



# THE MISSIONARY LEADER



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## Home Missions Department

### CHURCH MISSIONARY PROGRAMME FIRST WEEK

Opening Exercises  
"Centres of Light."  
"Illuminated Christians."

#### Centres of Light

"IN the night of spiritual darkness God's glory is to shine forth through His Church in lifting up the bowed down and comforting those that mourn."—*Christ's Object Lessons, page 417.*

Every Christian home should be a centre of light, sending beams of hope and cheer far out into the darkness, light gradually touching light, until the whole world is lightened with the glory of the Lord.

"Ye are the light of the world." Matt. 5:14. These words of Jesus are directed to every one of His followers, for His promise is that "He that followeth Me shall not walk in darkness, but shall have the light of life." John 8:12.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:16.

While light is a gift, the responsibility of letting it shine is an individual matter.

We are given a view of "An Impressive Scene" which should be kept fresh in memory as an incentive to each individual and to each home to keep the light of God's love and salvation brightly burning.

"In the visions of the night a very impressive scene passed before me. I saw an immense ball of fire fall among some beautiful mansions, causing their instant destruction. I heard some one say, 'We knew that the judgments of God were coming upon the earth, but we did not know that they would come so soon.' Others, with agonised voices, said, 'You knew! Why then did you not tell us? We did not know.' On every side I heard similar words of reproach spoken.

"In great distress I awoke. I went to sleep again, and I seemed to be in a large gathering. One of authority was addressing the company, before whom was spread out a map of the world. He said that the map pictured God's vineyard, which must be cultivated. As light from heaven shone upon any one, that one was to reflect the light to others. Lights were to be kindled in many places, and from these lights still other lights were to be kindled.

"The words were repeated: 'Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden

underfoot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.' Matt. 5:13-16.

"I saw jets of light shining from cities and villages, and from the high places and the low places of the earth. God's Word was obeyed, and as a result there were memorials for Him in every city and village. His truth was proclaimed throughout the world.

"Then this map was removed, and another put in its place. On it, light was shining from a few places only. The rest of the world was in darkness, with only a glimmer of light here and there. Our Instructor said: 'This darkness is the result of men's following their own course. They have cherished hereditary and cultivated tendencies to evil. They have made questioning and faultfinding and accusing the chief business of their lives. Their hearts are not right with God. They have hidden their light under a bushel.'—*"Testimonies for the Church," Vol. IX, pages 28, 29.*

#### Illuminated Christians

WE see very few illuminated Christians now. If every one of us was illuminated by the Spirit of God, how we could light up the churches! But to have a lantern without any light, that would be a nuisance. Many Christians carry along lanterns, and say, "I wouldn't give up my religion for yours." They talk about religion. The religion that has no fire is like painted fire. They are artificial Christians. Do you belong to that class? You can tell. If you can't, your friends can.

There is a fable of an old lantern in a shed, which began to boast because it had heard its master say he didn't know what he would ever do without it. But the little candle within spoke up and said: "Yes, you'd be a great comfort if it wasn't for me! You are nothing. I'm the one that gives the light." We are nothing, but Christ is everything, and what we want is to keep in communion with Him and let Christ dwell in us richly, and shine forth through us.

I have a match box with a phosphorescent front. It draws in the rays of the sun during the day and then throws them out in the dead hours of the night, so that I can always see it in the dark. Now, that is what we ought to do, constantly drawing in the rays of the Sun of Righteousness and then giving them out. Some one said to some young converts, "It is

all moonshine being converted." They replied, "Thank you for the compliment. The moon borrows light from the sun, and so we borrow ours from the Sun of Righteousness." This is what takes place when we have this illumination.

D. L. MOODY.

### CHURCH MISSIONARY PROGRAMME SECOND WEEK

Opening Exercises  
"The Spiritual Barometer."  
"The Mission of a Tract"  
"Poem: Try It."

#### The Spiritual Barometer

"I WAS told recently," says a Christian worker, "by a man about seventy years of age, that he had been distributing gospel tracts wherever he went for more than thirty years. He told me that he could notice any coldness or decline in his spiritual life at once, by a tendency to neglect this work, which had become to him his most constant method of bearing testimony to Christ."

This is an illustration of the fact stated by James, that "faith without works is dead." It is the personal witnessing for Christ in daily service which keeps the fires of faith and hope and love burning brightly. It is well to keep a careful gauge on hope and personal experience, and see that the pressure is kept up to the standard.

#### The Mission of a Tract

THE following incident is furnished by Dr. J. R. Mitchell, an active missionary worker in the Atlanta church in U.S.A.:

"A young man came to a large city to make his mark, bringing with him all his savings; but being unfamiliar with the pitfalls and snares, he fell in with bad company, lost all he had, and went down into the depths of degradation. Ashamed to go home, and being forsaken by his companions, and with a feeling of utter loneliness, he had decided to end it all. Boarding a tram for the river a few miles distant from the city, he had fully made up his mind to drown himself.

"On the way out, a stranger boarded the same tram, and sat down beside the young man, and noticing his look of discouragement, he began to talk to him. The young man made little response, so the stranger did not worry him, but a little later on as he was leaving the tram, gave him a tract entitled 'Some One Cares for Your Soul.' The young man did not believe the statement as he read the title, but out of curiosity began to

glance over the tract, and soon a great light came into his sin-sick soul. He did not kill himself, but committed himself to the Friend that sticketh closer than a brother. Writing to the address he found on the tract, he was put in touch with one of our conference offices, which in turn gave his name to the church, one of whose members had presented the tract. The young man is now rejoicing in the truth. Let us remember that "he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins." James 5:20.

### Try It

"A TRACT put in a letter, folded with thoughtful care,  
And sealed with earnest longing, and a short heart-spoken prayer;  
Commended to the Saviour, and sent forth on its way,  
His changeless loving kindness, His faithfulness to say;  
Not much to give to Jesus, easy this work for Him,  
But the world is growing older, and faith oft groweth dim,  
And the time is passing over, and it needs that some should stand  
And do small things for Jesus, with free unsparing hand."

### CHURCH MISSIONARY PROGRAMME THIRD WEEK

Opening Exercises  
Bible Study: Obeying the Voice. Isa. 30:21.  
"The Most Effective Way."  
"A Literature Missionary."

LEADER'S NOTE.—In Sister White's writings we are told that God is testing the devotion of His churches and their willingness to render obedience to the Spirit's guidance. Urge all to be true in the test, and to be guided by the still small voice of the Spirit. Of the sister in San Francisco, whose experience is related, it may truly be said "she hath done what she could," and this is an example worthy of emulation.

### "The Most Effective Way"

SPEAKING to a large delegation of workers recently, Pastor A. G. Daniels said:—

"The circulation of literature is the most effective way of announcing the message of God for today. It is the most rapid way of doing it. It is the least controversial. I want to see the rank and file of our people turned into it. Hundreds and thousands can work along these lines in real evangelistic effort."

These are true words. And just now, when Protestantism is so evidently clasping hands with Spiritualism, when thousands around us are being engulfed in the tidal wave of ouija-board devilry and spiritistic delusion, there is crying need for volunteers everywhere to scatter our truth-filled literature among the homes of the people.

The tremendous agitation over Spiritism throughout the English-speaking countries, throughout the world, in fact, makes this a most opportune time to cir-

culate our literature on this greatly advertised subject among all classes of people, for all classes are more or less affected by this master delusion now sweeping over the nations.

What is being done in your community to save people from this greatest deception of the age? Let us lose no time, dear leaders. This is our hour of opportunity. It remains for us to lead the forces of the Church into active, aggressive witnessing in Christ's name and for the sake of the men and women and children around us. Let us be true to the trust committed to us. Souls will be added to the Church, its spiritual life quickened, and the glad triumph day hastened.

ERNEST LLOYD.

### A Literature Missionary

SISTER PHOEBE PRESS is one of our oldest literature workers in San Francisco. She has worked incessantly, save for a vacation of four weeks, for twelve years, and has called at practically every door in that city three times. During these twelve years she has distributed almost 374,000 copies of our periodicals. Most of these were sold. In addition to this, she sold many books, secured subscriptions for the *Signs*, distributed hundreds of tracts, and found thirty persons interested in the study of the message.

Any one acquainted with the city of San Francisco will understand something of the hard toil represented by such a report. The city is very hilly, and built flat upon flat. Sister Press has probably made at least a million calls at the doors of San Francisco homes, and climbed many million stair steps. None can ever know the full results of this sister's work for the Master till heaven's books are opened to the gaze of human eyes. The same, of course, may be said of the loyal service of many other faithful literature workers. Thus a lay worker may labour on in comparative quiet and obscurity; but heaven takes account and makes faithful records—and rewards.

The world today is in need of thousands of such willing circulators of our heaven-sent message. We need more heralds on the platform, but the greatest need today is for God's people, with hearts warm and sympathetic, to carry on systematic literature evangelism among the homes of the land. Our time is short. Many around us are being ensnared in Satanic delusions. With the Bible in our hearts and the literature in our hands, let us go forth in still larger effort to warn and help the people.

ERNEST LLOYD.

### CHURCH MISSIONARY PROGRAMME FOURTH WEEK

WE would suggest that for this last meeting in the month the local needs of the work in your society be considered, and that extra time be devoted to prayer for definite results in the work being done by your members; and also that special prayer be offered for the Union Conference Committee Meeting or Council that is appointed to open on October 27, the very night on which many of the churches hold their prayer and missionary meeting. It would be an encouragement to our leading brethren, as they are considering the great problems that come before them in connection with the carrying forward of the work, to know that all our churches

are praying for them, that they may be given wisdom to make right decisions and to plan successfully for the work in this Union both at home and in the islands of the sea.

## Missionary Volunteer Department

### MISSIONARY VOLUNTEER PROGRAMME FIRST WEEK

#### Decision

Opening Exercises.  
Reading: Decision.  
Dialogue: A Good Decision.  
Reading: Do It Now.  
Reading: Moral Backbone.  
Poem: The Choice.

SPECIAL NOTE.—Too much emphasis cannot be placed upon thoroughness in preparation. Who has not seen a meeting drag along until one's patience and nerves were worn out, simply because the recitations, talks, etc., had been carelessly prepared? Who would presume to do "the work of the Lord negligently"? Give to every one who is to appear on the programme two weeks' notice. Be tactfully insistent that every part be prepared in the most painstaking manner. The participants must not forget that they themselves are the ones who, after all, are getting the most real value out of the programme. They should, therefore, appreciate the privilege which the society affords them of acquiring greater efficiency in service?

#### Decision

DECISION is an essential element of success, it matters not whether one is engaged in the work of God or in worldly pursuits. If you would perfect a character that will be acceptable to God, you must cultivate the quality of firm, quick decision in favour of the right. Decide to turn your back upon the world; to forsake every pet theory, every fond hope, and every cherished desire that stands between you and eternal life. And when once you have made a decision, regard it as unchangeable as the laws of the Medes and Persians—unless of course you come to realise that your judgment is in error.

We as a people are facing grave dangers, and it is necessary for our own salvation, and for the salvation of our fellows, that we do not waver and halt between two opinions.

James declares that "a double-minded man is unstable in all his ways," and compares him to a wave of the sea that is driven and tossed by every wind that blows. This is a picture true to life, and descriptive of the man who lacks decision of character. Many a promising man has missed success because he could not choose his life work definitely. He tried this, that, and the other thing, but lack of decision prevented him from making a success in any line.

The man who lacks decision is a mere jellyfish. He follows the line of least resistance, and always agrees with the one

to whom he is talking. If he ever does develop courage to think for himself, he is turned aside by the first bit of opposition met. He never passes far beyond the introduction stage of any course he may plan to pursue; something else always attracts his vacillating mind.

Great men of past ages have been men of decision, men who did not feel it necessary to always please their fellows, but who had firm convictions of duty and stuck to them. Men of decision are the men who meet emergencies. Alexander the Great in a very short time built up one of the greatest empires of the ancient world. And how did he do it? By exercising the power of quick decision. He seldom gave the enemy a chance to gather force.

Jesus Christ, our Great Example, was a man of decision. If He had wavered for one moment during His temptation in the wilderness, or as He sat upon the pinnacle of the temple, or stood upon the mountain peak and viewed the kingdoms of the world, Satan would have grasped the opportunity to overcome Him, and the world would have been left in darkness and despair. As He lived, so may we. Christlikeness will bring that decision of character which is one of the most important elements of success.

W. L. LATHAM.

## A Good Decision

[May and Bert are away from home visiting the aunt and uncle in the city. The children are Adventists, but their aunt and uncle are not.]

MAY: O, Bert, have you seen Uncle Ned?

BERT: No, I've been out to get the mail. What have you been doing?

MAY: Oh, I was just out to the garage with Uncle Ned. He's fixing up the car, and has promised to take us down to see the parade this afternoon.

BERT: Honest? That was what he and Aunt Kate were talking about last night. I heard him say to her, "I know he wants one," and she said, "we'll get it for him tomorrow." I s'pose they were talking about a bicycle, for he asked me yesterday if I could ride one.

MAY: Yes, and Aunt Kate asked me what I'd most like to have. I told her, a nice leather music roll; one like Nell Griggs has. I just believe they intend to get them for us this afternoon.

BERT: Well, if they do, I'll want to come to see them pretty often. You can't guess what I have in my hand.

MAY: No, what is it? Do tell me. Is it a letter from home?

BERT: Yes, it's addressed to you. Will you read it out loud?

[May reads.]

"Dear May and Bert: This is Friday morning. I have been thinking about you and wondering how you would spend this Sabbath away from home. Uncle Ned and Aunt Kate don't know much about what you should do tomorrow, and may be will ask you to go to town, to a show, or to something of the kind. But I know you would not think of doing anything like that. Just remember that it is God's holy day, and that He likes His children to keep it holy. I am sending you the *Youth's Instructor* and the *Little Friend*, so you can study your lesson and have something good to read tomorrow.

"Lovingly,  
"Mother."

BERT: O, pshaw! that spoils it all. Uncle Ned goes away tomorrow for a whole week, and we have to go home Wednesday.

MAY: Isn't it a shame? And we won't ever get to see a parade again for a long time. But I know it would be wrong to go now. What would mother and daddy think if they knew we had been planning to go?

BERT: Well, it's all off, that's all. We can't do it; but Uncle Ned and Aunt Kate will wonder what has struck us, I'm sure. What'll we tell 'em?

MAY: O, they know we're Adventists, but they don't know what we do on the Sabbath. Sunday folks do most everything on Sunday, you know, and I s'pose they didn't think about our being different.

BERT: Here's the *Instructor*, May. Suppose we read it, and then this afternoon go to the park and study our Sabbath-school lesson out there.

MAY: All right. What a pretty cover! [Turns pages and eyes fall on "Don'ts for the Sabbath."]

"Don't do your own pleasure on the Sabbath; make some one else happy and you will be happy, too.

"Don't be idle on the Sabbath; go to church and Sabbath-school.

"Don't read the newspaper on the Sabbath; Jesus wants you to think of Him.

"Don't go any place on the Sabbath where you cannot take Jesus with you; remember the Sabbath day to keep it holy."

BERT: Guess that's good for us, isn't it, May?

MAY: Yes, and we'll just show that to Aunt Kate and Uncle Ned, so they'll see why we can't go this afternoon. I'm glad mother sent this paper.

BERT: It's nearly twelve o'clock now. Aunt Kate will be calling us in five minutes! Say, will you break the news, May?

MAY: It's hard, isn't it, Bert? Yes, I'll do it, I'm biggest. There's Aunt Kate calling now. Come on, Bert.

FRANCES NICKERSON.  
PAUL VAN TILLBORG.

## "Do It Now"

THAT phrase on a little card hangs over the desk of many a business man. It is the crisp, twentieth-century way of writing the old adage: "Never put off till tomorrow what you can do today."

If you have been holding a grudge against some other fellow, don't wait until tomorrow to get it out of your system—do it now.

If you have some bad habit,—lying, cheating, hasty speaking, or not being a good loser,—don't keep it up until it is too late to cure it—do it now.

If that sneaky trick of yours, which you supposed nobody saw, hasn't been apologized for—do it now.

If you haven't decided that it pays one-hundred-per-cent interest to be a clean and healthy boy mentally, physically and morally—do it now.

If you haven't made up your mind that you will, as boys, play fair in your home, your school, and your sports—do it now.

If you haven't decided that Jesus Christ can be, and must be, your supreme example in life—do it now.

Take this motto; it applies to anything under the sun. Don't hesitate in your de-

cision, or imagine you have plenty of time to make up your mind to be a stalwart young disciple of Christ—do it now.

—Selected.

## Moral Backbone

A BOY was reading a delightfully thrilling novel. Right in the midst of it he stopped, and said to himself, "Now this will never do. I have work to do in real life." And he flung the book into the river. That boy became the great philosopher, Fichte.

It takes courage to lay aside an interesting story without finishing it, and with no intention of finishing it at a later date. It requires backbone to break off any bad habit. But which will afford the greater satisfaction in the end, the memory of the story-books you have read or the realization that you are prepared for life's obligations and opportunities because you used to good advantage your spare moments? Cultivate moral backbone. Have the will-power to cease the most pleasurable of pastimes, if it is hindering you from making the most of your life.

ELLA IDEN.

## The Choice

[This poem was composed by a young lady just accepting the third angel's message, and shows the conflict through which she had passed and the victory gained.]

I DREAMED I had come to a crisis, for I stood at the cross-roads of life, And I halted between two opinions— should I turn to the left or the right?

There stood in the road on my right hand, a being ethereally bright, Whose garments were white as the snow-drift, whose countenance shone as the light.

I said to the angel, with trembling, "Which road shall I tread, holy guide?

Shall I walk where 'tis narrow and rugged, or walk where 'tis even and wide?

The road to my left looks inviting; in the distance a traveller I see,

Great mansions and pleasures abounding; dost think that contented I'll be?"

"And what canst thou see on thy right hand?" the angel enquiringly said;

I turned and I said without thinking, "The right road is easily read;

I see that it's long and it's narrow, with hills and great valleys between,

And a pilgrim who stumbleth, yet riseth, on yon distant hill can be seen."

Without any warning, an angel to a mountain height bore me away,

And we gazed at the two earthly travellers, their progress we watched day by day.

At length their journey was ended, and the end of the broad road was this:

Not a haven of rest and contentment, but a dark and most awful abyss;

This valley of death one must enter, well knowing he nothing has gained

By treading the broad road of folly, when to heaven he might have attained.

But the valley of death held no terrors for the one who the narrow path trod,

For he knew that the saints were all sleeping, awaiting the trump of their God.

Once more I stood facing the cross-roads. "Which path wilt thou tread?" said my guide.

"I will walk where 'tis narrow and rugged, and not where 'tis even and wide."

QUEENIE HILL.

MISSIONARY VOLUNTEER PROGRAMME  
SECOND WEEK

## Loving Ministry

Opening Exercises

Reading: Opportunities for Christian Service.

Reading: Christian Sympathy

Reading: The Blessing of Sympathy

Poem: Inasmuch

Reading: How Much is a Man Better Than a Sheep?

Poem: This is My Task.

## Opportunities for Christian Service

I AM sure our young people do not fully realise the wonderful possibilities in loving ministry; if they did they would all be anxious to do more. There would be many happier homes, and our societies would be more successful in their work.

I had no idea that it meant so much to be kind and helpful to others. Just a smile or a pleasant word or little deed of kindness will give many an invalid a pleasant hour.

It is the little things that count; for they not only bring relief to those who are in distress, but interest them more deeply in Christ and His Church, and in some instances lead them to begin service for Him. Families who have never been interested in any church have been brought to see the Christlikeness of this work, and have given their hands and hearts to the cause of the Master. A few flowers, with a brief poem or a loving message, have not distilled their fragrance in the home of sickness in vain. Those who are already members of the church are drawn closer to it, and many who are careless and indifferent in regard to religious things are led to love Christ, who prompted the kindness.

Help for body and soul should be our aim, and O, the joy of it! To me this work has opened up a new world, and has revealed what is the real blessedness of Christian service—self-sacrificing for others. I have seen church members no longer interested in anything pertaining to the cause, through a deed of kindness open their spiritual eyes upon new and blessed realities in the Christian life. I have seen parents who declared emphatically that they had no use for the church, brought to a spirit of adoration and love for the same because of kindly attentions given to some members of the home. I have heard the tearful words of real heart-gratitude expressed by those who were cheered in time of trouble.—*Selected.*

## Christian Sympathy

ALL around us are afflicted souls. Here and there, everywhere, we may find them. Let us search out these suffering ones, and speak a word in season to comfort their hearts. Let us ever be channels through which shall flow the refreshing waters of compassion.

In all our associations with others it should be remembered that in the experi-

ence of others are chapters sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a little loving effort. To such, the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels.

There are multitudes struggling with poverty, compelled to labour hard for small wages, and able to secure but the barest necessities of life. . . . Speak to them of God's promises, pray with and for them, inspire them with hope.

Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition.—“*Ministry of Healing*”

## The Blessing of Sympathy

THE heart we comfort cries out that the world is bright, and that man is good and true, after all. So, too, the heart upon which we cast a shadow, unless its faith is very strong, feels as if the light of God were somehow shut off from it. The heart we cheer feels as if God Himself had smiled on it again.

This is the blessing that a true and hearty sympathy brings with it. It does not merely say, This one heart beats for you. It does not merely give the lonely soul a single heart of fellowship. It brings it into fresh relation with its kind. It seems to open to it the heart of humanity and the heart of God.—*Selected.*

## Inasmuch

“SING at the cottage bedside;

They have no music there,

And the voice of praise is silent

After the voice of prayer.

Sing of the gentle Saviour

In the simplest hymns you know,

And the pain-dimmed eye will brighten

As the soothing verses flow.

Better than loudest plaudits

The murmured thanks of such,

For the King will stoop to crown them

With His gracious ‘Inasmuch.’”

## How Much Is a Man Better Than a Sheep?

THIS story illustrates implicit obedience; faithfulness in service. It has been told many times, but gold shines better for being often rubbed. It is a story of a Scotch collie. There clings to the story the misty smell of the heath-covered highlands of old Scotland, and the imagination can picture a quaint shepherd's cote nestled in the shelter of the hills.

The shepherd had brought his sheep back to the fold for the night, and his practised eye revealed the absence of two of his flock. Yes, two were missing; and he knew which two, for those Scotch shepherds are keen to know their flock. Much surprised, he called his collie from her kennel, where already she had cuddled down with her puppies after a tedious day on the heather.

Questioningly she turned her brown eyes up to his face. “Two are missing,” he said, holding up two fingers. “Away by, Collie, and get them!” Wearing by the toil of the day, she hesitated. “You wouldn't send me out again tonight? It's been a long day. I'm so tired—not again tonight?” was the pleading appeal in her eyes. But again the shepherd commanded, “Away by, and get the sheep,” and away she went in the dark.

About midnight a scratching at the door aroused him. Collie had brought home one of the sheep. Carefully the shepherd attended to its needs, and it was placed in the fold. Once more he went to the kennel, and Collie was called from her warm bed. How piteous was the appeal in her eyes as she looked up into his face: “Not again to-night! Haven't I been faithful? I'm so tired—not again!” But he said, “Away by, and get the sheep.” And out she went.

Sometime in the early morning hours—two or three o'clock, he heard a scratching at the door again. The sheep was there, badly torn, true, but the faithful dog had brought it home. Been down in a gully, probably, and it had been a sore task to help it home, but there it was, and she gave a big wag of her tired tail, as if to say, “There it is, I've done as you bade me—it's back.”

After spending some time caring for the injured sheep and placing it where it would have a chance to recover its strength, the shepherd bethought himself of the dog. How sensitive she was to praise or slight, he well knew, and he would pat her head and speak a kindly word before lying down again. He stooped at the kennel door, reached his hand to where she lay, but started back in alarm. The effort had been too great for the faithful dog, and the puppies were tugging at her lifeless body. She had given her life for the sheep.

That was only a dog. We are men and women, saved to serve. We are not sent to save sheep, but *men*. And how much, then, is a man better than a sheep! And our Master commands, “Go. . . and, lo, I am with you.”—*Adapted from “Quiet Talks on Service.”*

## This Is My Task

TO LOVE some one more dearly every day,

To help some wandering child to find the way,

To ponder on some noble thought, and pray,

And smile when evening falls.

To follow truth as blind men long for light,

To do my best from dawn of day till night,

To keep my heart fit for His holy sight,  
And answer when He calls—

This is my task.—*Selected.*

MISSIONARY VOLUNTEER PROGRAMME  
THIRD WEEK

### True to Principle

*Helpful Thought: The youth may have principles so firm that the most powerful temptations of Satan will not draw them away from their allegiance.—"Testimonies for the Church," Vol. III, page 472.*

Opening Exercises.

Reading: Modern Daniels.

Reading: Showing Their Colours.

Poem: Our Heroes.

LEADER'S NOTE.—*Aim for Today.*—Seek to impress the truth that those who have accomplished the most for God or humanity have been true to principle,—have stood for right in the face of danger and even death. *Opening Exercises.*—Appropriate songs may be found among the following taken from "Christ in Song," Nos. 67, 66, 59, 521. Close by repeating in concert the Helpful Thought, substituting the words, "By the grace of God, I will have principles," etc., for "The youth may have principles."

### Modern Daniels

"THE greatest want of the world is the want of men—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education," page 57.*

Never in the history of the world was downright integrity and fidelity to principle needed more than today. We honour those noble men and women who have laid down their lives rather than surrender principle—who would die rather than sin. But the Daniels and Josephs, the Stephens and Pauls, the Luthers and Jeromes, are not all dead yet. The martyr spirit lives today in the hearts of consecrated young men and young women in this message. Witness, for example, the dauntless courage and fidelity to principle shown by those young men in the English army. After days of physical suffering, they were placed in separate cells. They were visited one by one by officials, who said:

"Each of your companions has yielded, and you might as well follow their example. There is no use in being so stubborn about this thing. Remember, you are in the army."

And each young man in his turn, said: "I am sorry that my friends have been untrue to principle, and have yielded; but as for me, no matter what comes to me, I must be true to the convictions of my own conscience."

In one of our large army cantonments one of our soldier boys was ordered to do unnecessary work on the Sabbath. Because he refused to do this, he was thrown into the guard-house. There he was made the butt of ridicule by his companions. One day his guard became so infuriated that he began stabbing him with his bayonet, inflicting eleven deep wounds. At last, he gave a vicious thrust as though to run him through. The young man sidestepped, and then, drawing himself up, said, "You may kill me if you will, but I must be true to God and principle." This brought the guard to his senses. Our

government would never stand for such treatment as this, and when the matter was referred to the proper authorities, investigation was made, only to find that the brutal guard had been sent overseas in the meantime, and nothing more was done about it.

For the same cause another of our boys who had been sentenced to a long term of imprisonment at Ft. Leavenworth, Kans., was compelled to stand with his arms thrust between the bars of his cell door, handcuffed together on the outside, nine hours a day for fourteen days. He stood his test, and today is thankful that God vindicated such loyalty by giving him his freedom and the privilege of attending one of our colleges that he may prepare to take his place in the last closing message.

The young man or woman who will surrender a question of principle rather than stand for right, though standing alone, can never be trusted with responsibility in the cause of God. The one who will go with the crowd to the "movies," or to some other questionable place of amusement, who will join the cheap talk of the street with companions of that calibre, who will let down a little here and surrender a little there, will never be able to stand when some overmastering temptation assails him. The life of the Christian must ring true wherever he is found. He will be a Christian in the night, as well as in the day, in the great city as well as in the forest solitude, when people can see and when there is no one to see save God. The angel record keeper is not far away. His books require no yearly audit. There are no errors in his bookkeeping. It is court week, and the final audit is going on. Who will be 100 per cent Christian?

C. A. RUSSELL.

### Showing Their Colours

A COMPANY of rollicking young men were together in a Young Men's Christian Association building. All had engaged in various forms of amusement when one of them turned to the victrola. Many records were played that were altogether in keeping with the rather reckless attitude of many of the listeners. At length—by mistake—a record of a different character was placed in the instrument. The man who had placed it there was as much surprised as the others when he heard the unmistakable strains of

"There were ninety and nine that safely lay

In the shelter of the fold,  
But one was out on the hills away,  
Far off from the gates of gold."

"Take that thing off!" one of the young men demanded with an oath.

But the man at the machine hesitated. It was an accident that he had begun to play the record, but he realised that he could not remove it without seeming to agree that such a record should not be played in that company. He was a Christian. He had not been showing his colours much that night. Here was his chance. Should he let it slip?

"No, Jim, that record stays till it is finished," he said. "It won't hurt us a bit to hear a message like that."

At first there was grumbling. Then, little by little, quiet succeeded tumult. And when the song was finished, the men

had no further appetite for the things that had occupied them during the evening. One by one they went home, much more thoughtful, at least for the time being, because of the determination of one of their number that he would not show the white feather under fire, by an act that would be, in effect, a denial of his Saviour, Jesus Christ.

John E. Clough, whose remarkable work among the Telugus of India is one of the romances of missions, owed his conversion to the faithfulness of a fellow student, his own roommate. This man did not talk to him about religion. Nor did he urge Clough to become a Christian, though he had Clough's own statement that he was a sceptic. Yet day after day the roommate continued to read his Bible and pray. At first Clough paid no attention to what was going on. Then he began to think. Finally he realised that "this man had something in his life that he did not have. At length there came an evening when the sceptic asked to join the Bible reader. It was not long until he, too, was a confessed follower of Jesus Christ.

A harder test came to Joseph Hardy Neesima, the Japanese student whose faithful life made him notable. In 1872 he was called to Washington to talk to the Iwakura embassy from Japan about some of the things that made America great. He knew that Christianity was not popular in Japan, it would not be difficult to make allowance for him if he had decided to keep still about his religion. But note what he thought: "I expect to stand up for Christ before the heathen embassy. I think it is a good opportunity for me to speak for Christ."—*John T. Faris.*

### Our Heroes

HERE'S a hand to the boy who has courage  
To do what he knows to be right;  
When he falls in the way of temptation  
He has a hard battle to fight.

Who strives against self and his comrades  
Will find a most powerful foe;  
All honour to him if he conquers,  
A cheer for the boy who says "No"!

There's many a battle fought daily  
The world knows nothing about;  
There's many a brave little soldier  
Whose strength puts a legion to rout.

And he who fights sin single-handed  
Is more of a hero, I say,  
Than he who leads soldiers to battle  
And conquers by arms in the fray.

Be steadfast, my boy; when you're tempted,  
Do what you know to be right!  
Stand firm by the colours of manhood,  
And you will o'ercome in the fight.

"The right!" be your battle cry ever  
In waging the warfare of life;  
And God, who knows who are the heroes,  
Will give you the strength for the strife!  
—*Phoebe Cary.*

MISSIONARY VOLUNTEER PROGRAMME  
FOURTH WEEK

OUR space will not admit of a programme for this week. We would suggest that you prepare one yourselves on foreign missions, culling matter from

whatever source you can. The *Record*, *Instructor*, *Review and Herald*,—all contain good up-to-date matter from our mission fields from which talks or readings could be drawn. If any are fortunate enough to have a returned missionary within reach, by all means invite him to occupy the time; or if you have recent letters of interest from the mission fields these could be read.

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## Sabbath-School Missionary Exercises

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(October 2)

### From a Gambler to a Missionary

THE power that changed men's lives of old is still working in the earth today.

In the province of Nueva Ecija there lives a man who has witnessed some of this transforming power. Mr. Fernando Caparas in his early life was given to the things of this world. He spent his time and money in gambling and in all the vices known to the Filipinos. But some four or five years ago a Bible happened to fall into his hands, and after reading it he found that there was something in it that spoke to his innermost manhood calling for a better life. He read the book carefully and pondered it much. Soon after this one of our missionary colporteurs called upon him with one of our good books throwing light on the teachings of the Bible. He purchased the book, and after reading it carefully gave his heart to the Lord and began at once to keep the Sabbath with the other commandments, although he did not know that there was any one else in the Philippines keeping the commandments of God. He in his quiet way continued faithful on his little farm for three years until another colporteur found him and told him of our mission work that is being carried on here in the Philippines. He then began to talk with his neighbours, and in visiting the sick and helping wherever he could, he won the confidence of a large number. About one year ago when we held a baptism near his town, he with two or three others followed the Lord in this ordinance. About a month ago I passed through the town again and was called to baptise three more as the result of this brother's faithful efforts. His neighbours told me that there was hardly a day that he was not called to visit some family where there was sickness, that he might pray for the people.

As I watched this simple brother in his faithful labours, I lifted my heart to the Lord in thankfulness that His power cannot only save men from sin, but can make winners of souls of the humblest of His followers. If all of those who claim to be followers of Christ could be as faithful in witnessing for Him and labouring to bring others to the knowledge of the Christ that saves from sin, what a missionary movement would soon sweep over the whole world.

L. V. FINSTER.

(October 9)

### Little Father Knife

THE following incident written by Pastor Eric Hare of Burma, will be of interest to our Sabbath-school members—particularly to the children.

"You wouldn't like to have a name like that would you? But in a village about four miles away, surrounded by thick jungle where tigers live, is a little boy about ten years old whose name is Father Knife. Like all other little heathen children he smokes, and worships devils, just as he sees his father and mother do.

"Well one day we spent a night in his village. We had a meeting, and after singing and praying, we showed them two pictures, one of Adam and Eve being cast out of the Garden of Eden, and the other of Jesus on the cross. We told them how Jesus by dying on the cross was able to save us from all the sins that have resulted from Adam and Eve's disobedience.

"Nearly two years passed, when one day little Father Knife, who was at that meeting,—though I didn't know him then,—came to the dispensary for some medicine. He made friends with one of the little school boys, who started right away explaining the pictures in a Sabbath-school Picture Roll hanging on the wall. He was deeply interested, and presently came to me saying, 'Teacher, I have seen Jesus and John and Mary, but where are Adam and Eve?' so I took him to the bookcase and got out the picture. He was overjoyed, and seemed just as if he had met some dear old friends. He carefully put the picture on the floor, while he lay full length to visit with them. 'Yes, here's the snake and there's the fruit and the angel with the fiery sword,' he kept repeating to himself. Then I said, 'Wouldn't you like to come to school next year and get acquainted with all these other people in the pictures?' His face looked troubled as he said, 'If my mother would only let me.' I have since seen his mother and if all is well he will be in school this year.

"Are you not all delighted to think that your offerings are helping to make friends between Jesus and such dear little children as these Karen boys and girls in the jungles of Burma?"

Later Brother Hare writes of a trip to neighbouring villages, to obtain pupils for the school, accompanied by little Father Knife who was doing all he could to help gather others in to share in the benefits of the school.

(October 16)

### "But There Are Ten"

A LITTLE girl eight years old came to Sabbath-school. She sat quietly listening, for she had heard a little about the "Jesus doctrine" from a playmate who often went to the big house on the hill. The teacher gave her a little square of white paper with something written on it, and because it was the first time she had come, a tiny gold star was pasted on one corner of the paper.

On the floor in one corner of a tiny room an old man sat making straw shoes, when the little girl came in with the piece of white paper. "Father, please look at this pretty star, and read to me what the

paper can say." The old man spelled out a Bible verse, "O, father," cried the little girl, "read it again, and then I can say it myself. That is what they call a memory verse. All the children who go to church can say it." But she had not been to school; her father was too poor to send her.

Week by week the little scraps of paper were saved, and the texts were memorised by the little girl and her father. Then came the ten commandments. Before they had finished them the teacher came to see the sick mother. She found the little girl with a pencil and paper and a battered Korean primer. The old man paused in his work and asked the teacher, "Did you know there were ten commandments?" Then holding up his thin hardened hands he checked off on his fingers the commandments as he repeated them—one, two, three. "But," he said, "there are *ten*. She (pointing to his little girl) knows this many (holding up three fingers), and she believes and keeps them, but she says there are ten."

When the teacher went home she made up her mind that the little girl should get the rest of the ten, and that in the spring a new primer and a long lead pencil and a happy little girl should make a combination you would be glad to meet any day on the way to school.

MRS. ELLA CAMP RUSSELL.

*Soonan, Korea*

(October 23)

### Steadfast Under Difficulties

SEVERAL have asked me, "Do the native people who accept the gospel in Africa stick to it?" I want to say, "Yes, they do stick to it."

I have in mind tonight Emmanuel Mission, Basutoland. Here a little school was established some years ago. At first it was held in a small sod hut. The heathen who lived about came down from Sabbath to Sabbath to hear what we had to say.

Just above the school on the hill lived a chief, whose wife came to the meeting, and her heart began to turn toward God.

The man commanded her not to come to the meeting; but she came. For this he beat her unmercifully. Again she came to church. The chief came down into the Sabbath-school, dragged her outside, and kicked her about and beat her again. He told her if she ever came to the meeting again, he would kill her.

This woman then ran away to the Orange Free State, and obtained work. Her husband could not find her. Finally he located her, and asked her to return. She said, "No, I can not return. I know what God demands of me, and I must keep His commandments." He promised her if she would come back he would allow her to keep the Sabbath and obey the Lord as she saw fit. So she returned. Later on, his oldest son was baptised.

One after another the chief's children came to the little church and gave their hearts to God. One night, before we left, this chief's little child was very sick. In the middle of the night this old chief came down to the mission to find me, but I was gone. He asked my wife if she would not come up and pray for his little child—this old heathen chief, this drunkard! She did so, and in the middle of the night the Lord answered her prayer.

And all there is left now for this chief to do is to give his heart to the Lord. His whole family have stepped into the truth, and now we are praying that he, too, may step in."

J. R. CAMPBELL.  
*Kenilworth, South Africa.*

(October 30)

## The "Heaven God" Delivered Him from Opium and Sin

I SHOULD like to tell you of my experience, so that you can see what the money you have been giving is doing. My name is Lyong Yu. I am forty-five years old. When I was about twelve years old I began to smoke opium. For over thirty years I thought I must have it every day in order to keep me strong. The more I smoked the more I wanted to smoke. I kept getting poorer and poorer. We had not enough food, and only rags for clothes. My wife stayed with me in spite of it all, and I spent all we both could earn on opium.

About a year ago a young man who said he was a preacher came to my house and asked me if I knew God. I laughed at him, for I worshipped my ancestors faithfully.

Several nights after, as I lay on my bed thinking about the "Heaven God" I fell asleep and dreamed I saw a beautiful person who told me to follow the teaching of the young preacher and I should find what I was looking for. Several weeks went by and I began to feel that my opium-smoking was wrong.

Months afterward the foreign preacher came again and seemed so sorry that I was still using my opium. He said that the way to stop was to stop at once and throw it all away. He said that if I would make up my mind that I would die rather than yield to the terrible craving, I would have the victory. I made up my mind I would quit. For over three months I have not touched it. Thanks be to God, the craving is now gone. It seemed sometimes I would burn up with fire inside, but at those times I prayed to the "Heaven God" and instantly felt better. Sometimes my head felt as though it would burst with headache, but many times after praying I seemed to feel a very gentle hand rubbing my throbbing temples, and I fell asleep, and awakened to find the pain all gone.

Dear friends, there are many more here in Borneo like as I was, needing deliverance from sin. They need some one to teach them of a power to deliver from these vile habits of sin. We have been waiting many years. Please do not delay much longer in sending some one, or it will be too late.

LYONG YU.  
*Sandakan, British North Borneo.*

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## Foreign Mission Day

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### Bible Study

#### The Spirit of Sacrifice

1. How much did Christ give up to redeem us? 1 Peter 1:18, 19; Phil. 2:5-8.

2. What practical lesson do we draw from this? 1 Peter 2:21.

3. What declaration does Christ Himself make on this point. Luke 14:33.

4. What illustration does the Saviour give of the sacrifice necessary to win heaven? Matt. 13:44-46.

5. What example is recorded of the disciples doing this? Luke 5:11.

6. What is Christ's promise to all who follow this example? Mark 10:29, 30.

## The Great World Field

"THIS gospel of the kingdom shall be preached in all the world; . . . and then shall the end come." This which is really the greatest sign of the end is now in process of fulfilment; and for this we thank God. But still there remains much to be done. It is this unfinished work, especially in the fields abroad, that comes as a challenge to us.

Let us consider for a few moments the great world field, thereby complying with the command of our Saviour to look upon the fields which are white for the harvest. For the purpose of this survey as to what has been done, and what remains to be done, we will divide the world into seven divisions: North, or Anglo-Saxon, America: South, or Latin, America: Europe: East Asia: South Asia: Africa: and Australasia.

### North America

In the United States and Canada, with their combined 110,000,000 population, the advent message has been more widely preached than in any other part of the globe. There are now almost 100,000 believers in this territory, or a ratio of almost one to one thousand. Though the work in the home base shows such splendid development, and has entered every State of the United States and every province of Canada, we should still remember that in every State there are many counties in which there is not a single Seventh-day Adventist representative, and that as yet many large cities have had but little work done for them.

### Latin America

Passing now to that great section of country to the south, and including therein not alone South America proper but those other regions to the north in which the population is of Latin-American character, we have a region inhabited by upwards of 85,000,000 people, in which we have but little more than 10,000 Adventists, or a ratio of one to 8,500. While some work has been done in practically every part of this great field, when one thinks of the vast stretches of unentered territory, he cannot but be impressed with the fact that much yet remains to be done among these pagan Indians and fanatic Roman Catholics.

### Europe

In Europe we have a population of approximately 450,000,000. This field was the first one to be entered outside of North America, and while much has been done in certain portions of the Continent, other sections have had but little done in them. According to latest estimate, Seventh-day Adventists number 45,000 within the borders of this great field. This is a ratio of one to 10,000. When we consider, however, work done in our Latin Union (including France, Italy, Spain, Portugal, French and Italian speak-

ing Switzerland, and North Africa), with a population upwards of 120,000,000, we find that as yet but little has been done. Roughly speaking, we have 2,000 Adventists in this field, or a ratio of one to 60,000. The ratio would doubtless figure out quite as unfavourably to us in certain other sections of Europe, such as the Levant or Russia. Now, following the close of the Great World War, is the opportune time for us to proclaim the message of the third angel to the many millions who have not yet heard it in Europe.

### Eastern Asia

In this field reside more people than in any other of the seven divisions into which we have divided the world. Within this territory live approximately 650,000,000, who must all hear the advent message. As yet only a bare 7,000 have accepted. A few thousand others may have heard and refused to accept, but the great mass of the people have not yet had this gospel of the kingdom preached to them. Some of the unentered fields of this division are: Indo-China: Mongolia: Tibet: Mindanao, in the Philippines; Dutch Borneo: and the Celebes. Of course we must remember that much remains to be done to give the message even in those countries that have already been entered. The ratio of Seventh-day Adventists for this field is about one to 100,000.

### Southern Asia

Southern Asia, including India and Burma, has a population of 310,000,000. Among these we have about 1,000 Adventists, a ratio of one to 310,000. This, then, according to ratio, is the most needy part of the world. It is truly in line with divine providence that this great field has now been organised as a division under the supervision of one of the vice-presidents of the General Conference, and the field has been organised into four great union missions.

### Africa

In Africa as a whole, according to estimate, there are more than 140,000,000 inhabitants. A portion of this "dark continent" has, according to our denominational organisation, been assigned to Europe as its mission field. In this territory there is approximately 1,000 Adventists. The southern part of Africa, however, has been recently set apart as a division field, under a vice-president of the General Conference. In this territory there are upwards of 2,500 Adventists, or a total of 3,500 Adventists for all of Africa. This would give a ratio of one to 40,000. In this continent are the largest number of unentered countries of any of the seven divisions. Some of these, such as Bechuanaland and the Belgian Congo, are now being entered. Others will doubtless be entered in the very near future as volunteers become available for service in pioneering the way under many difficulties.

### Australasia

Coming now to our last division, we find a widely scattered territory very difficult to warn, yet the message must go to the natives of the small islands of the Pacific as well as to the crowded populations of China and India. In Australia and New Zealand there are about 7,000,000 inhabitants, while in the islands pertaining to the Australasian field there are about

2,000,000 more, making a total of 9,000,000. Among these we have about 8,000 Adventists, or a ratio of one to 875. Though this ratio is higher than that of any other division, we must realise that the carrying of the work in this field is fraught, as we have said, with much difficulty. There still remain individual islands, and many groups of islands, that have not received the message at all. Some of these islands are inhabited by savages but little removed from cannibalism; in fact, some are still cannibals. The languages are difficult and have never been reduced to writing. Truly, Australasia challenges our young people for heroism equal to that which may be displayed in any other part of the world.

Having viewed the world as a whole in these seven divisions, we need but to add that everywhere God is opening the way before His people, and that the question is not how to enter the fields, but how to find workers and means to grasp the opportunities of the open doors before us. Let us pray to the Lord of the harvest, that He may send forth reapers into the harvest, that the work may soon be done and His people gathered home. And when the call comes to us individually, let us be willing and glad to respond, "Here am I; send me." L. L. CAVINESS.

## The Indians in Guiana, South America, Calling for Help

THERE are wonderful opportunities for extending the work in this conference, stretching as it does from the island of Anguilla in the north to the southern boundary of the Guianas, a distance of 2,000 miles. I will mention a few:

There are a number of islands where no work as yet has been established. These islands are holding out their hands for the truth. Urgent calls are coming in for help.

On my visit to Dutch Guiana I was met by one of the magistrates who gave me a very cordial welcome and I was given an invitation to establish a mission school for the Indians. I was given to understand by one of our workers, a native of the colony, that the government would give us 500 acres of fine land for a mission farm, and would also make an appropriation for any denomination which would open a school among the native Indians. The denomination would have the privilege of teaching its religion with the sciences. The appropriation to be sufficient to meet the salary of the teacher. The school work to be carried on in the Dutch lan-

guage. It would also be necessary for the teacher to learn the Indian dialect to properly carry on the work.

In British Guiana we have seven tribes of Indians, namely: Arawaak, Wakawhy, Carabis, Makootce, Wapisana, and Arrakoon. These tribes are all calling for mission schools.

Just a few words relative to the Kimbia Mission. I visited this mission a few months ago. It is about 200 miles in the interior of British Guiana up the Berbice River. The soil up this river is the most fertile of any I have seen in the West Indies. A little over one hundred years ago the Dutch owned this section of the country, and it was under a very high state of cultivation, but since that time it has gone back to the bush. In and around Kimbia the inhabitants are of the Arawaak tribe. We have a small company here, fourteen in number. The government has given us five acres of land, and I understand that when these five acres are placed under cultivation, the government will give us five more, and when the second five are under cultivation another five will be given and so on. These five acre tracts facing the river will control the land back of them, which means the control of some 1,200 acres of land. No one settles back from the river. Every piece of land given must border on the river.

Another opening is up the Canje Creek about 170 miles. The trip up this creek was interesting and exciting. Our first day was in a small motor boat. The creek is about forty feet deep, and from sixty to one hundred feet wide. Along the banks of the creek were many alligators, and we saw some strange things in the water. A large water snake about twenty-five feet long and eighteen inches in diameter was a strange sight to me. There are many water and land snakes from eight to twelve feet long, but we have no record of any of our people being harmed by beast or reptile.

I visited the Bootooba Mission up the Demerara River. This is not an agricultural section, but the timber business is a very profitable one. We have about sixty members at this station, and there are a number of families who are very much interested in the truth. They are calling for a teacher who can give his entire time and attention to the school work.

These calls are urgent. My heart also burns for that tribe of Indians where Pastor Davis laid down his life. This is a lonely grave that is a sign that we have commenced the struggle with this part of the world. We must not delay longer. While I was in British Guiana I met an

Indian that was with Brother Davis on his trip. He gave quite a history of Brother Davis' work, and the conditions over there. While on my recent trip to Barbadoes I met a white man who has been in business in the interior of British Guiana thirty years. He knew Brother Davis and his work. He had been at his grave, and was in that section of the country last summer. He is quite familiar with that tribe of Indians. He told me that Brother Davis was well thought of among them and that they esteemed him very highly. Many of them are still holding to the doctrines he taught, and are waiting for some one to come and teach them the same doctrine. He said to his certain knowledge that a Catholic priest went in there to establish a mission, but was refused the permission by the Indians, they stating to him they were waiting for Brother Davis' man to come. As I think of them waiting all these years and not allowing other missionaries to come in, my heart aches for them. We must do something. I understand there are several thousand Indians in this tribe. I also understand that they are bright and intelligent. This gentleman from the interior informed me that this tribe was located in a very healthful section on a plateau about 3,000 feet elevation, and that fruits and vegetables grow there quite well. He gave me directions how to reach the place. It will be necessary to cross a broad strip of very unhealthy country to reach the place. Scarcely any one can cross this without contracting fever unless special precautions are taken. It will be necessary to travel in small canoes and by foot about 600 miles. All supplies, equipment, etc., would have to be carried by coolies and donkeys. I feel that something must be done for these people.

I have a longing in my heart to go in there this summer and view the situation so that we may know what is needed, what we shall have to meet, and above all to encourage those dear people who have been waiting so long.

W. S. HOLBROOK.

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