was an impressive reminder of the renewal of spiritual understanding and power which every Christian needs, and opportunity for which is afforded at the camp-meeting.

Some will offer excuses. But the Spirit of Prophecy has provided an answer for every excuse. If one says, "It is too expensive; I will save and give the money," the Spirit of Prophecy responds: "Do not reason in this way; God calls upon you to take your place among the rank and file of His people. Strengthen your meeting all you possibly can by being present with your families. Put forth extra exertion to attend the gathering of God's people."—*Testimonies*, Vol. VI, p. 39.

If one is tempted to say, "My business will suffer while I am away," remember the promise of the Bible, and read the following words: "Brethren and sisters, it would be far better for you to let your business suffer than to neglect the opportunity of hearing the message that God has for you. Make no excuse that will keep you from gaining every spiritual advantage possible. You need every ray of light. You need to become qualified to give a reason of the hope that is in you with meekness and fear. You cannot afford to lose one such privilege."—*Ibid*.

Another opportunity of the camp-meeting is the social life afforded. If the purpose of the meeting is kept in mind, the acquaintances made, the visits, and religious conversation are a source of great strength and edification, and they tend to lift the social life of all our people up from mere games or gossip to a high plane of religious conversation and acquaintance.

So, let us go, and while we are there, let us seek to ally ourselves with the object of the camp-meeting,—to lift our minds to a closer association with our Lord. Let old and young plan together to go, and if possible to take a friend along.

H. T. ELLIOT.

Camp-Meeting

Not this year? But why, my friend?

Not planning to be there?

Not so certain of your work—

More doubtful of your prayer?

Hoping that a future dawn

Will bring a brighter day;

Wishing that some better gift

Will saunter down your way?

Wishing, hoping, praying—but—

A bit inclined to shirk,

Waiting for the Lord to help

And idling at the work.

Then, if chance it please the King

To close His work this year,

Could He trust to you a part

And know you'd prize it dear?

Could He lay a claim on you

As faithful, loyal, and true;

Plodding on though grim the skies,

Uncertain, darkly blue?

Should perchance the record close

Upon your page of deeds;

Heaven your last petition read

Content beyond all needs:

"Not this year, dear Lord, not me

For heaven to prepare,

Not so certain of my work—

More doubtful of my prayer."

THEO. G. WEIS.

A Camp-Meeting Study

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

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

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

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

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

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

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

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

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

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

6. What were the people anciently to bring with them?

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

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

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

8. What should be the object of a camp-meeting?

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

9. Whom should we expect to meet at such gatherings?

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

A. T. ROBINSON.

Why Go to Camp-Meetings?

THERE are several reasons why you should attend camp-meeting. Are you having a hard battle with sin? Has the enemy wounded you? Well, something is wrong with your armour. The armour God wants you and me to wear has been tested. Christ

wore it. It protected Him against all the fiery darts of the enemy, and in it He vanquished the foe in every conflict. We must have that armour. In the Bible are full directions for putting it on; but the Christian workers on your camp-ground will be a great help to you in learning how to follow these directions. Think the matter over alone with God, and see if your own better judgment does not say, "Go."

Do the pleasures of the world look inviting? Let none of them entice you. Go to camp-meeting and get a deeper draft of heaven's joy. Then the pleasures of this world will become insipid, and some of them even nauseating.

Have you become discouraged? You need to learn how to bring your religion into the duties of everyday life. Satan cannot discourage the young person who lets no cloud of sin linger between himself and Jesus. Such a young person's "outlook" may be dark, but the "uplook" is always bright.

Do you say you have never taken your stand for Christ? My friend, there was never before the legislative body of our great nation so important a question as this one confronting you; and upon your decision rests your eternal loss or gain. A soldier who had accepted Christ, was talking earnestly with a comrade. An officer drew near in time to hear the question, "Won't you be a Christian?" And as the comrade replied, "Well, John, I am counting the cost," the officer placed his hand upon the shoulder of the unconverted young man, saying, "Have you ever counted the cost of not being a Christian?" So when you think of the things you must give up to be a Christian, do not forget to count a few of the things you lose in this life by not being one. Go and counsel with Christian workers, and then be brave enough to take your stand for the right. The camp-meeting has been planned to help you. Let the seeds of truth drop into your heart, for the influence on the camp-ground will be as the early summer rains that cause the seed sown to spring forth speedily and abundantly.

Young people, you cannot well afford to miss your camp-meeting. God has chosen you to be His helping hand in this closing work, and the camp-meeting is one of His plans for making you more skilful in His service. Heaven has recorded the dates of your camp-meeting, and angels, loaded with great blessings, will attend. Then go, if you possibly can. Every day devote some time to secret prayer, to personal Bible study, to meditation, and to personal work. Do these things, and your camp-meeting will be to you what the mount of transfiguration was to the disciples when Peter said, "It is good for us to be here."

MATILDA E. ANDROSS.

The Children's Part

(Scene: Lottie and Joan sitting at table looking at the *Little Friend* when Grace enters. Joan's part may be rendered by a boy if so desired.)

Grace.—Oh, guess what! My mother is going to camp-meeting this year, and she's going to take me, too! And I've never been to a camp before.

Lottie.—Haven't you? Joan and I went last year and it was lovely. We always go.

Grace.—Is it nice, and do you like going?

Lottie and Joan.—Yes, we'd be dreadfully disappointed if we couldn't go.



Joan.—And we nearly always go to a different place each year, and have a lovely time on the train and all.

Grace.—But I'm always riding on the train, because I often go to see grandma, and I have lovely times there. Grandma tells me stories—

Lottie.—Oh, we have children's meetings at camp, and we are always having stories told to us. We do all sorts of nice things.

Grace.—What kind of things?

Lottie.—Well, there is a children's tent, a big one, where all the children go for their meetings.

Joan.—And they ring a big bell when it is time for the meetings to start.

Lottie.—There are classes and each class has a teacher, the same as Sabbath school, and we cut out pictures and colour them.

Joan.—And last year there was a black man at camp, and he had fuzzy hair. But we weren't frightened of him because the missionary said he was a Christian and would not hurt us. He came to the children's meetings and talked to us, but we didn't know what he said because he talked in his own language, so one of the missionaries told us.

Lottie.—There are lots of missionaries at camp, and sometimes we have a lantern lecture, and see all the people out in the islands, and their homes and everything.

Joan.—And the pictures are coloured, too!

Grace.—I'm glad I'm going to camp. It will be better than going to see grandma. At first I wondered whether I'd like it. But mother said I would, and she said we'd live in a tent, and that would be fun.

Lottie.—We learn lovely songs, too, at camp.

Joan.—And when we are ready to go home they give us each a lovely book to take with us. I wouldn't like to miss camp. When you've once been you will always want to go.

Lottie.—I'll show you the book they gave me last year.

Grace.—I like books.

Lottie.—Do you? Well there's a book tent at camp, and a reading tent, and last year I nearly read the book "Glimpses of Korea."

Joan.—Yes, and that's the new Reading Course book for the juniors next year.

Lottie.—Oh, I'm going to finish it because it was so interesting. I want to get all the books read and get certificates for them.

Grace.—Well, I'm going to run home and tell Bob all about it, he's going too. Good-bye!

Lottie and Joan.—Good-bye!

M.E.H.

Missionary Volunteer Programme

Fourth Week

GROWING UP

Opening Exercises.

Leader's Lead.

Talk: "Grow Up and Not Down."

Talk: "Grow Straight and Not Crooked."

Talk: "Grow in Grace."

Recitation: "Dreaming and Doing."

LEADER'S NOTE.—This programme has been prepared for your junior members. Other stories and illustrations may be added. Encourage the boys and girls to

speak of their ambitions. Read up in "The Desire of Ages" concerning the life of Jesus as a boy.

The Leader's Lead

I HAVE never yet come in contact with a boy or girl who wanted to remain a boy or girl. Every boy and girl that I ever saw wanted to grow up. They were always thinking and talking about what they would do, or wanted to do, when they grew up.

Boys and girls, your parents may do a great deal for you. They may provide you with food and clothes and a good home to live in. They may send you to school and do all they can for you to help you to grow up rightly, but much depends upon yourselves whether you are an honour or a disgrace to them after you grow up. Have you ever thought about that?

It is you who must decide just how you will grow up. If you do not want to study you will find a hundred ways of shirking. If you do not want to do what you are told to do you will find scores of excuses. If you want to study, no matter how hard the lessons are, or how difficult, you will do them all right. If you want to obey you will find the way to obey. Everything depends upon you.

Do you want to grow up in such a way that you will be a blessing to the world? Why, yes, I am sure you do. The following talks will give you some of the means by which you can grow up to be men and women who amount to something.

Grow Up and Not Down

NO boy or girl wants to become less in height as the months and years go by. They like to grow up and up by inches, and not shrink down and down to mere dwarfs. Grow up likewise mentally and morally. Strive to think only good thoughts about everybody and everything. Do not allow your mind to dwell on those things that will only benumb it—think noble thoughts. Think of all the ways you can help to make people happy—forget all about yourself and you will be sure to grow up.

The story is told of a supposed conversation between a lighthouse keeper and the little taper which he had just lighted to carry on a stormy night to the top of the great lighthouse.

"What are you going to do with me?" asked the taper. "No one can see me, for I am so little, and the light I give shines so faintly."

"Never mind," said the keeper, "just keep burning until I have done with you." And up the long winding stairway he climbed.

At last he reached the top, and with the tiny flame he lit the great lamps that shot their beams many miles across the storm-tossed sea; and more than one ship was saved that night from being driven on the rocks. The little taper did not feel that he played a very big part—but the keeper knew.

Are you willing to be a "little taper"—to be used of God to relight the lamps that may save many from shipwreck?

Ask your Keeper to show you how you can grow upwards and not downwards. He will help you.

Grow Straight and Not Crooked

A BOY or girl, crooked of body, is a sad sight; every one can see it. But a worse thing is a boy or girl who is crooked with the truth or crooked morally. They do not think that other people can see their crookedness. Grow straight. Be square in all your dealings with your fellows. Think straight. Talk straight. Act straight. The following little story shows how very easy it is to go crooked, but it also shows that there is no necessity to remain crooked.

"Oh, dear! I do wish the commandments wouldn't break so easily! Sometimes when you begin with breaking just one, and you know it, and yet you don't stop in a minute and be sorry, more of them seem to get broken right away. That's what mamma means when she says that one sin leads to another. Down the commandments go, one after another, just exactly like little Robin's blocks when he sets them up in a long row and knocks down the first one. Let me tell you how I know all about this. This is the way it began:

"I was reading my Sabbath school book one Sabbath afternoon, and I happened to see the book upon the shelf that Aunt Ada gave me on my birthday. I knew all the time that mamma didn't want me to read it on the Sabbath, and that it would be disobeying just as much as if she had said, 'Don't do it, Bessie.' But I began to look at the pictures; and the first thing I knew I was reading one of the stories.

"Two commandments to start with, you see, the fifth and the fourth.

"The story I was reading was about some little children who had a party and a great many nice things to eat. It set me thinking about some cake I had seen mamma baking the day before, and I began to feel very hungry. I didn't want bread and butter, but I wanted some of that cake; and over went the tenth commandment, for mamma says 'covet' is wishing for anything that we are not meant to have.

"I went to the pantry and hunted and hunted all about the shelves. I found the cake, and put a big piece in my pocket. I was thinking as hard as I could all the time that of course I had a right to it, as it was mamma's cake.

"Just as I was coming out of the pantry, I heard something dropping. I looked up and saw that I had knocked some glass jam bottles against each other, and one of them was cracked, and the juice was coming drip, drip, down on the floor.

"I got a cloth and tried to wipe it up, but the more I wiped it, the worse it got, and then I began wondering what mamma would say; and I wondered what I could do to make her think that some one else had done the mischief. One after another, one after another, you see! That made the ninth commandment, for you see a lie in your heart is the next thing to a lie on your tongue.

"The moment I thought of that, I jumped up and dropped the cloth, for I always used to think I might do a great many naughty things, but not anything quite so dreadful as telling a lie.

"I ran to mamma and cried, and told her all about how wicked I had been. She was sorry to hear it, but she forgave me and was very glad I stopped before I really told a lie. Then she told me that if I had asked Jesus with all my heart to help me the first moment I wanted to do something wrong, He would; and then I should have been

kept from breaking one after another of the commandments."

The tempter is so strong that he will overcome us again and again. But we have the promise that if we pray and strive, our blessed Master, Jesus Christ, will surely give us the victory at last. He will help us to grow straight.

"Grow in Grace, and in the

Knowledge of Our Lord and



into this chemical, cover it carefully, then into the lead it goes, and it does not burn; isn't it wonderful?"

"It is," they replied.

"Do you believe it?" asked the professor.

"Of course we do," chorused the ladies.

"Well, if you do, you may try it," invited the chemist.

"Oh, no, thank you; no, thank you," hastily answered his visitors as they drew back.

"But I thought you said you believed me," he insisted.

"So we do, so we do," they replied. And so they thought they did, but they did not believe in their hearts. They would not try it out.

How well this illustrates life! Many young people know about Jesus, but do they really know Him to that extent that they are willing to put their whole trust in Him?

He is willing, too, to help you "grow in grace"—are you willing to risk your life to His keeping power?

Dreaming and Doing

The lad who doesn't dream of what

He hopes to be some day,
Will probably be nothing much

If he can have his way;
Ambition paints in rosy tints
The future of the chap
Who means to find his Isle of Dream
And put it on the map!

But many a lad and many a man
Has dreamed of deed sublime
He meant to do when he grew up,
Or when he found the time;
But manhood came, and manhood went,
While down life's silent stream
The dreamers floated, doing naught
But dream, and dream, and dream.

So, dream, my lads, while youth is yours

And hope is brave and bold!
Dream of yourselves as righting wrong,
And spending love untold;
But don't forget the days fly fast
And will not wait for you—
With all your dreaming, what you are
Depends on what you do!

—Wallace D. Vincent.

The Alphabet of a Successful M. V. Society

A Has a definite aim which it follows closely.

B Is businesslike in attending to the King's business.

C Has courage, confidence, courtesy, and co-operation in all its work.

D Emphasises the devotional life of prayer and praise.

E Enlists every young person in the church for service.

F Is faithful in its attendance, and sees that its financial goal is reached.

G Gives generously to God.

H Has the habit of being cordial to strangers.

I Interests its members by well-prepared programmes; invites attendance.

J Magnifies the joy of service, while keeping forever on the job.

K Knows the names of all its members, and lets them know that they are known and appreciated.

L Learns more about the kingdom, lives for the King.

M Makes its money further the cause of missions mightily.

N Uses new methods; gives missionary news.

O Never loses an opportunity to push its band work.

P Perseveres in Standard of Attainment study.

Q Conducts quiet, well-ordered meetings.

R Reads Reading Course books faithfully.

S Is sociable, and offers sincere comradeship to all young people.

T Takes time for a devotional service once each month.

U Unites in service.

V Seeks variety in its programmes in order that it may use various types of ability.

W Wins souls.

X Exerts a strong influence in the church.

Y Educates youth for greater responsibilities.

Z Is zealous always in good works.

—Adapted from Missions.

Sabbath School Missionary Exercises

(November 5)

Jugha the Slave Boy

Now a Pioneer Missionary

BY PASTOR A. G. STEWART

SHORTLY after our veteran missionaries, Pastor and Sister Jones, commenced their work in the Solomon Islands some thirteen years ago, they were invited to establish a mission in the Marovo Lagoon among a people who, until that time, had refused to connect with any mission established in the group.

Among those who early embraced the second advent message was a chiefly family, who had in their head-hunting days captured a boy who became the slave or life-long servant of this chiefly family.

Jugha, as the slave boy was called, also became a Christian, and accepting the privileges coming to him when his master received the gospel, he soon prepared himself to become an evangelist of the newly found

faith. Jugha applied himself very earnestly to his work of preparation, and with several others who were taught by Brother and Sister Nicholson, he was soon engaged in evangelising the near-by villages with marked success.

During subsequent years Jugha has been used in a wonderful way, by the blessing of God, in pioneering the work on other islands in the group. Today, with his young and faithful wife, he is opening up the work on the large island of Guadalcanal, many miles from any other believers and among a wild, primitive people.

While visiting Jugha's station recently, we were deeply impressed with the devotion and resourcefulness of this veritable apostle. Having won the confidence of many of those heathen people, Jugha, assisted by his wife, was faithfully instructing them in the fundamentals of the gospel. With the use of an improvised blackboard that he had hewn from the trunk of a large tree, and with the indispensable Picture Rolls,

Jugha was conducting morning and evening worship, also a day school and Sabbath school, with most gratifying results. He at that time had thirty-seven members in his Sabbath school.

We were pleased to be able to leave another young couple who had been trained in our Batuna Training School to assist them. Let us remember these faithful workers in our prayers that God may greatly use them in carrying the light of the third angel's message to many more people on the dark heathen island.

(November 12)

On the Island of Ranonga

A Transformed Community

BY PASTOR A. G. STEWART

IT was with profound interest that we approached this romantic island during my recent visit to the Solomon Island mission field, for from it we had heard most inspir-

ing reports during the past several years. To find between two hundred and three hundred natives, all adherents of our faith, with at least one-third of them baptised members, having forsaken heathenism and relinquished all their old vices; with the others all having given up heathen practices and faithfully attending morning and evening worship and Sabbath services, contributing faithfully in Sabbath school offerings and paying tithes of money and garden produce, and to think that all this had been accomplished without a European worker ever residing among them, is a wonderful demonstration of the power of the gospel in winning souls through the instrumentality of the native worker.

On the occasion of our visit they were busy establishing a new village in a district that would be more accessible for visitation by the superintendent in travelling by the *Melanesia*, and to their credit they had just completed a large, well constructed native church building, capable of seating nearly four hundred people; this, too, before they had completed many of their own dwelling houses.

Enduring the inconvenience of small unfinished homes with crowded conditions, they had worked hard to complete their house of worship. It was a very gratifying experience to the writer to assist in the dedicatory service of the monument to the glory of God. There were about two hundred and forty Adventists present on this occasion, and about fifty adherents of another mission from another district.

The old village in which Pana, our native teacher, commenced his fruitful mission about seven years ago, was the scene of a wonderful transformation. On the outskirts of this village we visited the relics of heathen temples. One was their sacred burial place in which they formerly placed the skulls of their deceased. This is now fast going into a state of decay, and its very precincts are strewn with decaying heathen charms and emblems.

At another place stand the remains of a heathen temple where the old priest used to dispense licentious indulgences. From this temple we rescued one of the heathen pillars, a carved figure nearly life-size and inlaid with mother-of-pearl. The entire community, having accepted the gospel as preached by Pana, renounced heathenism entirely, and these heathen ceremonies were all discarded. A new Christian village takes the place of one that was formerly full of all kinds of dark deeds.

Let us thank God for the evidences of a gospel that can save to the uttermost.

(November 19)

A New Mission Opened in the Interior of Bougainville

BY A. J. CAMPBELL

IT did not take us long after arriving on Bougainville to realise that heathenism is a dark and terrible thing here. It is a hard taskmaster to deal with, but on the missions that have been established the light is breaking through. On some lives it is making very definite impressions. We thank God for this.

"The Lord's hand is not shortened that

it cannot save." We were led to realise this wonderful statement very forcibly upon answering the latest call for help from those in the clutches of heathenism.

Some time ago our cook-boy expressed his desire to go home to his heathen village, to see his parents and friends. He also wanted to take Rongupitu, the teacher from Lavilai, with him, and so it was apparent that he had something in mind for his people. Rongupitu was released to make this forty miles' trip with him.

After several days they returned, with two extra boys. We learned that it was the purpose of those two boys to stay until a teacher could be secured to go back with them to their home in the mountains. Rongupitu told us also that the chief and people wanted our mission and they informed him that they would build a school and teacher's house if they could have a teacher.

One day the *Melanesia* hove in sight, and happy we were that on her, Oti the new teacher came to us from the British Solomons. After remaining with us for a time, he was taken to Raratui to pioneer the way. Over valley and mountain ranges we climbed in our efforts to reach this place, to be greeted by a typically heathen village upon arrival. We found them looking for their teacher. In the evening I used the Sabbath School Picture Rolls, which of course were of great interest to them.

Key to the Central Interior

I found that these three boys, of whom our cook-boy is one, each represent a different village, instead of just the one as I had thought. There are four villages all under the jurisdiction of the one chief who, by the way, is the father of our cook-boy. I visited three of the four villages, and all were very friendly. What power was it that impressed this boy to join up with our mission some twelve months ago? It means more than the opening up of those four villages. They are a key to the central interior of Bougainville, of which they form a part.

We ask that the prayers of our people will follow Oti in his work in this area. He has been welcomed, and we are glad for that; but there is the power of heathenism yet to overthrow and we believe that this will be done in many individual lives under the power of God's Spirit.

(November 26)

A Great Challenge

BY A. J. CAMPBELL

I AM writing these few lines from our mission launch in Kieta harbour, Bougainville. Mrs. Campbell and myself are enjoying good health and we are facing the problems and difficulties of mission life in this stronghold of heathenism in the strength of the Lord.

Oti, our new teacher, placed in the new mission opened up in the hills a short time ago, came down to see me on Friday. He reported the third attempt by the Roman Catholics to turn the people against us,

telling them that they would be taxed £1 each by us, and also that the Bible was not true, etc. The people told him they had already settled in their minds as to whom they would have as their teachers. Although the Catholics have been in this region on the coast for thirty years, not until they heard that we were going in among those mountains did they attempt the same in an effort to forestall us. Oti brought down four little boys with him. Truly fine samples they are of the splendid work he is doing in his newly established school of twenty.

Last week when visiting an outstation up the coast I found the teacher away. He had gone thirty miles inland and over a 5,000 feet range to investigate a call. He sent word down to me that the people of two villages wanted him to stay and teach them. He had also another village to visit. This makes our seventh call on the waiting list, and only two teachers are promised us, leaving five unanswered, to say nothing of the many that will be sure to spring up rapidly as a result of the seed-sowing.

There are some 150,000 people in these islands of the Mandated Territory, and including ex-German New Guinea, approximately 350,000. Rabaul to the north-west of us has 85,000 people, and has not been touched by this message. New Ireland has invited us, so have Buka and Niesson Islands. What shall we say to them? What shall be our answer to these calls on Bougainville, and those other islands to the north of us?

This dark field of heathenism presents a challenge! God is opening doors. Shall not we press in? Bougainville is included in the field to which we are giving our next Thirteenth Sabbath Offering.

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