

# The Missionary Leader

Vol. 7

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No. 11

## Sabbath School Rally Day

NOVEMBER 22

See Programme on Page 5. Plan Early

## Home Missions Department

### Church Missionary Programme

#### First Week

Opening Exercises.  
Reports of Labour.

Lesson: Testimony study. The reading of quotations from the Testimonies on the distribution of literature, each member having been asked the week before to bring one or more short quotations. Volumes VI, VII, VIII, and IX contain much on this subject. The leader should call attention to the special point in each quotation as it is read.

Plans for Work: A Missionary Picnic Closing Song.

LEADER'S NOTE.—It would be well to lay plans frequently for a missionary picnic. These have been conducted very successfully in many places. The plan is as follows: Our good magazines, the *Outlook*, *Life and Health*, the *Signs of the Times*, *Signs Extra*, or a tract is selected, and all who can attend the picnic are invited to meet in some central place, where supplies are ready for them, and where they will be given territory to work. Prayer is offered for the Lord's help in the work, after which all go on their way, two by two, to sell or give away the literature selected. At noon all meet in some pleasant spot and have lunch together, and tell their experiences. Suggestions are made to any who have not had the best success, prayer is again offered for the work of the afternoon, and all go again to work. Care should be taken in pairing the members to put together an experienced worker and an inexperienced one, as far as it can be done consistently with the wishes of the members.

### Church Missionary Programme

#### Second Week

Opening Exercises.  
Lesson: Bible Study on Missionary Work.

Reports of Labour.  
Plans for Work.

LEADER'S NOTE.—From the following texts an interesting Bible study on missionary work may be prepared: 2 Cor. 5:20; Matt. 9:37, 38; Ps. 74:20; John 8:12; Rom. 10:14; Acts 16:9; Matt. 28:19; John 20:21; Matt. 28:20; Isa. 9:2; Rev. 14:6; Matt. 24:14; Dan.

12:3. Assign the subject early, that the member selected may have sufficient time for careful preparation of the study.

### What She Did

DORCAS was "full of good words and almsdeeds which she did." Many people are full of good works and almsdeeds which they intend doing as soon as they can find a convenient opportunity. There is danger that good intentions may lull one into inactivity. One may be so full of good intent that the conscience rests easy while nothing is actually done. Dorcas' example is a good one. She was full of "good works and almsdeeds which she did;" and the opportunities come to all of us on the right hand and on the left in this needy, suffering world.—*Selected.*

### Church Missionary Programme

#### Third Week

Opening Exercises.

Reports of Labour.

Jonah and His Methods of City Work.  
Daniel as a Missionary. Daniel 1-6.

LEADER'S NOTE.—For the study on Jonah and God's message to Nineveh see "The Story of Prophets and Kings," pages 264, 265, 274, 275, 277, 278. Here the parallel is drawn between those days and the present generation, and much encouragement is given to those who labour in our wicked cities. Appoint some one to give some practical lessons from the life of Daniel, referring to "Education," pages 54-58, and "Story of Prophets and Kings," pages 479-490.

### Church Missionary Programme

#### Fourth Week

Opening Exercises and Reports.

Paul's Methods and Experiences as a City Worker.

Philip as a City Worker.  
Peter as a Missionary.

LEADER'S NOTE.—"Paul." See Acts 9:20, 30; 11:27-30; 12:25; 13:14-41; 16:11-40; 17:1-34; 18:1-23; 19:23.

"Philip."—Acts 8; see also "Acts of the Apostles," pages 103-111.

"Peter."—Acts 3:10; see also "Acts of the Apostles," pages 57-69, 131-142, 193

## Missionary Volunteer Department

### Missionary Volunteer Programme

#### First Week

Opening Exercises.

Bible Study: "Education,"

Blackboard Talk.

Reading: "Christian Education,"

Reading from "Ministry of Healing," chapter on "Knowledge Received through Word," p. 485.

LEADER'S NOTE.—The programme for lack of space in this issue is necessarily short. Look up an interesting article on the subject from one of our papers or the book "Education," p. 262, on "Life Work," or from Testimonies, Vol. II, pp. 263-265, also Volume IV, p. 519. Especially note the last paragraph from "Ministry of Healing," entitled, "Education in the Life Eternal."

### Bible Study

THE Bible Study may be based on Prov. 9:1. Sketch upon blackboard an oriental house built upon seven pillars. What are seven pillars upon which wisdom as a house is built? Call for answers and mark the seven things upon which true education or wisdom is founded, such as "reverence for the spiritual" for the first pillar, etc., because the "fear of the Lord [reverence] is the beginning of wisdom."

### Christian Education

"THERE is a dearth of educated ability among us, and we have not men who are sufficiently trained to do justice to the work."—*Christian Education*, p. 138.

"As an educator, the Holy Scriptures are without a rival."—*Counsel to Teachers*, p. 52.

"Young men and women, the middle-aged, and in fact all who are able to engage in the Master's service, should be putting their minds to the stretch in an effort to prepare to meet these calls [many urgent calls for workers]."—*Id.*, p. 209.

"Education is necessary both for the proper fulfilment of the domestic duties of life, and for success in every field of usefulness."—*Id.*, p. 534.

"God has given us a probation in which to prepare for the school above. For this the youth are here to be educated, disciplined, and trained. In the lower school of earth they are to form characters that God can approve."—*Id.*, p. 392.

"The blunders of untrained, undisciplined childhood become the inheritance of manhood and womanhood."—*Id.*, pp. 112, 113.

"Cultivated intellect is now needed in the cause of God; for novices cannot do the work acceptably. God has devised our college as an instrumentality for developing workers of whom He will not be ashamed. The height man may reach by proper culture, has not hitherto been realized."—*Testimonies for the Church*, Vol. IV, p. 426.

"Education comprises more than a knowledge of books. Proper education includes not only mental discipline, but that training which will secure sound morals and correct deportment."—*Id.*, p. 648.

"We need young men and women who have a high intellectual culture, in order that they may do the best work for the Lord."—*Counsels to Teachers*, p. 43.

"The highest class of education is that which will give such knowledge and discipline as will lead to the best development of character, and will fit the soul for that life which measures with the life of God."—*Id.*, pp. 45, 46.

"The highest education is that which will teach our children and youth the science of Christianity, which will give them an experimental knowledge of God's ways, and will impart to them the lessons that Christ gave to His disciples, of the paternal character of God."—*Id.*, p. 46.

"It is God who has given life, and every physical and mental endowment that the youth possess. He has bestowed upon them *capabilities for wise improvement*, that they may do a work which will be as enduring as eternity."—*Id.*, p. 99.

"By some, education is placed next to religion, but true education is religion."—*Id.*, p. 108.

"It is right for the youth to feel that they must reach the highest development of their mental powers. We would not restrict the education to which God has set no limit. But our attainments avail nothing if not put to use for the honour of God and the good of humanity."—*Id.*, p. 387.

"The improvement of the mind is a duty which we owe to ourselves, to society, and to God. . . . It is only by the harmonious development of both the mental and the moral faculties that the highest perfection of either can be attained."—*Id.*, p. 541.

### Missionary Volunteer Programme

#### Second Week

Opening Exercises.

Recitation: "Little Gleaners" (Hymn 583 to conclude item).

Talk or short story on Prayer.

Reading: "Susie's Prayer."

Reading or Talk: "Brought by Prayer."

LEADER'S NOTE.—This programme has been prepared by the Western Australian Missionary Volunteer Department.

### Little Gleaners

(Recitation for three children. Each child carries a small sheaf of wheat.)

We are only little gleaners,  
As our little sheafs will tell;  
But we followed near the reapers,  
And we gathered all that fell.

We are only little gleaners,  
Stronger arms have gone before,  
Carrying in the golden harvest,  
To enrich the Master's store.

We are only little gleaners,  
But our Saviour good and kind,  
Always smiles when children serve Him  
With the best that they can find.

### Susie's Prayer

It was a half holiday. The children were gathered on the green, and a bright merry time they were having.

"Come, girls and boys," called out Ned Graham, "let's play hunt the squirrel." They were all eager for the game, and a large circle was formed with Ned Graham for leader because he was the biggest.

"Come, Susie," said one of the boys, to a little girl who stood on one side, and seemed to shrink from joining them.

"Oh, never mind *her!*" said Ned, with a little toss of his head, "she's nobody, anyhow. Her father drinks."

A quick flush crept over the child's pale face as she heard the cruel, thoughtless words. She was very sensitive, and the arrow had touched her heart in its tenderest place.

Her father was a drunkard, she knew, but to be taunted with it before so many was more than she could bear; and with great sobs heaving in her bosom, and hot tears filling her eyes, she turned and ran away from the play-ground.

Her mother was sitting by the window when she reached home, and the tearful face of the little girl told that something had happened to disturb her. "What is the matter, Susie?" she asked kindly.

"Oh, mother," said Susie, with the tears dropping down her cheeks, as she hid her face in her mother's lap. "Ned Graham said such a cruel thing about me," and here her sobs choked her voice so that she could hardly speak; "He said that I wasn't anybody, and that father drinks."

"My poor little girl," Mrs. Ellet said, very sadly. There were tears in her eyes, too. Such taunts as this were nothing new in this family.

"Oh, mother," Susie said, as she lifted her face, wet with tears, from her mother's lap, "I can't bear to have them say so, and act just as if I had done something wicked. I wish father wouldn't drink. Do you suppose he'll ever leave it off?"

"I hope so," Mrs. Ellet answered, as she kissed Susie's face where the tears clung like drops of dew on a rose. "I pray that he may break off the habit, and I can do nothing but pray, and leave the rest to God."

That night Mr. Ellet came home to supper, as usual. He was a hard working man, and a good neighbour, so everybody said, but he had the habit of intemperance so firmly fixed upon him that everybody thought he would end his days in the drunkard's grave. Susie kissed him when he came through the gate, as she always did, but there was something in her face that went to his heart. A look so sad, and full of touching sorrow for one so young. "What ails my little girl?" he asked, as he patted her curly head. "I can't tell you, father," she answered, slowly. "Why?" he asked.

"Because it would make you feel sad," Susie replied.

"I guess not," he said, as they walked up to the house together. "What is it, Susie?" "Oh, father," and Susie burst into tears again as the memory of Ned Graham's words came up freshly into her mind. "I wish you wouldn't drink any more, for the boys and girls don't like to play with me, 'cause you do."

Mr. Ellet made no reply. But somehow there was a stir in his heart that made him ashamed of himself; ashamed that he was the cause of so much sorrow. After supper he took his hat, and Mrs. Ellet knew only too well where he was going. At first he had resolved to stay at home that evening, but the force of habit was so strong that he could not resist, so he yielded, promising himself that he would not drink more than once or twice.

Susie had left the table before he

finished his supper, and as he passed the great clump of lilacs by the path, on his way to the gate, he heard a voice and stopped to listen to what she was saying. "Oh, good Jesus, please don't let father drink any more. Make him just as he used to be when I was a baby, and then the boys and girls won't call me a drunkard's child, or say such bad things about me. Please, dear Jesus, for mother's sake and mine." Susie's father listened to her simple prayer, with a great lump swelling in his throat. When her prayer was ended, he went up to her, knelt down by her side, and put his arms around her.

"God in heaven," he said very solemnly, "I promise to-night never to touch another drop of liquor as long as I live. Give me strength to keep my promise, and help me to be a better man."

"Oh, father," Susie cried, her arms about his neck, "I'm so glad! I shan't care about anything they say to me now, for I know you won't be a drunkard any more."

"God helping me, I will be a man!" he answered, and taking Susie by the hand he went back into the house where his wife was sitting with the old patient look of sorrow on her face—the look that so often rested there.

I cannot tell you of the joy and the thanksgiving that went up from that hearthstone that night. I wish I could, but it was too deep a joy which filled the hearts of Susie and her mother to be described.

Was not Susie's prayer answered?

### Brought by Prayer

(This story shows how wonderful is the help that prayer gives.)

IN 1886 the workers of a society in China called the China Inland Mission met for a conference. Each of those present told how his or her work was prospering, but each of them had also to report that much more could be done if they had more helpers, and that much of what had been done would be lost without additional help.

As they talked in this way, they marked upon the map those towns and districts where it seemed to the missionaries assembled it was most important that the new workers should be placed, and when the list was complete, they found that they were in want of one hundred new helpers.

At first this seemed too much to be hoped for, but as they continued discussing the matter, one after another said, "Is anything too hard for God?" And forthwith they stopped talking to each other, and began to speak to God Himself. And on and on they prayed. Presently, as they still prayed, there stole into the hearts of that brave company of men and women the feeling that they were heard, and they actually closed their conference with a thanksgiving service for the hundred new missionaries that GOD WAS GOING TO SEND! And that year as the records of the society prove, so many people volunteered for service in China, and so much money came in to send them, that the Committee in London were actually able to send out the hundred new missionaries before the year was ended.

Yes, truly, "More things are wrought by prayer than this world dreams of."

**Missionary Volunteer Programme****Third Week****Home Missionaries**

Opening Exercises.

"Helpful Thought."

Reading: "How Ethel Served."

Reading: "What I Have Seen and Heard."

Bible Reading: Psalm 1:1-6.

Reading: "Ministry of Healing," chapter "In Contact with Others," p. 483.

LEADER'S NOTE.—Comment upon "Helpful Thought," and select and mark special paragraphs in "Ministry of Healing," to repeat and emphasize.

**Helpful Thought**

"THE light that shines the farthest shines brightest nearest home."

**How Ethel Served**

IN the middle of the kitchen floor stood Ethel gazing at the sink of dishes. How she did hate dishwashing!

Such a deal of work as was done each day in the large farmhouse! The mother's nimble feet kept up their ceaseless tread the livelong day. There was so much cooking to do for all the hungry farm hands; so much pickling, preserving, butter making, and cleaning.

Rebecca, the elder daughter, was her mother's faithful ally in all her labours. To Ethel fell the wearisome task of dishwashing.

For four months she had been a happy visitor in a cheerful Christian Home, where she had loved to read to Aunt Caroline, and to go on errands for Uncle Charles. They had taken delightful drives and there had been many leisure hours for reading and fancy work. Janet, the kitchen maid, washed all the dishes. Ethel had been wont to leave the table with an air of great satisfaction, knowing it had no claims upon her. How she had delighted to write to May Emerson, "I have no dishes to wash now!"

Ethel had learned to love and trust her Saviour while away, and a new motive ruled her actions. Last night she had returned to her own home with Uncle Charles and Aunt Caro, who had come for a short visit.

No one asked her to resume her old task, but conscience spoke plainly, and with a look of determination, she took her old place. Mother coming in from the pantry, gave her a grateful smile. Becky said, with a kiss, "It is good to have your help again, Ethel." Uncle Charles, coming in from the garden, stopped to give her shoulder an approving pat. But Aunt Caro saw the firmly set lips, and knew that, bravely as she was doing it, she hated her task.

"I have some letters to write, and then we will drive to the office together," she said.

Tired of her work, it was a luxury to sit in the old chaise, with Aunt Caro holding the reins.

"Ethel, dear, you remember wishing that you could do some hard thing for Jesus?"

"Yes, auntie; I should so love to do it, to show Him that I love Him."

"Well, He has given you something hard to do for Him every day."

"What is it, Aunt Caro?" asked Ethel in surprise.

"Washing dishes," replied Aunt Caro, with a smile.

"Why, auntie!"

"Yes, dear. It is a task not always appreciated. It is 'only washing dishes,' while baking and ironing are counted hard work. But Jesus has given it to you to do for Him. He will know it is often hard, and He will know, too, how thoroughly and cheerfully you do it for Him. Will not this thought help you, my dear child?"

"Will He take it as service rendered to Him? Then I will do it with my might, auntie," said Ethel.

And Ethel kept her word.—*Christian Intelligencer.*

**What I Have Seen and Heard in Missionary Volunteer Meetings**

OUR Missionary Volunteer work has now been organized twelve years, and one who has kept in close touch with it must have observed many things both interesting and instructive.

One of the first things one observes critically, as a stranger, is the church or meeting place. One place I have often attended with pleasure is always scrupulously clean, neat, and well ventilated. Another is close and stuffy. The floors and seats are littered with papers and tattered books and crumbs from lunch. Chairs are scattered in disorder about the room, the window shades are awry, and a heavy carpet of dust covers the woodwork. The difference in the impression made on one's spiritual life is very great indeed.

It is the best kind of missionary work to keep the house of God in order. In some places I have visited, I believe it would be good missionary work for the young people to get together and paint their little church outside. Then if they would see to keeping it clean and orderly inside, it would greatly help in fostering a quiet, reverent spirit.

In one place the meeting was held in a schoolroom, and the blackboards were very untidy and disfigured with scribbling, while in still another place the walls were decorated with charts and banners long since soiled, creased, and ready for the fire.

Now all these things are by no means trivial, and the officers who are wide-awake and determined to do their work acceptably to God will not overlook small details.

First: Everything—floor, seats, woodwork, windows, songbooks, and all,—should be clean and free from dust. This is good religion. A minister once asked a young servant girl what evidence she had that she was genuinely converted. She replied, "I know it has made me different because now I sweep under the rug." Indolent, haphazard work is an offence to God.

Second: Seats, books, and furniture should be arranged in a neat, orderly manner. Decorations should be fresh, tasteful, and attractive. The ventilation should have efficient attention. This conscientious preparation of the house of God will be conducive to a spirit of quiet restfulness and reverence, and an attitude of cheerful expectancy.

M. M.

**Fourth Week**

NOTE.—As the fourth Sabbath of the month, November 22, is the Sabbath School Rally Day, a programme has been prepared for the afternoon which will take the place of the usual young people's meeting. This is a service for old and young, at which all are requested to be present. The Sabbath school is an important department of the church, and this service will give our young people an opportunity to become better acquainted with its possibilities and privileges. Doubtless some of the members of the young people's society will be asked to take part.

**Missionary Volunteer Programme****Fifth Week**

Opening Exercises.

Reading: "The Quaker Girl's Dream."

Duet: "White Leaves," "Christ in Song," No. 2.

Recitation: "A Call to Service."

Reading or Talk for the Juniors: "Nothing Finished."

Prayer Season and plans for aggressive work during the coming week.

Closing Hymn, No. 484.

LEADER'S NOTE.—This programme has been prepared by the Western Australian Missionary Volunteer Department. After the reading, "The Quaker Girl's Dream," it would be more impressive if the duet was not announced, but the item rendered immediately at the close of the reading. Or the leader or some older person could give a short talk or Bible study at the close of the reading, followed by the duet. Or the Bible study could be given before the reading.

**The Quaker Girl's Dream**

I DREAMED I was on my way to school, when suddenly I noticed a great crowd on the green. People were hurrying to and fro, and when I asked what this commotion was about, a girl said: "Why, don't you know? It's Measuring Day, and the Lord's angel has come to see how much our souls have grown since last Measuring Day."

"Measuring Day!" said I; "measuring souls! I never heard of such a thing," and I began to ask questions. But the girl hurried on, and after awhile I let myself be pressed along with the crowd to the green.

In the centre, on a kind of throne under the green elm, was the most glorious and beautiful being I ever saw. He had white wings; his clothes were shining white, and he had the kindest yet most solemn face I ever saw. By his side was a tall golden rod, fastened to the ground in an upright position, and curious marks at regular intervals from top to bottom. Over it in a golden scroll were the words, "The measure of a perfect man."

The angel held in his hand a large book, in which he wrote the measurements as the people came up in regular turns at the calling of their names. The instant each one touched the golden measure a most wonderful thing happened. No one could escape the terrible accuracy of that strange rod. Each one shrank or increased to his true dimensions—his spiritual dimensions,

as I soon learned, for it was an index of the soul growth which was shown in this mysterious way. The first few who were measured after I came I did not know; but soon the name of Elizabeth Darrow was called. She is the president of the Aid of the Destitute Society; and she manages ever so many societies, too, and I thought, "Surely Elizabeth Darrow's measurement will be very high indeed." But as she stood by the rod, the instant she touched it she seemed to grow shorter, and shorter, and the angel's face grew very serious as he said, "This would be a soul of high stature if only the zeal for outside works which can be seen of men had not checked the lowly, secret graces of humility and trust and patience, under the little daily trials. These, too, are needed for perfect soul growth."

I pitied Elizabeth Darrow as she moved away, with such a sad and surprised face, to make room for the next. It was poor, thin little Betsy Lines, the seamstress. I never was more astonished in my life than when she took her stand by the rod and immediately increased in height till her mark was higher than any I had seen before, and her face shone so I thought it must have caught the light from the angel who smiled so gloriously that I envied poor little Betsy, whom before I had rather looked down upon. And as the angel wrote in the book he said, "Blessed are the poor in spirit; for theirs is the kingdom of heaven." The next was Lillian Edgar, who dresses so beautifully that I had often wished I had such clothes and so much money. The angel looked sadly at her measure, for it was very low—so low that Lillian turned pale as death, and her beautiful clothes no one noticed at all, for they were quite overshadowed by the glittering robes beside her. And the angel said in a solemn tone, "O child, why take thought of raiment? Let your adorning be not that outward adorning or putting on of apparel, but let it be the ornament of a meek and quiet spirit, which is in the sight of God of great price. Thus only can you grow like the Master."

Old Jerry, the cobbler, came next—poor, old clumsy Jerry. But as he hobbled up the steps, the angel's face fairly blazed with light, and he smiled on him, and led him to the rod: and behold, Jerry's measure was higher than any of the others. The angel's voice rang out so clear that we heard it saying, "He that humbleth himself shall be exalted."

And then, oh, my name was called! I trembled so I could hardly reach the angel, but he put his arms around me and helped me stand by the rod. As soon as I touched it I felt myself growing shorter, and shorter, and though I reached and strained every nerve to be as tall as possible, I could only reach Lillian's mark,—Lillian's, the lowest of all, and I had been a member of the church for two years!

I grew crimson with shame, and whispered to the angel, "O, give me another chance before you mark me in the book as low as this. Tell me how to grow. I will do it all so gladly, only do not put this mark down."

The angel shook his head sadly. "The record must go down as it is, my child. May it be higher next time when I come. This rule will help you, 'Whatsoever you do, do it heartily unto the Lord, in singleness of heart as unto Christ.'"

And with that I burst into tears, and awakened to find myself crying. But oh,

I shall never forget that dream! I was so ashamed of my mark!

May we all take a lesson from this dream. Our Measuring Day also is coming, and our case will be settled forever. May our record be one that will give us an entrance into the kingdom of God.—*Selected.*

### A Call to Service

O, what are you doing to speed on its way

This glorious message of truth?  
It's due to the world—must be given to-day;

How many are there of our youth  
Who'll lay on the altar their lives at God's call,

In sweet consecration to give  
Their hearts' fullest service, their talents, their all

That poor dying sinners may live?

Not long may we linger, in idleness wait,  
Not long may the careless delay;  
For soon will be sounded the verdict,  
"Too late,"

Now, *now* is the time to obey.  
The glorious coming of Christ draweth near,

Even now He is just "at the door."  
We know not the hour when our Lord shall appear,

But ere then probation is o'er.

Then hasten, that blest invitation to you  
Will soon be forever withdrawn,  
Your crown that is waiting to some one more true

May be given when "that day" shall dawn.

O give to the dear, loving Saviour your heart

And enter His service to-day.  
To win precious souls is a heavenly art,  
And meets His approval always.

T. A. ZOLLER.

### Nothing Finished

I ONCE had the curiosity to look into a little girl's workbox. And what do you suppose I found?

Well, in the first place, I found a bead purse, about half worked. There was, however, no prospect of finishing it, for the needles were out, and the silk all tangled and drawn into a complete wisp.

Laying this aside, I took up a piece of perforated paper, upon which was wrought one lid of a Bible, and beneath it the words, "I love," but what she loved was left for me to imagine.

Beneath the Bible lid I found a stocking, evidently intended for some baby foot; but it had come to a standstill just upon the little heel, and there it seemed doomed to remain.

Near the stocking was a needlebook, one cover of which was neatly made, and upon the other, partly finished, was marked, "To my dear—." I need not, however, tell you all that I found there; but this much I can say, that during my travels through that workbox, I found not a single article finished; and silent and dumb as they were, these half-finished, forsaken things told me a sad story about a little girl.

They told me that, with a heart full of generous affection, with a head full of

useful and pretty projects, all of which she had both means and the skill to carry into effect, she was still a useless child—always doing but never accomplishing her work. It was not a lack of industry, but a lack of perseverance.

Remember, my dear little friends, that it matters but little what great things we undertake. Our glory is not in that which we have begun, but in what we complete. Nobody in the world cares for what we mean to do; but people will open their eyes to see what men and women, and little children, have done.

Let us remember also the text, "Whatsoever thy hand findeth to do, do it with thy might."—*Selected.*

## Sabbath School Missionary Exercises

(November 1)

### Entering New Fields

ONE of the converts at Bukabuka is Koteka, the Protestant minister of that place. He was born at Manihiki and received his training for the ministry at Rarotonga. After receiving the light from Iti he at once proceeded to Rarotonga to get further instruction. On arrival there he made himself known to Brethren Sterling and Howse, who further instructed him on the various parts of the message.

During my visit to Rarotonga I was very pleased to meet Koteka and his family, and found him to be a quiet, humble man of God and anxious to spread the good news which had recently come to him. Before I left, he and his wife were baptized into the faith. It caused us all to rejoice at Titikaveka to hear this native minister preach a stirring sermon on Nebuchadnezzar's image of Daniel 2. He has now returned to the Manihiki Islands, a hitherto unentered group, where he will commence to teach the truth, and to sell our literature among the people.

Koteka tells us there are many in Manihiki who have received light from our reading matter and are waiting for our representative to start our work there. We expect Brother Wicks to join him as soon as he can go from Bukabuka.

We have recently sent another native missionary, Tetaraa, to the Paumotu Islands. He has gone to the island of Takume, five hundred miles north-east from Tahiti, where about three thousand natives from the various islands of the Paumotus congregate for pearl-diving. He expects to offer to his people the imperishable pearl for no money and for no price. Tetaraa is an educated native of good standing among his people, speaks French fluently, and is thoroughly converted to this message. We have every confidence in him.

We have a large unentered field before us in the Austral group, four hundred miles south from Tahiti. We would like to have workers go there without delay.

Times are favourable now for us to go anywhere, but we do not know what may spring up and hedge our way with difficulties in the near future. We feel now is the time to advance the work into new places.

F. E. LYNDON.

(November 8)

## Our Work in the Colo Mountains, Fiji

SINCE arriving in Fiji it has been our privilege to labour among the mountaineers of Colo (Tholo), the name given to the interior parts of Viti Levu, the largest island of Fiji.

Since our first reception we have learned the ways and customs of the people, especially those of our own people, and we find them the same kind of people we left behind in the homeland, and the same we read about in other mission fields.

We are living as the natives do at present, in a native house, without doors, windows, or a floor, having only one big room with three doorways. Near by is a smaller house for a cook house. We have no stove, but kindle a little fire on the ground. Notwithstanding the fact that we have not the conveniences of the homeland, we are strong and of good courage, and can say with the noble missionary, John Williams, "I am engaged in the best of services, for the best of masters, and upon the best of terms."

On account of the frequent hurricanes, most of the villages are built on the lower country, but the one in which we are located is on a hill, overlooking the surrounding villages and country. This village, with the light of the third angel's message shining across the pathway of more than one-half the inhabitants, is indeed as a city on a hill whose light cannot be hid. From here the message for this time has reached many an inquiring heart. It has been my privilege to visit some of the neighbouring villages, and teach them the Word of God. Though the people in this district were the last to be converted from their old heathen ways, yet to-day we see many being called out from among them, who will receive the overcomer's reward.

Our first and greatest task at present is the learning of the language. We appreciate the training we received at the Sydney Sanitarium, for much of our time is taken up in visiting and caring for the sick.

The Lord is wonderfully blessing His work in this part of the field. Surely now is the time to reap, for the Lord's hand is with us, and if the Lord be for us, who can be against us? We take fresh courage each day, and press on, knowing that the glad time of the harvest is not far off.

ALBERT P. WARD.

(November 15)

## Customs of Dobeles Natives, Solomon Islands

THE natives at Dobeles, like those of other islands of the Solomon Group, are very fond of their tobacco and betel-nut, smoking and chewing almost every five minutes of the day. The women and quite young boys and girls as well as the men, enjoy these habits, and are quite proud to be able to hold a pipe in their mouths. To the native it is a big sacrifice to put away these things, but we have seen it done, and are quite confident that in time the Dobeles natives will give up these evils.

These natives wear no clothes, not even a

loin-cloth, but after the missionary arrives, they soon begin to wear clothes.

A week or two after our arrival, the women came to me with their cloth to be made into dresses, and one remarkable thing was they were willing to sit down and make their own dresses, under my supervision, and were pleased to be able to do it. Little girls seven or eight years of age came, and one especially, sat from half-past eight in the morning until six in the evening and finished her dress. She was entirely alone during this time, her playmates having left her. They are persevering and intelligent. In taking them through the story of creation they quickly learn the names, and are very eager to answer the questions.

Dobeles is recognised as one of the leading places of devil worship in the Solomon Islands. Here they pray, cry, sing, and make many, many feasts to the devils.

When anyone is sick they hang green leaves all around the room. This is supposed to keep death away.

There is a great work to be done for the natives at Dobeles, "for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness [margin, wicked spirits] in high places." EMILY TUTTY.

(November 22)

[Announce that for the missionary exercise next Sabbath texts will be called for from the members on the subject of giving, and ask them to come prepared.]

## An Isolated Sabbath School

TWO years ago a native brother, Iti Strickland, was sent to the island of Bukabuka in answer to an appeal for a teacher. He raised up a little company, and then in turn called for help. The writer had an opportunity to come on a small trading schooner, so left Rarotonga and twenty-four days later landed on Bukabuka.

I found a company of over forty Sabbath-keepers here including twenty-two adults, five young people, and eighteen children, most of whom have withstood much persecution and ridicule in standing for the Sabbath truth. They hold Sabbath school at 9 a.m., a service at 12, and the missionary meeting at 4 p.m. They all bring their lunch with them when they come to Sabbath school, and they stay right at the church until the sun sets, then they go to their homes. They do this because of the ridicule they would get from their relatives and friends, and also to exhort one another, and so much the more as they see the day approaching.

The island of Bukabuka is a low-lying coral atoll, about six miles long by three miles wide, with about five hundred inhabitants. The only food that is available on the island is coconut, a small variety of taro, and fish, and on this the natives subsist. The island is seven hundred odd miles away from Rarotonga, near the equator, and away to leeward, so is seldom visited by the usual trading schooners, which make their trips about once a year. There is no anchorage, and the schooners must just beat up and down and load the best they can. It is a long and dangerous work to row across the half-mile of coral reef to the ship. The island is marked "Danger Island," on the charts. It is so called because of

a submerged reef of coral that runs off to the south-east for about ten miles; and several good ships have been lost here.

The "outcasts of Israel" are to be gathered from the "four corners of the earth," and this is certainly one of the farthest corners of the earth. It is inspiring to see such a company keeping the commandments of God, with so few advantages and privileges, and to know that they will be grafted into the stock of Israel.

The temptations and trials that these folk have are just as real and just as severe to them as to many of us, so let us who know what it is to endure hardship and trial unite in petition for this company that they may remain steadfast unto the end, and so receive the crown of promise.

H. B. P. WICKS.

(November 29)

[We would suggest that the time of the missionary exercise to-day be devoted to the repeating of texts by members on giving. Care should be taken to see that only the five minutes be occupied in this way.]

(Sabbath, November 22)

## Sabbath School Rally Day Programme

### Morning Session

Hymn: "Christ in Song," No. 689.

Scripture Reading: Psalm 103.

Prayer.

Special Music.

Topic: Why Have a Rally Day? (See page 6.)

Topic: The Scriptures a Safeguard. (See page 6.)

Hymn.

Topic: Armies Are Demobilizing—What Shall We Do? (See *May Sabbath School Worker*, pp. 99, 100.)

Topic: Jesus Is Inside. (See LEADER, page 7.)

Topic: Danger Ahead: How Shall We Meet It? (See *May Sabbath School Worker*, pp. 102, 103.)Topic: A Personal Experience. (See *May Sabbath School Worker*, p. 104.)Topic: Are All the Church Members In? (*Sabbath School Worker*, pp. 108, 109.)

Topic: A Gathering Call. (Leaflet: Pages 3 to 6, closing with poem.)

Closing Hymn.

### Afternoon Session

Hymn.

Prayer.

Special Music.

Topic: A Voice We Should Heed. (See *Sabbath School Worker*, inside front cover.)Topic: A Round Table Discussion. (See *Sabbath School Worker*, pp. 110-112.)

Topic: Keep the Mission Lights Burning. (See LEADER, page 7.)

Music: Rally Day Song. (*Sabbath School Worker*, last page.)

Recitation: He Is Counting on You. (Rally Day Leaflet, p. 22.)

Resolution. (Inside front cover of *Worker*.) Make the Vote Unanimous.

Signing the Recruit Cards.

Song: "When the Roll Is Called up Yonder." "Christ in Song," No. 865.

### Instruction to Leaders

THE church and Sabbath school officers should unite in planning for the Rally Day services, those who usually plan for the church service leading out. If a conference worker is available, his counsel could be sought and his help secured in the meetings, but the responsibility of planning the details must rest upon the local officers.

It will be seen that the outline programmes given in this LEADER differ somewhat from those found in the May Worker, and should be followed in this field. If they are thought to be too long for the time allotted for your meetings, you will know what can best be eliminated. Suitable readers should be chosen for the different parts and the papers assigned early, at least a week before the day on which they are to be presented, and earlier would be better. If you can obtain two copies of the May Sabbath School Worker to cut up as is done with the LEADER, all can be supplied with their parts from these.

Let all the hymns and special music be in keeping with the subject of the day. There is power in appropriateness.

If either the chairman or those presenting the papers will announce the name of the writer before the paper is read, it will in most cases add much to the interest. Be sure to see that this is done.

"Danger Ahead: How Shall We Meet It?" Near the close of this reading instruction is given to read selections from certain pages in "Great Controversy." These can be omitted, as some of the quotations referred to are given in Pastor Watson's paper.

"A Personal Experience." It will give weight to this experience if it is known before it is read that Pastor Charles Thompson is a union conference president.

"Are All the Church Members In?" This paper is worthy of special emphasis. It would be well to place on the blackboard or large piece of paper, the statement of our world-wide Sabbath school membership as compared with the church membership, given under the heading "Look at This." The Rally Day leaflet explains how these figures are made up. Are some in your church among the 17,000 missing ones?

"A Gathering Call." This is found in a little leaflet entitled, "A Gathering Call," which will be furnished from your State Sabbath School Department in time for Rally Day.

"A Round Table Discussion." It would be well for the chairman to explain before this is presented, that those taking part are not necessarily expressing their own opinions or experiences, but that they represent those who look at things in this light. In this way the excuses made and wrong positions taken by many are appropriately answered from the Spirit of Prophecy. This exercise should be helpful in showing us the high standard to be reached in Sabbath school work, as presented by the Spirit of the Lord.

"Signing the Recruit Cards." These little cards are supplied through the State Sabbath School Department. All who are not members of the Sabbath school should be given opportunity to fill out these cards. We should not depend entirely, however, upon this public effort to gather in the missing ones, but should follow up the work by personal labour until every one is gathered into the school.

### Why Have a Rally Day?

THE objective of this Sabbath School Rally Day is threefold.

#### More Bible Study

1. It is to give to all a new vision of the importance of the Sabbath school work. Some of us who are older remember how earnestly we studied the Scriptures in our Sabbath schools years ago. There has been a slackness coming in, resulting in loss of spirituality and power. We trust that this Rally Day may mark the beginning of a great reformation. We need a revival of the old time spirit of Bible study; and the study of that Word will surely be "the power of God unto salvation to every one that believeth."

#### Greater Burden for Souls

2. It is to solicit the co-operation of all to save our youth and children. Let us not forget that no burden for far-away fields, no activity in behalf of neighbours and friends can make up for the neglect

of the flower of the flock, the boys and girls in our Sabbath schools. We appeal directly to Sabbath school workers to recognize their personal responsibility to the youth and children entrusted to them. In this closing work, where should Sabbath school activity rank in soul saving? The answer is given us through the Spirit of Prophecy, "The Sabbath school should be one of the greatest instrumentalities, and the most effectual, in bringing souls to Christ." "Let us do good unto all men, especially unto them who are of the household of faith." It is in the Sabbath school that we have the opportunity to help our own people, young and old, to a higher plane of experience and service. "There is a most precious field in the Sabbath school, and if there are now omens of good, they are only indications and beginnings of what may be done."

#### A Larger Membership

3. Rally day gives a call to every member of the church to become a member of the Sabbath school. Perhaps the most alarming condition in our Sabbath school work is the large number of Seventh-day Adventists who are not attending our Sabbath schools. At a very conservative estimate based on this year's annual report, there are 580 church members in the home field of the Australasian Union Conference who are not enrolled as Sabbath school members. So while the general growth is encouraging, the large number of missing members is deplorable. Rally Day should make for advancement in many ways, but it will not be complete without gathering in these missing ones. The Home Department makes provision for those not able to attend in person. Your school may have only two or three missing ones, or it may have a larger number; but to all such we extend a hearty and definite invitation to join us in the privileges and blessings of the Sabbath school.

### The Scriptures a Safeguard

THE Scriptures "claim the right to control the actions of men. They speak to men, not as from the human plane, or even from the standpoint of superior human wisdom and morality; but as from a plane far above the highest human level, and as with a wisdom that admits of no question or dispute from men. Their attitude throughout is that of demanding from man unqualified submission." This the democratic spirit of the times—a spirit which brooks no authority higher than man himself, and acknowledges no restraint but that which is self-imposed—strongly resents. Indeed, the Scriptures are now held to be "the only real obstacle to the complete independence of humanity." Hence "the very determined and wide-spread efforts to set aside their authority" which are "evident to all who pay attention to the spiritual conditions of our day."

"In some quarters the authority of the Bible is directly assailed and its divine origin disputed in the name of 'science' and of 'scholarship.' Much of the learning and theological activity of the day are concentrated upon the attempt to discredit the Bible, and to disseminate views and theories directly at variance with its claims of divine inspiration and authority." In such a condition of things it mani-

festly of the very highest importance that the church of the last days shall heed the injunction, "Search the Scriptures." "The Bible should be our dearest treasure, and should be earnestly studied." "If studied and obeyed it would lead the children of men, as the Israelites were led by a pillar of fire by night and a pillar of cloud by day."

"As our physical life is sustained by food, so our spiritual life is sustained by the Word of God. And every soul is to receive life from God's Word for himself. As we must eat for ourselves in order to receive nourishment, so we must receive the word for ourselves. We are not to obtain it merely through the medium of another's mind. We should carefully study the Bible, asking God for the aid of the Holy Spirit, that we may understand His Word. We should take one verse, and concentrate the mind on the task of ascertaining the thought which God has put in that verse for us. We should dwell upon the thought until it becomes our own, and we know 'what saith the Lord.'"

"Events of vital importance are taking place around us; we are on Satan's enchanted ground." "Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, we cannot readily remember God's promises and meet Satan with the Scripture weapon. . . . The teachings of Christ must previously have been stored in the mind, in order for the Spirit of God to bring them to our remembrance in the time of peril." "None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict. To every soul will come the searching test, Shall I obey God rather than men? The decisive hour is even now at hand."

"God would have those who profess to be His followers thoroughly furnished with proof of the doctrines of His word. When and where can this better be obtained than in youth at the Sabbath school?" "The Sabbath school affords to parents and children a precious opportunity for the study of God's Word. But in order to gain that benefit which they should gain in the Sabbath school, both parents and children should devote time to the study of the lessons."

"Parents, set apart a little time each day for the study of the Sabbath school lesson with your children. . . . Parents as well as children will receive benefit from this study." "It is impossible to estimate the good results of one hour or even half an hour each day devoted in a cheerful, social manner to the Word of God." "Let parents do their part, not only helping the children in their study, but becoming familiar with the lessons themselves." "The momentous issues at stake through neglect of the Word of God should be carefully considered. . . . If the youth are seeking to educate themselves to be workers in His cause, they should learn the way of the Lord, and live by every word that proceedeth out of His mouth."

"In the Scriptures thousands of gems of truth lie hidden from the surface-seeker. The mine of truth is never exhausted. The more you search the Scriptures with humble hearts, the greater will be your interest, and the more you will feel like exclaiming with Paul, 'Oh, the depth of the riches, both of the wisdom and knowledge of God! how unsearchable are His judgments, and His ways past finding out!' Every day you should learn something

new from the Scriptures. Search them as for hid treasures, for they contain the words of eternal life. Pray for wisdom and understanding to comprehend these holy writings. If you would do this, you would find new glories in the Word; you would feel that you had received new and precious light on subjects connected with the truth, and the Scriptures would be constantly receiving a new value in your estimation."

"The great day of the Lord is near; it is near, and hasteth greatly." "If I had opportunity, I would speak to the students of every Sabbath school in the land, lifting up the voice in earnest appeal that they go to the Word of God, seeking for truth and light. God has precious light to come to His people at this very time, and you should strive earnestly in your investigations to aim at nothing less than a thorough knowledge of every point of truth," and nothing less will afford us protection from the dangers of these perilous times. C. H. WATSON.

### "Jesus Is Inside"

IT was Sabbath morning. I was not feeling very well and decided not to go to Sabbath school. The people with whom I lived had just begun to keep the Sabbath, and were preparing for Sabbath school when I appeared. But on learning that I was only going to church, they decided to wait and go with me.

We set out in good time for church and walked leisurely along talking together by the way. When we approached the church we saw a number of people waiting outside. These members were quietly chatting in groups. I noticed one elderly brother looking anxiously up and down the street as if expecting some one. Finally he asked, "Has any one seen Jesus come yet?" "Oh," was the quick response of a sister close by, "He is inside, He always comes to Sabbath school."

At this reply a keen sense of condemnation crept over me. "Jesus always comes to Sabbath school," and I had stayed away because of a slight indisposition, and through my influence others had stayed away also, and lost the blessing of the Master's presence. I looked toward the church wishing I were within, and resolved never again to miss Sabbath school, if it were possible to get there.

At this instant I awoke, finding myself at home in bed with daylight streaming around me, and I was greatly relieved to find that it was only a dream. But the words, "Jesus is inside, He always comes to Sabbath school," were ringing in my ears, and I thought of the many who only go to church and miss the blessing of the Sabbath school. If such realized that "Jesus always comes to Sabbath school," and that by absenting themselves they miss a whole hour of His presence and instruction, I wondered if they would not make an effort to be there. I have felt impressed to write out this dream.

A BIBLE WORKER.

### Keep the Mission Lights Burning

ALONG with the study of the Word of God in the Sabbath school is the study of the advancement being realized in foreign mission work. The first promotes the

second, and in the two we have the full purpose of the third angel's message. Through the missionary readings each Sabbath we are able to heed the Master's commission to "go into all the world," and through the Sabbath school offering we can all, from the finest tot to the grey-haired patriarch, preach the everlasting gospel "to every nation, and kindred, and tongue, and people." The missionaries come to us weekly with their stories of opening doors, hearts surrendering to Jesus, and a call to press in now while the opportunities are so great, and we respond with means to print literature, build chapels, erect mission homes, provide schools for training native workers to work for their own people, and in a thousand other ways help to finish the work in this generation. We express our interest in the world-wide work every thirteenth Sabbath, and every other Sabbath we remember that "upon the Australasian Union Conference rests the burden of carrying the message to the islands of the Pacific." And what a burden it is! Rich in missionary adventure, many times punctuated by martyrdom; great in need; containing, as the islands do, head-hunters as vicious as wild beasts; fruitful in results though, for Jesus is able to save to the uttermost.

Now as never before the ripened fruit is being garnered in. From every one of our island missionaries comes the word of wonderful advancement. From far away Eastern Polynesia with her myriad of islands, the home of many races, comes the cheering news that Pastor and Mrs. Sterling have entered the Marquesas Group, and Tetaraa, a native worker, the Paumotus. These groups have been entered to meet definite calls, and the work commenced must be strong in character and scope, in keeping with the shortness of time. These advancements, however, immediately call for more means. In the Cook Group the Lord is wonderfully blessing. Sister Wicks, holding the fort all alone on Aitutaki while her husband is away in Bukabuka, where a native worker has raised up a company of believers, in a recent letter, says, "Apart from Rarotonga there are ten islands in this Cook Group. All ten are calling for us to go to them, but one man cannot possibly answer so many calls. One island has been asking us to go to them for the last three years. The whole island is waiting to join us, for the people say they are in the dark searching for light." This condition of things can only be altered with more men, and your Sabbath school offerings can support these.

In the New Hebrides Pastor Stewart has entered Santo, a large island, the northernmost in the group. This pioneering means the building of a mission house as soon as a suitable location is found, and a school house and chapel for the natives. For these our missionaries in Santo must look to the Sabbath schools.

To the north-west of the New Hebrides we have the Solomon Islands. Into this cannibal stronghold our missionaries entered about five years ago, and look at the results! Eight hundred natives definitely attached to our different missions. Just lately a new station has been opened at Dobeli at Vela La Vela. Writing of the natives there, Brother Tutty, the missionary, says, "These people are some of the worst devil worshippers in the Solo-

mons." He adds, "Sixty came to worship to-day." Pastor Jones, the superintendent of the group, must have more help. The Sabbath school offerings helped to send some of the missionaries that are already there; they must send more.

In Central Polynesia nothing short of a pentecostal revival has been realized. About four hundred people have been baptized in the first four months of this year in Fiji. Listen to Pastor Parker's appeal: "My last trip was very fruitful. At one place I baptized thirty and at another forty; altogether one hundred and fifty-eight were baptized, and eighteen churches organized. There are more to baptize and two more churches to organize. We need the prayers of God's people as never before that God will raise up labourers and send them forth into His harvest."

What shall we say in answer to this and the many other calls? Let us determine by the help of God to increase our liberality to meet the great needs. Let us resolve to keep the mission lights burning, and make the rays even brighter. Then let us not forget the unentered fields, the large islands of New Britain and New Ireland and other groups, all of which must soon be entered. We must take a special interest in our field and from Sabbath to Sabbath give more freely to complete the work in our portion of the world. CECIL K. MEYERS, Secretary Australasian Union Conference.

## Foreign Mission Day

(November 8)

Scripture Lesson: 2 Peter 3:3-18.

### The World Situation

#### Its Appeal to Seventh-day Adventists

SEVENTH-DAY Adventists face an unparalleled situation. They see in actual process of fulfilment to-day the signs of the coming of the Lord for which they have been looking for many years. The very conditions existing around us, conditions which bring depression of heart to the world and which are leading thousands to lose their hope in Christ, appeal to us as the confirmation of our faith in the prophecies of Divine Revelation.

What a world we face at the present time! It has emerged from four years of devastating warfare, with all of the terrible destruction of life and property, the mental and physical suffering which it has entailed. We face a world grieved to the very heart by its terrible sorrow; a world longing for light where no light is, turning in many instances with eager anticipation to religious leaders for comfort and instruction, but failing to find that which they crave; a world rushing on in mad pleasure, seeking joy and peace in pursuits which minister only to unrest and vexation of spirit; a world of commercial rivalry, of growing intensity of conflict between capital and labour; a world still filled with envy and animosity and hatred, eagerly awaiting the day of revenge, notwithstanding the fact that some of its best and noblest statesmen are seeking to compose national

differences and to bring about such agreements as will prevent war in the future. This, in brief, is the situation which presents itself to the world student at the present time.

We say again that these conditions, in place of leading us to doubt God or the infallible verity of His Word, should rather increase our faith because how strikingly are we seeing in these very situations a fulfilment of the signs which the Master said should immediately precede His second coming. Let us consider briefly some predictions the Word declares shall be in the last days:

1. It says the nations of earth should be engaged in deadly warfare. Joel 3:9, 10. How strikingly the last four years have fulfilled this prediction. And the end is not yet. Although earnest and most commendable efforts have been made to effect a world-wide league which shall prevent war in the future, the most that can be hoped from this arrangement is the minimization of war, and that only for a little time. How delicate are the international relations existing, has been shown in the deliberations around the peace table during the first months of this year. Ententes and alliances and peace treaties of the past have not held the nations in check, and so long as national animosity continues to exist—and this will be so long as the human heart remains unchanged—so long war will mark the history of this world.

2. At the very time the nations were preparing for war we are told there would arise a universal demand for peace. Isa. 2:1-5. Thousands in the world are war weary. The governments of Europe feared for their existence unless relief could be found in some arrangement for peace. As never before we see in this demand a striking fulfilment of this prediction of the prophet Isaiah. The apostle James points out trouble in the last days for "rich men," involving the labourers. James 5:1-5. This long controversy between capital and labour one writer describes as "the war after the war." And everywhere there is growing intensity between these two classes. The reason for this is suggested in a recent speech by Mr. F. A. Vanderlip, president of the National City Bank of New York City. He says: "The suspicion has come into the minds of workers that higher wages have not brought about the expected relief, and working men have found that necessities of life cost more, and that higher wages buy no more than they could get under the old rate."

In consequence of this, new dissatisfactions are arising. The bomb outrages which have been perpetrated throughout the United States only voice this growing discontent. In a proclamation recently distributed broadcast is found this statement:

"The powers that be must reckon that they will have to accept the fight they have provoked. A time has come when the social question's solution can be delayed no longer; class war is on and cannot cease but with a complete victory for the international proletariat. ['One of the poorest and lowest class in a community or state; and with no property and only the meanest or most irregular employment.'—*Webster*.] There will have to be bloodshed; we will not dodge;

there will have to be murder; we will kill, because it is necessary; there will have to be destruction; we will destroy to rid the world of your tyrannical institutions. We are ready to do anything and everything to suppress the capitalist class; just as you are doing anything and everything to suppress the proletarian revolution."

Labouring men as a class justly repudiate this terrible doctrine. But it must be admitted that there are thousands of men in every country in the world who are ready to accept these expedients, provided they do not secure the relief they seek. The governments of earth will have serious situations to face in the days to come, and it will be only by the wisest statesmanship that these evils can be averted or delayed.

3. The Word tells us the minds of men, unsobered by the intensity of the situation would be intent upon the commonplace things of life, that eating and drinking, marrying and giving in marriage, buying and selling would be the ruling passion of thousands. Luke 17:26-30.

4. That the great Christian church instead of sensing the world situation and the need of mankind for the everlasting gospel, the only remedy which can bring peace and healing to the world, would itself be honeycombed with the elements of evil, its membership made up of unregenerate men and women holding only to the form of Christianity but denying in their lives its holy power. 2 Tim. 3:1-5; Rev. 18:1, 2.

5. That notwithstanding these untoward conditions the message of the soon coming kingdom would go to earth's remotest bound—to every nation, kindred, tongue, and people. Matt. 24:14; Rev. 14:9-12. By the far-reaching activities of missionary operations the Lord is today accomplishing His final work of the gospel.

Surely we have reached the days when these conditions are present signs of the times. As they marshal themselves before our vision they should make mighty appeal to those who are connected with this movement. Christ is soon coming. The account of mankind is soon to be closed. Every soul must soon stand face to face with the judgment of God. Millions are still unwarned. From thousands of hearts cries are ascending to heaven for light and truth. What is the meaning of these things coming upon the earth? Of what portent are these ominous situations which are being created? These are the questions asked by thousands of thoughtful men and women.

To us, in the providence of God, there has been committed an answer for their inquiries. It is in our power to direct these eager anxious eyes to the Light of the world, to the Scriptures of truth, to the unfolding prophecies. From a human standpoint this is indeed a Herculean task. To sense it, one has only to stand on some busy thoroughfare in one of our great cities and watch the ebb and flow of the great tide of humanity, the majority of whom may not have heard the message for this hour, and then think that what he is witnessing on that thoroughfare may be duplicated in other cities of the country in which he lives. And what is true of the country in which he lives is true in a greater or less de-

gree of every other civilized land. And then there are the unnumbered millions in heathen lands. We think of India with its more than three hundred millions of souls, and of China with its more than four hundred and fifty millions, most of whom know not their right hand from their left so far as the things of God are concerned, which is likewise true of the untutored millions of heathen in Africa, and of the thousands in the islands of the sea. Scattered here and there among the most of these peoples, messengers for God are stationed witnessing for the truth. And they are finding sincere men and women reaching out their hands after God. But O, how many more messengers are needed.

The great upheaval of the last four years has prepared the way for the message to go as never before. Self-righteous Mohammedanism has been bowed in the dust, its political power broken. As never before thousands of its adherents are hopeful subjects for missionary labour. The iron gates of creed-bound nations like Russia have been opened. In the providence of God tyrannical governments have been set aside. Undoubtedly for a little season, many of the nations of earth will enjoy a religious liberty they have never before known.

Why have these changes been wrought? We answer that the Lord may cut His work short in righteousness, that the third angel's message may complete its work for every nation, kindred, tongue, and people. And the message will accomplish its mission in the world. It cannot be carried by the feeble hand of man. Human ingenuity or planning or devising will not prove its motive power. But when those who are connected with it, those who stand before the world as its advocates, come into that relationship with God where He can entrust them with His blessing, their humble efforts will be clothed with His mighty power.

The demands of this hour upon the people of God are for a deeper consecration than they have ever known before. The times which we have reached in the providence of God call for it. The solemn judgment message of which we have been made conservators emphasize the demand. God calls for every one of His children in this solemn and important time to dedicate his life and all that he has to His service. If we gain a home in the kingdom of God it will take all we possess to buy the field containing the heavenly Treasure. We must place upon this altar our property and our very lives to be used as His providence shall indicate. We must give our sons and daughters to become the lightbearers to earth's remotest bounds. And if we will but make this consecration to-day, a glowing prospect opens up before us for the future.

Soon He who shall come, will come and will not tarry. Soon the Lord will come to reign. The saints of God will be gathered home, and what joy we shall experience throughout the endless ages of eternity in association with men and women to whom, through the grace of God, we have been instrumental in bringing that great salvation.

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