

The Missionary Leader

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Home Missions Department

Church Missionary Programme

First Week

HYMN: Season of Short Prayers; Minutes; Hymn.

Testimony Study.
Helpful Thoughts from chapter, "The Work and the Life," in "Steps to Christ."
Reports of Work.

LEADER'S NOTE.—Following the Testimony study, develop the thought that in order to have a bright Christian experience we must be both willing and eager to impart to others the blessings God has bestowed upon us. If we determine to make God's work second to no other interest of ours, His love will fill our hearts so that they will overflow in words of timely truth to others. When we do use powers as God directs, we are promised an increase of talents, enlargement of ability, and heavenly wisdom. Thus we see the very blessings we desire for ourselves come through service for others. The chapter in "Steps to Christ" entitled "The Work and the Life," is so very appropriate with this study we would ask the leader to read it carefully, and use selections from this chapter in whatever way he sees fit.

Testimony Study

1. *What serious questions are asked of those who have long professed to believe the truth?*

"Brethren and sisters who have long claimed to believe the truth, I would ask you, Have your practices been in harmony with your light? with your privileges? with the opportunities granted of Heaven? Why are there so few who bear the yoke and carry the burden of Christ? Why do persons have to be urged to take up their work for the Master? Why are there so few who can unveil the mysteries of redemption?"

2. *What is the duty of the church?*

"The Sun of Righteousness has risen upon the church, and it is the duty of the church to shine. . . . No one is to be an idler in the vineyard."

3. *What kind of workers may all become?*

"No matter what may have been their occupation,—farmers, mechanics, teachers, or pastors,—if they had wholly consecrated themselves to God, they would have been efficient agents to work for the heavenly Master."

4. *What should characterize each member of the church?*

"Those who are united to the church should be living, working agents to impart light to those who are in darkness. They should declare the truth of God, revealing His love and faithfulness."

5. *What is promised to those who use their powers as God directs?*

"When men use their powers as God directs them to, their talents will increase, their ability will enlarge, and they will have heavenly wisdom in seeking to save those who are lost."

6. *When can we not expect to receive blessings to impart to others?*

"While the church members are listless, and neglectful of their God-given responsibility, how can they expect to receive the treasure of heaven to impart to others?"

7. *What is the effect upon professed Christians who fail to work for God?*

"When professed Christians feel no burden to enlighten the minds of those who are in darkness, when they fail to make use of the rich grace of Christ, . . . they become less discerning, and lose their appreciation of the richness of the heavenly endowment."

8. *When only can God impart light and grace to His people?*

"It is only as God sees His professed people eager to be labourers together with Him that He can impart to them light and grace; for then they will make every interest secondary to the interest of His work and cause."

9. *What help is promised to such workers?*

"With such workers the heavenly intelligence will co-operate."

—"An Appeal," pages 5, 6.

Church Missionary Programme

Second Week

OPENING EXERCISES.
Reports of Work Done.
Missionary Experiences.
Lesson: Consecration.
Plans for Work.

LEADER'S NOTE.—Consecration is not passive, but active. It leads to soul-seeking work. Impress the thought upon the members that their consecration is not genuine unless it leads them into active service for the Lord. A few missionary experiences are given to follow those related by the members of your society, which will add to the interest of the reports and encourage the members.

Consecration

1. WHEN Paul had seen the vision that led to his repentance, what was his question? Acts 9: 3-6.

2. How did he afterward express his complete surrender to Christ? Phil. 3: 8.

3. Why does God require us to yield up all to Him, and esteem Him above all else? 2 Cor. 5: 21.

4. After the surrender is made, will it seem like a great cross? 2 Cor. 5: 17.

5. How complete a surrender does the Lord require? Mark 10: 17-21; Matt. 10: 37-39.

6. What examples have we of those who were converted and at once showed the true spirit of consecration? Luke 19: 8, 9; Acts 2: 41-47.

7. When the life is truly consecrated, who only will appear? Gal. 2: 20.

8. Will you not insure your eternal success and happiness by saying, "Lord, I consecrate my life and my all to Thee, to-day"?

Missionary Experiences

WITH one of the missionary reports sent in to the office recently was a letter which read as follows: "I am eighty-two years old, and have been a believer in this message for ten years. I believe it is the last message God will send to fallen men; and as long as I have believed it, there never has been a stranger at my door, when I was at home, to whom I failed to give this last message in some form and not one ever refused it." In spite of the infirmities of age, the little blank tells of letters written and received, four missionary tracts made, five Bible readings held, from one to five books lent all the time, and twenty-five tracts given away.

A YOUNG man was handed the tract, "How Esther Read Her Bible." He became convicted, and at once began to keep God's Sabbath. He was so impressed with the value of this tract that he sent for five hundred, and distributed them among the members of his church. For this he was asked to meet the minister and the church elders. They said he must either make a public confession and recant, or be dis-fellowshipped. The young man told them that he believed this tract contained Bible truth, and he could not renounce it. He said that if he were wrong in his belief, the minister ought to take his Bible and set him right. The minister did not attempt to show the young man that he was not right, but said, "You have stirred the whole church, and that tract is not in harmony with church doctrine. Did you know it is a Seventh-day Adventist tract? and did they put you up to do this?" "No, sir," he replied; "I believe it is the teaching of God's Word, and I did it to give to others the light that has been sent to me."

"A BUSY life prevents me from going out with papers, but appreciating the *Signs*, I introduced it one morning to a tradesman who calls at our home. Every week for more than a year now this man has bought the *Signs*. Last winter a lady to whom he gave a copy asked if he could get it for her regularly, as some subjects were mentioned that she desired to understand. Our tradesman passed on her request to us, and bought two papers each week thereafter. "Armageddon" was lent to him, and was read and reread. One book after another was offered, and was willingly studied. Little was said to him, but through reading the *Signs* and about a dozen books, truths

opened before this man's mind, and through God's leading he has now stepped out by faith to keep the Sabbath. He has resigned his position and taken up canvassing. His wife is obeying the truth with him."

Church Missionary Programme Third Week

OPENING EXERCISES.

Scripture Reading: Matt. 25: 31-40.
Lesson: The Art of Visiting the Sick.
Reports of Work Done.
Plans for Work.

The Art of Visiting the Sick The Wrong Way

"You would be surprised," said a woman who had been an invalid for many years, "to see how really few people know how to visit the sick. Their intentions are good, but so few seem to know how to make their visits bring the cheer and benefit which they should to a sick room."

A brief, bright, cheery visit to a convalescent or one who is habitually shut in confers pleasure and real benefit such as is seldom understood and appreciated by one who is always well and active. A tiresome, long-drawn-out call from an untactful or gloomy person is, on the other hand, often the cause of real detriment and discomfort to the patient.

Sick people are acutely sensitive. They are easily depressed. A fit of despondency may lead to a serious relapse, or it may occasion hours of consequent weakness and suffering.

An invalid who was very sick, and who had been confined to her bed for some time, but who dearly loved to receive callers, was visited by a well-meaning young woman who had just been graduated from a school of elocution. In the kindness of the girl's heart she spent the whole afternoon reading and reciting for the invalid in an endeavour to entertain her. Unfortunately, however, the young woman's selections were all of the most harrowing character. There was not one bright, cheerful selection among them all.

A talented young singer very kindly offered to sing for the patients in one of the hospitals near her. She had a sweet sympathetic voice and her selections were in accord with it. They were sweet, but they were sentimental and sad. Nervously weak and easily affected, some of the patients actually sobbed during the recital, and after the singer had gone there was a noticeable depression in the condition of most of them.

"I dread Aunt Lucy's visits," said a sick girl, speaking of an elderly relative. "She is good and kind and means well, but she has the most dreadful way of tiptoeing into the room, whispering in a sepulchral way, as if she were at a funeral. She looks at me all the time with eyes as big as saucers, and I know she is saying to herself, 'Poor Edith! I am afraid she will never get well!' She evidently has an idea that she must not talk, for she makes me do it all, and I am completely exhausted when she leaves. All she does is to sit and gaze pityingly at me and shake her head and answer in whispers. It's a real strain to entertain her."

The Right Way

Some, however, are adepts in this art of visiting the sick. Constantly they are bringing into the lives of sorrowing, suffering, lonely ones, brightness, cheer, comfort,

and strength, which means untold happiness and benefit to them. It is not a difficult art to learn—this art of visiting the sick. All may become proficient if they give the matter thought and understanding and effort. Those who would be successful in this must possess, first of all, sympathy and a real desire to help. They must realize that true sympathy means encouragement, strength, and cheer, as well as feeling with a person. The sympathy which does not strengthen and uplift is of very little value.

The caller should strive always to be quietly cheerful and hopeful. One with understanding will soon discern how to strike the proper balance in conversation so as to brighten and entertain but not weary the sick one. Pleasant recounting of cheerful bits of news of the outside world, which will specially interest the invalids and make them feel they are not shut out from everything, will be welcome and beneficial, while any humorous little anecdotes which will brighten and cheer the sick one will be as good as medicine.

One woman who visits much among the sick always makes it a point to accomplish four things: Leave with the patient some interesting bit of news to ponder; some good, amusing story to laugh over; some pleasant description of a painting or a bit of beautiful country, which the invalid can enjoy mentally; and some thought of peculiar strength and cheer from the Word of God. "Sick people think over what you have told them for hours and days sometimes, you know, and I always like to feel that I leave with them these four things to meditate on in their moments of pain and weariness," she explained.

"Sick people are like children when it comes to bringing them something," said another woman whose life has been spent much among the sick. A flower or a book, or some fruit,—there are lots of trifles one can take,—never fail to please, and do real good. It is more the fact that they have been remembered, and that the remembrance is a little surprise, that pleases them. What the little gift really is becomes a secondary consideration. Almost any trifling token or delicacy will please a sick person if it is attractively wrapped and presented or daintily served."

Those, therefore, who would make a success of this art of visiting the sick, who would make themselves welcome and of real benefit to those suffering from pain, weakness, or the monotony of the sick-room, will strive for these things: A ready tact and understanding; a sympathy which comforts, strengthens, and uplifts; a neat, pleasing appearance; a gentle, cheery, hopeful manner. They will bring with them some little token of love and thought for the sufferer, they will be careful that they do not tire the sick one or stay too long, and will leave behind pleasant memories which will divert, cheer, and strengthen the invalid for many a weary day and hour. The visitor who achieves this becomes a real tonic—physical, mental, and spiritual—to the sick one, and as welcome as the sunshine in the chamber of darkness and suffering.—*Selected.*

Church Missionary Programme Fourth Week

A PROFITABLE subject for this last meeting of the year would be, "What the Year 1917 Has Taught Us." The talks may be divided as follows: "Fulfilling Prophecy," mentioning different ways prophecies

have been fulfilled during this year; "Doors of Opportunity that have opened in the Home and Foreign Fields," referring to the greater willingness of many in the homelands to listen to Bible truths now that the war is on, and also to the fact that heathen in many lands have repeatedly appealed to this denomination for more teachers; "The Advancement of the message," from published reports, etc.; Then invite the members to tell how the Lord has led them and what special lessons He has taught them this year.

Missionary Volunteer Department

Missionary Volunteer Programme First Week

OPENING EXERCISES.

The Life of John Scudder: Six short talks by junior members.

Bible Study: The Extent of Our Work.
Special Hymn by a few of the children,
No. 630, "Christ in Song."

Plans for Work.

Closing Hymn.

LEADER'S NOTE.—The biography of John Scudder has been divided by sub-heads for six brief talks. The Bible study will follow these. If there are but few children in the society, they all may be trained to come out in front and give the next item as a special hymn. In this they sing, "We children are willing, but what can we do?" Suggest some ways in which they may work for Jesus through the coming week. For one thing, they may learn faithfully the doctrinal texts. In all programmes, emphasize the *working* part of the society. Plan for reports—and there shall be *something to report*. And remember that the successful society is built on prayer.

John Scudder

A Little Boy with a Big Heart

ABOUT one hundred years ago there lived in a town in New Jersey a little boy with a big heart. He was a serious little fellow, and was often seen running the streets on some errand of mercy. He was always ready to turn from his games to help any one in distress.

One day he was seen drawing a heavy rail along the street. When asked what he was going to do with it, he replied, "I am taking it to Miss Becky, who has no fire," and hurried on his way.

This boy was John Scudder, who was born in 1793, and dedicated to God by his parents at his birth. Surely the Lord accepted him; for from his babyhood, his mother said, "John seemed always possessed of a Christian temper."

A Soul-Winner at School

He went to college at an early age, but found few there who had any sympathy with his religious convictions. This only made him more anxious to win their souls for the Lord. He was watchful for all opportunities of gaining the confidence of his fellow students. He called at a room one day, and was introduced to a young man who had recently entered college. John could stay only a few moments; but before he left, he said to the stranger, in a

friendly, winning manner, "I'll be happy to see you at No. 47."

This student was somewhat lonely; and as he thought of the warm-hearted greeting he had received, he decided that the friendship of such a young man would be worth much to him. He promptly visited him at No. 47, and told him that he was not religious, but was anxious to become acquainted with those who were Christians.

Mr. Scudder at once arose, his face glowing with the Christ-love that was in the heart, and taking his visitor's hand, he said, "That's right. Stand by that, and you will never regret it." This visit was the beginning of a warm friendship, which led this young student to take his stand for Christ.

John Scudder had intended to enter the ministry, but his father wished him to become a doctor; so he took the medical course, believing that he could serve his Master as successfully as a doctor as he could in the ministry.

What a Tract Did

After he had been graduated, he began to practise in New York, and expected to labour there for the bodies and souls of the people. But God had other plans for him. One day when visiting a patient, he had to wait a few minutes. To pass the time, he took from the table a tract called, "The Claims of Six Hundred Millions, and the Ability and Duty of the Churches Respecting Them." He became interested in it, and asked if he might take it home and read it. It changed the course of his life; for he felt that through it God had called him to the mission fields.

He wondered what his wife would say about leaving home and friends to go to dark heathen lands, but to his joy he found her just as willing to go as he was, and she never changed in this decision.

His friends opposed his going, for they thought it was a pity such a talented man should go among the heathen; but he remained firm.

Sailing for India

Dr. and Mrs. Scudder sailed for India in 1819, and arrived after a four months' voyage. They laboured first in Ceylon, where he learned the language very rapidly. He would gather the sick, pray with and for them, and then give them necessary treatment. He would also give them Christian instruction. He opened a hospital, started schools, and translated literature. His wife helped in the school in different ways.

Soon after they arrived in Ceylon, their two-year-old girl, Maria, died, and about three months later her baby sister died. Though deeply grieved, they had no desire to leave their chosen field of labour.

Dr. Scudder was a very hard worker. One time he went to a public place at seven o'clock in the morning, and did not leave it till six o'clock in the evening, being hard at work distributing books and tracts. He did not even stop to eat during this time.

Alone in the Jungle

On one of his tours he was taken very ill with fever, and it was thought he could not recover. A message was sent to Mrs. Scudder. She at once made ready to go to him, and started off with her little son and the necessary supplies. They were carried in a palanquin by natives. Their way lay through the dense jungle, and night overtook them before they were able to reach a safe stopping place. She tried to encourage the bearers to go on, and prayed to God for

protection; but soon the roar of wild beasts was heard, and the natives dropped their burden and fled.

Mrs. Scudder and her boy were alone in the wild jungle, with ferocious beasts around them,—and yet not alone; for she knew where to turn for help. She clasped her boy in her arms, and spent the night in prayer. Many times during that anxious night, elephants, tigers, and other wild beasts were heard to approach, but God had set a guard of angels around this trusting woman and her child, and no harm could come to them. In the morning the natives returned and were wonder-struck to find Mrs. Scudder and the boy safe. Broken shrubbery and trampled grass showed plainly where the wild beasts had circled round them through the long hours of that lonely night, but never once had they broken through the guard which the God of heaven set about this trusting woman and her helpless child.

Preaching to the Children

Dr. Scudder recovered from this illness, but had to return to the United States to regain his strength. He felt greatly burdened for the heathen, but failed to arouse the adult Christians in America to their needs, so he turned to the children. During three years he travelled all over the country, holding meetings with the children. In all, he addressed more than one hundred thousand of them, and fascinated them everywhere. He would say to them, "Jesus loves you, and he loves the heathen also; for He tasted death for every man."

Dr. Scudder came to be regarded by the children as their especial friend, and they wrote many touching letters to him, some sending money they had treasured up. A good many of the children and youth who attended his meetings became missionaries later on, so he made no mistake in turning to them with his message.

One remarkable thing about his life was that all his seven sons became ministers and missionaries, and two of his daughters were also missionaries. Two grandsons and two grand-daughters have been missionaries too. They have well been called "The Scudder Missionary Family."

EDITH M. GRAHAM.

Bible Study: The Extent of Our Work

1. WHAT work has God given to us? Matt. 24: 14.
2. How many is this witnessing to reach? Rev. 14: 6.
3. To how many is this work given? Mark 13: 34.
4. What help has Christ promised? Matt. 28: 19, 20.
5. What will be the result of those who fail to do their part? Ezek. 3: 18.
6. When the call comes from God to a young man or a young woman to go to the regions beyond, what should be the response? Isa. 6: 8.
7. What can those do who feel a burden for the work in foreign lands, but who cannot go there? 2 Cor. 1: 11; 1 Chron. 29: 14; 2 Cor. 9: 6, 7.
8. What will be the result of this work? Rev. 7: 9, 10.

Missionary Volunteer Programme

Second Week

OPENING EXERCISES.

- "Find a Way or Make One."
 "Life Here and There."
 "Nuggets."

"Overcoming Difficulties."

Talk: "The Right Use of the Will."

LEADER'S NOTE.—"Find a Way or Make One." This may be given in the form of a talk. It should serve to show that there are some who while their companions sleep are toiling upward, and who will "find a way or make one." "Nuggets." These paragraphs may be memorized by different members, and given in the meeting. "Overcoming Difficulties." This also could be given as a talk. It should bring out a number of inspiring thoughts, and show how difficulties can be overcome. Perhaps there will be those present who could relate how in their own experiences they have overcome difficulties, if so, this would be a very fit ending to such a programme. Talk on "The Right Use of the Will." See the last three paragraphs in the chapter on "Consecration" in "Steps to Christ" for subject matter for this talk.

Find a Way or Make One

ELDER James White did not have the advantages of a common school education. When sixteen years of age, he could not read a single verse in the Bible without resting his eyes, owing to their weakness. At eighteen he surpassed his companions in size and strength; but this only added to his embarrassment because of his lack of education.

Friends suggested the farm as his field of labour, but within him was a desire that only an education could satisfy. Twelve weeks he attended school, earned a certificate, and taught the next winter. Eighteen hours a day he spent in study. Later he attended school at Readfield, Maine, where he wore old clothes, and for three months lived on cornmeal pudding and raw apples. Through poverty, misfortune, and obstacles almost insurmountable, he secured an education, and became an apostle of the threefold message.

Born in a log cabin, deprived of schooling, books, and ordinary opportunities, Abraham Lincoln spent his boyhood days on a timbered claim, felling trees and farming.

By the glimmering light of the fireplace, he spent his evenings, studying arithmetic and grammar. See him walking forty-four miles through the wilds of that new country to secure Blackstone's Commentaries, and reading one hundred pages while returning. Though favoured with no rare opportunities, acquiring nothing by luck, he was possessed of untiring perseverance, and steadily he climbed until, seated in the Presidential chair, he piloted the nation through the Civil War, emancipated four million slaves, thus revealing the possibilities before young people who have "no chance in life."

In the backwoods of Ohio is a log cabin. Through the door that stands ajar can be seen a widowed mother, with a babe of eighteen months upon her lap. Her face is knit in sorrow and perplexity, as she realizes that she must face alone the problem of keeping the wolf of hunger and poverty from her little ones.

The baby grows, and in a few years we find him a sturdy lad chopping wood, tilling the soil, and helping his mother support the family. No idle hours are his. All spare moments are spent in poring over borrowed books, which he is too poor to purchase. At sixteen he drives mules on a canal towpath. Hungering for an education he goes to school. There he sweeps the

floors and rings the academy bell, thus paying his way.

The opening of his second term at Geauga Seminary finds him penniless. But courageously he meets the issue. From a carpenter he secures his board and room, agreeing to work nights for pay. When school closed, he had paid all his expenses, and had three dollars left. Soon we find him in Williams College, from which he was graduated with honours. Twenty-seven years after applying for the chance to ring the bell at Hiram College, James A. Garfield was President of the United States. Such a life is a rebuke to the young person sitting with folded hands asking God to do the work for which nature has equipped him.

C. L. BENSON.

Life Here and There

THE life on earth is the beginning of the life in heaven: . . . the life work here is a training for the life work there. What we now are, in character and holy service, is the sure foreshadowing of what we shall be.

There every power will be developed, every capability increased. The grandest enterprises will be carried forward, the loftiest aspirations will be reached, the highest ambitions realized. And still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of body and mind and soul.

All the treasures of the universe will be open to the study of God's children. With unutterable delight we shall enter into the joy and the wisdom of unfallen beings. We shall share the treasure, gained through ages upon ages spent in contemplation of God's handiwork. And the years of eternity, as they roll, will continue to bring more glorious revelations. "Exceeding abundantly above all that we ask or think," will be, forever and forever, the impartation of the gifts of God.—Mrs. E. G. White.

Nuggets

WEAK men wait for opportunities, strong men make them.—Marden.

CHOOSE always the way that seems the best, however rough it may be.—Pythagoras.

IF it required no brains, no nerve, no energy, no work, there would be no glory in achievement.—Bates.

MANY whom God has qualified to do excellent work accomplish very little, because they attempt little.—Mrs. E. G. White.

GOD can accept only those who will determine to aim high. He places every human agent under obligation to do his best.—Mrs. E. G. White.

"TWENTY-FIVE of the men who recently participated in the graduating exercises at Yale had worked their way entirely while taking their courses."

"A CULTIVATED intellect can give almost priceless value to anything it touches. Knowledge is power. An education is the best investment in this world."

LET no one say, I cannot redeem my defects of character. The impossibility lies in your own will. If you will not, then you can not overcome.—Mrs. E. G. White.

SUCCESS in any line demands a definite aim. He who would achieve true success in life must keep steadily in view the aim worthy of his endeavour.—Mrs. E. G. White.

THE longer I live, the more I am certain that the great difference between men, between the great and the insignificant, is

energy, invincible determination, an honest purpose, once fixed, and then death or victory.—Sir Thomas Fowell Buxton.

"KEEP two main facts in mind: This, first, that education chiefly depends on the individual, not on the place, even when the place is the best college in the land; and this, second, that in the boy or girl it depends more on the will-power than the brain power."

Overcoming Difficulties

"SUCCESS attends him who determines to persevere." There is a call for every Seventh-day Adventist young person to secure the proper equipment for life. The excuse that is so often heard, "There is no chance for me," only indicates a lack of determination. We are told by the Spirit of Prophecy that a resolute purpose, persistent industry, and careful economy of time will enable men to acquire knowledge and mental discipline which will qualify them for any position of influence and usefulness.

"All that men ever did,
Somewhere, sometime, was hid;
Thought had to dig it out,
Zeal had to bring it out.
Nothing is futile to wit, grit, and skill;
Your lot depends on the strength of your will."

The pages of history are studded with the names of men who by their perseverance and effort have revolutionized the world. Galileo, by his experiments, and his power to face difficulties, changed the conception of the whole world in regard to the movements of the heavenly bodies. Cyrus W. Field conceived the idea of an Atlantic cable. After thirteen years of hard work, making several unsuccessful attempts, he finally spanned the ocean and established telegraphic communications between America and Europe. Thomas A. Edison has accomplished the supposedly impossible a score of times. Perhaps no man has persevered through more difficulties, or accomplished more for the comfort of the human family, than has he.

PHILLIP SHANK.

Missionary Volunteer Programme

Third Week

OPENING EXERCISES.

Talk by Leader: Three Essentials.

Talk or Paper: What Bible Study May Do for Us during 1918.

"How to Read the Bible."

"The Bible Year and the Morning Watch Calendar."

Talk or Paper: "Alone with God."

"Service for God during the New Year."

Closing Hymn: "I Have a Friend so Precious."

LEADER'S NOTE.—In this closing month of the old year it seems particularly fitting that we should consider the three essentials to Christian life. Our success during the coming year will depend upon our faithfulness in these three things: reading the Bible, prayer, and work. The subject is a familiar one; but surely many of us must have forgotten the importance of these things or we would all be stronger Christians. See that all the talks or papers are carefully prepared, and brief and striking selections included, so that the programme may simply sparkle with good

things and kindle the enthusiasm of your young people to read the Bible and give to God more time daily in unhurried prayer. "Three Essentials." This introductory talk will show that spiritual life cannot continue without bread from heaven—Bible reading; breath—prayer; and exercise—service for our Master. If we see a man with little strength or vitality it is probably because he has not had sufficient nourishing food, plenty of pure air, and systematic exercise; and there is no other reason for weakness in spiritual life. "What Bible Study May Do for Us in 1918." The one preparing this paper will find gems of thought in the tract, "Benefits of Bible Study," and other writings of Sister White. Every church library should possess a complete set of the Testimonies, and as these volumes are fully indexed they will be most useful for reference, furnishing God's own comments regarding any and every subject presented in our young people's meetings. "The Bible Year and the Morning Watch." Explain the plan to read the Bible through by course, as recommended at the last Union Council, the outlines for which will appear in the *Record*. This year's calendar is said to be the best we have ever had. Explain the nature of its contents—a prayer answered by a promise for every day of the year, and urge all to procure copies. These will make acceptable presents for this season of the year. "Alone with God." This paper will take up the subject of prayer. Excellent help will be found in the chapter in "Steps to Christ," entitled, "The Privilege of Prayer."

How to Read the Bible

THE lives of Christians in all countries demonstrate the transforming power of God's Word. Some one asked a young man how he knew the Bible is inspired; he replied, "Because it inspires me."

Yet why is it, with this wonderful Book of books in the hands of every Christian, that so few live the life that counts? It is simply because the Bible is not studied and appreciated as it should be. "Lean Christians," says one, "own Bibles but feed on newspapers."

How shall we read the Bible? First, it is good to read it *regularly*. We should form the habit of reading the Bible every day, then it becomes easier. This makes it more interesting, too, for we can remember from day to day what we read, and join the stories together.

We should read the Bible *thoughtfully*. Sometimes we miss the most interesting things when we hurry. We should try to imagine we see the characters mentioned and the countries described. Every Bible ought to have maps for us to look at when we read. These help us to remember and understand better.

We should read the Bible *prayerfully*. "Never should the Bible be studied without prayer," we are told by the Spirit of Prophecy. We should always ask Him to help us understand it and get the lessons which we should learn from it.

The fourth rule is, Read it *reverently*. "The Bible is God's voice speaking to us, just as surely as though we could hear it with our ears. If we realized this, with what awe we would open God's Word! . . . The reading and contemplation of the Scriptures would be regarded as an audi-

ence with the Infinite One."—*Testimonies for the Church*, Vol. VI, page 393.

Do you not love the Bible? If you do not, there is only one explanation: You do not know the Book. Drink deeply, and you will long for it as the "hart panteth after the water brooks."

Service for God During 1918

THE world's greatest need to-day is the need of Christians who can truly say, "Jesus and I are friends." Jesus is the highest interpretation of unselfishness; and the more we associate with Him the more we shall be like Him. Our friendship will result in a life of unselfish service, for "He lived to bless others."

Angels stand ready to help each worker. For several thousand years the work of saving a lost world has been heaven's most important business. So much in earnest is God that He gave His only Son to come to this world, to live and die for its accomplishment: and all through the centuries, He has kept large armies of angels to help men and women in this all-important work. Surely the chief business of Christians, as Christ's representatives, is to save souls. Amos R. Wells has said, "The Christian that is not making other Christians is as much a contradiction in terms as a fire that is not heating, or a flame that gives no light." Charles G. Finney once said: "The great object for which Christians are converted and live in this world is to pull sinners out of the fire. If they do not effect this, they had better be dead."

This was the passion of Vassar's heart. A butterfly of fashion to whom he spoke in a hotel realized it. When her husband came home, and she told him of the strange man who had asked her whether she were a Christian, he said, "Why did you not tell him it was none of his business?" but she replied, "O husband, if you had seen the expression on his face, and heard the earnestness with which he spoke, you would have thought it was his business."

Have you ever stopped to think that if business men did their work in the slipshod, half hearted manner in which some Christians go into soul-winning, they would be bankrupt in-side of three years? Genuine prayer is the secret of genuine service; but there can be no earnest prayer for the cause in which one is only half heartedly interested. "Suppose some one were to offer me a thousand pounds for every soul that I might earnestly try to lead to Christ. Would I endeavour any more to lead souls to Him than I do now? Is it possible that I would attempt to do for money, even at the risk of blunders or ridicule, what I shrink from doing now in obedience to God's command? Is my love of money stronger than my love of God or of souls? How feeble, then, my love of God! Perhaps this explains why I am not a soul-winner." But how can we learn to love souls as God does?—This intense love for souls, this zeal in Christian service, will be yours and mine as soon as God has all there is of us; for somehow the same prayer that draws us close to God draws us close to our fellow-men.

God wants you to help Him save your relatives and friends, and all whom he

sends to you. He wants you to keep in close touch with him through prayer, that He may keep you supplied with all the power you need for service. He is counting on you, counting on me—counting on our seizing every opportunity around us. Let us remember that some opportunities come but once, then they are gone forever. They are like the ship that came to the entrance of San Francisco harbour one night and signalled for the harbour pilot to come and take it in. The night was very stormy, and the pilot did not go. The captain dared not let his ship remain in the shallow water near treacherous rocks; and finally, in despair, he turned out to sea again. Nothing was ever heard of that ship afterward. The opportunity to save it was gone forever. And since some of our opportunities come but once, we need to pray with the young girl who said: "O Lord, fill me to overflowing! I cannot hold much, but I can overflow a great deal." So can we; and when we are constantly overflowing with the love of God for others, we shall not miss the opportunities He sends us.

Missionary Volunteer Programme

Fourth Week

OPENING EXERCISES.

Definition of "Loyalty."

Bible Examples of Loyalty.

Talks: "Ways of Showing Loyalty."

Bible Study: God's Faithfulness to Us.

Our Response.

Closing Hymn.

LEADER'S NOTE.—This programme has been arranged for "Young People's Day," and we hope it will be a specially good meeting in every society. In the church service an appeal will be made to the young people to give their hearts to God. Our young people usually are willing, but they need to see the importance of Loyalty, and that it relates not only to the larger duties of life, but to the smallest details. It may be shown in the local society work. Tests are coming to all ere long. Have some one look up the definitions of loyalty. One is,—"Constant and faithful in any relation implying trust or confidence; bearing true allegiance." "Bible Examples of Loyalty." Have seven of the young people come prepared to give these Bible examples of loyalty, telling in their own words what these characters did and what they might have done when the tests came. "Some Ways of Showing Loyalty." These may be given by five members informally and naturally, each member standing where he is and expressing the thoughts in his own words. The mainspring of loyalty to God is love. Nothing but this supreme love for Him will keep us loyal to His precepts. His faithfulness to us awakens gratitude and trust in our hearts. Prepare a brief Bible study emphasizing God's attitude toward us. The following passages will be found helpful: James 1:17; Isa. 54:10; Jer. 31:3; Rom. 8:32, 37-39; Isa. 41:10, 13; Isa. 43:1, 2; Ps. 48:14; Ps. 121:4; Ps. 145:9; Phil. 4:13. Truly it is a pleasure to respond to such love and care! "Our Response." Ask for a rising vote of all who take the stand that they will ever try to be loyal to God during the new year so soon to open. Among the appropriate hymns on this subject of Loyalty may be

mentioned Nos. 484, 678, and 723 in "Christ in Song."

Bible Examples of Loyalty

Moses. Heb. 11:24, 25.

Joshua. Joshua 24:15.

Ruth. Ruth 1:15, 16.

Daniel. Dan. 1:8; 6:10.

Shadrach, Meshach, and Abednego. Dan. 3:15-18.

Peter and John. Acts 4:19, 20; 5:29.

God's People in the Last Days: Death Decreed. Rev. 13:15. Strength for Overcoming. Rev. 12:11. Reward of Loyalty. Rev. 2:10; 15:2, 3.

Ways of Showing Loyalty

David's Example

LET us turn and read 1 Sam. 26:8-11.

This was genuine loyalty on David's part. Saul had forfeited his right to be king of Israel, and David had been chosen to take his place. But it was for God to say when the change should go into effect; and just as long as God allowed Saul to stand as the representative and head of His work on earth, just so long David, intended to be loyal to him, and to respect him as God's anointed.

Here we have an example for Missionary Volunteers. The officers of the societies, and of the churches, are God's representative leaders just as long as he permits them to hold office. The true spirit of loyalty will make every Missionary Volunteer anxious to co-operate in every way with these officers. To criticize and find fault with them is to show disloyalty to the Lord, who has permitted them to stand as His representatives for the time being. Doubtless they are not perfect; they will surely make some mistakes, for the man who never makes mistakes never makes anything at all; but in spite of all these things, the leaders are entitled to loyal co-operation, and by being loyal to them the members are loyal to God. The same is true in regard to the conference officers. True loyalty to God will respect all officers who hold positions of responsibility in the Lord's cause.

Paul referred to this when standing before the Sanhedrim. Some one asked him, "Revildest thou God's high priest?" to which he replied in apology, "I wist not, brethren, that he was the high priest: for it is written, Thou shalt not speak evil of the ruler of thy people."

Loyalty Shows Itself in Acts

Loyalty is not mere sentiment; it shows itself in actions. It has been defined as "cheerfully and willingly doing the things we are told to do by one who has a right to command us." This is a good definition. God has a right to command us, because we are His, bought with a price, and all His commands are given in love, and for our good. He lays claim to one-seventh of our time, the seventh day of the week, and to one-tenth of our income. True loyalty will make every Missionary Volunteer anxious to see that the Lord receives His full due in these matters. He will not use the hours at the beginning and close of the Sabbath for his own pleasure, nor spend the day in

ways that do not harmonize with God's instructions. He will pay a full tithe on all his income as soon as he receives it; and if there is any question as to the amount, he will give the Lord the benefit of the doubt.

Will the Missionary Volunteer stop with these requirements?—No; true loyalty will reach farther than this, and will manifest itself in free-will offerings, those love-gifts that rejoice God's heart when made by a loyal spirit that longs to do something to please the great Giver of all good gifts. If a pledge has been made, a loyal Missionary Volunteer will never rest until it has been paid.

The Highest Loyalty

Even these things do not exhaust the calls of loyalty; the Lord asks not only for our gifts, but for ourselves. We are called to present ourselves at certain regular meetings; such as Sabbath-school, church service, missionary and prayer meetings. When we enter into church membership we enter into a covenant with the Lord, and with the other church members, that we will take our part of the church responsibilities. Therefore every Missionary Volunteer is responsible for helping to make every church meeting a success. True loyalty will bring every Missionary Volunteer regularly to his place, unless prevented by something which he cannot help, or unless he has a task to perform he ought not to neglect.

Then there is a duty to people who do not know the Lord and are drifting to destruction. Loyalty to God will send the Missionary volunteers out to seek and save the lost, willing to spend and be spent if only they may add subjects to their Master's kingdom.

A Taxing Principle

The fact is, true loyalty is a taxing principle. Christians are an army engaged in a terrific warfare. They are not in camps at ease, but at the battle front; and if any Missionary Volunteer is looking for an easy life, he may make up his mind that he will not find it in the Lord's army. But while he will have a hard, strenuous, wearing time, he will enjoy rewards even in this life that will well repay him; and words cannot express what he will feel when after his life of loyal service on earth is finished, he meets his Saviour, and hears His "Well done."

A loyal Missionary Volunteer has been pictured, but in actual life how few we find! There is among our young people an irresponsibility that is alarming; for it is really disloyalty to God. Some Missionary Volunteers will perform their duties to the Lord and to His church if these duties do not cause inconvenience or if they do not interfere with pleasure; but if they call for self-denial, the duties are neglected. They mean well, but they cannot be depended upon.

Penalty for Disloyalty

A disloyal soldier, one who would obey his officers only when he chose to do so, would soon be severely punished, and dismissed from the army. Disloyalty to the King of kings will also mean dismissal from His army. Only genuine love for the Lord will develop true loyalty to Him. Those who are disloyal do not love Him; they have failed to meet the test. Every Missionary Volunteer should ask himself the question, Am I loyal to my Captain?

Sabbath-School Missionary Exercises

(December 1)

Tonga

TONGA has been a most difficult field to work, as its people are very set in their independent views. Their slogan seems to be, "Tonga for the Tongans." On the whole, they are a fine type of people, and bright intellectually. They have good vocal powers, and are beautiful part singers. But Christianity has become nothing more than a form and profession with them.

If one of their number accepts our faith, they become very bitter and will do all in their power to buy him or her back with either money or position. Nevertheless, Brother and Sister Thorpe at Vavau, and Brother and Sister Tolhurst at Faleloa, Haapai, are gathering out a number of fine young people. These young people have to leave all their family connections when coming to us, and have to face frowns and threats instead of smiles and encouraging words. It is wonderful to see how firm and steadfast both the young men and the young women are. One woman staying with Brother and Sister Thorpe is of very high chiefly connection, yet she considers no work required of her too menial, or beneath her dignity. Lately she was approached by one of the high chiefs with the proffer of marriage. He is a Catholic. She refused, as she said she could not marry him, seeing he did not have the same hope and faith that she has. Some of our dark sisters can teach lessons of consecration to our white sisters.

We have had to discontinue our Sabbath-school at Nukualofa, Tongatabu, for want of suitable help to carry it on. Tongatabu is the centre of influence in this group, and here the government headquarters are situated. What we need and must have is a white worker to be stationed at Nukualofa, and our present unused mission building moved to a new site farther from the town. This will cost over two hundred pounds. Brother Palmer and Brother and Sister Edwards turn with longing eyes and earnest prayers for such help for Nukualofa. If this can be realized then our work will again stand on vantage ground in Tonga.

May every member of our Sabbath-schools be Calebs and Joshuas in saying we are well able to possess the land, and may they hold up the hands of God's dear servants in this difficult part of the Central Polynesian Conference. C. H. PARKER.

(December 8)

The Educational Work, Fiji

No doubt the members of our Sabbath-schools will all be interested in hearing something about our educational work in Fiji. At Buresala our training school for native workers was commenced about twelve years ago, with Brother S. W. Carr in charge. After a few years he was transferred to New Guinea and Brother A. G. Stewart took up his work; then Brother G. E. Marriott followed, and afterwards Brother H. C. White.

Now we are planning to have schools in every town where there are children of our church members, these schools to be self-supporting; and to have a larger school at a town called Namarai on the big island, through which students must pass before coming to Buresala. The town schools should gather in not only our own children, but some from the other denominations, and these when old enough will go on to our school at Namarai. The object of this school is to ascertain who are really in earnest and suitable for our Buresala training school; also being on the big island it will probably attract some young men from the government schools. We really need a white worker for the Namarai school, but the workers are few. Let us pray the Lord of the harvest that more labourers may be found.

Another important part of our school work is in connection with the training of the Fijian girls. We have a school for them here at Buresala, and Miss Ramona Parker is in charge of their home. At present there are fifteen in attendance, and others want to come. To have them in our school seems to be the only way we can save them and prepare them to meet Jesus on His return. It is also necessary for our work here that the wives of our native teachers should have a training in our schools and be able to help in the work.

Brother and Sister Morrison are conducting a school for the children in the Lau group, and he writes that at present there are twenty-five in regular attendance. They each bring

twelve coconuts a week to pay for their tuition.

We do want you all to pray for our native students, that they may be converted and saved at last, and that we, their teachers, may be given grace and strength and wisdom for the important work entrusted to us, and be kept faithful till Jesus comes.

H. R. MARTIN.

(December 15)

Our School for Indians in Fiji

AT Somabula, almost three miles from Suva, the home for workers and school for Indians is located in a very pleasant and picturesque spot on a hill. The view in the distance and the scenery around the mission, the beautiful sunrises and sunsets, with the singing of the birds, all remind us of our indebtedness to the Giver. Here each week-day at eight o'clock the children wend their way up the hill to school. Their bright faces and good spirits help us to spend the hours together very pleasantly.

Our pupils vary in age, size, and disposition. Comparing their first photos with later ones we can see that they have grown much during these three years, and some are developing into manhood. Boys who did not know their alphabet when the school opened can read the Bible well in English, and some understand it intelligently. The reading class in Bible consists of eighteen bright boys between the ages of ten and twenty-two. At present we are studying the book of Revelation. The remainder of the students memorize their Sabbath-school memory verses and are familiar with Bible stories. Two of the students are keeping the Sabbath.

Our children are changing in appearance, and better still their natures are softening. To read some of their confessions to me, expressed feelingly and simply by letter, would be very impressive. Even if they leave and go to other schools they write and say they desire to come back to us. A little boy whom we loved very dearly left. The last day he was with us he brought a plant which he heard me say I liked, and gave that to me as a parting gift, crying as if his heart would break. He continues to come to Sabbath-school as often as he can. He lives in Suva. The influence of the school is felt in the homes of the children. A young man who has been a student in our school for some time is manifesting a good spirit, and keeps the Sabbath.

Your prayers in behalf of this needy field are being answered, and your offerings blessed of God.

ELLEN MEYERS.

(December 22)

Niue

A LETTER from Pastor S. W. Carr contains the following encouraging words from the island of Niue, the field most recently entered in the Central Polynesian Conference.

We are holding meetings at two places both on Sabbaths and Sundays. Vai Kerisome and I go to Avatali on alternate weeks. One of the deacons of another missionary society has been attending our Sunday services and enjoying them very much. They have decided to put him out of his office if he continues to come, and this is a test to him. He says he does not see why they should expel him when he is only hearing the Word of God explained. We have from forty to fifty at every Sunday meeting. After each service a number remain to ask questions. We hope that he and others in Avatali will respond to the message. Some of those who regularly attend the Sabbath-school have been trying to give up tobacco, but it does seem to have a hold upon them.

Here in Alofi our numbers have been increasing lately. We have a genuine addition in the married sister of our fellow-worker, Vai Kerisome. She is much like Vai, and true-hearted. A younger brother aged fourteen has asked for his name to be put down as a Sabbath-school member; and a brother-in-law of Vai's, who is a school teacher, has been attending all our services and has given up tobacco.

Another attendant in our Sabbath-school is a lady from New Zealand, one of the leading women in the church here. She is slow in making up her mind, but such are often the most genuine. Including Vai Kerisome, we have four of the government school teachers now among our Sabbath-school members, although one of them is not so earnest as I would like to see him. Lately I have been presenting the subject of baptism, and I think our first baptism will be held ere long. I think four will be ready for it, and the others had better wait till later.

For these encouraging results we praise the Lord, and determine to go on finding others who desire to follow the Lord more fully.

There is much more in Brother Carr's letter which I know would be of deep interest to you all, but time will not permit. Pray and work for your three lonely workers off there on that little bit of land forty miles around, cradled on the bosom of the great deep.

C. H. PARKER.

(December 29)

Special Offering for Monamona

THE object to which our offerings to-day are to be devoted is the Monamona Mission for aborigines.

In 1913 the mission was set in operation. In November of the previous year Brethren Rudge and Branford were appointed to search for a site in the Cairns district, and after careful investigation the present site was selected. The subsequent history of the

mission has proved that in answer to earnest prayer God led in its selection.

The Queensland Government made a grant of over four thousand acres as the mission reserve. This was mostly virgin forest though the best trees had been cut by timber-getters on the more accessible portion of the estate. Our workers must have had hearts of lions and faith that knows no denial in starting the enterprise. Trees were felled, cut into lengths, and either pit-sawn into scantlings or split into palings for the erection of buildings. At the same time gangs of natives were set to work to cut down the scrub. Gradually the prospect changed and soon the wilderness was replaced by neat mission buildings and huts for the natives; while crops of corn, sweet potatoes, pumpkins, etc., sprang up where hitherto the soil had been unbroken. From the outset we have had many evidences of the Lord's protecting care over the mission with its workers and natives. No serious accident has befallen any of the staff throughout the almost five years of its history. On the other hand, while drought has withered the countryside and dried up the streams around Monamona, the mission water supply has never ceased and sufficient feed has always been available for the stock.

In 1915 timber-rights were granted by the government and a bullock team was purchased in order to haul the logs to the mill at Oaklands. This has proved to be a source of considerable revenue. Early this year a second team was bought and the receipts for timber are now bidding fair to bring the mission near to the self-supporting point.

But a still greater cause for thankfulness and rejoicing is the fact that the spiritual side of the mission's work is equally as prosperous. Souls have been won to Christ and are proving to be faithful. Others are feeling after Him and will no doubt find Him ere long. The children are learning the ways of righteousness and are being trained to take their places among the redeemed from every tribe. It is to this grand work that we may give to-day, and we believe all will count it a privilege to do so.

C. H. PRETYMAN.

Foreign Mission Day

(December 8)

Helping or Hindering, Which?

1. WHAT counsel does the apostle Peter give to those living in the time of the second advent? 2 Peter 3: 11, 12.

NOTE: The margin reads—"hasting the coming." Twentieth Century New Testament reads, "helping forward the coming."

2. In what way did Paul suggest to the Corinthian Church that they might help? 2 Cor. 1: 11.

3. How did the Saviour instruct us to help in gathering the harvest? Matt. 9: 37, 38.

4. What assurance did Jesus give that the needed power would be provided? Matt. 28: 18-20.

5. Is God unable or unwilling to supply the necessary help to-day? Isa. 59: 1.

6. What then is preventing the "loud cry" of the message to-day? Isa. 59: 2.

7. What effect does cherished sin have upon our prayers? Ps. 66: 18.

"Even one wrong trait of character, one sinful desire cherished, will eventually neutralize all the power of the gospel."—"Testimonies for the Church," Vol. V, page 53.

8. How is this principle illustrated in the experience of ancient Israel? Joshua 7: 19-23.

9. How did Achan's sin affect Israel? Verses 10-12.

10. What then does the Lord call upon us all to do? Isa. 1: 16-19.

11. What further counsel is given? 1 Peter 1: 22; 3: 8, 9.

"The love of Christ, the love of our brethren, will testify to the world that we have been with Jesus and learned of Him. Then will the message of the third angel swell to a loud cry, and the whole earth will be lightened with the glory of the Lord."—*Testimonies for the Church*, Vol. VI, page 401.

12. In what words did our Saviour state that there is no neutral ground for the Christian? Matt. 12: 30.

"Unity of action is necessary to success." "Our great need is unity, perfect oneness in God's work."—*Testimonies for the Church*, Vol. VI, pages 139, 300.

13. Brother, sister, where do you stand to-day? Are you helping or hindering the work of God?

"But never, never forget that you are either servants of Jesus, working strenuously for that unity of believers which Christ prayed might exist, or you are working against this unity and against Christ."—*Testimonies for the Church*, Vol. V, page 478.

Good Tidings from China

MANY times during the history of our work in various lands we have been led to appreciate the power there is in our literature. This is no less true in the Orient than in the more fully evangelized countries of the world.

In the latter part of 1916 canvassers were sent to the city of Wenchow, in the southern part of the Chekiang Province, China, for the purpose of canvassing our Chinese paper, the *Signs of the Times*. Not only did they canvass in this city but their efforts extended to country districts some distance from this coast city. Seeds of truth were sown not only by the pages of the papers sold, but also by the lives and words of these native colporteurs. Individuals in the homes where these colporteurs lived heard Bible truths explained from time to time and some of these had accepted the Bible Sabbath and other truths. In one case we have in mind, the home of one of these individuals, was opened as a chapel and a school. Those few believers spread the news abroad and told of the truths and others became interested. Some of these questioned their pastors, asking for evidence of a Sunday Sabbath to be found in the Bible. Not finding satisfactory answers, some of them decided to obey the evident Word of God. Of course it is only fair to say that most of these people know little of other doctrines beside the Sabbath, but it is a fact that many have been stirred, both in the city of Wenchow and in country towns in the southern part of this province, over the Sabbath truth. Quite a large number have signified their intention of being obedient to the Word. True, it is likely that a number may be leaving the other churches with which they have been connected, from insincere motives, but others give unmistakable evidence of being genuine individuals.

When a recent visit was made to the city, three congregations were found meeting on the Sabbath in different parts of the city. Stress of work on the part of

our foreign force here in China kept us from making an early visit to this place and when at last Pastors O. A. Hall and K. H. Wood and the writer did visit them we found that these companies had effected an organization of their own, having leaders, and deacons, and had even organized schools. It seems a most wonderful interest, the like of which some of us have never seen, and, while we are aware that there may some chaff appear, we feel satisfied that the true grain will also be in evidence.

After two days' travel we arrived safely at Wenchow and there being no foreign hotels, we soon found ourselves rather comfortably settled for a few days in a Chinese inn. Feeling our need of more fresh air than our room was blessed with we expressed our desire to our host, who immediately ordered the partition wall interfering with the free ventilation taken away. Upon inquiring the cost of our room and board we were informed that we must each pay the sum of about 6d. per day for our accommodation. However, we provided our own coats, bedding, and most of the food; being furnished from the hotel with rice, some vegetables, and hot water. But we can scarcely understand how running hotels in China can be a paying business.

Almost immediately on our arrival the inquirers commenced to come in to greet us. A string of people were coming and going to and from our room all the Friday afternoon and evening, and even when we were ready for bed some more came that we had to dismiss till morning. Early in the morning others came; then as the service was appointed for ten o'clock, soon after breakfast we left for the chapel. Although there are three congregations that have been meeting on the Sabbath in the city, a union service had been arranged. The distance to the chapel was not so great but that we could walk, and we desired to do this, but the friends had chairs hired for us, and under the circumstances we accepted the courtesy shown us and rode in sedan chairs. As we were about to arrive at the chapel, just as we rounded a corner in view of the entrance, a large number of people were lined along either side of the road to greet us, and as they commenced to bow, fire crackers began to shoot off. There was a terrible dinning sound all the time until we had entered the gate to the chapel.

This bombardment was not, of course, by way of sport, but as a means of welcome to us. I must confess it did not seem very much like a Sabbath sound, but we did not have it in our hearts to scold the people until we had more time to tell them a better way.

I might say that they have had three primary schools in operation and the children marched in with grey uniforms on, with soldier-like caps, with a badge pinned on their shoulders, and a number of them carrying flags and banners. They certainly looked very nice and the discipline seemed excellent. There were, however, some things of which we did not approve, and of which we talked about to the people later.

The number present at the service was about two hundred,—some of these were not professing Sabbath-keepers, but a large number were. It should be said that this number included the children. I spoke upon the great message of Rev. 14, Brother Wood translating it into the Shanghai dialect, and a native who understood that, interpreting it into the Wenchow dialect. This took a good deal of time, but the people were quiet and I admired their patience, waiting for their portion so long.

The chapel was a rented place that these people had prepared. They had bought seats and awning. They had flags and ornamented Chinese lanterns and Bible pictures on the walls and mottoes of different kinds.

In the afternoon Brother Hall was fortunate in securing a man who understood the Mandarin language well and interpreted for him. Brother Hall spoke to the people on the coming of Christ, and his talk was good and well appreciated. We were kept very busy in the intermission in talking with the people and seeking to arrive at right conclusions concerning the situation. We were not long in apprehending that there were a number waiting for positions, and they pressed their claims upon us without much hesitation, but at the same time we were all deeply impressed that we had some very sincere believers in the company there. Some of the first ones who took hold in the meetings are well recommended by the other churches and are making good, staunch believers.

On Sunday forty men came in a body from the country representing six or eight towns where similar interests have sprung up, and requested that we especially work among them. They were rather of the humble farmer folk, especially fine looking people, and I should say would make very substantial Christians. I think that the natives in this part have an advantage over the Chinese in the north in that they have had little contamination from foreign influences. Then again the gospel has been taught among these people for forty-five years and thousands have learned much about the gospel. This has influenced the lives of many for good and has prepared the way for our work. Our colporteurs canvassed also in this country and the seed is bearing fruit.

In the next few days after this delegation came to us we had similar delegations of twos, and threes, and fours, who came from other parts of the country and told us the same story,—that the country was ablaze with interest over the Sabbath truth and they wanted us to visit them. I have never seen or heard of such an interest before. Of course, there will be a good deal of weeding out when we come to labour among them, but at the same time with wise help I feel satisfied that we would get quite a large percentage of substantial believers. Here comes the great difficulty to man the field properly with wise help.

As one sees the millions in their blindness in great need of light and so few light-bearers, and when here and there souls are seen groping for the light and so few to show them the way, as in this district, we can certainly see the truth of the Saviour's statement, "The harvest truly is plenteous, but the labourers are few." Shall we not all join in the prayer to the Lord of the harvest that He may send labourers into His harvest? J. E. FULTON.

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