



THE MISSIONARY LEADER



Vol. 9

SYDNEY, JUNE, 1921

No. 6

Home Missions Department

The Organization of the Church for Service

Suggestive Programme for Fourth Sabbath Home Missionary Service

(To be held on June 25)

- Opening Song: "Ready to Do His Will," "Christ in Song," No. 600.
 Scripture Reading: John 15: 1-15.
 Prayer.
 Song: "Working, O Christ, with Thee," "Christ in Song," No. 477.
 Study: "The Church Militant," (An exercise in which several may take part.)
 Reading: "The Organization of the Church for Service."
 Plans, reports, and offering.
 Closing Song: "Sleeping on Guard," "Christ in Song," No. 592.
 Benediction.

Note to the Leaders

An earnest effort is being put forth to develop a simple plan of missionary organization in every church. This is vitally essential to the future success of this Home Missionary movement. The purpose of this study is to acquaint the members of our churches with the simple plan of church missionary organization, given to this people by divine inspiration. It is hoped that every church will be carefully organized. If your church has not been organized for Home Missionary work, arrange for a meeting of the Missionary Committee as soon as possible, preferably before the Fourth Sabbath service, and work out the plan of organization for your church. Do not fail to send a duplicate copy of your plan to the Home Missionary secretary of your conference.

The Church Militant

(Instructions from the Spirit of Prophecy)

1. WHAT is the Lord's plan concerning every member?
 "In every city there should be a corps of organized, well-disciplined workers; not merely one or two, but scores should be set to work."—*General Conference Bulletin, 1893, p. 37.*
2. How comprehensive is the work of the church?
 "The Lord has a place for every one in His great plan." "There is earnest work for every pair of hands to do." "Even the children should be taught to do some little errand of love and mercy, for those less fortunate than themselves."—*Testimonies for the Church, Vol. IX, p. 37.*
3. To what may the church of Christ be fittingly compared?
 "The church of Christ may be fitly compared to an army."—*Id., Vol. V, p. 394.*
 "The church is to conduct an aggressive warfare, to make conquests for Christ, to rescue souls from the power of the enemy.

God and holy angels are engaged in this warfare. Let us please Him who has called us to be soldiers."—*Id., p. 395.*

4. How does the life of the Christian compare with the life of a soldier?

"The life of every soldier is one of toil, hardship, and danger."—*Id., p. 394.*

So in the Christian life, there are "on every hand vigilant foes, led on by the prince of the powers of darkness, who never slumbers and never deserts his post. Whenever a Christian is off his guard, this powerful adversary makes a sudden and violent attack. Unless the members of the church are active and vigilant, they will be overcome by his devices."—*Ibid.*

5. What is said of the personnel of the Lord's army?

"All who enter the army are not to be generals, captains, sergeants, or corporals. All have not the care and responsibility of leaders. There is hard work of other kinds to be done. Some must dig trenches and build fortifications; some are to stand as sentinels, some to carry messages. While there are but few officers, it requires many soldiers to form the rank and file of the army; yet its success depends upon the fidelity of every soldier."—*Id., pp. 394, 395.*

6. What may result from failure of one individual to do his part?

"One man's cowardice or treachery may bring disaster upon the entire army."—*Id., p. 395.*

7. What admonition is given to those who maintain an indifferent attitude in the day of battle?

"Those who stand back indifferently in the day of battle, as though they had no interest and felt no responsibility as to the issue of the contest, might better change their course or leave the ranks at once."—*Id., p. 394.*

8. What is a necessary qualification for success in God's cause?

"The God of heaven is a God of order, and He requires all His followers to have rules and regulations, and to preserve order. All should have a perfect understanding of God's work."—*Id., p. 274.*

9. What is God's purpose in dealing with individuals throughout the world?

"God is leading out a people to stand in perfect unity upon the platform of eternal truth."—*Id., Vol. IV, p. 17.*

The Organization of the Church for Service

IN the closing work of God on this earth, we are coming to recognize the important place which is to be occupied by the local church. Very frequently our attention is called to the following statement, penned by the servant of God:

"The work of God in this earth can never be finished, until the men and women

comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies for the Church, Vol. IX, p. 117.*

This being true, we recognize at once that some essential steps are necessary, in order to make the church an efficient unit in its work of soul-saving. Some great movement may be set in operation to awaken the church to a realizing sense of its obligation, but without the successive steps of organizing and educating the church members, the desired results will not be accomplished.

An experience in the history of the children of Israel affords a wonderful lesson for us. Through divine guidance, Moses had been successful in leading that great nation of God's people out of Egyptian bondage, toward the Promised Land. As the journey progressed, the burden and responsibility of leadership rested heavily upon Moses, and at this time counsel was given him as follows:

"It came to pass on the morrow, that Moses sat to judge the people; and the people stood by Moses from the morning unto the evening. . . . And Moses' father-in-law said unto him, The thing that thou doest is not good. Thou wilt surely wear away, both thou, and this people that is with thee; for this thing is too heavy for thee; thou art not able to perform it thyself alone. Hearken now unto my voice, I will give thee counsel, and God shall be with thee: Be thou for the people to Godward, that thou mayest bring the causes unto God. . . . Moreover thou shalt provide out of all the people able men, such as fear God, men of truth, hating covetousness; and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens: and let them judge the people at all seasons: and it shall be, that every great matter they shall bring unto thee, but every small matter they shall judge: so shall it be easier for thyself, and they shall bear the burden with thee." Ex. 18: 13-22.

This familiar experience of Biblical history brings vividly before us, the results of leadership without any well-defined plan of organization. Moses had been used of God in the accomplishment of the work, of freeing Israel from the cruel oppression of an Egyptian king; he had led them through the Red Sea, and had directed their march into the wilderness; and in both instances they had witnessed a marvellous intervention of Providence, in parting the waters of the sea, and in providing manna for daily food. There was still another step for him to take, in the attainment of perfection as a leader of this great army. An efficient, simple plan of organization must be adopted, in order to lessen the burden resting upon him, and to make successful the journey to the Promised Land. The assurance was given him—

"If thou shalt do this thing, and God command thee so, then thou shalt be able

to endure, and all this people shall also go to their place in peace." Ex. 18: 23.

An Organized Missionary Movement Needed To-day

"Now all these things happened unto them for ensamples; and they were written for our admonition, upon whom the ends of the world are come." 1 Cor. 10: 11.

We are living in the closing hours of human probation. God's people have made a final separation from the world with its sin and allurements, and are journeying to the heavenly Canaan. The church of God has launched the greatest offensive in its entire history. Both at home and in the regions beyond, unprecedented progress is being made in sounding the message of the third angel. As in the days of ancient Israel, we have reached the time in the history of the church when a simple, effective plan of organization, must be set in operation, to enable the church to accomplish greater results in its missionary activities.

"Time is short, and our forces must be organized to do a larger work."—"Testimonies for the Church," Vol. IX, p. 27.

This solemn statement from the servant of God, impresses upon our minds the importance and necessity of developing in every church a simple organization, which will make it possible for every church member to act some part in its soul-winning movement. It is no small task that God has intrusted to His people in these closing hours, and while we are hastening on apace to the harvest time, every one must have some part in the work of sowing the seed. God's people must press together in a solid, organized body, and carry His work to a glorious completion.

As a denomination, we are perfectly familiar with the simple yet effective plan of organization, that has been provided for the local church at study—the Sabbath school. The formation of our church membership into small classes, for the study of the Word of God, has been one of the strong contributing factors to the success of our Sabbath school work. From week to week we are impressed by the orderly movement of the members of the church, as they find their respective places for the study of the Sabbath school lessons. This is the *church at study*. In like manner, every church member should have a definite place in an organized plan for the *church at work*.

The servant of God has given very definite instruction, regarding the formation of classes or companies in every church, for Home Missionary activity:

"In our churches let companies be formed for service. Let different ones unite in labour as fishers of men. . . . The formation of small companies, as a basis of Christian effort, has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—*Id.*, Vol. VII, pp. 21, 22.

From this instruction we learn that the formation of small bands, or companies, for Christian service, is essential to the success of the church at work, just as the formation of small classes is essential to the success of the church at study.

The Church Missionary Organization

In developing a simple plan of missionary organization in any church, there are four successive steps involved:

1. The formation of a Church Missionary Committee.

2. The districting of all the territory within a reasonable radius surrounding the church and its members.

3. The organization of prayer and missionary bands.

4. The formation of topical bands, or classes.

Let us consider just what these four steps involve:

The Church Missionary Committee: In every church, large or small, a Missionary Committee should be formed, to superintend the general missionary plans and programmes of the church. This committee should consist of the elder or the missionary leader; the assistant leader, who in most cases is the leader of the Missionary Volunteer Society in the church; the church missionary secretary; the assistant missionary secretary or secretary of the young people's society; the Sabbath school superintendent; and the leaders of missionary bands, or classes, organized in the church. Where churches are small, and some of the above-mentioned officers do not exist, the committee will consist only of those who are carrying responsibilities as designated.

Districting the Territory of the Church: All the territory within the sphere of the church's influence should be regarded as the home mission field of the church. A suitable map should be secured, if possible, and the entire territory be divided into districts of convenient size, by the Missionary Committee. These districts will naturally vary in size according to the location,—city and country churches, thickly and sparsely settled territory. However, the district plan will be found practicable in nearly every locality.

Prayer and Missionary Bands: The formation of prayer and missionary bands naturally follows the districting of territory. These bands should be formed, as far as possible, by placing all church members in any given district under an appointed leader. In some instances, it may be necessary to form more than one band in some districts, and at times there may be no believers living in certain districts in the territory of the church. In either case, the Missionary Committee of the church can make adjustments which will be most beneficial.

One great objective in the formation of prayer and missionary bands, is to bring God's people into a closer fellowship with one another.

"The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And, in order that the Lord's work may advance healthfully and solidly, His people must draw together."—"Testimonies for the Church," Vol. IX, p. 258.

May it not be possible that in the hours of trial and persecution just before us, a simple band formation of this kind will prove a wonderful stay to the people of God? May the Lord help His people to band themselves together "to work not only for the church members, but for unbelievers."

Topical Bands, or Classes: A final step in a perfect organization for a working church is the formation of bands, or classes, for special study of certain features of

Home Missionary work. Such bands as the following may be formed, as the work of the church develops and grows:

1. Literature Band.
2. Bible Workers' Band.
3. Missionary Correspondence Band.
4. Medical Missionary Band.
5. Christian Help Band.
6. Home-Foreign Band.

These special classes draw their membership from all the districts in a church territory, and should consist of those church members who are desirous of becoming more efficient in any phase of Home Missionary work. These classes should always be conducted by efficient leaders, who can teach and train the members to be real soul-winners.

This briefly outlines some of the principles involved in the formation of a simple, concrete organization for a working church. Is it not possible that every church may be an organized unit, in hastening the work of sounding the loud cry? The work of God is soon to close. Soon, very soon, the Spirit of God will be poured upon His waiting people, and the earth will be lightened with His glory. God will to-day work mightily through an organized movement, just as He did in the days of ancient Israel, when the crisis came to them. May the Lord help His people to prepare, in these passing days of opportunity, for the crisis which is soon to fall upon the world, in order to better fit them for personal soul-winning service, and the reception of the latter rain.

H. K. CHRISTMAN.

Missionary Volunteer Programme

Missionary Volunteer Programme

First Week

Young People in the World's Work

Opening Exercises.

Five Minute Talk: On the Boyhood of Wm. Carey.

Five Minute Talk: On Wm. Carey, the Missionary.

Topic: "Young People in the World's Work."

LEADER'S NOTE.—The different divisions in "Young People in the World's Work," should be assigned to as many different members, to be presented as readings, or talks.

Young People in the World's Work

NATURE in spring brings forth her choicest gifts—the flowers arrayed in their brilliant robes, and the trees adorned with buds and blossoms. At this season the birds sing their sweetest and the old earth seems fairly radiant with happiness.

Youth is the springtime of life. It abounds in vigour, and possesses a keenness of mind, with varied channels of thought which lead to marvellous discoveries in all realms of knowledge. Then, as at no later period of life, does the heart overflow with joy and throb with zeal and enthusiasm.

It is to this enthusiasm of youth that the world owes a lasting debt of gratitude. "The world in all its affairs," says Geikie, "is mainly what young men have made it. Manhood and age have taught, but it is the youth that makes the disciples and spreads the doctrines."

The youth are easily influenced, either for good or evil. This is proved by the fact that more persons take their stand for Christ during the period of youth, than at any other time in life.

What can be accomplished by youth who put forth the effort, is exemplified in the lives of great men of the past. Cortez was only thirty when he conquered Mexico. Dr. Chalmers was famous at the age of thirty-seven. When only thirty, Reynolds was the greatest portrait painter in England. Ruskin tells us that nearly all the beautiful masterpieces of art, were accomplished during the youth of the artists. Not only are there more individual examples, but the lines of activity represented are numerous.

Leadership

King Josiah at about the age of twenty, brought about a reformation in Palestine. Joseph as a youth, by his splendid spirit and brilliant statesmanship, guided Egypt through a national crisis, at the same time saving the lives of his kinsmen. Daniel in his youth, though a captive, was appointed third ruler of the kingdom of Babylon. Alexander the Great crossed the Dardanelles and conquered Asia, at the age of twenty-one. George Washington was a major in the army at nineteen, and acquired a power of leadership which enabled him to create the Union. Farragut was but a boy of fourteen when he took part in a battle, where he performed "the duties of captain, quarter gunner, and powder boy." Napoleon Bonaparte had revolutionized the map of Europe at the age of twenty-eight.

Music

Many musicians became famous in youth. At the age of seventeen Mozart had gained distinction in the courts of Germany. Beethoven's name was a household word when he was twenty-one. Frederic Chopin was only nine years old, when he captivated the great lords and ladies of Poland; and although he died at the early age of forty, he contributed more to the musical world than many who have long outlived him.

Science

James Watt invented the steam engine when only thirty-two, and the inventor of the cotton gin was only twenty-eight when he made his discovery. And there is Thomas Edison! In youth, by his accuracy and persistent toil, he began to give to civilization the greatest number of valuable inventions contributed to the cause of progress by any man.

Literature

Milton, the "sublime poet," produced many of his great works while young. Shelley is counted a great poet, though he died at thirty. At the age of nineteen Ruskin had reached the heights of fame in literature. Before John Keats finished his life at the age of twenty-four, he had written poetry which immortalized his name.

Religion

In this, the most important field of all, are found numerous examples of high youthful achievements. Luther, at the age

of thirty-five, had kindled the fires of the Reformation throughout Germany. The first missionary society in the United States, was founded as the result of a haystack prayer meeting, held by Samuel Mills and three other young men. His work still lives, though he died at the age of thirty-five, on board the ship which was to take him to his mission field. Zwingli, when only nineteen, became convinced that the church needed a reformation. His fearlessness and boldness in expressing his views had far-reaching results. William Carey, "the consecrated cobbler," is a striking example of fidelity to God. He was a poor young man, and it was necessary for him to cobble shoes for a living, but on one side of his workbench he kept a New Testament, and on the wall a map of the world. He recorded on this map, which he himself had made, all the information he could gather concerning the different countries. Thus, when the opportunity came for him to go to a foreign land—India,—he was well acquainted with his field. His words, "My business is to save souls; I cobble shoes to pay expenses," show his earnestness, and his whole life was significant of the spirit which prompted him to say, "Expect great things from God; attempt great things for God."

The Call to the Youth To-day

Christ, the Master Missionary, completed His life work at the age of thirty-three. He it is who to-day is knocking at the heart of every young person, pleading for a dedicated life. How can we resist His pleading? The greatest thing in the world is the third angel's message; and the highest service is the giving of that message. The opportunities which this service offers are world-wide, and we are told that the youth must be burden bearers and carry the heavy responsibilities. But the one requisite for effective service is a Spirit-filled life. John says: "I have written unto you, young men, because ye are strong, and the Word of God abideth in you, and ye have overcome the wicked one."

Answering the Call

Never were there greater opportunities or possibilities before the youth than now. The men and women who achieved success in the past were not prodigies. They merely grasped opportunity, and turned possibilities into realities by actual accomplishment. Now, as the work of God is reaching its culmination, and the world is entering upon the most enlightened period of its history, God is opening avenues of usefulness hitherto unknown. This is the day of opportunity for us as young people. Let us grasp the strong hand of God and work valiantly, saying with David Brainerd: "I care not where or how I live, or what hardships I go through, so that I can but gain souls for Christ."

GENEVIEVE E. HANSEN.

Missionary Volunteer Programme

Second Week

The Love of Christ Constraineth Me

Opening Exercises.

Five Minute Talk: On Life of Henry Martyn.

Topic: "The Love of Christ Constraineth Me."

Talk: "Saved By Her Son."

Reading: "How a Little Girl Saved an Infidel."

The Love of Christ Constraineth Me

LOVE! All my Christian life I have heard people tell what love would do. Once I saw. And I shall not forget.

It happened years ago while I was living in a small college town. About nine o'clock one evening, an unusual commotion caused the family to rush to the porch. The red glare against the sky, and the excited, muffled cries of the crowd already gathered, told all too plainly the cause of the trouble. Horror gripped our hearts as we noted that it was in the thickly populated residential portion of the town, where there was no protection against fire. We ran breathlessly with the crowd that filled the streets. It was a two-storey frame house that was burning like tinder. "Are all the children saved?" I asked, gasping for breath. "I don't know," some one answered. "Here is the baby," said another, and put the little two-year-old sister in my arms. Round-eyed with fright and tense with excitement, she lay very still. We moved to another place to watch the flames. The roof fell. On one corner of the red-hot mass the garden hose persistently poured their inadequate little streams. "Why are the men doing that?" I asked. "Why don't they try to save the other houses?" "O, they are trying to save the body of Glenn. That is the corner where the bed was, you know." I turned my face away as I thought of little Glenn in that roasting furnace of fire. Then I inquired about thirteen-year-old Kenneth, and learned that he had been rushed to the hospital some distance away.

It seemed that the two younger children had been put to bed and Kenneth had just stepped into the room, when the lamp exploded and in an instant the room was in flames. Without a moment's hesitation, brave Kenneth, who loved his little sister better than his own life, dashed through the curtain of fire and caught her, quilts and all, in his arms and ran back to safety. Not one of the sunny ringlets was so much as scorched by fire, but Kenneth was terribly burned. In the days that followed, the surgeon tried again and again to graft strips of living skin onto the poor mutilated face and hands. The cruel flames had eaten too deep into the tender flesh. But no murmur ever came from the boy hero through all his sufferings. A sweet content seemed to fill his very being, for he had saved his baby sister.

One day after I had seen him, pitifully, horribly scarred for life, a great light dawned on my selfish mind. "This is what love will do. This is the price that love will pay."

And then I saw Paul in Lystra, whither love had led him in his effort to save the lost. The first one rescued, the cripple who had never walked, came through unharmed, but Paul was terribly cut and bruised by the cruel stones. Faint with pain, he fell to the ground. No loving hand was permitted to minister to him in his sufferings. The infuriated mob "drew" him out of the city, thinking him dead. Even then he braved the fires of persecution in that city the third time to rescue still others. "The love of Christ constraineth" me, was Paul's explanation of his unusual conduct.

I saw Paul again, now aged in years, in the noisome hold of that doomed ship, on his way to Rome,—Paul who had been beaten with rods; who could not recount the times he had been scourged by the cruel

thongs; who watched and fasted often; who had suffered weariness and pain; who had gone hungry and cold and naked; who had imperiled his life times without number that he might give to others "the unsearchable riches of Christ,"—down in some corner of that storm-beaten vessel, pleading with God for those two hundred and seventy-five men, sinful, degraded, and unprepared to die. After "long abstinence," the record tells us, and doubtless many an all-night vigil, he "stood forth . . . and said, . . . There stood by me this night the angel of God, whose I am, and whom I serve, saying, . . . Lo, God hath given thee all them that sail with thee."

This is only a glimpse of the life of one noble, consecrated labourer for God. Does it not make your own comfortable, convenient way of doing the great work intrusted to you seem superficial and heartless? Does it not explain why there is so little power in your work? Why there are so few conversions among your friends and associates?

This is the message God has sent to the young people of to-day: "There is no other class that can do as much good, as young men and women who are consecrated to God. The youth, if right, could sway a mighty influence. They ought to feel that a responsibility rests upon them, to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires."

The Missionary Volunteer Society needs young men and women who will not count the cost; who will not delay, for delays are dangerous; who love not their own lives; young people who know what it means to prevail in prayer with God as did Paul; who will not give up until the assurance is given, "God hath given thee all them" that are with thee.

MRS. MARION E. CADY.

Saved By Her Son

[ASK an older Missionary Volunteer to write this story in his own words and then give it as a talk.]

MOST young people think that they are not mature enough to have religious responsibilities, or to exercise a religious influence over those older than themselves. In that they are quite mistaken; no one who is old enough to make up his mind that he wants to lead a Christian life, is too young to live it as an example to those about him, whoever they may be.

Among the interesting reminiscences of Rev. Dr. William E. Hatcher, printed in the *Examiner*, is the story of the little tow-headed printer's boy in a newspaper office, who joined Dr. Hatcher's church in Petersburg, although neither his mother nor any of his older brothers and sisters were in the least religious. It was hard for him to get to church, and impossible for him to come to evening meetings, but he was always in his seat when he could get there. And in spite of the strange isolation of his religious life, and his lack of encouragement, both at home and in his place of work, he persisted patiently, courageously, simply, in the way.

One day the boy's mother came to see the minister, and Dr. Hatcher received her with misgivings. He feared that she was going to oppose actively her son's association with the church.

But he need not have feared. The woman's eyes were full of tears as she spoke of Hugh. "There never was such a boy," she said. "I wish you could see him as we

see him at home. Since he became a Christian, he is different, and in spite of us all, he has made everything about our home life different.

"He was a revelation to me; he was so peaceful, so obliging, and so helpful that I was lonesome whenever he was out of the house. Finally, I found that I could not go to sleep until he came home, late at night. There was one thing that bothered me. I used to put a little lunch in his room, and have a lamp burning at the head of the stairs. His room was next to mine, and I noticed that he moved around a long time before he went to bed. I wondered why he stayed up so long, and so one night I looked through the keyhole to see what the little fellow was doing.

"He had drawn the table up to the side of his bed, had his lamp on it, and was reading the Bible. After a time he stopped reading, closed his Bible, laid it on the table, and knelt down beside the bed. Somehow I knew that he was praying for me, and God was hearing him. It touched and softened my heart. I sprang to my feet, hurried into my room, fell down by my bedside, and gave my life to God for my boy's sake. I had to tell Hugh at once. The door was unlocked, and he was still awake; so I went in, sat down at the foot of the bed in the dark, and told him that I had accepted the Saviour, and that it was the way he had been living that had moved me to do so."—*Youth's Companion*.

How a Little Girl Saved an Infidel

A LITTLE girl who had been converted, was sent out by her Sunday school teacher to bring in others. The next Sunday she reported that she had found two children, but their father would not let them come, for he said he was an infidel. She asked her teacher what an infidel was. The teacher told her that an infidel is one who does not love Jesus, and the girl said, "I'm going to ask him why."

A few days after this the child saw him coming out of the post office, and running up to him, said, "Sir, why don't you love Jesus?" He pushed her aside; but again she said, "Sir, why don't you love Jesus?" He hurried on, but she persisted. "Please sir, won't you tell me why you don't love Jesus?" Upon looking down to rebuke her, he saw a tear in her eye. He could not speak, but simply pushed her aside, and hurried on to his office, with the question ringing in his ears.

As the clerks looked up to bid him good morning, it seemed to him as if they were saying, "Why don't you love Jesus?" He sat down and endeavoured to read his mail, but he could not fix his attention, for his mind was filled with the little girl's question. In his effort to write, his pen would form the words, "Why don't you love Jesus?" To shake it off, he went out into the street; still he thought everybody looked at him as if they wanted to ask him, "Why don't you love Jesus?" All day long this question harassed him.

Going home, he retired early, with the excuse of not feeling well. He tried to sleep, but could not. "Why don't you love Jesus?" rang in his head more than ever. He got up and found an old Bible, thinking to find where it contradicted itself; but his eyes soon fell on John 3:16: "God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have ever-

lasting life." At this, the words, "Why don't you love Jesus?" burned their way into his soul deeper than ever, until in despair he fell upon his knees, and in the anguish of his soul cried, "O God, be merciful to me a great sinner;" and before the sun rose that morning, the burden rolled off his heart, and great joy and peace filled his soul; for he, too, loved Jesus, and is now telling others why he loves Him.—*Selected*.

Missionary Volunteer Programme Third Week "It Is Written"

Opening Exercises.

Five Minute Talk: Life and Work of Robert Morrison.

"How the Youth Studied the Bible in the Early Days of the Message."

Reading: "My Guide."

Story: "A Boy's Bible."

Reading: How Should We Read the Bible?

How the Youth Studied the Bible in the Early Years of the Message

IN the early years of the third angel's message, many of the believers were young in years; but they learned to study God's Word with prayerful earnestness, and as they grew older, they became a mighty power for good. Their knowledge of the Scriptures enabled them to labour for souls, in the days of their youth and early manhood. They did not think that because they were young, they could not understand God's Word. As they wrestled with difficult passages, and sought God for understanding, light shone forth from the sacred page, and the foundation of our faith was established in their hearts. Later, when these young men met every species of error, nothing could shake their confidence. They were anchored within the veil. Their faith in the Bible was substantiated by a personal knowledge, of the One who inspired the Word.

MRS. E. G. WHITE

My Guide

THE letter lay open before me. It was a long one, four or five pages closely written; but it wasn't one bit too long to suit me. I read each word very carefully, and then tucked it into my hand bag to be read again when I needed it. Very soon I would find myself on the train bound for a care-free, joyous visit with the writer of that letter, and I must not lose the directions in the letter, for I had never been there before. They were very explicit, and read something like this: Start early enough to make such and such a connection in New York; then you'll reach the junction in time to make the 2:40 train. Turn to the right from the station, walk one block, and take the first tram marked "Waverly Express." Ride to the end of the tram line, and you will find yourself in front of the Waverly City Hall. Wait there five minutes for the tram headed north and marked "Long Mountain."

This tram will take you out over a rolling country, through the little villages of East Waverly and Canley; then it will swing you along over a level stretch of road, and finally climb up the wooded side of Long Mountain. After you reach the summit

and start speeding down the north side, ring the bell for the first stop, because right at the foot of the grade the tram swerves sharply to the right around a farm house, and there I shall be waiting for you with the trap.

And it all happened just that way. It was a comfort to me to know as the land sped backward, that this friend of mine had been over the way and knew every landmark. Yes, each town flew by just as she had said. I walked right to the spot, and had no trouble finding a Waverly express. Then how exciting it began to be as I saw the level stretch of land and Long Mountain in the distance. As the wheels turned swiftly down the grade, I pressed the button, for not far below I could see the farm house, the one spoken of in the letter. And there she was! The tram turned and came to a standstill, and I found it all just as I had been told.

There might have been many a mistake in that letter. For instance, if my train had been late, I would have missed connections and all would have gone wrong.

But I have another letter [hold up a Bible] which is more accurate and particular than the one I received, for there must be no mistake about such an important journey. It is quite a long trip we are taking, and it will end in the bright New Jerusalem. God is so anxious that we shall each arrive safely, that He has given us a very long letter with many waymarks. Here are some:

[The superintendent may then use the texts Rev. 6:12-17, and show they have been fulfilled, and how near we are to the end. "The Great Controversy," pages 304-316, will be helpful in suggesting other landmarks. Dwell upon the necessity and privilege of a study of this letter of ours.]

A Boy's Bible

TIM had one possession which was very precious to him. It was only a worn New Testament, but it had been placed in his hands by a dying mother. And Tim had learned to love that little book, so dear to his mother, for its own sake. It was his constant companion.

That is how it came about that the miners found Tim's Bible. They were a rough set, always swearing and up to some mischievous trick. One day, soon after Tim's father had moved to the mining town, a few of the men caught Tim, searched his pockets and took the precious Testament. Laughingly, one, a little more bold than the others, opened the book and began to read. It was the story of Jesus walking on the sea. Then the little Bible seemed to open to that wonderful sermon, the one Jesus gave to the woman at the well. The laughing had stopped; not one of those swearing men uttered an oath. As the wind blew the leaves one by one, the reader at last began the story of Calvary. The air was hushed until he read the cry of the penitent thief, "Remember me." The answer was heard amid sobs. "Today," he read,—and then the book slipped from his hands, and a hoarse voice asked, "Will no one pray?"

Tim remembered the prayer taught him by his mother, just a few simple words, but it brought a blessing to that rough crowd. Tim and his Bible had been used mightily for God that day.

How Should We Read the Bible?

Read It Reverently. Angels who are ever before the throne of God, cover their faces as they sing His praise. We should shut out of our minds all worldly thoughts, when we open the pages of the Book.

Read It Slowly. Let its truths have time to take root. "Be still and know," says the Mighty One. Be quiet, unhurried, that you may hear His voice. Only so can you know your Bible. "The Bible in the hand won't do. The Bible in the head won't do; but the Bible in the heart means eternal life."

Read It Submissively. The Bible is God's message to you. Through its pages, He will speak to your heart, leading you into all truth. Come to this reading in a submissive, teachable, obedient spirit, and you will be truly taught of Him. "If any man willeth to do His will," said Jesus, "he shall know of the teaching."

Read It Prayerfully. "When you are reading a book in a dark room, and come to a difficult part, you take it to a window to get more light. So take your Bible to Christ." Think not so much of the number of chapters and verses as of your need, and the help that your Father is waiting to send you through His Word. And remember that your progress, and comprehension of the Bible, will be measured by your earnestness in prayer.—*Selected.*

Missionary Volunteer Programme

Fourth Week

Prayer

Opening Exercises.

Five Minute Talk: "The Haystack Monument."

Reading: "A Man of Prayer and Power."

Topic: "What Prayer Has Done."

Talk: "Dr. Barnardo's Prayer."

Reading: "The Captain's Prayer."

A Man of Prayer and Power

AN American private, a California boy in France with the American Expeditionary Force, tells how one day he wandered into a quaint old church just back of the trenches. As he stood looking about him, a quiet, gray-haired man, with the eagles of a general on the collar of his shabby uniform, came in, and knelt in prayer. Only an orderly accompanied him. For full three quarters of an hour, the chief of generals of all the Allied armies was on his knees, in humble supplication, in that quiet church, while ten thousand guns were roaring at his word on a hundred hills that rocked with death. Millions of armed men crouched in trenches, or rushed across blood-drenched terraces at his command. Generals, artillery, cavalry, engineers, and ranks fought and wrought across the map of Europe, absolutely as he had commanded them, and yet he counted it well worth his while to stop for a little communion with the great General, who never lost a battle. Most men as busy as Marshal Foch, would feel that they could not spare this time. But we are told by those who know, that it "is no unusual thing for the commander-in-chief to do this. There is no day that he does not do the same thing, if there is a church within reach. He never fails to spend an hour on his knees every morning when he awakes from sleep; and every night it is the same. Moreover, it is not a

new thing with him. He has done it his whole life long."

One of his biographers says: "Men who do that which Foch does have no doubts. When Premier Clemenceau stood on the battle front with anxious heart, one look at the face of the general stilled his fears. He returned to Paris with the vision of sure and certain victory. The great agnostic statesman doubted, but the man of Christ did not doubt. The facts, then, in the case are that when the freedom of the world hung in the balance, the world turned to Foch as the one great genius who could save it from the Hun; and that Foch, who is perhaps the greatest soldier the world has produced, is, first of all, a Christian."

When Marshal Foch was presented to President Wilson in Paris, he wore a plain service uniform without a single medal. The incident is characteristic of the man's modesty, who has "neither time nor taste to talk about himself." He is, according to his own statement, "a son of France, and a humble defender of human liberties."

The great general is, as one writer declares, "a tender, heartbroken old father, to whom the laying down of arms means not the leisure to wear laurels, but the right to sit again by his hearth, now desolate [for his only son was killed, and one of his daughters widowed by the war], and think back on happy days, and forward to a reassembled group in the house not made with hands." L. E. C.

What Prayer Has Done

SOME one has given the following concise summary of what prayer has wrought:

"Prayer has divided seas, rolled up flowing rivers, made flinty rocks gush forth with fountains, quenched flames of fire, muzzled lions, disarmed vipers, marshalled the stars against the wicked, stopped the course of the moon, arrested the sun in its rapid course, burst open iron gates, recalled souls from eternity, conquered the strongest devils, commanded legions of angels down from heaven. Prayer has bridled and chained the raging passions of men, and routed and destroyed vast armies of proud, daring atheists. Prayer has brought one man from the bottom of the sea, delivered others from the fiery furnace, and carried another in a chariot of fire to heaven."

Prayer has done all these things and many more. It still works wonders. He who hears and answers prayer never slumbers nor sleeps. His ear is ever open to the cry of his children. This is why we read of, and hear told so frequently, marvellous things that are occurring as the result of trusting prayer.—*Selected.*

Dr. Barnardo's Prayer

"DR. Thomas J. Barnardo, the famous 'father of nobody's children,' who during his lifetime rescued thousands of homeless London waifs, tells this story among hundreds of other incidents: One bitterly cold winter the children were shivering for want of warm clothing, and there was not a penny on hand to buy it. Dr. Barnardo took the matter to God, but no money came. He went to a merchant, and selected the clothing needed, but found that it cost £100. He would not go into debt, so he returned home without the goods, and prayed to God to supply the need. The next morning the first letter he opened contained a cheque for £100, 'to provide clothing for the children.'"

The Captain's Prayer

"WHEN the Second Massachusetts Volunteers marched into the Southland in the days of the Civil War, Johnny Ring, sixteen years old, went as orderly to Captain Conwell, a young lawyer. The boy was passionately devoted to his captain, who laughed at his religion, particularly the boy's fidelity in reading the Bible.

"Why do you do it?" asked the captain, who was an agnostic, "it is full of lies."

"Because my mother made me promise I would," replied Johnny. Daily he knelt in prayer in his tent, which annoyed Conwell.

"One day the Union soldiers were driven across the river. Johnny Ring remembered that the captain's sword, which was presented to him by the citizens of Springfield, Massachusetts, had been left in the captain's tent. He crossed the river, got the sword, clasped it to his bosom, and started back toward the Union troops under the fire from both armies. He made his way across a burning bridge and fell into the arms of his friends, gasping out, 'Give the captain his sword.' He was mortally wounded, and died a few hours later.

"When Captain Conwell heard of Johnny Ring's sacrifice, he was greatly disturbed. He prayed that night, 'O Lord, why did you spare me, the agnostic, and take the life of that splendid Christian boy?'

"A month or so later Conwell was left for dead on the battle field. As he lay there through the long night, facing death, he offered another prayer: 'O Lord, if you spare me, I will give my life to the service of Jesus Christ. I will live two men's lives, God helping me, one for Johnny Ring and one for Conwell.' The prayer was heard. He was found, and carried to the field hospital the next morning.

"That is why Rev. Dr. Russell H. Conwell, pastor of the Baptist Temple, Philadelphia, has been endeavouring for more than half a century to crowd sixteen hours of work into each day—eight hours for Johnny Ring and eight hours for Conwell."

If our eyes could be opened to see all the results of just one day's answered prayers, from every corner of the earth, a wonderful story of love and wisdom would be revealed. Let us trust the Lord more. Let us pray more.—Selected.

Sabbath School Missionary Exercises

(June 4)

Loyalty to the Truth in the Solomons

THE following is taken from a personal letter written by Sister Tutty of Dobeli, Solomon Islands, to Sister G. F. Jones:

"Brother and Sister Wicks and Mr. Tutty and myself, recently made a visit to Rononga, and found everything going well. From one hundred and eighty to two hundred, mostly young people, met us on shore, and greeted us with a hearty hand-shaking all round. They were all nicely dressed in clean garments. We have never been so favourably impressed with natives, as with that Ronongan group. I longed to remain longer and help that large company of women. They do need a white worker sadly.

"Pana has between eighty and ninety

day students, and some are making splendid progress already. Jugha has been helping Pana for about two months, and is enjoying his work very much.

"The Ronongans are out and out for us. There is nothing half-hearted about them. Although meeting with opposition from another mission they remain firm.

"Here on our own mission on Dobeli we love our work very much. We feel much attached to the people, and they still treat us well. They keep us well supplied with bananas, taro, yams, etc., and our own mission garden is producing well.

"Quite a number of married and middle aged people are giving up their vices and devil worship, and standing firm for the mission. Of course the young school boys gave up their vices long ago."

(June 11)

A Little French Girl in the Marquesas Islands

ANA BONNE is a French girl and lives with her grandmother. She seems quite desirous of doing right, but is young (eleven years) and is the only one of her family who attends our meetings. She has the strong displeasure of the priests and nuns for coming to our place. She is here almost every day, and often goes with us at night when we go out to give Bible readings. She is a willing child, and helps me much. She has learned to set and distribute type, and frequently assists in printing our native literature. She has made a few articles for me to sell for missions. She reads a little French and a little Tahitian, but hardly enough to make her Bible reading interesting. She seems to enjoy the Sabbath school, and is able to repeat all the memory verses at the end of the quarter. She missed the last Sabbath of last quarter. It was Christmas day,—a big day in the Catholic church. She went to midnight mass on Christmas eve, and the priest told her she must not absent herself the next day. Their afternoon meeting was at the same hour as our Sabbath school, and Ana was missing from her class. However the next morning she came along to the house, to repeat her memory verses for the quarter. To-day she came running into the house from the verandah. We asked her what the trouble was. "Oh," said she, "the two priests are going by, and they will pull my ears if they see me here."

All our memory verses have to be translated into Nukuhiva by Mr. Sterling, then printed, after which Ana helps me paste them onto cards or into little booklets. A while ago one of the New Zealand Missionary Volunteer Societies sent us a package of used Sabbath school text cards. These have been very useful and much appreciated by the native children and adults as well.

Our Sabbath school is much like yours in the homeland. There is a service at 8:30 in the morning, but our Sabbath school is at three o'clock in the afternoon. There are the usual opening hymns and prayer, secretary's report and missionary exercise. The natives enjoy the missionary exercises. Tihoni is our superintendent. We have but two classes, one for adults, and one for children. The adults occupy our living room where the Sabbath school is held, and the children's class is on the verandah. The children look forward each week to the new picture from the picture roll. A few of our Sabbath school have already received the ribbon bookmark, for a year's perfect attendance. MAYBELLE STERLING.

(June 18)

A Needy Field

THE Marquesas Group of islands with its dwindling population is, perhaps, the least known of any part of the Pacific. Lying out of the way of all regular lines of travel, the tourist might visit the Pacific several times, and yet quite miss seeing these interesting islands, unless his interest had been previously aroused, and he was determined not to be cheated out of seeing them.

Visiting Europeans frequently ask us if we like to live in these islands. We choose to be always where God would have us be, and as long as He wishes us to labour for Him in the Marquesas Islands, that is the place we choose to be. If, however, we were seeking for a home for ourselves, be assured that we would choose to live elsewhere. The excessive heat, troublesome sand-flies, and many other minor annoyances, with few European associates, and infrequent mails, lead most Europeans to choose a more favourable location.

We are among a people who know not the Bible, it never having been translated into their tongue. Though they have had missions, Catholic and Protestant, for about eighty years, yet a sad indifference has always existed toward true religion. Many go to Mass and say many prayers, but know not the peace that comes from a knowledge of sins forgiven. Some of the reforms from heathenism have been accomplished by law, heathen practices having been abandoned to escape the fine that followed participation.

But though the remnant of the race is so few and so degraded, yet it is due to them to hear the message of salvation that we bear (Rev. 14: 6-12),—the last message from God to this dying world. We have been enabled through God's blessing to direct a few souls to the way of life, and we believe that there are many more scattered throughout this group, who will receive with joy the message when it reaches their ears.

O Lord, send forth reapers into Thy great harvest field. Hasten Thy work, and yet delay that great, final day, until all corners of the earth shall have heard the message of love and salvation.

GEO. L. STERLING.

(June 25)

THE DAY OF OUR THIRTEENTH SABBATH OFFERING

A Visit to the Sick in the Marquesas Islands

FOR some time I had desired to visit some of the other villages of Nukuhiva with Mr. Sterling. Upon returning recently from Hakau, he told me that there were several sick there, and asked if I would care to return with him to see what could be done for them. I readily consented, though I understood that it meant a long, tedious ride on horseback.

The family where we were to stay were expecting us, and when we arrived at eight o'clock they were awaiting us. The mother, who had been ill, was much better than I had expected to find her. She seemed pleased to think I had come across the mountains to see her and her sick baby. She expressed her pleasure by a pretty native custom called *haaikoa*. This means literally to make friends. She had her old aunt present me with a present of money. At first I refused it, thinking it might be

intended as pay for going to see her; then I remembered a similar custom in the Cook Islands, but I did not know before that it existed here as well. When, however, she gave me a new name, I understood, and thanked her heartily for the present. The name given me was Teiki (as abbreviated). It is a name in the royal family. She is a grand-daughter of Stanislaus, the old king of Nukuhiva, and Uapou, who has long since died. I felt touched by this incident. May God use our interest in their welfare expressed in our interest to visit them, to break down prejudice.

In the evening we sat on the floor of the verandah of our native friends' house, while my husband gave a Bible study on the state of the dead. I was pleased to note the expressions on their faces as they listened attentively. They would exclaim, "This is new, we never heard this before!" They seemed relieved as it was explained that ghosts are not the spirits of their dead, but the work of Satan and his angels. The Marquesan is very superstitious regarding ghosts, and some one is continually telling of having heard or seen one.

Next morning we returned to Tai-o-hae. As we rode along I thought of these poor people for whom we are labouring, and my heart ached for this race that is so rapidly vanishing. O, if they could only have the Bible, and read and believe the precious Word of God! As many years as the Catholic mission has operated in these islands, they have never given the people the Bible in their own native language. What few Bibles are found are in the Tahitian language. We are glad to hear that Tahitian Bibles are on their way out from Sydney. We shall soon be able to supply some of them with the Word of God. We continue to ask the prayers of God's children, that these dark strongholds of ignorance may be broken down by the knowledge of the Word of God.

MAYBELLE STERLING.

Foreign Mission Day

(June 11)

God's Watchmen

GOD has set watchmen who are never to be silent. Isa. 62: 6.

"Seventh-day Adventists are God's watchmen in this generation."—"Testimonies for the Church," Vol. IX, page 19.

"In a special sense Seventh-day Adventists have been set in the world as watchmen."

They are to "sound an alarm" and warn the inhabitants of the land that the day of the Lord is near. Joel 2: 1.

They are to "cry aloud" and show the people of God their sins. Isa. 58: 1.

"God still has a people in Babylon, and before the visitations of His judgments, these faithful ones must be called out, that they partake not of her sins and receive not of her plagues."—"Great Controversy," page 604.

In connection with His message the call is heard, "Come out of her, My people." Rev. 18: 4.

If the watchman refuses to give the call, the blood of the unwarned will be upon him. Eze. 33: 6.

The trumpet must be given a very certain sound. 1 Cor. 14: 8.

"Unmistakable evidences point to the nearness of the end, the warning is to be

given in certain tones."—"Testimonies for the Church," Vol. IX, page 25.

Had God's watchmen been faithful, we would now be in the kingdom.

"If every soldier of Christ had done his duty, if every watchman on the walls of Zion had given the trumpet a certain sound, the world might ere this have heard the message of warning. But the work is years behind. While men have slept, Satan has stolen a march upon us."—"Testimonies for the Church," Vol. IX, page 29.

Great blessing is promised to the faithful watchman:

"Let us be encouraged by the thought that our Lord is soon to come. Let this hope gladden our hearts. 'Yet a little while, and He that shall come will come, and will not tarry.' Blessed are those servants who, when their Lord comes, shall be found watching."—"Testimonies for the Church," Vol. IX, page 287.

Central Polynesian Conference Publishing Work

"AS THE message of truth advances into new fields, it is God's purpose that the work of establishing new centres shall be constantly going forward. Throughout the world His people are to raise memorials of His Sabbath,—the sign between Him and them that He is the One that sanctifies them. At various points in missionary lands publishing houses must be established. To give character to the work, to be centres of effort and influence, to attract the attention of the people, to develop the talents and capabilities of the believers, to unify the new churches, and to second the efforts of the workers, giving them facilities for more ready communication with the churches, and more rapid dissemination of the message,—all these and many other considerations, plead for the establishment of publishing centres in missionary fields."—"Testimonies," No. 35, pp. 144, 145.

Shortly after our first missionary efforts were begun in Fiji we felt the need of literature in the language of the people. Pastor J. M. Cole, who had to return to America on account of his broken health, saw the need, and through his self-sacrifice he purchased a small lever press for us. A number of tracts were printed on it by Pastor Fulton. Later the first numbers of our present *Rarama* appeared. As the work increased, the Signs Publishing Company donated a "Colt's Treadle Machine." Brother A. Currow was the printer while this machine was in use. A Double Demy Cylinder Press took its place. Brother Gordon Smith and Sister A. M. Williams were the first printers on this machine, followed by Brother T. Driver. While he was in charge, the printing work was transferred to the Avondale Press, where it continued until the year 1917, when it was again brought back to Fiji, where the printing of our Central Polynesian Conference is done in the Fijian, Tongan, and Samoan languages.

A paper is printed in the Samoan, called the *Tala Movi* (Word of Truth), another in the Tongan, called the *Talafekau Mooni* (True Messenger), and the *Rarama* (Light) in the Fijian. Several tracts on different phases of our message have been translated and printed. More would have been accomplished, but the high price of paper, and the uncertainty of labour has made it difficult for us. However, at the pres-

ent time the outlook is more hopeful, and we trust that this year will see a forward movement in the publishing work in these three languages.

Semi Vulaloa, one of our native students who attended Avondale, was our first printer for the Central Polynesian Conference. He was superseded by Brother Roy Lane, who has put forth very faithful and untiring efforts to build this work up to its full strength. Feeling the need of strengthening the Samoan part of this work, and also of releasing Brother Lane to the work for which he was called to Fiji, we have called Brother T. Howse from the Samoan field to take charge of the printing for the Conference. He is editor and translator also for the Samoan paper. Sister S. W. Carr is editor and translator for our Fijian literature, and Vai Vaemolo of Tonga has been called back to act as editor of the Tongan paper.

With this brief outline of our printing work from its first inception, we will relate some wayside experiences. At a meeting that we had here at Suva Vou in the year 1916, I asked all of those who had been led into this message by reading our literature to raise their hands. Out of two hundred people over sixty raised their hands. That was not a bad showing, was it? One man in telling his experience, said, "I was sailing a boat, and one day I picked up the back page of a tract. I became so interested in what there was on that piece of paper that I wanted to read more. I noticed at the bottom of this page, that it was printed at Suva Vou. I immediately sat down and wrote for this tract, and for any other printed matter that could be sent to me on the subject. This is why I am a *Lotu ni Kavitu* (Seventh-day Church) to-day."

A Solomon Islander had one of our *Raramas* given to him while he was sick in the hospital. When he was able to leave, he came straight to our mission at Suva Vou, and inquired for me. After a long talk on the truth, he told me what had brought him to me, and that he wanted to subscribe for the *Rarama*. This he did. His brother is the head teacher in the Solomon Island mission here. Another man wrote to me from a group of islands, called Rotuma, which is included in the Fijian group. We have no work being done there. He said that he had seen one of our books, and begged the loan of it. "Oh!" he said, "how sweet its words were to my heart. I read it over a number of times. Now I want to become a subscriber to your *Rarama*. Tell me how I can get the money to you, as I have tried to send it twice. First, I gave it to my minister (Wesleyan), but he kept it for himself. Next I sent it by post, but that has not reached you. Please let me know at once so that I can have the *Rarama* to read." Later this same man wrote and said, "I want so much to go and see you, as there is so much I want to talk about, but there is no boat running from here." A year after I received his renewal for the *Rarama*. He begged of me to make a visit to his island so that this message could be talked over there. I could give many such instances. Just lately an officer in the Penitentiary here, told one of our native workers that just as soon as his time ended, he was going to leave the service, as he had found out from reading the *Rarama*, that he was not living up to the Bible truth. He was going back to his town to be a Seventh-day Adventist.

We have tracts printed on the main

doctrines of our faith in the Fijian, and on a few of these subjects in Samoan and Tongan. We have printed 3,000 tracts lately, in Tongan, on the second coming of Christ, and now we are printing one on the beginning of the Sabbath. We have a book of Bible Readings printed both in Samoan and Fijian, but none in Tongan. Also in Fijian we have a partial translation of "Early Writings," and "Great Controversy." We printed a small book on physiology and hygiene, but that edition ran out some years back. At present we ought to print another edition of all these books except "Early Writings," and "Bible Readings," in Tongan. But present finances will not allow this.

As the offerings on this second Sabbath Foreign Mission Day, are to be devoted to the publishing work throughout the Central Polynesian Conference, we send this appeal over to you, Dear brothers and sisters, come to the help of the Lord at this eleventh hour by your prayers and by your offerings. "This is a work that should be done. The end is near. Already much time has been lost, when these publications should have been in circulation." The opportunity is offered you to-day to help us "Scatter them like the leaves of autumn." See *Testimonies 37, p. 72.*

C. H. PARKER,

Reviewing the Work in Fiji

TWENTY-TWO years of seed-sowing have passed away since our work began in Fiji. The recurring years have not been without their fruitage, although at times the harvest seemed small for all the labour bestowed. After years of toil a few hundred souls were won to the message, and great transformations were seen in lives only slightly removed from cannibalism. Some who had never been influenced by the gospel before, were drawn to the Lord through the light of the last message, and after years of trial and temptation, still stand firm for the truth. There are as few apostasies among our Fijian brethren who received the truth in those early days, as can be found among others in any part of the world, so far as we can judge. It is also a cause of rejoicing that so many of the young people of our Sabbath-keeping parents follow in the footsteps of their elders. Disease has made its ravages among a weakening race, and has taken some of our best.

The South Seas furnish a number of illustrations of spiritual revivals or quickenings, when waves of grace seemed to pass over whole islands; and during such times, hundreds and thousands turned to God. This was illustrated in Tahiti in 1815-16; in the islands under John Williams in 1819-39; in the Hawaiian Islands in 1822-26; in Hilo and Puna in 1835-39; in Fiji in 1844-50; and in Aniwa, New Hebrides, under John G. Paton, in 1867-69.

During recent months, many among the mountain tribes of Viti Levu, Fiji, have turned in a very remarkable way to the message. Years of seed-sowing by means of sermons, visits, papers, tracts, and books, have in many cases had an influence, and there have also been other contributing factors. During the World War, a Fijian of considerable influence, who passed as more or less of a prophet, taught that Germany would be triumphant; and that as Great Britain was on the point of defeat, it was time to cast off the yoke of taxation, and to obey no further orders from her

officials. The movement was semi-religious, and one of the religious teachings was that the seventh day is the Sabbath, although the would-be prophet warned the people against Seventh-day Adventists. To distinguish the new movement from our work, his was called "The Eight." A number of Fijians were tricked by the absurdities of this man, and found themselves behind iron bars. But many who spurned the movement were awakened to study the Sabbath question.

Hundreds living in the mountains of Fiji, along the two beautiful little rivers that flow into the Rewa, the main river of Fiji, have turned to the truth of God and are calling for teachers to instruct them in the message.

The question, "Why this abrupt change?" often came to the writer's mind, as he found town after town in great agitation over the message. Hundreds have definitely decided to cast in their lot with God's remnant people. In most cases it seems to be a genuine work of grace. Perhaps a little speech made to us by a chief, Ratu Esala, of Baibita, which we took down as he spoke, will answer the question. He said substantially:

"Since we turned to the true religion many have tried to frighten us, saying we would be cast into prison in suspicion of being connected with the false prophet's movement. Let it be known we are no followers of a false prophet. We are following the Word, and we are not opposed to government; but if falsely charged and cast into prison, we shall go, knowing that Paul and Peter and others were also falsely charged and imprisoned, and we shall follow their example.

"It may be asked why we accept this faith now, and not before? This is God's time. His word has come to us, and we have been awakened. We have not connected with this message through coercion, or through any bad feelings toward our former church. Light from on high has shone upon us. And in coming into this faith, we come for all there is in it. We come for cleansing. We cast away the old life. We cast away our tobacco, our grog, and our unclean food; and we intend to stand steadfast to the truth of God."

Some of these men have stood alone for months amid ridicule, cajolery, pleadings, harshness, and persecution. We cannot understand the movement, except that God is in it; and while there will of course be a percentage of chaff and dross, there will also be the wheat and the gold. A mother and her daughter accepted the faith in a little town, and were accused of belonging to a seditious movement. When taken before the authorities, both gave intelligent reasons for following their newly accepted faith. It was soon found that they were unjustly accused, and they were set free. They rejoice to have suffered for the name of their Master. Many weaker in the faith have been deterred through fear from taking their stand.

Among those who have taken their stand are a number of the oldest men of the districts—aged fathers whose memories reach back to heathen days in those mountain regions. Some could tell awful tales of cannibalism and cruel tribal wars. Some of these old men were prominent leaders in their day, and still bear certain titles of honour, and are highly respected by their people. No birth records were kept in early times, so they have no idea of their ages. A man of seventy, when asked his age, is likely to

tell you he thinks he must be twenty-five. From long acquaintance with Fijians, I have learned that distance in miles and ages in years are very vague indeed in their minds. But there are a few well-remembered events in Fijian history which help us to measure the ages of the old men. One event is the great plague of measles that swept off forty thousand of the population of these fair islands. This took place in 1875. An old man will tell you he was married at the time, and had a child or two. In this way we can approximate his age.

Another event was the death by cannibalism of Mr. Baker, Wesleyan missionary, which took place in this mountain district in the year 1867. Some of these old men were boys then, and one who is now a Sabbath keeper was a married man with children. He must therefore be between seventy and eighty years of age. He was active during those early days in helping to establish the gospel among his people, most of whom were in gross darkness. He is the father of the government *buli*, or chief. We rejoice to see these old men turn so decidedly to the message.

God is doing a work of grace upon the hearts of many of these natives. It is of course true that a number knew much in former years of gospel truth, and there were remarkable transformations among these people in illustration of God's power to change the life. But in recent years there have been much formality and great departures from Bible principles, and to accept God's last message means a radical change. The message of the Lord's soon coming leads men to purify their hearts, for the truth has a sanctifying power. Fijian men and women have given up their tobacco, their native grog, and unclean foods. This means much, and indicates a real work of grace.

The town of Nubutautau is notorious in the mission history of Fiji. Mr. Baker made a visit to this district from the coast, and although meeting with apparent favour at first, was afterward killed by Wawabalavu, who was the chief of this district at the time. A rude monument of stones marks the spot where he fell, and near by is the great precipice over which he was thrown. From this spot the body was carried up the river a few miles, and upon a large, flat rock by the rushing waters, was quartered and cast into a native oven. And here the gruesome meal was served. Ratu Williami Wawabalavu, the grandson of the old cannibal chief, is the reigning *buli*, in charge of a district of six villages. Nubutautau is the head town. From Ratu Williami's house can be seen, a little way off, the spot where half a century ago the grandfather committed this foul deed.

Nubutautau is a pretty mountain village of a hundred inhabitants, and with one or two exceptions they are nominal Sabbath keepers. Ratu Williami is an enlightened man, and an ardent advocate of present truth. He is not only the leading man of the district, but is also a pillar of the church of God. He is called *tui*, or king, by his people. Thus "the Gentiles. . . come to thy light, and kings to the brightness of thy rising." Isa. 60:3. Let us praise God that His strong arm is recovering His remnant from every land.

J. E. FULTON.