

# The Missionary Leader

Vol. 6

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No. 12

## Home Missions Department

### Church Missionary Programme

#### First Week

Opening Exercises.

Bible Study: "Ministry for All."  
"Simple Modes of Work."

#### Ministry for All

1. BEFORE leaving His disciples, what great commission did Christ give them? Mark 16: 15.

"Service to God includes personal ministry. By personal effort we are to co-operate with Him for the saving of the world. Christ's commission, 'Go ye into all the world, and preach the gospel to every creature,' is spoken to every one of His followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them."—*"Christ's Object Lessons," pages 300, 301.*

2. What is the gospel of Christ? Rom. 1: 16.

3. How are those who preach the gospel described? Isa. 52: 7.

4. What was the object of Christ's ministry? Isa. 42: 6, 7.

5. How complete a work does God propose to do? Eze. 36: 25-27.

#### Simple Modes of Work

WE pass on to our readers a living example of what we desire to see, and what we believe to be possible in every church and company. One of our workers writes:

"We had a real home missionary meeting last night. We held them once a week. Every member had an interesting experience to relate. One sister found a lady who had been shut in with an invalid husband for about three years. She had taken her some flowers, and studied Daniel 2 with her, and made it so interesting that her sister was present at the next study on the home of the saved, and they both enjoyed it very much. She has arranged for a study each week. She took six orders for the home workers' books the same day. Another member in making his weekly visit with the home Bible studies received more than enough to pay for the tracts, was asked into a home to explain a portion of the Bible to a lady to whom he had on a former occasion lent the little book, "Steps to Christ." He said he was impressed to take "Great Controversy" along with him so that if the way opened up he would lend it. This lady wanted to know about the Sabbath, so he just drew out the book and told her that if she would read it it would give her the information she desired. He then asked for prayer for this special person.

The whole hour was filled with these kind of experiences. We spent some time in praying for the work, and for each other."

It is clear to all that before we can win we must enter into the race. We must not wait for opportunities, but make them. As we have opportunity, let us do good unto all men. We are to work wisely, patiently, considerately, winning our way by the tender ministry of love. God expects personal service from every one to whom the light has come. We invite you to take your place in the advance lines. Let us go forth into the whitened harvest fields, for much will be lost should the harvest wait.

### Church Missionary Programme

#### Second Week

Opening Exercises.

Reports.

Study: "Ourselves—and Others."  
"Influence."

#### Bible Study: Ourselves—and Others

GOD has put us in the world to help others. Helpfulness is the law of heaven; and it will be the guiding principle of those who qualify for admission into the heavenly family. In fact, we may become, and we must become, members of that family on earth, if we are to be recognized as members of the family in heaven.

#### Members of the Heavenly Family Will Not—

Lie to one another. Col. 3: 9.

Judge one another. Rom. 14: 13.

Speak evil of one another. James 4: 11.

Grudge one against another. James 5: 9.

#### Members of the Heavenly Family Will—

Serve one another. Gal. 5: 13.

Be kind to one another. Eph. 4: 32.

Forgive one another. Eph. 4: 32.

Confess their faults to one another. James 5: 16.

Pray for one another. James 5: 16.

Comfort one another. I Thess. 4: 18.

Abound in love toward one another. I Thess. 3: 12.

Bear one another's burdens. Gal. 6: 2.

Be hospitable to one another. I Peter 4: 9.

Submit to one another. Eph. 5: 21.

Consider one another and provoke (stimulate to action, induce by motive) unto love and good works. Heb. 10: 24.

Exhorting (stirring up to good deeds) one another. Heb. 10: 25.

#### Members of the Heavenly Family Will—

Inherit the kingdom. Matt. 25: 34-40.

## Influence

We know not half the power for good or ill

Our daily lives possess o'er one another: A careless look may help some soul to kill;

Or by one word, we may redeem our brother.

Some influence must mark the lightest hour,

And day by day, conflicting powers surround us—

Each moment brings its pin-prick or its flower

To our own hearts and to the hearts around us.

'Tis not the great things that we do or say,

But idle words, forgot as soon as spoken;

And little thoughtless deeds of day by day,

Are stumblingstones, on which the weak are broken.

And yet how oft forget we that we may

Some shipwrecked life from its last moorings sever;

That some poor soul, just struggling toward the day,

Through us may sink in darkness and forever!

Forbid, O Lord, that this should be our part,

To quench the life-spark in a sinful brother!

Guard Thou our lips, our lives, our thoughts, our heart,

And keep us true to Thee, and to each other.

—Mrs. C. L. de Cheney.

### Church Missionary Programme

#### Third Week

Opening Exercises.

Study: Soul-Winning by Means of Tracts.

#### Soul-Winning by Means of Tracts

TRACTS have been the means of saving many souls, not only in this message, but in earlier gospel work. They are still being used for that purpose and many members are having good success with them, as the following experiences will show:

"I received the tracts and must tell you the good they are doing. I gave some of them to one of my neighbours and they sat up till three o'clock in the morning reading them and comparing them with the Bible. I am so glad, and I know you will be happy to hear of this."

"About ten years ago while a woman was waiting at a station, she found a leaflet and read it to pass away the time,

She was not a Christian at the time. Not very much was read, but what she read impressed itself upon her mind. In substance it was that the New Testament taught that the seventh day, commonly called Saturday, was the Sabbath; that Christ was crucified on the sixth day and rose the first day and that the Sabbath came between the two, therefore, if of necessity must be the seventh day. She said to herself that it was so, and that if she ever became a Christian she would keep the true Sabbath. About three years later sorrow came into her home and as a result she gave her heart to the Lord. She started to keep the Sabbath and has kept it ever since. Within the past six months seven of her relatives have joined with her in the message."

"The tract, 'The Sabbath of the Bible,' was handed to my husband. I read it and was convicted of the truth. For two years I kept the Sabbath alone. I had been seeking to know God's will more perfectly for some time."

"In one of our small western cities lives a sister who is a semi-invalid, shut in. She has a bright little boy of five years, who said to her a few days ago, 'Mama, why don't we take all the tracts and give them to the neighbours? We know all about the Sabbath and will never forget it.' 'Well, son,' she said, 'I want certain tracts to go to certain people, and it takes some time.' 'Well, you sort the tracts, and tell me the neighbours you wish to have them, and I'll take them to them.' And so the message was given to the people of that community."

"For some weeks I have been distributing 'Family Bible Teacher' and other tracts to a number of families. One lady became so interested that she ordered tracts with which to do missionary work for others. She waits with interest for the weekly visits of the pages of truth as they have proved to be good for her soul. She bought 'Ministry of Healing' and says she appreciates this good book very much."

"A brother left some tracts on the porch of a house and the man and his wife read them eagerly, and as a result both of them were convicted of the truth and soon united with the church."

"Here is an extract from a letter received recently: 'Mrs. M. has been leaving at my house for some time 'The Family Bible Teacher' and I have become deeply interested in them. No. 10 on the 'Millenium' is just fine, therefore I want to continue the study. Enclosed find one shilling for a copy of 'Our Paradise Home,' and send a list of your publications.' The church to which Sister M. belongs has been having a campaign with the 'Family Bible Teacher,' and this is one of the results. The sister who has been leaving the leaflets thought at first that the family was not at all interested."

"I accepted the message by reading tracts," writes one of our members. "They were lent to me and I accepted the truth without hearing a sermon."

#### Church Missionary Programme Fourth Week

Opening Exercises and Reports.  
Study: "Serving."

"The Tender Ministry of Love."

Recitation: "Somebody Needs You."

LEADER'S NOTE.—Show that "doing good" has a broader meaning than we sometimes give to it; it means not only helping the poor and needy, but serving cheerfully and willingly in the home and church, manifesting unselfishness and thoughtfulness for others, under all circumstances. Let each ask himself the questions, What are some of the ways in which I may serve in the home, in the church, in the community? Are there conditions that should be changed? Am I doing anything to make them better? Thinking out some of the definite ways in which we can help, let us each take our place beside the Saviour as one who serves.

### Bible Study: Serving

1. WHAT example has Jesus set for His followers in the character of His work among men? Acts 10:38.

2. If we are His children, what will be our attitude? 1 John 2:6.

3. Relate the parable of the good Samaritan. Luke 10:30-37.

4. What lessons does it contain for us? "Christ's Object Lessons," pp. 376-389.

5. In ministering to others, whom are we really serving? Matt. 25:35, 36, 40; Prov. 19:17.

6. Define pure religion. James 1:27.

7. What is one way of fulfilling the law of Christ? Gal. 6:2.

8. How did Job learn of the needs of the poor?—"The cause of him that I knew not I searched out." Job 29:16, R. V.

9. What kind of "fast" is acceptable in God's sight? Isa. 58:6, 7.

10. What promise is given to those who thus minister to the wants of others? Isa. 58:8, 10, 11; Luke 6:38.

### The Tender Ministry of Love

"Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?" Isa. 58:6, 7.

"Practical work will have far more effect than mere sermonizing." We are to give food to the hungry, clothing to the naked, and shelter to the homeless. And we are called to do more than this. The wants of the soul, only the love of God can satisfy. If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed.

"God calls not only for our gifts for the needy, but for our cheerful countenance, for our hopeful words, our kindly handclasp. When Christ healed the sick, He laid His hands upon them. So should we come in close touch with those whom we seek to benefit.

"There are many from whom hope has departed. Bring back the sunshine to them. Many have lost their courage. Speak to them words of cheer. Pray for them. There are those who need the bread of life. Read to them from the Word of God. Upon many is a soul-sick-

ness which no earthly balm can reach, nor physician heal. Pray for those souls, bring them to Jesus. Tell them that there is a 'balm in Gilead and a physician there.'" —"Christ's Object Lessons," p. 417, 418.

Here we have set before us some ways by which we may win souls for Christ. All around us are starved souls, hungering for the love of Christ, but who do not know it. Christlike love and sympathy manifested to them by Christ's followers will lead these people to Him.

Each church should take a burden for the people living around it, and should plan for systematic house-to-house work. The lending of tracts is a good way to begin. As the members visit the houses they should endeavour to establish a friendly acquaintance and learn something of the circumstances of the people. If mention of sickness is made, inquiry should be made as to whether the invalid would enjoy a short visit. A bouquet of flowers might be left later, or some little delicacy to tempt the appetite. A card with an appropriate promise of God could accompany the gift. Little attentions like this are usually received with gratitude.

Some chronic invalids, blind people, and others afflicted in many ways, may be found. All of these greatly appreciate any evidences of loving interest they may receive, though they may not at first receive them very cordially. In some cases suffering has embittered them.

Chronic invalids enjoy visits. The conversations with them should be bright and cheerful, so as to direct their thoughts in hopeful channels. If possible they should be enlisted in some sort of service for others, as nothing so cheers any one as to help some one else. They are usually glad to be supplied with good reading matter and many enjoy being read to.

The blind also like to be read to and arrangements should be made to have someone do this regularly. Efforts should be made to brighten their lives and thus lead them to give themselves fully to Christ.

These are a few ways by which brightness may be brought into sad lives and hearts prepared to receive the gospel message. Those whose hearts are full of Christ-love will find many other such openings.

EDITH M. GRAHAM.

### Somebody Needs You

Somebody near you is struggling alone,  
Over life's desert sand.  
Faith, hope, and courage together are gone;

Reach him a helping hand.  
Turn on his darkness a beam of your light,  
Kindle to guide him a beacon firelight;  
Cheer his discouragement, soothe his affliction;  
Lovingly help him to stand.

Somebody near you is helpless and cold;  
Send him some aid to-day.  
Somebody near you is feeble and old,  
Left without human stay.  
Under his burdens put hands kind and strong;  
Speak to him tenderly, sing him a song;  
Haste to do something to help him along  
Over his weary way.

—Mrs. E. E. Williams.

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

### How the Work Began

Opening Exercises.

Bible Questions.

Talk: The Disappointment.

"Christ Is Coming."

Talks: Our Early Work.

"Even a Child."

LEADER'S NOTE.—The article on "The Disappointment" will give much matter for an interesting talk. It should be preceded by an explanation of the 2,300 days, showing why the early believers were disappointed.

The talks on our early work should form a series as, The Commencement of Our Educational, Medical, and Young People's Work, etc.; or talks on the beginning of our work in the different lands, as given in "Outline of Mission Fields."

**Blackboard Motto:** "We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history."—Mrs. E. G. White.

### Bible Questions

1. WHY do you keep the seventh-day Sabbath?
2. Give a text that shows that Jesus is coming back to this earth again.
3. How do you know that good people do not go right to heaven when they die?
4. Can you show from the Bible that God made the world, and created man?
5. Who first brought sin into this world?
6. Where in the Bible do we read about the temptation of Eve?
7. Describe the New Jerusalem.
8. Where is the law of God found in the Bible?
9. Repeat the first angel's message.
10. Give a text that shows that the "dead in Christ" will be raised and given eternal life when Jesus comes.

### The Disappointment

THE last day! What a sound it has! No doubt, children, you have used that phrase many times, and it always meant a great deal to you. Perhaps it was the last day of school, and you looked out on the sunny fields and on the deep, cool woods or the river, and you twitched in your seat for joy at the thought of the free days coming. Perhaps it was the last day of vacation, and you braced your mind, after its long rest from books, to take up a new year of study and accomplishment, and you rejoiced at the thought that you would be farther along by the end of another year.

The last day! How you turned to take a last look at the familiar things,—the teacher's desk, with its books and its globe and its strings of beads; the cabinet on the north wall, filled with insects and rocks and polished woods; and the peg where your cap always hung; or else, that autumn day, at the orchard playhouse under the apple tree; or the swimming-hole by the tall trees; the wild blackberry

glades and the clumps of wild plum, with fruit long ago gone, but still sweet in memory. And in whichever place you were, you said with a sigh, half of gladness and half of regret, "It's the last day."

But can you think what the last day meant in that long ago time, to the people who said, as they watched the sun go down, "To-morrow is the last day. We shall never see the sun set red again. We shall not see the smoke curling over the tree tops another time. Nor shall we have to hear the curses of the drunken and the scoffing to-morrow night. We have eaten our last supper on earth; the next we shall take with Jesus and the millions of the saved, in the light of the New Jerusalem. To-morrow will see those blue skies rent, and our Saviour coming in glory. To-morrow will stop the mocking mouth. To-morrow will see the earth heaved up, mountains sinking, the ground opening, the sea rushing in, the cities in ruins, the earth reeling. To-morrow we shall see Jesus. It is the last day!"

And as the farm boy did the milking, he thought, "This is the last time." As the ditch digger put up his spade, he said, "I have no more use for you." As the merchant shut the door of his shop, he said, "This is the last time I shall turn the key."

And they had to think, "There's my neighbour, who does not believe Jesus is coming. I shall never see him after to-morrow. But I have done my duty in warning him." And there might have been an Aunt Eliza and an Uncle John; there might have been a Cousin Amy, and a Phil, and a little Josie. Oh, why would they not hear? And the tears fell fast.

"To-morrow is the last day. And we shall see Abraham and Moses and Elijah in the kingdom of heaven. And we shall see Jesus. We shall walk on the streets of gold. We shall soon see the beautiful green fields of earth restored as in Eden. No more of this fair earth—this dark earth. To-morrow is the last day."

And the sun came up that twenty-second day of October, 1844. The children were all up, with their fathers and mothers; for who could tell whether the coming would be at dawn or at evening? And the house was swept, and the furniture in order. There was nothing to do but wait.

Where there were a number of Adventists together, they gathered in their meeting-house; or, out in the country, in the woods. Where they were alone, they stayed in their houses; for they feared to go out where the unbelievers could find them.

And those unbelievers trembled. For all they shouted and made merry, yet in their hearts they trembled; for they said, "Suppose it should be! Suppose it *should* be!" But toward the trusting ones they acted angrily. If they met one, he was pushed and jostled and jeered at. And in some places the wicked gathered in companies to mock and make fun of those who looked for Jesus. What shrieks of terror they would have sent up had the dreadful event they mocked at come upon them!

The sun mounted higher and higher in the sky; but still the faithful watched. They watched and prayed. Sometimes, softly, they sang an advent hymn. For the last time they confessed their sins against one another. Their hearts must be made pure.

But they were not left quietly alone. In some places mobs gathered around their places of worship, and mocked them, call-

ing out to them, as the wicked children of Bethel had to Elisha, "Go up! Go up! why don't you go up?" And they sang rude songs, and pounded on the houses with clubs and stones.

In one place, Paris, Maine, where the believers were assembled in their meeting-house, rough men and boys gathered around, singing mocking songs and shouting insulting things. Two of them put on long white robes and climbed up by ladders upon the top of the meeting-house, and sitting there they pretended to pray, and to do as the people in the house were doing. Those who saw them and who hated God's waiting people, went away and told how the Adventists had put on ascension robes to be ready for Christ's coming. But they knew they were not Adventists who did it, but rowdies who were mocking the waiting ones. Yet all over the country this story went.

The Adventist believers in the house made their ears deaf to all the things. What did it matter, they thought; it would be only a little while, a few hours at the most, when all this would be changed; those who mocked now would shriek with terror when they should see the King, sitting upon the great white cloud, come to judge the world. And they looked longingly through the windows for the sign of His coming.

The sun passed the noon; it kept evenly on its way down, down the sky. At last it neared the horizon. Yet still there was time. The day was not quite done. Jesus would yet come; He would not disappoint His people. So all over the land this cry of their hope went up from the hearts of men, women, and children who were looking for Jesus.

But slowly, slowly, the sun went down. Its lower rim touched the hills, and quickly it sank out of sight. The day was gone, the great tenth day of the seventh month. Jesus had not come. Into one another's blank faces the brethren and sisters looked. The children clung to the hands of father and mother. No one could speak a word; no one could explain. Silently, their hearts crushed within them, they slipped out of doors, and by dark ways, to keep out of sight of the mob, they went sadly to their homes. They groped their ways into the dark rooms, they felt around to find their seats; they dared not light their lamps. Outside somewhere the roughs of the town would be celebrating the failure, drinking, singing, joking.

And the fathers and mothers gathered their children within their arms, and sat silent, choking back their grief.

"Why didn't He come, father?" How the words of the little child struck into the heart!

"We can't tell, my children. We shall have to wait, wait and see." And spent with grief, they slept.

Jesus did not fail. That day, October 22, 1844, was the tenth day of the seventh month, and on that day, according to the prophecy, Jesus began to cleanse the sanctuary. Great things were going on in heaven that day; for the great High Priest, Jesus, was being escorted by angels and redeemed men into the holiest place of the sanctuary. And there, on that day, He began His work, which is still going on, but it is now almost finished.

And He did not forget His waiting people on earth. He had taught them, He had guided them, His hand had covered

the error they made, that neither they nor the world might see. Do you think that if His people had simply had to say to the world, "On this day, the twenty-second day of October, Jesus starts to cleanse the sanctuary which is in heaven," it would have received much attention?—No; men would not have seen much in that, but Jesus wanted their attention drawn to the closing work He was then beginning. So the great stirring message went out, "On this day Jesus will come." For that is what they believed the cleansing of the sanctuary meant.

And though they were disappointed, cast down, though they knew not what to think, that night Jesus looked down with great love upon them, and strong angels were sent to watch over them and keep them; and if they would be patient, they should soon see what mistake they had made, they should understand in what glorious work they had been engaged, and from their disappointment they should gain new courage.

It is a day much to be remembered, October 22, 1844. On that day Jesus began the closing work, which you and I know is now almost finished. And when He has finished it, He will shortly come to earth, even as the tried and faithful ones then looked to see Him come. Then He will reap the harvest of the earth.

Is it not a good day for us to remember? Jesus' harvest will soon be gathered in; and, children, may you and I be gathered in that harvest. So on this day we may rejoice at what we have and what is promised, recounting the stories of what has happened to God's people since this message began, and looking forward to the time when it shall all be finished.

ARTHUR W. SPAULDING.

### Christ is Coming

Little children, Christ is coming,  
Coming through the flaming sky,  
To convey His trusting children  
To their glorious home on high.

Do you love the Lord's appearing?  
Are you waiting for the day  
When with all His shining angels  
He will come in grand array?

All who keep the Ten Commandments  
Will rejoice His face to see;  
But the wicked, filled with anguish,  
From His presence then will flee.

Now while yet probation lingers,  
Now while mercy's voice is heard,  
Haste to give your heart to Jesus,  
Seek to understand His Word.

Quickly help to spread the message;  
You to Christ some soul may turn,  
Though the multitudes His goodness  
And His tender love may spurn.

Little children, Christ is coming,  
Even God's beloved Son;  
When in glory He descendeth,  
Will He say to you, "Well done"?  
DORA BRORSON.

### Even a Child

LONG ago, as far back as 1831, the Lord wished to give a special message to the world, telling the people that the judgment was beginning in heaven. There were hundreds of men all over the earth whom God raised up to give this message,

and many thousands of persons were warned.

In some countries grown folks were forbidden to preach, as the tidings they bore were not in harmony with the teachings of the established church. One of these countries was Sweden. But though men and women were not allowed to preach, God's message was proclaimed just the same; for He used children as His witnesses. "A little boy, eight years of age, who had never learned to read his letters, began to preach the message, quoting many scriptures. The people said, 'That boy is just filled with Bible.' The priest of that place could not get the boy before the court to stop the work; but he told the people to bring the boy before him, and he would expose him, and show them his ignorance of the Bible.

"Before a crowd of people, the priest opened his hymn book and asked the boy to read for him. The boy replied, 'I cannot read;' but turning his back to the priest, he sang the hymn through correctly from first to last, the priest meanwhile looking on the book in astonishment. The priest said to the lad, 'You seem to know everything.' The boy replied, 'No. We are not always permitted to tell all we do know.'

"The priest then opened the New Testament and said to the boy, 'Read for me in this.' The boy replied, 'I cannot read.' The priest inquired, 'What do you know about the Bible anyway?' His reply was, 'I know where there is a text that has the word *and* in it fourteen times.' The priest said, 'No! there is no such text in the Bible.' The lad said, 'Will you please read for me Rev. 18:13?' 'Yes,' said the priest. As he read, the people counted, and sure enough the word *and* was there just fourteen times, and among the fourteen times was the binding of the 'souls of men.' The people shouted, 'There! there! the boy knows more about the Bible than the priest!' Much chagrined, the priest dropped the subject and left the people unmolested after that."

So the Lord used even a child to confirm His Word and to bring His truth to the attention of the people who were not allowed to hear any teaching but that of the established church.

### Missionary Volunteer Programme

#### Second Week

#### The Pioneers

Opening Exercises.  
Bible Study: The Spirit of Prophecy.  
The Life of Sister White.  
"A Vicious Horse Subdued."  
Visions and Dreams.  
Hymn: "Hymns and Tunes," No. 1010.  
Lives of Pioneers.  
Hymn: "Hymns and Tunes," No. 667.

LEADER'S NOTE.—This week we take up the study of the lives of our pioneer workers. We have not given much in the LEADER, as there is so much that is easy of access to all of the societies.

A Bible study on the Spirit of Prophecy may be prepared by one member. The life of Sister White is given fully in "Life Sketches," and less-detailed accounts may be found in Testimonies, Volume I, and the "Great Second Advent Movement." The latter work will also furnish matter

on the lives of other pioneers such as James White, Joseph Bates, Uriah Smith, and others.

Ask different members to relate some of Sister White's visions. After the vision of the new earth, described in Testimonies, Vol. I, pages 67-70, has been related, hymn 1010 from "Hymns and Tunes" may be given as a special musical item. Hymn 667 refers to the lives of three of our pioneer workers, and was written by one who took an active part in the early message.

### A Vicious Horse Subdued

HAVE you ever read of the wonderful experience that Brother and Sister White once had with a vicious horse, back in the early days of the advent message? They were very, very poor and had few things of their own; but people knew that they were working for the Lord, and often supplied them with what was necessary to carry on their work.

One time Brother White "had the use of a partly-broken colt and a two-seated market wagon, which was constructed without a dashboard, but had a step across the front of the wagon, and an iron step from the shafts. It was necessary that extreme care be taken in driving the colt, as in case the lines or anything touched his flanks, he would instantly kick furiously, and he had to be held in continually with a taut rein to keep him from running. . . . As Brother White had been used to managing unbroken colts, he thought he would have no serious trouble with this one. Had he known, however, that during its frantic demonstrations, it had previously killed two men, one by crushing him against the rocks by the roadside, he might have been less confident."

One day Brother and Sister White started out on a short trip to the home of some friends. "There were four persons in the wagon, Brother White and his wife on the front seat, and Brother Bates and Israel Damon on the back seat. While Brother White was giving his utmost care to keeping the horse under control, Sister White was conversing about the truth, when the power of God came down upon the company, and seated in the wagon, she was taken off in vision. The moment she shouted 'Glory!' as she went off into vision, the colt suddenly stopped perfectly still, and dropped his head. At the same time Sister White arose, while in this state, and with her eyes looking upward stepped over the front of the wagon, down on to the shafts, with her hands on the colt's haunches. Brother Bates called out to Brother White, 'The colt will kick that woman to death.' Brother White replied, 'The Lord has the colt in charge now; I do not wish to interfere.' The colt stood as gentle as an old horse. By the roadside the bank rose up some six feet, and next to the fence was a grassy place. Sister White, with her eyes still upward, not once looking down, went up the bank on to the grassy plot, then walked back and forth for a few minutes, talking and describing the beauties of the new earth. Then with her head in the same attitude, she came down the bank, walked up to the wagon, stepped up on to the steps, with her hand on the rump of the colt, and so up on to the shafts, and into the wagon again. The moment she sat down upon the seat, she came out of vision, and that instant the horse, without any

indication from the driver, started up, and went on his way.

"While Sister White was out of the wagon, Brother White thought he would test the horse, and see if he was really tame or not. At first he just touched him with the whip; at other times the horse would have responded with a kick, but now there was no motion. He then struck him a hard blow, then harder, and still harder. The colt paid no attention to the blows whatever, but seemed as harmless as the lions whose mouths the angels shut the night Daniel spent in their den. 'It was a solemn place,' said Brother Bates, 'and it was evident that the same Power that produced the visions, for the time being subdued the wild nature of the colt.'"

### Missionary Volunteer Programme

#### Third Week Doing Good

Opening Exercises.

Bible Study : Service.

"The Little Bridge of Good Deeds."

Poem : "As I Go on My Way."

Blackboard Talk : "The Good Samaritan."

**LEADER'S NOTE.**—Some suggestions are given in this programme that will be a help during the year just before us. The president of the General Conference has said that "our young people should be doing a thousand times more Christian help work than they are at present."

No Bible Study has been prepared, but it is intended that the leader shall have one of the members prepare a study or that he will call for texts on service in the meeting and after writing the references on the blackboard, call for the texts to be read and comment on them as they are read.

Choose hymns appropriate to the subject of the programme.

### The Little Bridge of Good Deeds

ONE bright morning, in a certain town, the minister in the church had just announced his text, and the people were waiting for the sermon to begin, when a man walked down the aisle and up into the pulpit and whispered something to the preacher. After a moment the minister came to the front of the platform, and said: "I have just received word that a regiment of hungry soldiers, bound for the front, will pass through this town in about an hour. We will have no sermon. After the benediction, the congregation will be dismissed in order that we may all get to work and have a good meal ready for our boys when they arrive!"

The congregation went home, and there was a bountiful repast ready for the soldiers, who had been travelling for weary miles without food.

Why did the men and women and children work so eagerly to get that dinner ready? They received no pay, and many of them gave up much of the food they had prepared for themselves; but nobody complained of that. They felt it an honour to be allowed to help their soldiers, who will fight the battle of liberty in Europe. Those who helped never expected to see the soldiers again, and had

no reward except the thanks of the soldiers; but that was enough. They were doing for the sons and brothers and husbands and fathers of others what they would want others to do for their loved ones; and they were helping on the victory for which they longed.

In other words, they were acting as good Samaritans. Of course, the Samaritan who helped the poor man who fell among thieves did not have the interest that these people had in the soldiers; but good Samaritans may help those who are near and dear to them, as well as those who are strangers, because we are all God's children, wherever our home may be. And in order to show that we are good Samaritans, we must share all the good things we have.

Sometimes we think of good things as meaning just money, or clothes, or food, or toys; but there are other things we may share. For instance, there are good times. You may have a "crowd" that is very congenial, and along comes a new student, whom no one knows. Perhaps the newcomer hasn't any special attraction, and you let him or her strictly alone. It is not your responsibility, you argue, if you think of it all. You do not know the loneliness and the heartache that the new pupil may be enduring, or how wistfully your good times may be eyed by the stranger. Be a good Samaritan with your pleasures. Let some one else take a motor ride in your place occasionally, or have the new copy of the paper you all like the best, or be the leader in the games. There are many ways to be good Samaritans, and every boy and girl can have a special way to be one.

Off the coast of Maine there is a big bay which has more than three hundred islands within its bounds. One chain of islands stretches out from the mainland, and ends in a long, narrow island which can be reached from land in about three hours. There is a way of making the trip in less time, however, and that is by going from the coast and from island to island by motor, over a series of bridges; but when you get to the next to the last island, you must get out of the car and take a boat, for the last island has no bridge. Some one who saw that island said it was like people's lives. Some were connected by little bridges of sympathy, or kindness, or good deeds, and some were off by themselves, with no easy way of reaching them, like the island that had no bridge. You can connect your life with all the world, even with people of different birth and different training, with the uneducated, with the poor, with the rich, by the little bridge of good deeds.—*Helen M. Young.*

### As I Go on My Way

My life shall touch a dozen lives before  
this day is done—

Leave countless marks for good or ill ere  
sets this evening's sun.

Shall fair or foul its imprint prove, on  
those my life shall hail?

Shall benison my impress be, or shall a  
blight prevail?

When to the last great reckoning the lives  
I meet must go,

Shall this wee, fleeting touch of mine have  
added joy or woe?

Shall He who looks their records o'er—of  
name and time and place—

Say, "Here a blessed influence came," or  
"Here is evil's trace"?

From out each point of contact of my life  
with other lives

Flows ever that which helps the one who  
for the summit strives.

The troubled souls encountered—does it  
sweeten with its touch,

Or does it more embitter those embittered  
overmuch?

Does love through every handclasp flow  
in sympathy's caress?

Do those that I have greeted know a new-  
born hopefulness?

Are tolerance and charity the keynote of  
my song

As I go plodding onward with earth's  
eager, anxious throng?

My life must touch a million lives in  
some way ere I go

From this dear world of struggle to the  
land I do not know.

So this the wish I always wish, the prayer  
I ever pray:

Let my life help the other lives it touches  
by the way!

—*Strickland Gillilan.*

### Blackboard Talk : The Good Samaritan

(Luke 10 : 25-37)

MANY years ago, away over near the Dead Sea [can you tell me where that is?], was a place named Jericho. Leading from this town to Jerusalem was a desolate, rocky, mountainous road. [Draw some mountains. This can be done by using the side of a short piece of chalk and making a few strokes upward on each side of the road or passage.] Robbers used to hide along this road, and attack people passing by.

One day a certain man had to travel this road; and as he was going along, some thieves came out and took all he had, his clothes and money, and beat him until he was nearly dead. Then they left him there in the road. [Draw the man in the road.]

In a little while a priest [who were the priests?] came along. He saw this poor man lying there suffering, but he did not go near. He probably was afraid of the robbers, or was so full of himself that he had no room in his heart for any one else. So he stepped over to the other side of the road, and went on. [Draw a small, narrow heart to represent the priest, and write the word "Self" in it.]

After a time Mr. Levite, a man who prided himself on being very good, came along. He stopped and looked at the helpless man, and probably thought, "I don't know this man, he is not my friend, and I have no time to bother with him;" so he passed on. [Represent the Levite in the same way as the priest.]

Now it happened that a Samaritan [have the pupils tell something about the Samaritans] was passing along this road, and he came to a place where the man lay. [Draw a large heart in the road. It should be large enough to take in the figure representing the man.] He stooped over him, and his heart was touched. He just set about helping that poor man. He took some cloth he had, and some oil and wine, which were used then for pouring

on wounds, and tied up his wounds; then he helped him on his horse, and took him slowly and tenderly to an inn. [Draw an inn.] He gave the inn-keeper some money, and told him to take good care of this man, and that when he returned he would pay whatever more was right.

After the story has been told, ask each pupil to tell what lesson he has learned from it. Teach the following verse: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself." Let the thought of the prayer service be that we may fulfil God's command, "Go, and do thou likewise."—*Ella N. Wood.*

### Missionary Volunteer Programme

#### Fourth Week

LEADER'S NOTE.—As this is the last Sabbath of the year, the meeting has been left open for a praise and consecration service. We all have had something during the year for which to praise God, and "now is the accepted time" to consecrate ourselves for the coming year of service.

## Sabbath-School Missionary Exercises

(December 7)

### Indian Work, Fiji

THE last census taken of our Indian population in Fiji gave the number as 67,000. These are real heathen, steeped in the doctrines of Hinduism, Mohammedanism, and Buddhism. Since gospel work has been commenced among them, Hinduism has artfully tried to combine some of the Christian teachings with its doctrines, and thus circumvent the work of the gospel.

We are glad to report progress in our Indian work; the first furrows have now been turned. At our last annual conference in Fiji three Indian men from different parts of the group were baptized, one of whom was an ordained Mohammedan priest. These men are proving faithful to the stand they have taken and we hear good reports of them. The one in the Lau district with Brother and Sister Morrison, has been holding meetings for his people, and two others have taken their stand for the truth, while another says he wants to be a Christian. The one up in Colo is working for his relatives, while the third is working near our Somabula Mission. He had to meet the most bitter opposition at first. His own brother would not sleep in the same house as he did. The Hindu priest tried by both flattery and force to induce him to attend their meetings, but in vain. Later a number of men took hold of him and tried to pour whiskey down his throat. But these trials have only made him the more determined that he will be true to Jesus and His Word.

Through the influence of this Indian convert another young man at the Somabula school has stepped out to be a Christian. The parents and brother of this youth came to Brother Meyers and begged that he would prevent him from becoming a Christian. When they found

that they could not gain their point, they began to threaten the lives of Brother Meyers and this boy. The father told the boy that if he became a Christian he should never darken his door again. The boy said, "Father, I am a follower of the Lord Jesus Christ already." The father turned him out in a great rage. The boy went to Brother Meyers and begged him not to delay baptizing him, as he had settled the question once for all, and he wanted to enter the church of Christ. After we had baptized him, his father and mother repented of their course and pleaded for him to return home, assuring him that he could be a Christian. This boy has been very earnest and faithful.

Brother Meyers has two leading Indians—one in the Immigration Department, and the other interpreter for the court—who are very much interested. They have given up their tobacco and liquor. They came over to see me and told me that they were like a cat on the wall that did not know which way to jump. They went to a Catholic priest and asked him if he would meet Brother Meyers. He said, "They are the people that call us beasts. I have no desire to meet them." It will be only a question of a short time and I feel sure they will take a decided stand for Christianity. In these experiences we see some of the workings of God's Spirit among this people.

C. H. PARKER.

(December 14)

### Sabbath School Work in Eastern Polynesia

IT is good to know that we now have over fifty Sabbath schools in the mission fields of our Australasian Union. Eight of these Sabbath schools are found in Eastern Polynesia, containing 312 members.

Our most distant and isolated Sabbath school is on lonely Pitcairn Island. Here 123 members meet in the three divisions of the school each Sabbath morning. This school differs from others in that it cannot obtain regularly the lesson quarterlies and other requisites and helps. When new officers are elected, their first work is to find subject matter for the school to study. They also have to make their own class records. Upon the secretary devolves the work of supplying every family with the lessons for the quarter, and this often entails much writing. The leaders of the divisions are very apt in making blackboard illustrations, and show much originality in using natural objects to teach spiritual truths. The members are not in a position to give weekly offerings in the Sabbath school, but on the second last Sabbath of the quarter a general collection is taken. That they may have an offering for this day, the different families make curios to sell to passing ships, and in their seasons of prayer they ask the Master of earth and sky to send a ship to buy what they have made. Their highest offering for one quarter amounted to £5 5s.

In Tahiti we learn that our Sabbath schools are making progress. Brother and Sister Lyndon endeavoured for years to get the natives to study the lesson during the week, so that they need not depend on reading the answers from the Bible, and resolved to visit the members in their homes during the week, studying the

lesson with them and showing them how to study. As a result the members of our schools at Arue and Papeete all show a great interest in the lesson and are ready to answer the questions without the Bible. Some of the young people have memorized every verse in the lesson. These manifest a keen interest and real enjoyment.

In the Cook Group, there are schools on three separate islands. At Rarotonga the superintendent is a native brother who gives his best efforts to the Sabbath school work, continually seeking ways whereby the school may be improved, and his own interest is reflected by the members. Each quarter some merit perfect attendance cards. On Aitutaki the secretary of our Sabbath school is a cripple who has to be wheeled to the meeting, but he takes a deep interest in his work and has a good report to give. The lessons are the same as we study in our home Sabbath schools, except that they have been translated into the Rarotongan language, and sufficient copies duplicated to provide each with a lesson sheet. A daily study of the lesson is encouraged. In the near future the plan will be adopted of printing Tahitian and Rarotongan lesson pamphlets on our press in Rarotonga.

(December 21)

### Our Sabbath Schools in Melanesia

FOUR years ago we had but one Sabbath school in the Solomon Islands, with a membership of two, and this was held on board the little *Advent Herald*. To-day we have seven Sabbath schools, comprising a membership of 421. Six native church buildings accommodate these schools. Seats have been provided, for unlike the natives of other groups, the Solomon Islanders are not accustomed to sitting on the floor. The seventh school is conducted on board the *Melanesia* wherever on their voyages the Sabbath school hour finds these students of the Word. Although labouring under some disadvantages in their floating Sabbath school, all the members live close at hand and thus they have a good attendance.

The natives in these islands travel to Sabbath school chiefly in canoes, some going as far as nine miles, weather permitting, and we are told they are always on time.

In the absence of a missionary, some of the boys from the Telina Mission have undertaken to conduct the Sabbath school at Gatukai, twenty miles away. They make this journey the day before in a small boat, rowing or sailing. A Sabbath school has recently been opened at Nono, and this was conducted by two native boys from Viru, who walked about seven miles through the bush to reach this out-station. Now a resident native missionary has been placed there, and is doing well.

In most of our Sabbath schools in the Solomons the review is conducted by the more advanced boys who, besides sharing in the instruction given in the day school the previous week, get further coaching from the missionary up to the time of giving the review. Several of the natives are now able to translate the lessons by themselves.

Our Sabbath school work in the New Hebrides began on the arrival of the mis-

sionaries in 1913. Until within a year ago, it was necessary to conduct separate schools for the men and women, owing to the heathen custom of long standing that women should not enter the same houses as the men. To-day, however, this custom is giving way to more enlightened ideas, and men and women now enter the same building and unite in the study of God's Word. The Sabbath school has been one of the means used to break down this "wall of partition."

The Sabbath School Picture Rolls have proved a great blessing to our schools in the New Hebrides. An illiterate people cannot be expected to derive very much help from lessons given without the use of illustrations, and the picture roll forms the chief text-book in the Sabbath school as well as in all other meetings. So real does the subject presented by the roll appear, that the more observant natives draw close up and feel with their hands the individuals or objects in the illustrations.

Our one Sabbath school in New Guinea is conducted at the Bisiatabu Mission. The membership has increased from eight to twenty during the quadrennial period.

(December 28)

### Our Island Periodicals

FOR many years our periodicals in Central and Eastern Polynesia have been silently preaching the truth of the third angel's message to thousands of the dark inhabitants of these islands. In many instances these pioneer missionary papers go before and prepare the way for the living preacher.

We have three papers published monthly in Central Polynesia. They are printed at the Buresala Training School in Fiji, and a good work is being accomplished through the agency of these periodicals. The Fijian paper, *Rarama*, has a monthly circulation of about 2,000 copies, and it is expected to raise this to 3,000 by the beginning of the year. One man on the island of Retuma has accepted the truth through reading our literature and is now using this little paper to give the truth to others. This island has not yet been entered by our workers, but the Lord is using the *Rarama* in the hands of this brother to help prepare the way for the opening of the work there.

The *Tala Moni* (Samoan paper) has a circulation of 1,000 copies per month and is read with very great interest by the natives. One native preacher, not of our faith, residing on the island of Tutuila, in writing to us concerning his interest in the paper said that there were twenty men coming regularly to his home to read the *Tala Moni*. He is now receiving twenty copies per month for circulation among his people.

Our Tongan paper, the *Talafekau Mooni*, has a monthly circulation of about six hundred copies. This little missionary paper is doing a good work among the natives of the Tongan Group, and the Lord is blessing the work of these silent messengers of truth. Successful efforts are now being put forth to obtain subscriptions for this paper.

The two papers of Eastern Polynesia, *Tiarama* (Tahitian), and *Tuatua Mou* (Rarotongan), have a circulation of 500 copies each per month. The name *Tiarama* means light, and *Tuatua Mou* means truth, and truly these two little periodicals

are the bearers of light and truth to many dark homes. Some of the Europeans living on the island subscribe to the Rarotongan paper. One column in this paper is devoted to articles in English. A request for literature on the prophecies has come to us from a prominent European lady whose interest was aroused through reading these articles.

When the printing of these two papers was transferred from Australia to the islands a short time ago, Sister Agnes Deane engaged in the printing and preparation of the papers sent us the following interesting account of the beginning of the printing work there: "After the first issues of the paper were printed, they were placed on the table and the workers gathered round while Pastor Sterling read Isa. 52:7, and spoke for a few minutes. This was followed by a season of prayer that God would bless the printed page as it was distributed among the people. The next day Pastor Sterling went out with the Rarotongan paper, distributing it among the subscribers. It took him two days to reach them all, and during this time he received about seventy-five new subscriptions, besides renewals. We feel greatly encouraged."

Our island periodicals are used in pioneer work to create an interest in new fields. These are sent by post to distant islands where the truth is not known. In other cases our native workers go out armed with a supply of papers, and while distributing them they come in contact with many who are unable to attend our church services. In this way the truth is brought before large numbers and an interest is aroused in the message. These papers are eagerly sought for and read by the natives in all the islands. After a worker has distributed a number of papers, natives may be seen here and there sitting down reading aloud from the paper the message for these days.

To-day, our Sabbath schools throughout Australasia will have the privilege of helping to provide these periodicals which have become so indispensable to the work in the islands. Let us show our sympathy in a practical way, and thus share in the labours of our brethren and sisters in the island field; then together we shall hear the words of approval from the lips of the Master, "Inasmuch as ye have done it unto one of the least of these, My brethren, ye have done it unto Me."

"Go forth on wings of faith and prayer,  
Ye pages bright with love;  
Though mute, the joyful tidings bear,  
Salvation from above.  
Go, tell the sinful, careless soul  
The warning God has given;  
Go, make the wounded spirit whole  
With healing balm from heaven.  
Go to the rude, the dark, the poor,  
That live estranged from God;  
Bid them the Pearl of Life secure,  
Bought with a Saviour's blood."

### Foreign Mission Day

(December 14)

#### The Foundation of Success

1. WHAT is the foundation of God's work in this earth? 1 Cor. 3: 11.
2. Can there be any other foundation? Same verse.
3. To what are we to take heed? Verse

10, last part.

4. What is required of him who builds on this foundation? 2 Tim. 2: 19.

5. How was Isaiah prepared for his work? Isa. 6: 6-8.

6. When is a man fitted to be a successful worker for God? Josh. 1: 8, 9.

7. Then the Lord will be with us, and we shall be sent of God. Judges 6: 12, 14.

8. Our message will be a definite one. John 1: 6; Luke 3: 3-9. ("There appeared a man with a message from God, whose name was John." Twentieth Century New Testament.)

9. What is said about this foundation on which we are to build? John 7: 46; Matt. 7: 29.

10. Building on Christ—which is giving up our methods and following Christ's methods—will make our message as definite as His, and it will be filled with life and saving power. Judges 6: 14.

11. Such a definite message will bring the church to its knees, and multitudes will be born again. Isa. 66: 8.

12. May God help each of us to hasten that culminating event in God's great plan. 2 Peter 3: 12 (margin), 14.

### A Great Awakening

WE are standing on the threshold of wonderful demonstrations of divine power upon the hearts of men. As we separate ourselves from every non-conducting influence of the gospel, then we will become the connecting wires between the great power-house above ("all power") and the hearts of men. This work is to close with a power greater than Pentecost.

In Fiji we have many signs of a new life taking possession of our work. To illustrate: In taking a trip a few months ago into a part where I had not previously visited, the people in every town crowded around us in large numbers and asked, "Will the Government interfere with us, if we unite with the Seventh-day Adventist faith?" At one place, there were two hundred people gathered together to meet us. On the bank of the stream where their town was located, a large number of young men and women stood. As we entered a boat to cross they began to sing in Fijian, "Jesus is coming again, Jesus is coming again." Both sides of the path that led from the river up to the house in which we were to stay, they had decorated with variegated shrubs and flowers.

After talking with them a short time they requested that we come outside to an open place where they gather together for any town function, as they wanted to show us that their hearts were in this faith. Here they placed two seats for us and spread a mat before our feet. Then they all passed before us, from the tottering, gray-haired men to the toddling children, each one leaving their testimony on the mat. When they had all passed, there lay on the mat £7 10s. This was given out of their penury, as Fijians have very little money. The next morning they took us out and showed us the house and land which they had provided for a teacher. Then they led us over to another place, saying, "This land we have decided to give to you for the establishment of a school." There were over one hundred acres in the estate.

All the people of this large town asked to have their names written down as adherents of the Seventh-day Adventist faith. A number of other towns also

have declared for us and the people have had their names written down on our adherents' book. From still other towns enquiries are coming and requests that services be held.

In another district which I visited, I held a service at a town. A native ordained minister of the other mission, who has been appointed government director over a large district, was there inspecting the town. When the bell was rung for our meeting the people filled the house before the second bell rang. This director said, "What is this? When the Adventists ring the bell for their service the people as a whole make a rush to attend. When we ring our bell for service, the people straggle in, few in number, and a long time after the service has begun." All the people of this town, numbering more than one hundred, took a decided stand for the message.

The big chief of this district has been a most bitter enemy of our work. About two years ago I met him, and I asked him to give me a little time to explain to him the work and beliefs of this denomination, as I knew that he did not understand Seventh-day Adventists. He granted me the time, and I took him over the different truths we hold. I closed with the exhortation, "Be earnest in the faith once delivered to the people of God." Here I met this big chief again, and he told me that he had come to confess to me that from this time on he wished to belong to the Seventh-day Adventist Church. I asked him what had brought about this great change. He said, "You remember your exhortation to me in closing your talk two years ago, 'Be earnest in the faith.' I never could get rid of those words, and I must step out and obey." He took us over to his town, and we spent the Sabbath there. We asked him, "What about services on the Sabbath?" He said, "Carry them out just the same as you do in all your churches." We had a splendid Sabbath there, and nearly all the people of that town took their stand, only six remaining in the other faith. On Sunday morning, when leaving them, a number of women preceded us to the place where the paths parted. When we reached this place they sang a most touching parting song. Then they pleaded with us not to forget them, but to come again, and that very soon.

From here we went to the next district. This was the district where Mr. Baker, the Wesleyan minister, was killed and eaten. We walked in the same path he walked in, saw the place where he was killed, and stood on the cliff over which he was thrown. The district chief had gathered in the people from all the towns of this vicinity to hear the word spoken. All the people of this district signed their names as Seventh-day Adventists.

Leaving here we went on to another district. Passing through a town on the way there, a chiefly man came out of his house to greet me. He asked where we were going. When he knew that I was the Seventh-day Adventist minister, he pleaded with us to stop with them over night and hold a service for them. I told him that it would be impossible, as I had promised to hold a meeting that night ten miles farther on, but would come another time and speak to them. He looked up to heaven with such a pitiful look, and said, "This is the definite time." I will never forget that look and those words.

Yes, dear brethren, this is the time so long foretold, when God would pour out His spirit on all flesh, and longings after God and His truth would spring up in the hearts of all men.

Over eleven hundred have taken their stand for this truth in the past few months in Fiji, and the work is still spreading. Our labouring force is nowhere near adequate for the opening doors. Read Matt. 9:36-38. Who will make the response that is recorded in Isa. 6:8?

C. H. PARKER.

### An Appeal from South America

ONE morning while at La Platania mission station, Brother Stahl told us that several delegations of Indians had arrived from distant parts who desired to present to us their requests. It was arranged for us to receive these delegations during the afternoon in the front room of Brother Stahl's home. The yard was full of Indians, many of them having come long distances, visiting the mission for the first time. There were also many of our Indian brethren present. Brother Luciano Chamba, our principal native worker, brought the different groups before us in their order. As they came in, they stood on the opposite side of the table from where we sat. One of their number acted as their spokesman. There were from one to ten or twelve in each delegation. There was one party who had come many miles around the head of the lake from the great Moho district, representing many different tribes. Another came from the direction of Cusco, and others from different sections. All plead most earnestly that a teacher be sent among them.

One old woman came with a young man. She was the only baptized believer in all her tribe, who lived near the south end of the lake. The young man with her had recently accepted the gospel. This old woman stood before us and plead for a teacher. She said they would be satisfied if Brother Luciano Chamba, our best Indian worker, and Brother Stahl's principal help, could be sent to them. I could not but admire their judgment, but we had to tell her, as we had the rest, that we could not send a teacher. There was no one who could be spared. We listened to each earnest plea, they took hold of our heart-strings too, but we had to say "no" to each appeal.

At last a young man stood before us alone. He had come from the high mountain regions between seventeen and eighteen thousand feet above the sea. His plea was earnest. He begged that some one be sent to teach them the true religion. Brother Stahl asked him how a teacher would be received by his tribe, for they were fierce people and were given to many evil habits, some of which are very debauching and demoralizing. He replied that his chief and his people desired to learn how to live better lives. "They would gladly put away their evil ways, but they did not know how. They had no ability to overcome vile habits. But if a teacher would come there and tell them about the true God, they would be willing to do all they were told to do and they would be able to stop their evil ways."

We had to tell him, through Brother Stahl, as we had told the others, that he would have to go back to his chief and tell him and his people that they would

have to wait. We had no teacher to send. We were sorry and we hoped that it would not be long before we could send some one. Brother Stahl told him this as kindly as he could. The young Indian looked into his face and said, "I cannot go back to my chief with such a message. I cannot meet my chief and my people again without a teacher. I have gone back four times and told them they would have to wait. I cannot go back again with such a message. I will stay here until you can send a teacher, no matter how long it may be. I will work for you to pay for what I eat, but I will not go back until a teacher can go with me."

Since our visit to the field, work has been opened in the Moho district on the north-east side of Lake Titicaca with Brother and Sister Ellis Howard in charge. And now comes this word from Brother Howard: "Just think of it! One hundred and twenty-one baptized believers in less than a year. Forty-two at Wunchi and the remainder at Occo Pampa, and Bolivia is calling across the line. Get all the help for us possible. We can use it all. At Landia among the Quechuas they are calling loudly. This is across country five days by horse from here, or about three hundred miles."

The last word from the Amazon country brings to us an earnest plea from that long-neglected district. Some of our publications have found their way hundreds of miles into the interior. Now there are nine precious souls keeping the Sabbath, calling for a missionary to be sent to baptize them into this blessed truth. There are interests springing up wherever our literature has gone. A small handful of workers in the different fields are entirely unable to respond to the many calls for help that are coming. In a most remarkable way, the barriers are being removed and the opening doors invite us to enter with the blessed message of peace and comfort.

I cannot enumerate in this brief appeal the many openings. They are everywhere from the Falkland Islands near the extreme southern point of the continent where there is not a living representative of this message, and which should be entered at once by an English-speaking colporteur evangelist, to the extreme north of the continent in every republic, among all tribes. The Spirit of God is moving mightily, preparing the way and inviting us with the unfurled banner of Prince Emmanuel to enter. How can we answer these earnest appeals? How can we keep step with the rapid and marvellous advancement of God's opening providences? The only way that we shall ever answer the cry that comes from every corner of the great world mission field is through the willingness and liberality of those who believe and love the truth of God.

O. MONTGOMERY.

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