

The Church Officers' Gazette

VOL. XV

JUNE, 1928

No. 76

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUBLISHING ASSOCIATION
at Takoma Park, Washington, D. C., U. S. A.

SUBSCRIPTION RATES

Yearly Subscription - - - - - \$.90
Clubs of two or more copies to one address, one year - - - - - .75

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Special Appointments for the Month of June

Home Missionary Day	June 2
Sabbath School Rally	June 9
Elementary School Offering	June 16

Church Order and Discipline — No. 3

IN dealing with difficulties arising between individual church members, the Lord laid down principles by which the church was to act. Jesus laid the responsibility upon the one trespassed "against" to first go alone to his brother in an effort to bring about a reconciliation. He is directed to "tell him his fault between thee and him alone." If this fails, then this same one trespassed "against" is to take with him "one or two more," making a committee of two, or at most three, to go over the affair with the trespasser. We believe the intent of the Lord in taking the "one or two more" is that they shall hear for the first time the trespassed "against" and the trespasser talk over their difficulty together, this new one or two acting as an impartial judge or judges as to whether or not the trespassed "against" has just cause for his complaint. If these two or three brethren count the trespasser at "fault," yet fail in leading him to see his error and repent, then the Master instructed, as the last resort, that the church should be taken into the same confidence as were the "one or two" composing the small committee — all with the same motive in view; viz., that of reconciling the erring one through his confession to God of his sin, and the seeking of forgiveness of the one trespassed against. "If he neglect to hear the church," the Saviour said, "let him be unto thee as a heathen man and a publican." In other words, let him be numbered with the great outside world who count themselves all right as they are, with no need of repentance, by which only can sin be purged from the heart. "Verily I say unto you, Whatsoever ye shall bind [hold together in this manner, through reconciliation and forgiveness] on earth shall be bound in heaven: and whatsoever ye shall loose [let go] on earth shall be loosed in heaven." Matt. 18: 15-18.

Other Than Personal Offenses

Along with cases of personal trespass, such as mentioned above, are others of a different nature, yet imposing an obligation upon the church to deal with. And it is often these other offenses which cause those bearing responsibilities in the church the more perplexity. For example: Where should church action

begin, if at all, in dealing with those who manifest carelessness in the matter of Sabbath observance; with covetousness, as evinced by not meeting financial obligations with men, nor with God by the withholding of the tithe; with pride and worldliness, as manifested by members aping the unbecoming fashionable attire of this degenerate age; with manifest unbelief in the spirit of prophecy given Seventh-day Adventists, shown not only in willfully disregarding the plain instruction given, but in openly opposing this gift as a gift to the church for these last days; and with schism makers? Should the church close its eyes to that which may be going on in its midst touching these points of conduct, although no church member, perhaps, could rise up and say that the one involved in any one of these transgressions above mentioned had committed against him a personal offense?

Carelessness in Sabbath Keeping

Take carelessness in Sabbath observance. Suppose a professed Sabbath keeper should on his way home from church begin the practice of stopping at the grocery store for the purchase of family supplies. His brother Sabbath keeper living in the same community could not say this brother had done him a personal injury, yet in actual fact this deed involves every member of the church, because a stigma is being brought upon the very name of Seventh-day Adventists. That grocerman's confidence in the integrity of every one bearing this name, had received such a shock as to make it impossible, perhaps, to restore it.

The church in dealing with a question of Sabbath violation, therefore, must revert to its fundamental Scriptural principles. This brother has broken the Sabbath, and in so doing has violated his baptismal vows when he promised God and his fellow church members —

"To keep the commandments of God and the faith of Jesus, . . . taking Jesus as your divine Lord and Master, the Bible as your guide, the Holy Spirit as your teacher and sanctifier."

And further he had solemnly promised —

"To adhere loyally to the Seventh-day Adventist Church, endeavoring to make its services a blessing, doing all in your power to maintain its integrity, and to discountenance every attempt to tarnish its fair name."

To allow a matter of this kind to go on unnoticed, uncorrected, certainly would bring a lasting reproach upon the entire church, and not only that, but also involve the church in the sin of Sabbath breaking as committed by this member. Prompt action therefore of church officials is needed in a case of this kind. Through an elder, or a committee appointed for this purpose, or both, this offending member should be visited, and through spiritual labor and prayer effort put forth to restore the erring one to the keeping of God's holy Sabbath day. If successful, let them "know, 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: 19, 20. But if after proper labor, repentance and reformation in Sabbath keeping (whatever the nature of Sabbath violation it may be) cannot be brought about, then even though the action always brings sadness and pain, to clear the church from sharing the responsibility of Sabbath desecration, it can do nothing else than remove from the offending member the hand of fellowship.

T. E. B.

Care for the Poor and the Aged

VERY much is said in the Bible concerning our relationship to the more unfortunate among us. Especially would we suggest that thought be given to the instruction found in Deuteronomy 15: 7-11. To neglect the poor and needy servants of the Lord is called "sin." Let all read this passage of Scripture, and ponder well their own hearts' thought toward the care of these needy ones.

We recognize there are two classes of poor within our borders — those who through a life of sin or carelessness in their

younger days are brought into distress as the years creep upon them, and those who through love for the truth and to sustain it in its forward march to encircle the earth have given of their substance, without stint, until in riper years they find themselves without adequate substance for their needs. As we seek God we shall know our duty to each class.

Years ago the Lord sent the following counsel to the church:

"There is no question in regard to the Lord's poor. They are to be helped in every case where it will be for their benefit. . . . The poor among God's people must not be left without provision for their wants. Some way must be found whereby they may obtain a livelihood. Some will need to be taught to work. Others who work hard, and are taxed to the utmost of their ability to support their families, will need special assistance. We should take an interest in these cases, and help them to secure employment."—*Testimonies*, Vol. VI, p. 269.

From the above counsel it is clear that care must be exercised that idleness and carelessness be not encouraged. Some are to be "taught to work," while others will need wise, unselfish counsel how to order their own affairs. We must study with them how "they may obtain a livelihood." Nothing is farther from the teaching of the word of God than that men and women should not care for themselves, when able, by the labor of their own hands. Idleness and carelessness are entirely foreign to the principles that govern the home life of God's great family.

There are, however, many dear saints among God's people who are very willing, but, having grown old, are utterly unable to care for themselves. These must be made to feel welcome in the household of faith and tenderly cared for. So far as possible, these should be cared for by the members of their own household. These aged ones should be received by their children, even to the third generation, as a precious legacy from God for the mutual blessing and comfort to all. Where the aged cannot be cared for by the immediate members of the family, the duty of the church begins. What a blessed, unselfish ministry is here offered to the believers, and how willingly should we lay hold of this task. The following instruction is pertinent to this discussion:

"The aged also need the helpful influences of the family. In the home of brethren and sisters in Christ can most nearly be made up to them the loss of their own home. If encouraged to share in the interests and occupations of the household, it will help them to feel that their usefulness is not at an end. Make them feel that their help is valued, that there is something yet for them to do in ministering to others, and it will cheer their hearts, and give interest to their lives.

"So far as possible let those whose whitening heads and failing steps show that they are drawing near to the grave, remain among friends and familiar associations. Let them worship among those whom they have known and loved. Let them be cared for by loving and tender hands.

"Whenever they are able to do so, it should be the privilege of the members of every family to minister to their own kindred. When this cannot be, the work belongs to the church, and it should be accepted both as a privilege and as a duty. All who possess Christ's spirit will have a tender regard for the feeble and the aged. . . .

"There is a blessing in the association of the old and the young. The young may bring sunshine into the hearts and lives of the aged. Those whose hold on life is weakening need the benefit of contact with the hopefulness and buoyancy of youth. And the young may be helped by the wisdom and experience of the old. Above all, they need to learn the lesson of unselfish ministry. The presence of one in need of sympathy and forbearance and self-sacrificing love would be to many a household a priceless blessing. It would sweeten and refine the home life, and call forth in old and young those Christlike graces that would make them beautiful with a divine beauty, and rich in heaven's imperishable treasure."—*The Ministry of Healing*, pp. 204, 205.

"It was not the purpose of God that poverty should ever leave the world. The ranks of society were never to be equalized; for the diversity of condition which characterizes our race is one of the means by which God has designed to prove and develop character. Many have urged with great enthusiasm that all men should have an equal share in the temporal blessings of God; but this was not the purpose of the Creator. . . . It would be the greatest misfortune that has ever befallen mankind, if all were to be placed upon an equality in worldly possessions."—*Testimonies*, Vol. IV, p. 552.

"In placing among them the helpless and the poor, to be dependent upon their care, Christ tests His professed followers. By our love and service for His needy children we prove the genuineness of our love for Him. To neglect them is to declare ourselves false disciples, strangers to Christ and His love."—*The Ministry of Healing*, p. 205.

J. W. CHRISTIAN.

Home Missionary Department

SOWING FOR A HARVEST

Suggestive Program for Church Missionary Service

(Sabbath, June 2)

OPENING SONG: "Bringing in the Sheaves," No. 583 in "Christ in Song."

Church Missionary Secretary's Report.

Prayer.
Taking of Individual Reports and First Sabbath Offering.
Song: "Working, O Christ, With Thee," No. 477 in "Christ in Song."

Bible Study: "The Sower and the Seed."

Symposium or Talk: "Seed Sowing and a Sure Harvest."

Talk: "Seed-Sowing Methods."

Song: "What Shall the Harvest Be?" No. 56 in "Christ in Song."

Benediction.

Note to Elders and Leaders

The suggestive program for June 2 covers the subject "Sowing for a Harvest," and affords opportunity to encourage all our people to engage in missionary endeavor. On each and every heart should be impressed the fact that the Lord has made men His agents, and they are to co-operate with Him in the saving of lost souls. On this subject the following words are timely:

"If we do but one third of that which we have intrusted talents to do, the other two thirds are working against Christ."—*Testimonies*, Vol. VI, p. 439.

"Inactivity is registered in the books of heaven as opposition to Christ's work, because it produces the same kind of fruit as positive hostility. God calls for active workers."—*Counsels on Health*, p. 35.

But in urging the members of our churches to be more active in the cause of God, let us not fail also to help them to realize that efforts made in their own strength will be fruitless and futile. From "Christ's Object Lessons," we learn that—

"Christ taught the truth because He was the truth. His own thought, His character, His life experience, were embodied in His teaching. So with His servants: those who would teach the word are to make it their own by a personal experience. They must know what it is to have Christ made unto them wisdom and righteousness and sanctification and redemption."

With such a basis for our work, many souls will be won to Christ, and His blessing will rest on every means used for the advancement of His cause.

The talk, "Seed Sowing and a Sure Harvest," may be given by one person, or divided in accordance with its subheadings to form a symposium. In addition to the work outlined in "Seed-Sowing Methods" check up at this time on the four main lines of missionary endeavor in your church—Bible work, medical missionary work, literature work, and work for the foreigners. All of these various phases present opportunities for seed sowing which the Lord has promised to bring to fruition.

Faithfulness in sowing the seed will be rewarded finally by the most welcome of all invitations: "Enter thou into the joy of thy Lord." The Home Missionary Department sends this program into the field with a prayer that it may inspire many who are now inactive in the cause of God to arouse themselves and work with whole-hearted consecration for the souls of the lost.

HOME MISSIONARY DEPARTMENT.

The Sower and the Seed

J. A. STEVENS

1. To what is the kingdom of heaven likened?
"Another parable put He forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field." Matt. 13: 24.
2. Who is the Master Seed Sower?
"He answered and said unto them, He that soweth the good seed is the Son of man." Matt. 13: 37.
3. Who are to be His helpers?
"So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one; and every man shall receive his own reward according to his own labor. For we are laborers together with God: ye are God's husbandry, ye are God's building." 1 Cor. 3: 7-9.
4. What is the seed to be sown?
"Being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth forever. For all flesh is as grass, and all the glory of man as the

flower of grass. The grass withereth, and the flower thereof falleth away: but the word of the Lord endureth forever. And this is the word which by the gospel is preached unto you." 1 Peter 1: 23-25.

5. Whers are we to sow?

"Blessed are ye that sow beside all waters, that send forth thither the feet of the ox and the ass." Isa. 32: 20.

"The field is the world; the good seed are the children of the kingdom." Matt. 13: 38.

6. When are we to sow?

"In the morning sow thy seed, and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good." Eccl. 11: 6.

7. What promise of harvest is given us?

"They that sow in tears shall reap in joy. He that goeth forth and weepeth, hearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." Ps. 126: 5, 6.

"But other fell into good ground, and brought forth fruit, some a hundredfold, some sixtyfold, some thirtyfold." Matt. 13: 8.

Seed Sowing and a Sure Harvest

RUTH TYRRELL

"Sow thy seed, he never weary,
Let no fears thy soul annoy;
Be the prospect ne'er so dreary,
Thou shalt reap the fruits of joy."

How often do we sing these words and recall the precious lessons taught by the Lord during His earthly ministry in the parable of the sower. But stop and think a moment! Do we really believe them, put their counsel into practice, and claim the promise, "He that goeth forth and weepeth, hearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him"? A confidence in fruition gives great impetus to the matter of planting the seed. Who in the early spring will toil in the dawn of morning, the heat of day, and the dusk of evening to prepare the ground for seed without the assurance that after the rain and sun have done their work, up from the cold earth will come the life germinated into vegetation by the marvelous power of nature? There is no doubt, harring unnatural conditions, of the result. With holdness one may sow the seed. The harvest is sure!

To this fact testify the Scriptures, and this regardless of whether the seed sown be good or ill. Nineteen hundred years ago the Lord Jesus came down to sow the good seed.

"He answered and said unto them, He that soweth the good seed is the Son of man." Matt. 13: 37.

From the spirit of prophecy this statement is corroborated:

"A sower from a higher world, Christ came to sow the seeds of truth. He who had stood in the councils of God, who had dwelt in the innermost sanctuary of the Eternal, could bring to men the pure principles of truth. Ever since the fall of man, Christ has been the Revealer of truth to the world. By Him the incorruptible seed, 'the word of God, which liveth and abideth forever,' is communicated to men."—*Christ's Object Lessons*, pp. 31, 32.

The Lord as Reaper

But not only in the rôle of sower is the Lord made manifest through the word. More overwhelming by far is His portrayal as reaper, as beheld by the prophet John:

"Another angel came out of the temple, crying with a loud voice to Him that sat on the cloud, Thrust in Thy sickle, and reap: for the time is come for Thee to reap; for the harvest of the earth is ripe. And He that sat on the cloud thrust in His sickle on the earth; and the earth was reaped." Rev. 14: 15, 16.

Too often, as our minds and hearts in anticipation look forward to the coming of the Lord, we think only of the results of His appearance to ourselves, earnestly desiring to be among that number who will say: "This is our God; we have waited for Him, and He will save us." This is commendable, but may we not also gain valuable lessons from a contemplation of what it will mean to the King of kings to appear as Reaper of the harvest? Then His life on earth, filled with soul surgings of grief at the spectacle of a lost world, those lonely hours of Gethsemane crowded with superhuman agony, the thrust of the cruel nails in His hands and feet, and the greater weight of a sin-cursed humanity which caused His death on the cross,—

these experiences, all of them, will to Himself appear as justified and worth while, for "He shall see of the travail of His soul, and shall be satisfied." Satisfied! Yes, satisfied that the cost was not too great.

Satan Also to Reap the Results of His Seed Sowing

Satan, too, will reap the results of his erroneous seed sowing. Since the very beginning of sin he has been at this work. By deception he first gained control of the human family and to the end of time he will scatter his seed of unbelief and skepticism with the desire of overthrowing the kingdom of God. But it cannot be done. His harvest is just as sure as is the harvest of the Master.

"As therefore the tares are gathered and burned in the fire; so shall it be in the end of this world. The Son of man shall send forth His angels, and they shall gather out of His kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire: there shall be wailing and gnashing of teeth." Matt. 13: 40-42.

Seed Sowing and Harvest of the Christian

To man, also, is committed the task of seed sowing, and to man the joy of harvest. The counsel that is given us is plain:

"You are to sow the seeds of truth in every place. Wherever you can gain access, hold forth the word of God. *Sow beside all waters*. You may not at once see the result of your labors, but be not discouraged. Speak the words that Christ gives you. Work in His lines. Go forth everywhere as He did during His ministry on the earth."—*Testimonies*, Vol. VII, p. 36.

And the certainty of the reward is positive:

"The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul, the hidden seed springs up, and at last bears fruit to the glory of God. In our life work we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work, and leave the results with God. 'In the morning sow thy seed, and in the evening withhold not thine hand.' God's great covenant declares that 'while the earth remaineth, seedtime and harvest . . . shall not cease.' In the confidence of this promise the husbandman tills and sows. Not less confidently are we in the spiritual sowing to labor, trusting His assurance, 'So shall My word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it.'"—*Christ's Object Lessons*, p. 65.

Encouraging Results

God is not slack concerning His promises, and many of our lay people who are sowing the seed of His word during their busy days are meeting with heartening results. Writing regarding the progress of the work in the Saskatchewan Conference, Elder E. J. Westman says:

"You may be interested to know that during the year 1927 the lay members won twenty-five souls through the different missionary periodicals circulated by them and through the Home Bible Study League. We are having a good start for 1928, and we trust a goodly number of new Sabbath keepers will be baptized during this coming year, and together with us carry the heavy burdens placed on us for the finishing of God's work."

From western Oregon comes the word that one of our sisters has been sending literature to a minister of another denomination. The minister's wife has accepted the truth, and the minister is very favorable and is preaching his Sunday sermons from our papers.

In this same field, by the use of literature and personal visits, two very fine young women, sixteen and seventeen years of age, have recently accepted the truth. Their parents have been very bitter toward Seventh-day Adventists, and have opposed the girls in every way possible in their desire to live up to the truths of the third angel's message. But despite this opposition these two honest-hearted young women have kept on reading the literature given them, studying their Sabbath school lessons, attending service, passing on literature to others, etc.

Their parents have burned their Lesson Quarterlies and other papers, and tried to force them to work on the Sabbath. The mother would set the scrubbing water before them, and tell them before they could go to church they would have to scrub, or else go to bed. The girls chose to go to bed. When they requested baptism, they were forbidden by their irate father to be baptized or to attend church services, with the threat that he would do them bodily harm should they disobey him. Amid all this trial and tribulation these two young sisters are holding firmly to the truth which they have so recently learned.

Our Negligence

Are not these soul-winning experiences incentive enough to stir our hearts to more faithfulness in sowing the seed? When we are told by inspiration that we are not doing one twentieth part of what God requires us to do, what excuse can we render for our neglect to watch for souls as they that must give an account? The Lord has given the command to activity, and calls for our whole-hearted, sincere response. He has provided the seed and promised certain reward. Let us, then "not be weary in well-doing: for in due season we shall reap, if we faint not."

Seed-Sowing Methods

"How shall I do it?" This is the question that injects itself into our consciousness with dogmatic persistence when we think of winning our friends and neighbors to Christ. And not only does it force itself upon us, but often the answer is seemingly so intricate that we are fearful we cannot measure up to the responsibility, and we fail to do that which the Lord has definitely and positively commanded. Truly, however, there is no need for this perplexity. Ample means and simple, that produce successful results along this line, are within the reach of all, and an unreasonable amount of effort is not necessary to put them into effect. Let us consider here just a few of these avenues which lead to the desired end.

First, sanctified sociability. What could be more elementary? Just allowing our daily lives to witness consistently for the Lord Jesus. If we love Him, we will not take Him as a coveted treasure and hide Him away in our hearts, but He will be in us as a well of water to refresh those with whom we come in contact. The Lord Himself gave us our example in this regard.

"Christ did not refuse to mingle with others in friendly intercourse. When invited to a feast by Pharisee or publican, He accepted the invitation. On such occasions every word that He uttered was a savor of life unto life to His hearers; for He made the dinner hour an occasion of imparting many precious lessons adapted to their needs. Christ thus taught His disciples how to conduct themselves when in the company of those who were not religious as well as of those who were. By His own example He taught them that when attending any public gathering, their conversation need not be of the same character as that usually indulged in on such occasions."—*"Testimonies," Vol. VI, p. 173.*

Second, the King's Pocket League, which stands for the dedication of a pocket in a gentleman's coat and some place in a lady's handbag for the purpose of carrying tracts that may be handed out at opportune times. Often in our daily round of duties opportunity presents itself for a word about the meaning of current events and the presentation of a brief written message on the subject. Those who are members of the King's Pocket League will find themselves always fortified on such occasions. "A tract a day" is the slogan. Certainly in view of the following counsel every Seventh-day Adventist should measure up to it:

"Tracts upon the important points of truth for the present time should be handed out freely to all who will accept them. You are to sow beside all waters."—*"Life Sketches," p. 216.*

Third, magazine work. This line of endeavor is especially suitable to women. It can be done in spare moments, and we have the God-given assurance that—

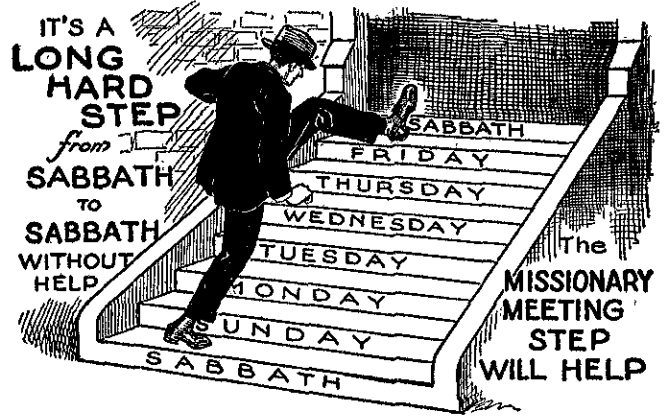
"If there were twenty women where now there is one who would make this holy mission their cherished work, we should see many more converted to the truth."—*Review and Herald, Jan. 2, 1879.*

These are only three of the numerous lines of missionary endeavor. Simple, easy answers they provide to the question, "How shall I do it?"

Remember:

"Christ accepts, O so gladly! every human agency that is surrendered to Him. He brings the human into union with the divine, that He may communicate to the world the mysteries of incarnate love."

Heavenly intelligences are waiting to co-operate with us in the saving of souls. How long will we keep them waiting—with men and women perishing around us? What will your answer be? And what is mine?



Church Missionary Meeting Program for the Month of June

First Week

MISSIONARY TOPIC: Individual Service.

TEXT: Luke 12: 48.

SEED THOUGHTS: The work of the church as a whole can never take the place of individual labor. We are responsible individually to the Lord to acquire all the knowledge and ability possible for us to acquire that will advance His work, and responsible to use what we acquire.

"We shall individually be held responsible for doing one job less than we have ability to do. The Lord measures with exactness every possibility for service. The unused capabilities are as much brought into account as are those that are improved. For all that we might become through the right use of our talents God holds us responsible."—*"Christ's Object Lessons," p. 363.*

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and poor, the giving of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—*"The Ministry of Healing," p. 127.*

Urge to-day the necessity of visiting those who are ill in hospitals and the inmates of jails and prisons. Many a conversion has been brought about on a bed of sickness or behind prison bars. The Lord has promised success to those who give themselves wholly to Him. He knows no failure.

Second Week

MISSIONARY TOPIC: The Importance of Prayer in Missionary Endeavor.

TEXT: James 5: 16.

SEED THOUGHTS: Prayer is the greatest force possible to use in the winning of souls. It is true, however, that many Christians do not know by experience what results it brings. From "Testimonies," Volume VI, page 80, we quote:

"We should hold convocations for prayer, asking the Lord to open the way for the truth to enter strongholds where Satan has set up his throne, and dispel the shadow he has cast athwart the pathway of those whom he is seeking to deceive and destroy. We have the assurance, 'The effectual fervent prayer of a righteous man availeth much,' James 5: 16.

"Solicit prayer for the souls for whom you labor; present them before the church as subjects for their supplication. It will be just what the members of the church need, to have their minds called from their petty difficulties, to feel a great burden, a personal interest, for a soul that is ready to perish. Select another and still another soul, daily seeking guidance from God, laying everything before Him in earnest prayer, and working in divine wisdom. As you do this, God will give you the Holy Spirit to convict and convert the soul."

To quicken, arouse, and revive the spirit of prayer means advance in all lines of missionary work. Prayer provides life and power. Home Missionary Leaflet No. 18 will give additional help in this regard. Secure from your local home missionary or Book and Bible House secretary.

Third Week

MISSIONARY TOPIC: "Faithfulness in Speaking for the Lord."

TEXT: Mal. 3: 16.

SEED THOUGHTS: Those who have experienced blessings in the Christian life and in missionary endeavor should pass them on for the encouragement of others.

"We should not come together to remain silent; those only are remembered of the Lord who assemble to speak of His honor and glory, and tell of His power; upon such the blessing of God will rest, and they will be refreshed. . . . If the brethren and sisters were in the place they should be, they would not be at a loss to find something to say in honor of Jesus, who hung upon Calvary's cross for their sins."—*Early Writings*, p. 115.

"Let church members during the week act their part faithfully, and on the Sabbath tell their experiences. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. When God's people see the great need of working as Christ worked for the conversion of sinners, the testimonies borne by them in the Sabbath services will be filled with power. With joy they will hear witness to the preciousness of the experience they have gained in working for others."—*Gospel Workers*, p. 199.

Let the missionary service to-day be used for the relating of missionary experiences. Such a service will prove a great blessing to the entire church.

Fourth Week

MISSIONARY TOPIC: "Ministry for Others."

TEXT: Isa. 53: 6, 7.

SEED THOUGHTS: The Holy Spirit is given for service. Those who are trembling and faint-hearted in their Christian experience should try the recipe given in these verses of Scripture. Christian help work is one means of bringing about the controlling power of the Spirit of God. The Saviour is always present by His Spirit with those who do this work.

"Every church is in need of the controlling power of the Holy Spirit; and now is the time to pray for it. But in all God's work for man He plans that man shall co-operate with Him. To this end the Lord calls upon the church to have a higher piety, a more just sense of duty, a clearer realization of their obligations to their Creator. He calls upon them to be a pure, sanctified, working people. And the Christian help work is one means of bringing this about, for the Holy Spirit communicates with all who are doing God's service."

Fifth Week

MISSIONARY TOPIC: "Pure Religion."

TEXT: James 1: 27.

SEED THOUGHTS: Blessings, both temporal and spiritual, are promised to those who care for the needy. Jesus' example in feeding the multitude. Love for Christ will bind Christians together and lead them to care for those in affliction.

"Our church members are greatly in need of a knowledge of practical godliness. They need to practice self-denial and self-sacrifice. They need to give evidence to the world that they are Christlike. Therefore the work that Christ requires of them is not to be done by proxy, placing on some committee or some institution the burden that they themselves should bear. They are to become Christlike in character by giving of their means and time, their sympathy, their personal effort, to help the sick, to comfort the sorrowing, to relieve the poor, to encourage the desponding, to enlighten souls in darkness, to point sinners to Christ, to bring home to hearts the obligation of God's law."

Dorcas Society work may be made an important part of church missionary endeavor. See that it is given a place in to-day's service.

In Time of Trouble, Say—

First: He brought me here. It is by His will I am in this strait place; in that I will rest.

Next: He will keep me in His love, and give me grace in this trial to behave as His child.

Then: He will make the trial a blessing, teaching me the lesson He wants me to learn, and working in me the grace He intends for me.

Last: In His good time. He can bring me out again, how and when He knows.

Say: I am here—

1. By God's appointment.

2. In God's keeping.

3. Under His training.

4. For His time.—*Andrew Murray, in Moody Monthly, March, 1928.*

"The school asks, 'What do you know?' The church asks, 'What do you believe?' The world asks, 'What can you do?' The living fact of these combined is what you really are."

Why Every Home Should Have the "Review"

THERE are some things difficult for one to imagine, even though one's imagination may be large and very active. For illustration, one could hardly imagine a business man's keeping in touch with business trends without reading a business journal, or a doctor's keeping up to date with medical discoveries without access to a medical journal. And is it not just as difficult to imagine a Seventh-day Adventist's possessing an intelligent knowledge of the progress of this movement and of its relation to world events without reading the journal that is published to give that specific information—the *Review and Herald*? Only well-informed business and professional men—those who read the journals published for them—are really successful. And only well-informed Adventists can hope to make a real success of the world-wide task given to them.

Speaking of being well informed, did you know that—

1. Atheists with their blasphemous accusations are providing us with one of the best reasons for loving God?

2. There is a definite movement toward Rome, which is causing the "deadly wound" to be healed?

3. The spirit of prophecy gives definite warning against the danger of centralization?

4. For a time, one Sabbath school in Mexico, because of persecution, held its services in a cave?

5. In one conference in America three churches were dedicated in one week?

6. Jewish newspapers and journals are writing strong editorials in support of our Sunday law stand?

7. In troubled Russia 1,650 persons were baptized in nine months' time, and that we now have 600 churches in that field?

All these interesting and vital facts—and numerous others—are set forth in detail in just one current number of the *Review*. Think what a whole year's issue of fifty-two numbers contains.

Surely it might justifiably be said that the person who reads the *Review* each week cannot fail to obtain a deepening conviction that God is leading this movement with increasing success. And the Adventist with such a conviction won't be found missing from the church roll when the year is ended. To our church officers we would say, therefore, if you would protect your church list, protect your *Review* list. See that every home is blessed with this weekly denominational informer and inspirer. If a member declares that he cannot afford it, tell him that he cannot afford not to have it. And if necessary, provide for such a member's subscription from special church funds. This is the specific instruction of the spirit of prophecy.

F. D. NICHOL,

Associate Editor *Review and Herald*.

Her Treasures in This World

A STORY of much significance is related of a worldly, selfish young woman who on one occasion dreamed that she was in heaven.

As she was being shown through the Holy City, examining and admiring the many beautiful residences, she paused before one exceptionally beautiful. Turning to her guide, she said, "For whom is this beautiful palace?"

"Why, that's for your gardener," answered her guide.

"For my gardener? Why, he would not know what to do in such a spacious dwelling. He would be entirely lost in a mansion like this! Why, he lives in such a little bit of a cottage on earth; he might do better, I give him reasonable wages, but he gives so much of it away to the poor miserable people that he has hardly enough to keep his wife and family, let alone any comforts or luxuries."

Walking on apace they came to a little bit of a cottage.

"And who is this being built for?" asked the woman.

"Why, that is for you," answered the guide.

"For me!" she exclaimed in wonder and surprise. "Why, that cannot be for me! I have always been accustomed to a mansion for a house. I could not adjust myself to such a small house."

Still plainly but sadly answered the guide: "It is for you. Our great Architect does the very best He can with the material that is sent up to Him."

Where are you laying up your treasure?—*Moody Monthly, March, 1928.*



Local Elder Wins Fifteen Souls

"IN answer to your request regarding the meetings we held this past winter, and when I accepted the truth, I will say I accepted this message twelve years ago, and have been local elder of our church here for nine years. I served as Sabbath school superintendent eight years. Before we accepted this message, we were strong Roman Catholics. I had served the priest as server and altar boy during mass service a number of years. My father and mother, two of my sisters, and two brothers-in-law, formerly Roman Catholics, have accepted the truth, and are faithful Seventh-day Adventists. We are working for the other members of the family. When my father and mother left their former faith, there was quite a commotion in the community and a number of interesting things happened, but I will not take time to mention them at this time.

"In regard to our public meetings last winter, I rented a hall in the eastern section of the city and started January 2 [1927]. I held meetings each Sunday night up to March 27. Forty-five attended the first meeting, and when the Sabbath question was studied, about 140 were present. Each Sunday night the attendance increased. We held three meetings after the Sabbath question was presented, and 200 were present at our last meeting. The Spirit of God was very near in these services, and when the call was made at our last meeting, fifteen came forward and signed the covenant to keep all of God's commandments. In addition to these we have about twenty others interested. After paying all expenses from collections taken, there was \$10.71 left, so you can see God blessed in all ways. We used the balance of this money to buy literature." Is this not an example well worthy of emulation? Yet without question there must be many church elders who could do this same thing. Why not try it?

Encouraging Word From Buenos Aires

WRITING with regard to the progress of our work in the Austral Union, under date of Jan. 19, 1928, Elder L. E. Christman says:

"We have entered into a new year with its privileges and opportunities before us. You will, I am sure, be interested in learning something of the activities of the Home Missionary Department in the Austral Union during the year 1927. The Lord has wonderfully blessed in every line of activity. Our Harvest Ingathering campaign was a real success. The returns show that the union has raised over \$3,000 gold more than during 1926. To my mind this has been the most successful campaign that we have had in the union. We are just getting ready now for our 1928 campaign.

"Our Big Week during 1927 shows about \$500 (gold) more raised than during 1926. Our reporting membership during 1927 was much better than the previous year. We are surely thankful that the good Lord has been with us and that success has crowned our faithful efforts.

"You will be interested to learn that in connection with my regular departmental work in the union, I had the privilege of connecting with three evangelistic efforts during 1927. Two of these efforts I just assisted and did not stay through to the end, but the last one conducted in the city of Montevideo I stayed through from the start to the finish. In the last effort in Montevideo I had the privilege of seeing seven buried with their Lord in baptism and about five more will follow a little later. Those who have been baptized pay a faithful tithe and assist regularly in all the meetings in the church."

Missionary Activities Moving On at an Encouraging Pace

ELDER JOHN D. HAYNES, home missionary secretary of the Southeastern California Conference, writes:

"I am glad to report that our missionary activities are moving on at an encouraging pace in the Southeastern California Conference. The Lord is certainly blessing our people and our workers in their attempt to spread this message to every man, woman, and child within our territorial bounds. Our January report of the conference, as a whole, shows that twice as much work was done as was done in the year 1927 for the same month. We feel sure that the Lord will help us in carrying out this great program for the stirring up of our own people and the reaching of those who know Him not."

"I Was a Stranger and Ye Took Me In"

THE following experience is from the pen of Elder John Oss, — another incident of Christian hospitality winning a soul to the Lord:

"A few months ago Mr. Bien Yin Hsiang, an agent for a Bible society, visited the city of Pinghu, in the Kiangsu Province, to bring the word of God to the people of that place. Upon entering the city, he called at a Christian chapel and asked if he might stay there a few days. He was informed that they were crowded, and that it would be impossible for him to lodge there.

"He began work and soon found our chapel in the city. He stepped in, and there he met our evangelist. He told of his work and plans to spend some time in Pinghu, and further asked if it would be possible for him to make his headquarters at the chapel for a few days, or until other arrangements could be made. Our evangelist kindly consented, took the stranger in, and made him feel at home. He was asked to take part in the morning and evening worship, and soon felt like one of the family. When the Sabbath came, he was invited to attend Sabbath school and the after service. As they studied together from day to day, the Spirit of God worked upon his heart, and he became definitely interested in the Sabbath and the soon coming of Jesus.

"After accepting the truth in its fullness, he attended the colporteur institute held at Hangchow during September, and later entered the colporteur work. He is rejoicing in the new-found truth, and is glad to give it to others. The Lord is richly blessing him in his work.

"A man named Djao, who is a faithful member of our church at Pingyang, told a relative about the truth and studied it with him. The man accepted the message and was baptized; he is now a church member. This brother, in return, began working for his relatives and neighbors in this little village, and yesterday he had the privilege of seeing one of his younger brothers baptized.

"It was a real inspiration to meet the people of this little village. Our brother there is a real missionary. He has interested many in the third angel's message, and several are definitely studying the truth. During our short stay the suggestion was made that the village temple be converted into a Christian chapel where they could worship the true God. The Spirit of Christ is working with the hearts of men. Let us cause our lights to shine in giving this wonderful truth to others."—*Far Eastern Promoter*.

Heroism

"I LIKE the man who faces what he must,
With heart triumphant and a step of cheer;
Who fights the daily battles without fear;
Whose hopes fail, yet keeps unflinching trust
That God is God; and somehow, true and just,
His plans work out for mortals; not a tear
Is shed, when fortunes, which the world holds dear,
Falls from his grasp; better, with love, a crust
Than living in dishonor; envies not,
Nor loses faith in man; but does his best,
Nor ever murmurs at his humbler lot;
But, with a smile and words of hope, gives zest
To every toiler; he alone is great
Who by a life heroic conquers fate."

Junior Missionary Volunteer Meetings

Suggestions to Junior Superintendents

THE summer months are an excellent time to get our boys and girls in the habit of observing the Morning Watch. Let us help them this summer, so that when the cold winter months come, the habit will be so fixed that nothing can prevent them from having this morning tryst with this Master. The studies in our Junior Manual bring us to Chapter V, "Devotional Features," which covers the following topics:

1. The Morning Watch.
2. Prayer and Personal Work Bands.
3. Consecration Services.
4. The Junior Bible Year.
5. Weeks of Prayer.

If your conference has not yet held its camp meeting, you will be glad for this preparatory study for your work with the Juniors on the camp ground. Also, the halfway mark of the year is an excellent time to help the Juniors cheer up and catch up in their Bible Year reading. A little personal attention and inspiration means much to the Junior.

The cartoon (on page 12) is a suggestive preventive measure against a summer slump. It can very appropriately be introduced with the Junior program on "Things to Do for the Lord This Summer" as well as the Senior program, "Lively Stones." We suggest that you have on your placard only the foundation stones and an outline sketch of the building. Then, if your conference uses the point system for missionary work done, it will be an easy matter to decide upon the number of points you will require for the placing of one new stone in the structure. If you do not have this point system, decide which parts shall be built by different bands, and the amount of work to be done in each line in order to add a stone.

Shall We Reach Tehuantepec?

(For Week Ending June 2)

Suggestive Program

Opening Song: "Rescue the Perishing." (No. 479 in "Christ in Song.")
Prayer for the Tehuantepec Mission.

Scripture Lesson: Isa. 55: 1-11.

Junior Leader's Talk: "Shall We Reach Tehuantepec?"

Recitation: "Suppose." (It will add interest if in announcing the recitation the leader sets a large letter "S" on the platform and states that five Juniors will now complete the word. The Juniors, going on the platform one at a time, carry the other letters, the second one carrying two "p's.")

Song: "The Missionary Ship." (See April Gazette, p. 11.)

Superintendent's Remarks: "Pray Ye the Lord of the Harvest." (Emphasize the importance of praying as well as giving. See Senior Missionary Volunteer program talk, "The Supreme Need." Encourage the Juniors to be faithful in their prayer bands.)

Story: "A Man of Questions." (See p. 11.)

Closing Song: "Give of Your Best to the Master."

Close by Repeating in Concert Matthew 28: 18-20.

Memory Gem

Not all can make large offerings, not all can do great works, magnificent deeds; but all can practice self denial, all can reveal the unselfishness of the Saviour.—"Testimonies," Vol. IX, p. 54.

Note to Leaders

Another mission program to-day. Just one more month to work for the Tehuantepec Mission. Will you reach your goal? If you have the offering device of a ship, as suggested in the April GAZETTE, it should be getting near the port. Check up to-day to see what the prospects are for arriving in good time.

Leader's Talk: "Shall We Reach Tehuantepec?"

We learn that Tehuantepec is a beautiful country of forests, fruits, flowers, rivers, mountains, and plains; that it has a population of about 2,000,000 pure-blooded Indians of different tribes, and that near some of their villages are to be found the ancient ruins of great cities and temples, rivaling and resembling the ruins of Egypt and Babylon.

But that is not why we have set our sails for Tehuantepec. That is not why we are so anxious that we shall not fail to reach our port. It is not for the purpose of sight-seeing that

we have set out. We have learned that from 70 to 90 per cent of these Indians can neither read nor write; that the majority of them now live in crude straw or palm huts amid the most insanitary conditions imaginable. They are ignorant of the simplest laws of sanitation and modern treatment of disease. From 30 to 50 per cent of their children die from lack of proper care. All kinds of vices, drunkenness, and other evils reign. They need to learn of the Saviour. I am sure no one here wants to say,

"If that is all those people know,
What are they worth? I'd let them go;
I don't like Indians anyway."

No, their pitiful condition has touched our hearts, and we have set out to help!

To-day we shall learn more of the results of our work among these people,—of the great change the love of Jesus works in the lives of those who accept Him. And I am sure we shall not fail to bring our good ship to port loaded with our prayers and dollars, too. (Call attention to ship, and ask the secretary to tell of its progress.)

Suppose

SUPPOSE you knew no Saviour
To cleanse your soul from sin,
Nor ever had His peace and joy
Your heart within.

Suppose in time of trial,
When doubts beset your way,
You'd never known God's guiding hand
Nor learned to pray.

Suppose when Death's grim specter
Tore loose your handclasp fond,
You had no vision of a life
Or hope beyond.

Suppose, your life in danger,
You faced some peril grave,
And some one with the power and skill
Tried not to save.

Yet this same sad condition,
Of countless throngs is true;
Have their deep peril and their need
No claim on you?

— Pearl Waggoner Howard.

Things to Do for the Lord This Summer

(For Week Ending June 9)

Suggestive Program

Song Service and Opening Song. (Nos. 542, 577, 576, 558, in "Christ in Song.")

Prayer, Closing With the Lord's Prayer.

Scripture Reading: Matt. 25: 31-46.

Talk: "A Liberal Reward."

Recitation: "What Are We Here For?" (Also see poem in program on "Lively Stones," p. 12.)

Exercise: "Summer Service." (Adapt this to your Junior Society. See page 13.)

Special Song: "Help Somebody To-day."

Symposium: "Finding Happiness." (Ask Juniors to be prepared to tell of things which brought happiness to them or others.)

Talk: "My Father's Business." (To be given by leader or an older Junior.)

Closing Song: "Give of Your Best." (No. 594 in "Christ in Song.")
Repeat the Junior Pledge.

Memorize John Wesley's Rule:

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Note to Junior Superintendents

Care must be taken not to awaken an impulse to work without giving a practical outlet. See that the Junior leader has definite plans to lay before the Juniors to-day. Perhaps he will need you to help him in getting every Junior enlisted. Suggest where missionary visits would be appreciated. See that the sick and lonely are not neglected. Have lists of names for letters and papers. Some further suggestions: run errands, plant missionary gardens, make things for and visit children's hospitals and other institutions, bring others to Sabbath school, share toys, read to the blind and aged, help mother, etc. Ask the boys and girls to choose definite lines of work they can and will do.

Talk: "A Liberal Reward"

A very liberal reward — if you will find this Junior Missionary Volunteer. He is wanted to share in a grand inheritance. You will not have a hard time to locate him if you go right at it. He is probably a better Missionary Volunteer than you are,—quite a bit more enthusiastic, more devoted to his society, more constant in prayer and Bible study. He doesn't like to be idle, and is ready and able to jump right in and take his share of the society's burdens for the summer. You can locate him if you really want to, as he is perfectly willing to place himself in your hands, and he can do the very things that need to be done this summer. Who is he? He is the Missionary Volunteer You-Can-Be. So resolve to find him and send him forth these bright sunny days to labor for the Master.

And, the reward? Oh, yes! I was so anxious to have you find this Missionary Volunteer You-Can-Be that I almost forgot to tell you about the reward. Well, it is just what you choose, with the Master's help, to make it,—love, joy, peace, friendship, spiritual health, souls—eternal life. Is it not worth while?—*Adapted.*

What Are We Here For?

WHAT are we here for, you and I,
As the long summer days go speeding by,
Each one stretching to us a hand
Filled with privileges high and grand?
Born of a meaning our lives must be,
God has His purpose in you and me.

We are here to sing of hope and cheer
When the skies are dark and the way seems drear;
We are here to be faithful and strong and true
To the work that lies to our hands to do;
To make for all that is noble and good,
And be loyal to the bonds of our brotherhood.

We are here, you and I, to pass along
Blossoms of kindness and gladness and song;
To give of our joy like a sacred cup,
That the hearts around us may be brimmed up;
And to hold to the struggling where'er we stand,
This comfort and strength of a helping hand.

This are we here for, you and I,
As the long and wonderful days go by.
Welcome them gladly; for each one brings
The duty and beauty of common things;
And as they unfold, shall unfolded be
God's own purpose in you and me.

— *Selected.*

Talk: "My Father's Business"

ONE, two, three, four, five! The big clock struck off the hour very slowly, and Uncle John remarked, "Sounds as if the striking part of that clock is nearly run down." Donald was interested in watching him wind it, and he stayed quite close so as not to miss hearing it strike next time. Uncle said it would sound different, and it did. One, two, three, four, five, six, it struck off the last almost triumphantly. Sabbath afternoon as it came time for Junior meeting, Aunt Anna asked Donald if he was not going. "Oh, I suppose so!" drawled the boy. Uncle John looked up keenly. "Why, Donald," he remarked, "that sounds as if the meeting side of you was nearly run down; is it?" Donald flushed, hesitated a moment, then began slowly, "Maybe it is, Uncle John; think I'll have to wind it up again," he finished briskly. "Yes," said Uncle John, "neither clocks nor people are much good when the springs that ought to keep them going are neglected."

Juniors, we must not let the springs of our purpose run down this summer — let us "press toward the mark for the prize." What was it Jesus said when a little boy? "I must be about My Father's business." And if we are going to follow Him, we, too, must do His work. These summer months are a kind of testing time. When the hot days come, how apt we are to grow lax in our service, and even to yield to the temptation to do nothing. [Ask the society secretary to review briefly the work of the society for the past month. Check up on attendance and reporting members. Discuss with the Juniors which points you will raise this summer.]

LEARN to Spell "Summer Slump" in a New Way (Summer Service).

I Will "Walk Softly in the Sanctuary"

(For Week Ending June 16)

Suggestive Program

Silent Prayer.

Opening Song: "Tread Softly." (No. 196 in "Christ in Song.")
Missionary Reports and Offering.

Scripture Reading: God's Command, Lev. 19: 30; David's Example, Ps. 122: 1; Jacob's Example, Gen. 28: 16, 17; Moses' Example, Ex. 3: 3-6; Isaiah's Example, Isa. 6: 4, 5; Peter's Example, Luke 6: 8. (Number and assign the texts to six Juniors before the meeting. Texts to be read without announcement, each Junior stating the subject, at his verse before reading, as, "God's Command on Reverence," etc.)

Prayer by the Superintendent.

Talk: "Walk Softly in the Sanctuary."

Song.

Recitation: "Reverence."

Reading: "A Worthy Example."

Sympasium: "Going to Church." (Ask Juniors to read these nine suggestions, or have them on the blackboard, and let the Juniors discuss how they can help carry them out in your church.)

Closing Song: "Have Thine Own Way, Lord." (No. 27 in "The Gospel in Song.")

Talk: "Walk Softly in the Sanctuary"

REVERENCE means the realization of God's greatness and our unworthiness. If we are reverent, our example will help others to reverence God. We have seen a man stand looking up into the sky, where he has discovered an aeroplane. Others see him looking, and they also look up to see what he is seeing. So when we look up to God and reverence His house, others see our attitude, and our reverence helps them.

A group of young people were being shown through Christ Church at Alexandria, where George Washington worshiped. As that great man's pew was pointed out, a young-woman hurried into it, remarking flippantly that that was the nearest to becoming great she ever expected to get. To her the church was merely a show place. Not even the thought of God's presence awed her. She continued to laugh and chatter as if there were no need for reverence or quiet in such a hallowed place.

Our promise to "walk softly in the sanctuary" applies to the church at all times, whether a meeting is being held or not. Reverence in the church means quiet. The church is not a playhouse. It is the house of worship,—the place where God meets His people in a special way. True reverence shows itself in our words and actions. If we revere God, we shall not joke about Him; we shall not even speak lightly or carelessly about Him, nor will we be disrespectful in His presence. Reverence includes respect.

You know how careful we would be if we were to appear before the President of the United States, or any other great man; but isn't it strange that some people, when they are before God, the greatest of all rulers, seem to forget, or not to care very much, how they act? Have you ever thought about it in this way?

Isn't it too bad that some boys and girls will even laugh and whisper when others are talking to God, or look about the room, or be thinking of other things, and care nothing at all for what is said?

I wonder if any of us Juniors are like the captain of a whaler who, upon going ashore one day, went to church. After the service the minister spoke to him, and found that no impression had been made on the man's mind. "The fact is, sir," said the captain, "all the while you were preaching, I was thinking about where I should be likely to find a whale. There is no room in my heart for anything but whales." If we appreciate God as we should, when in His presence we shall forget all about the whales,—the outings, the games, and all else that is not proper for us to think upon while in the sanctuary. Let us endeavor, boys and girls, to be more faithful in keeping this point of our law. How sad the Saviour must feel when we are so impolite in His presence as to laugh and play, or to ignore the conversation that is being held with Him. Let us renew our promise, and join in repeating this part of the Junior Law: By the grace of God, I will "walk softly in the sanctuary."

C. LESTER BOND.

Symposium: "Going to Church"

1. Go early to church. Not only be on time, but be in your place before the opening song is sung.

2. Go in a reverent spirit. On the way remember where you are going; instead of laughing and joking, put your thoughts and conversation upon such topics as can be carried with you into the presence of God.

3. Before entering the church, send up a silent prayer that God will be present by His Spirit in the service.

4. As you take your place, bow your head reverently in prayer for yourself and all others who enter the Lord's house that day.

5. Resolves that you will keep your mind upon only the holy purpose for which you have come into this place.

6. As the minister enters the pulpit, offer an earnest silent prayer that he may be led to give just the message needed.

7. In all the service take an active part, as a hearer, as a worshiper.

8. At the close of the service, after a moment of prayerful silence, speak cheerfully but quietly to friends and strangers, inviting the latter to come again to worship with you.—*Adapted.*

Reading: "A Worthy Example"

THE new school-teacher was spending her first Sabbath in the church where she had gone to teach. As she sat quietly during the intermission and preaching service, she was greatly distressed because there was so much whispering and moving about, among not only the boys and girls, but also those who were older. That afternoon as she thought and prayed about the matter, she decided that she would endeavor to do something to remedy the situation. She decided, however, not to say anything until she had been there long enough to become acquainted with the boys and girls and win their confidence.

One morning, after several weeks had passed, she asked, "Boys and girls, have you noticed how much confusion there is in the church on the Sabbath?" "Yes," they answered in chorus. "Well," said the teacher, "I have been wondering if you boys and girls would like to help me change this condition? We cannot go to those who are older and tell them to be quiet, but we can set the right example before them. How many of you will promise to take your seats promptly at the close of Sabbath school each Sabbath, and not whisper or read your papers during the service?" Every loyal Junior likes to be put on his honor, and every one promised to join in the plan.

The teacher was somewhat anxious about two of the larger boys, but when the Sabbath came, her fears soon disappeared as she noticed these boys reverently take their places. The adults were moving about the aisles and whispering as usual, but there was not a sound among the Juniors.

Monday morning the teacher told the children how happy they had made her, and how God must have been pleased by their new consecration to Him.

As the Sabbaths came it was not many weeks until the influence of the Juniors began to take effect. Some one was heard to say, "Look at the boys and girls, how quiet they are," then he would take a seat and be quiet, too. Others followed, and in a short time a great change had come into that church.

Do you not think, dear Juniors, that it would be a fine thing for all of us to follow this good example? It would not only prove a blessing to the church, but would enable us to receive a great deal more good from the services. A loyal Junior will try to remember at all times that he is to be an example of good behavior, and he will "walk softly in the sanctuary."

C. LESTER BOND.

Reverence

If before an earthly king
We were called to stand,
Humbly would we bow the head,
Humbly fold the hand.

Had we done some sinful thing,
And defied his laws,
Gladly would we welcome one
Who would plead our cause.

Should we look about and laugh,
He would think that we
Did not care if all our crimes
Should forgiven be.

Thus, when to the King of kings
One shall lead in prayer,
Humbly let our listening hearts
The petition share.

Foreheads bowed and hands at rest
Should our posture be,
While from wandering thoughts and plans
Heart and mind are free.

—*Selected.*

Christian Patriots

(For Week Ending June 30)

Suggestive Program

Song Service. (Nos. 67, 816, and 256 in "Christ in Song.")

Open Meeting by Repeating Pledge and Law.

Prayer by Two Juniors. (That each Junior may serve his country better by obeying God and standing up for right.)

Reports and Offering.

Bible Study: "The Bible Teaches Patriotism."

Exercise: "Qualities of Patriotism." (Have the Juniors wear shoulder sashes bearing the words at the beginning of the different paragraphs.)

Two-Minute Talks: "Glimpses of Junior Patriots."

Recitation: "The Better Way." (See p. 14.)

Leader's Talk: "Christian Patriots."

Closing Song: "Ready to Do His Will." (No. 600 in "Christ in Song.")

Bible Study: "The Bible Teaches Patriotism"

THE Bible Teaches Patriotism: Ps. 137: 1.

God's Legion of Honor: Matt. 16: 24.

Follow the Flag: John 21: 15-23.

The Ideal Nation: 1 Peter 2: 9, 10.

Two-Minute Talks: "Glimpses of Junior Patriots"

1. *Harry MacInnes* came from a very worthy English family, and was born in London in 1863. Before he could speak, he was described as breaking into loving, beaming smiles whenever any one spoke to him. As he grew older, he was quite matter of fact, and when he set his heart on doing something, he simply went after it, and stayed fast until he had done what he had set out to do (except, of course, when some other will stronger than his determinedly held him back and made him stop, as his mother sometimes did).

When barely five years old, Harry was found on a hot summer evening dealing out water through the railing of the square garden in which he was playing, to any of the passers-by who would accept it, and especially to workmen with whom he had made friends.

Harry decided to become a sailor, so he joined H. M. S. "Britannia," the training ship at Dartmouth. Here he stayed two years, and lived his clean, fearless life. He had his Daily Textbook, and was not afraid to read it daily. It was hard for him sometimes to keep from doing the wrong things that the other young men did, but he remained true to what he thought was right, and as a result led many of his associates to live a better life, and to give up some of the evil practices they had been doing.

2. *Mary Lyon* was a little girl who believed that anything that ought to be done *could* be done. She was born in the United States, in Buckland, Mass. Her father died before she was six years old, and her mother was left to make a living for seven little children from a little rock-ribbed hill farm. It was a terribly hard thing to do for that lone mother, but all the children helped. In so doing, they early learned the lesson of economy. Years later Mary Lyon told her little pupils, "Economy is not always doing without things. Sometimes it is making them do the best they can." That was the lesson she learned from her childhood.

One thing Mary never learned, and that was how to play. But she found joy in her varied works: rising before sunup to weed the dewy garden, feeding the stock, making butter, baking, weaving, knitting. She read over and over the few books the little farmhouse boasted: the Bible, and Watts' psalms and hymns. She went to school very seldom, and what years she did go, she had to go to poor little district schools that were quite a distance from her home.

Once a schoolmate asked her, "Mary, why is it that the harder a problem is, the more you seem to like it?"

"Oh, hard problems are just like steep hills," replied Mary. "And it's lot more fun climbing than just going along on the level. You feel so much more alive."

3. *William Holabird, Jr.* (or "Manny," as he was best known among his boy friends and those who knew him), was born in Evanston, Ill., and died in his birthplace eighteen years later, of typhoid fever. He was sunshine itself in all his ways, and dignity and self-respect in all his relations. As a scholar he always ranked high. He was devoted to his parents, his brothers and sisters, respectful to his elders, a leader among his associates, and beloved by all who knew him. On account of his manly qualities and an earnestness and steadfastness of pur-

pose beyond his years, his school friends had nicknamed him "Manny." One remarkable feature of this lad's life was the wonderful influence that he exerted for good over his associates. Welcomed and popular everywhere, his head was never in the least turned by success after success, taking his few defeats as became the perfect gentleman that he was.

Manny's influence for good was unailing. He never did wrong things himself, and he had a way of making them seem unpleasant to others. After his death, one of the boys at the Hill School told of an occasion when he had let slip a bad word in a crowd of boys. This moment it was out, Manny had turned and looked at him. "My!" the boy said, in telling it, "how that look of Manny's did cut! I didn't swear any more."

Leader's Talk: "Christian Patriots"

REAL patriotism is very closely related to love and service for Christ. The Christian patriot obeys all his nation's laws, and holds its principles second only to the commandments of Christ. It is not so hard, although it is a supremely heroic thing to do, to die for Christ and His cause as it is to live for Him. Living for Him day by day, means observing all His commandments, and in doing this, we will be sure to observe all our nation's laws. Here is a simple illustration of a little Jewish girl who was truly patriotic:

The Oak Hill schoolhouse was in a flutter of excitement. General Baron had just made a speech about our noble country, how much we all owe to it, and what a privilege it is to do anything for it. He ended his speech with the offer of a prize to the boy or girl who should do the finest thing for his or her country during the remaining days preceding the national holiday. The teachers were to be the judges, but the pupils must think up their own ways of showing their patriotism.

Of course, the children were all exclaiming at recess what they would do,—one boy was going to spend all his pocket money on decorations for his home, and another planned to put his little Victrola out on the front lawn and have it play patriotic pieces on that day; one group was going to have a parade, while still another would make up a chorus of voices. Little Rebecca Goldstein, who had just recently come to America, could not quite understand what it was all about. All she knew was that she had been asked to do something for this wonderful country that had welcomed her and her parents. Her father had been terribly persecuted in Russia, and what a glorious new change it had given him! Her mother, too, was different,—she did not cry any more, but sang at her work.

Now, there was no one in Oak Hill School to whom the words "my country" meant so much as to Rebecca. What could she do right here in Gordon? To her, this little town was an important part of the country, so she looked about to see what she could do to help it. The next few days each evening Rebecca trudged home from school with her little apron stuffed full of old shoes, loose papers, and all kinds of rubbish. The boys and girls saw her doing this, and started calling her "Becky Junky." Now this was a very unkind thing to do, but little Rebecca did not know what it meant. She thought all the people in America were wonderful, so she smiled as though they were giving her a compliment, and went on gathering waste, cramming it in the old burner in her back yard, saying, "Now, my country cleaner."

One day her teacher, Miss Beatty, saw her doing this, and upon inquiring, learned just what little Rebecca was doing. Tears came to her eyes, for before, she was rather criticizing Rebecca, wondering if she gathered the stuff to sell.

The big day finally came, and all the children displayed their originality. Bands played, speeches were made, and parades went by! Rebecca and her mother and father viewed it all in happy amazement, wondering which of it was really the best. Time came for General Baron to award the prize, and a hush settled over the crowd. He began with words of appreciation for the response on the part of the children; he praised the finely decorated houses, the gorgeous costumes, and the singing. "But," he said, "though all of you have done well and have shown yourselves patriotic, there is one who has done far more for her country than any of these fine things." Then he described, as Miss Beatty had told him, the work that Rebecca Goldstein had been doing. "This little girl," he said,

"has the right idea. This town of Gordon is just as much a part of our country as the greatest city in America, and we can keep it clean and neat and beautiful. We can make a beginning where we are. And because Rebecca has done what she could for her country, right where she is, I am very glad indeed to give her the prize."

How they elapped and shouted! Rebecca could not believe that the name she had heard was really here, but Miss Beatty came and led the dazed little girl to the platform, where she received a lovely silk flag on a shiny staff, a flag as big as herself. She went back to her seat, carrying the flag as in a dream.

And though Rebecca keeps right on gathering up the rubbish from the streets, no one calls her "Becky Junky" any more.

"He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, howsoever others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read."

MARGUERITE PERKINS.

Exercise: "Qualities of Patriotism"

1. *Obedience*.—I must obey every law of the land in so far as it does not conflict with the supreme laws of God.

2. *Responsibility*.—I must bear upon my own shoulders a sense of the responsibility of building up my nation, persuading others to join me in this, not by force, but by precept and example.

3. *Industry*.—I must perform well my work within my own realm, also keeping an ever-watchful eye as to how I can help my neighbor to do his part. The industry of a nation speaks for its future.

4. *Honesty*.—I must tell the truth without fear. I must be square in all my dealings.

5. *Wisdom*.—I must "choose the good and shun the evil," ever seeking wisdom to know how to do greater good.

6. *Good Habits*.—I must cultivate good habits, because it is thus that character is formed. An unstable character never spells a patriotic countryman.

7. *Health*.—I must keep physically and morally fit. My eyes, my hands, my heart, my whole being must be in good physical condition.

8. *Helpfulness*.—I must help and protect the weak, the suffering, the young, the old, and every living creature, helping them with my strength, my influence, and my money wherever possible.

9. *Courage*.—This means I must be strong enough to control what I think, what I say, what I do; and strong enough to stand for right principle regardless of personal consequences.

10. *Humility*.—I must heed Paul's admonition to esteem others better than myself. This will avoid contention and strife among friends and foes.

11. *Faith*.—I must have faith in God who created all things and who rules the universe. There is no other sure guiding power. How else shall I have hope and courage in times of national stress!

12. *Hope*.—I must be hopeful, because hope insures power for improvement.

13. *Charity*.—I must love God first and my fellow men as my own self, not only those who are in my own country, my own city, my own home, but all mankind. "With malice toward none, with charity for all."

14. *Reverence*.—I must respect the opinions and wishes of my elders and my superiors. I must ever maintain an attitude that will permit the Holy Spirit to speak to my heart and conscience. I must hold in utmost reverence the name and worship of the Lord of hosts.

Do You Know Your Bible?

(For Week Ending June 23)

A suggestive program is outlined on page 13.

Senior Missionary Volunteer Meetings

Suggestions to Senior M. V. Leaders

Advertise.—Why do you belong to your Missionary Volunteer Society? What reasons would others have for joining it? Why not ask different Missionary Volunteers to state the best reason they can think of for belonging to the society? We should advertise our Missionary Volunteer Societies, and a list of these reasons may cause others to see the help to be derived, and join you. We suggest a few to help you start:

1. Inspiration in missionary work.
2. Devotional, educational, and inspirational programs.
3. Unity and strength in prayer.
4. Uplifting music.
5. A library of good books.
6. Social gatherings.
7. Consecration meetings.

Forward to Tehuantepec!

(For Week Ending June 2)

Suggestive Program

Song Service. (Nos. 621, 682, 617, 637, 531, 720, 612, in "Christ in Song;" or if you do not yet know "The Missionary Ship" song given in the April Gazette, page 11, spend time in memorizing it.)

Scripture Lesson: Isaiah 55.

A Season of Prayer for Tehuantepec Mission.

Secretary's Report. (Emphasize progress on mission goal for the quarter.)

Leader's Two Minutes: "Some Results." (See Notes to Leaders.)

Story: "A Man of Questions."

Talk: "The Supreme Need." (In connection with the thoughts given, stress the need of faithfulness in your prayer bands.)

Recitation: "Suppose." (See p. 7.)

Song: "The Missionary Ship."

Remarks: "The Secondary Need." (See Notes to Leaders, section on offerings. At the close of these remarks, have the offering taken.)

Offering and Prayer.

Special Song to Close: "The Larger Prayer." (No. 330 in "Christ in Song.")

With Bowed Heads Repeat the Missionary Volunteer Pledge.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

Missionary Mottoes

"Love never asks, How much must I do? but, How much can I do?"

"The goal of history is the redemption of the world."
—Alexander Duff.

Notes to Leaders

The purpose of to-day's program is to connect your interests very definitely with the Tehuantepec Mission enterprise launched in the April GAZETTE. What progress are your prayer bands and your mission offerings making? In the story related in April, "One Hundred Souls," one of those to whom the dauntless Virginia Hernandez carried the message was an old man, a baker by occupation. This man and his wife dedicated all their meager income above actual living expenses to the building and sustaining of a church in their village, Santa Lucrecia. Brother Nelson now writes us that he has a letter from this man, Domingo Chavez, written on his deathbed, but expressing beautiful hope and courage that soon he will be called forth from the grave by the life-giving trump of God. How happy the little Spanish woman, Virginia Hernandez, will be when these to whom she has opened the way of life meet her in the New Jerusalem! But with the death of the baker, her influence does not cease here on earth. The faithful wife still lives, together with a son who is preparing himself for the Master's service. And who can tell, perhaps the son will yet be laboring in the vineyard when the Saviour shall come in the clouds of heaven!

Offerings.—If you are carrying out the ship device suggested in the April GAZETTE, page 7, be sure that your ship is not behind in its course. In fact, do not cease your appeals for mission offerings until your goal is reached, which should be by the close of June, for in July we must concentrate upon another mission. God does not need our money, but He gives us the privilege of using it for Him. Dr. William Kincaid tells a story which will speak to the Christian and his money:

"A friend of mine, receiving some money at the hands of a bank officer the other day, noticed depending from one of the bills a little scarlet thread. He tried to pull it out, but found it was woven into the very texture of the note, and could not be withdrawn. 'Ah!' said the banker, 'you will find that all the government bills are made so now. It is an expedient to prevent counterfeiting.' Just so Christ has woven the scarlet thread of His blood into every dollar that the Christian owns. It cannot be withdrawn; it marks it as His. When you take

out a government note to expend for some needless luxury, notice the scarlet thread therein, and reflect that it belongs to Christ. Do not trifle with the price of blood."

Talk: "The Supreme Need"

"THE very first duty of a church in organizing its foreign missionary work is to awaken, maintain, and sustain in its members the spirit of prayer."

"The best men that can be obtained for this service need to be continually upheld, and a church has no right to send out any man unless she is prepared to uphold him by prayer."

"Prayer meets needs in missionary work which can be met in no other way."

"Prayer keeps us constantly in mind of what the true basis and the true character of our missionary work is. He who prays for missions never forgets that the work is God's, that he is aiding in the divine enterprise of missions. Prayer puts God first."

"Prayer for missions must be definite. . . . While we endeavor to keep ourselves informed as to the course of the movement over the whole field, we should have a special interest in some particular corner of the field."

"The geography, the history, the ethnology, of their fields should be studied. Then they will have a special place in our prayers. Our prayers will be definite, and growing in definiteness, will grow in power."

"Teach your people to pray for missions, and you have already taught them to give to missions. People will always give for the support of a work which has a real place in their prayers. If our missionary committees were only half as anxious about having the prayers of our people as they are about having their gifts, if they took as much pains to stimulate prayer as they take to stimulate giving, our missionary treasuries would be full to overflowing."—Extracts from the leaflet, "Prayer the Supreme Need in Mission Work," by Rev. Geo. H. C. MacGregor.

Story: "A Man of Questions"

A YOUNG Tehuana Indian, Juan Jiménez, about twenty-three years of age, was clerking in a small general store in Tehuantepec, Mexico, when a page of *El Mensajero de la Verdad* (The Messenger of Truth), one of our first Spanish publications in Mexico, came wrapped about some merchandise shipped to his store. This page interested Juan, but as there was no address of the publishers on it, he laid it away, hoping sometime to learn where more copies could be obtained. In the meantime two years rolled by.

His father, a drunkard, became so bad that Juan tried to find some medicine to cure this vicious habit. Hearing of a cure in Mexico City, he sent for a trial bottle. When the medicine arrived it was wrapped in a back number of *El Mensajero de la Verdad*. This was a complete magazine, and had the address of its publishers, and Juan gladly became a subscriber.

When the first fresh copy of *El Mensajero de la Verdad* came, he showed it to his younger brother, Aurelio, who frequently brought produce from their little home farm near the village of Ixtaltepec to the larger markets in Tehuantepec. Together they began to study the truths contained in the paper. Letters were written to Elder G. W. Caviness, the editor, asking many questions concerning Bible teachings. When these were answered satisfactorily, more questions were asked, until Juan was nicknamed "a man of questions." In a short while Aurelio took a position as clerk in a near-by store, and together the brothers studied, together they wrote to Elder Caviness, asking more questions, seeking more light, until after three years of study they were convinced of the truth. In the meantime these two brothers had carried their new-found light to their father and mother and brothers and sisters, and all except two brothers became believers. Juan and Aurelio were baptized first, and were later followed by their mother and younger brothers and sisters.

This was the first Seventh-day Adventist family in the isthmus district of Old Mexico. Juan and Aurelio gave up their jobs in the store in order to keep the Sabbath, returning to their home village. Soon Juan began canvassing; later he taught in some of our native schools. Many souls in benighted Mexico have been led to the cross by his torch. Although he

cannot enter the ministry because he has a tongue handicap, as had Moses (Ex. 4:10), he is a saintly man, having, like Moses also, the divine gifts of patience, meekness, honesty, love for this truth, and integrity in a marvelous quantity.

One of Juan's brothers, Julius, studied telegraphy, and obtained a government appointment to an office in the village of Pachuila, Oaxaca, where he raised up a small company. In his self-supporting missionary work, he pastored this little flock faithfully until stricken down fatally with tropical fever. Though twelve years passed before we were able to send a worker to visit this company, they remained faithful, a living, shining memorial to the life work of this faithful brother.

Another brother, Catarino Jiménez, is a village doctor in Unión Hidalgo, and has a Sabbath school in his own home.

Last year our committee called Aurelio to the ministerial work, after he had served for some time as elder of the church he and his brothers at home had raised up. Its membership includes many of their relatives, along with a large number of other villagers. Aurelio, like Juan, is faithful. Speaking Tehuana and Spanish, he has proved a very successful worker for the Tehuana Indians, as well as the Spanish-speaking people. Some of the younger brothers and cousins are now preparing for this work. They are very faithful, and their sincerity and self-sacrifice for the message are a worthy example for many of us who have greater worldly advantages.

J. B. NELSON.

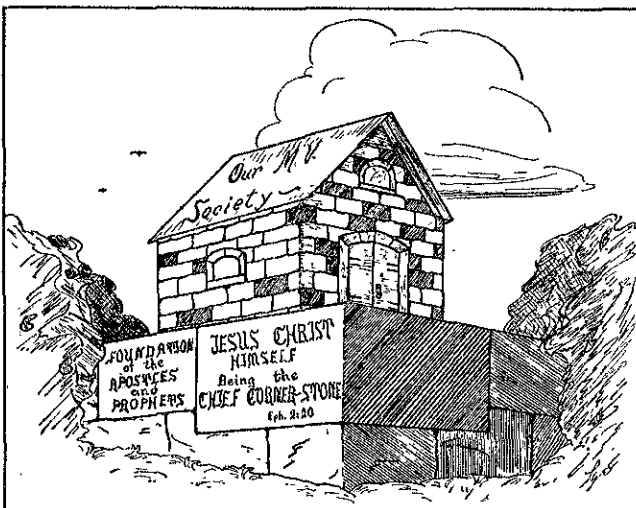
Lively Stones

(For Week Ending June 9)

Suggestive Program

Song Service. (Nos. 558, 499, in "Christ in Song.")
 Scripture Reading (1 Peter 2:5-9) and Prayer.
 Special Song: "Make Me a Channel of Blessing To-day." (No. 218 in "The Gospel in Song.")
 Leader's Remarks: "Summer Is Here."
 Bible Study: "In Season."
 Recitation: "Our Proving."
 Talk: "Lively Stones."
 Aerostic: "No Summer Slump."
 Exercise: "Summer Service."
 Band Reports and Offering.
 Closing Song. (No. 583 in "Christ in Song.")
 Pledge in Unison.
 Missionary Volunteers Separate for Band Meetings. (See p. 15.)

(To Miss Louise C. Kleuser, Missionary Volunteer secretary of Greater New York Conference, we are indebted for this program.) (For suggestions regarding cartoon, see p. 7.)



Will We Build It During
the Summer Months?

Leader's Remarks: "Summer Is Here"

The balmy summer days are with us. School days and studies are now exchanged for other tasks. We hear of summer plans and vacation trips. We leave the fireside to stroll in the sunshine. The indoors is exchanged for the outdoors. Our very beings seem to want freedom, while all nature is advertising her ability to satisfy our quest for expansion. We watch for the flowers to blossom, and listen to the song of the birds whose notes have been missed during the long winter months. But

summer days are also apt to bring what is known as "summer slump." Our program to-day will suggest to us plans whereby we may be able to keep this germ out of our society, so that its meetings and activities may not be hindered. God's book of nature opens wide to us at this season of the year, and as a society, let us learn its precious lessons.

Bible Study: "In Season"

(Let the texts be written out and given to the different members to read.)

1. Who is the author of summer and winter? Ps. 74:17.
2. In what way does nature praise the God of the seasons? Ps. 65:11-13.
3. Who is called on to join nature in praising God? Ps. 148:9-13.
4. To what is the godly man compared? Ps. 1:3.
5. What season is most symbolic of soul winning? Jer. 8:20.
6. How constant should be our efforts to work for souls? Eccl. 11:6.
7. What excuse is offered by many who are called to the service of Christ? Acts 24:25.
8. What admonition to faithfulness in preaching the word does Paul give? 2 Tim. 4:2.
9. What event will soon bring the climax of all efforts to save the lost? Rev. 14:14-16.

Our Proving

Not sitting in an easy-chair
 Beside a glowing hearth,
 But out amid the battle's strife
 Is where we prove our worth.

Not waiting in a shady nook
 Beneath the quivering leaves,
 But 'neath the harvest's burning sun
 Is where we hind our sheaves.

Not where the quiet waters flow,
 But on the stormy sea
 Where souls are sinking in despair,
 Our victories shall be.

Not those who choose the easy way
 And all life's burdens shun;
 But they who fight a valiant fight
 Shall hear the words, "Well done."
 —Maggie A. Pulver.

Talk: "Lively Stones"

(READ Eph. 2:19-22.) The church of God is compared to a mighty temple. The work of the apostles and prophets is the foundation upon which the whole structure is founded. Jesus Christ is the chief corner stone. Its members are built into this structure as "lively stones" (1 Peter 2:5), and so the whole building fitly framed together "groweth unto a holy temple in the Lord."

Not merely an edifice of beauty or a place of worship, this temple grows into a "spiritual house" where the work of intercession for sinners becomes a constant service. Again, its stones "fit into" God's dwelling place. These stones have been cut and molded after the heavenly pattern. Love for the lost here provides for the buffeted soul a precious refuge. 1 Peter 2:6, 7. To this household the saved sinner, once a "stranger and foreigner," now belongs. He delights in obeying its regulations and showing forth the praises of its Founder and Architect.

"Ye also as lively stones," says the apostle, "are built up a spiritual house." The work of the gospel is life itself. This life is constant, unchangeable, everlasting, and abundant. John 14:6; Heb. 13:8; John 10:10. Its very expediency makes it permanent in character, not affected by conditions or seasons. It grows more intense as earth's night approaches. John 9:4.

Jesus, the Life-giver, came not to do His own will, but subjected every plan to the will of His Father. Even while seeking rest, the following multitudes moved Him to compassion, and He provided for their spiritual and temporal welfare. This was the Saviour's way of spending a vacation. Mark 6:31-46. When the crowds were finally dispersed and He had sought the mountain in prayer, the Son of man came forth refreshed to continue His busy life of soul saving. Followers of the Master do not merely attend church when convenient, but they now assemble with greater diligence, so that their "good works" may be well planned and uninterrupted. Heb. 10:24, 25.

As a society, let us fill these delightful summer days with soul-winning efforts. Real joy is experienced in service to God and man. True rest comes as we abide in the Saviour's constant love and as we express our love in return by taking up the yokes of His service. The Missionary Volunteer knows no "summer slump;" to him it simply means summer service.

Acrostic: "No Summer Slump"

(Spell "No Summer Slump" on blackboard in a vertical line. Fill in one sentence at a time.)

Now is the best time for soul winning.
Of ficers must show interest and enthusiasm.

Strive to win at least one soul this summer.
U must take an active part.
Meetings should be prompt and regular.
Meetings must be interesting and helpful.
Each member must overcome handicaps.
Real warm days need not melt our fervor.

Save the part which may prolong a good meeting.
Leaders leaving a society should provide proper leadership.
Unity and perseverance will win out.
Missionary plans should be seasonal.
Payerfully plan and prepare each part of the program.

Exercise: "Summer Service"

(This exercise may be made impressive by those who take part going to the rostrum and stating what they represent. When all have spoken, they join in singing a rousing service song.)

Join the Pocket League, and carry with you literature for distribution. (Show tract pocket filled with tracts.)

Make your visits to the parks (or trips to the city) occasions for missionary effort. Hand out your *Youth's Instructor*, *Watchman*, *Signs*, etc. (Carry papers.)

Study your Standard of Attainment texts or read your Bible in some quiet, shady spot. (Carry Standard of Attainment Manual and Bible.)

Hold an occasional reading hour under the trees and read the Reading Course books in groups. (Carry Reading Course books.)

Plan programs to be given outdoors when possible. Provide singing and nature messages which will arrest attention. (Carry hymn books.)

Visit woods or parks for bird, flower, and tree study. Familiarize yourself with Bible texts telling of each. (Display nature books.)

Visit homes and institutions for the purpose of conducting programs, if possible in the open. (Carry flowers and papers.)

Visit the home department members of the Sabbath school and hold meetings with them. (Carry Sabbath School Lesson Quarterly and Bible.)

Make flower gardens and carry flowers to the sick and aged, or to public meetings. (Carry bouquets.)

Give mothers a Sunday away from home by taking care of their children. (Hold baby.)

Plan Sunday outings for your society. Let these social hours include some missionary endeavor, such as giving out literature or announcements to public meetings, soliciting for the Harvest Ingathering, etc. (Carry halls and bean bags, lunch box and papers, H. I. cans, etc.)

Hold your executive committee meetings outdoors where you may enjoy a picnic lunch together after planning for the society. (Carry lunch basket, GAZETTES, etc.)

Do You Know Your Bible?

(For Week Ending June 23)

As there are five weeks in this month, you have one week in which to give an original program. It would be interesting and educational to have a Bible examination. If the members of your Standard of Attainment Bible class have not yet taken the spring examination, they will appreciate the review. Announce a week beforehand that all (or half) of the texts to be called for will be taken from the Bible Doctrines Manual. Have pencils and pads of paper to pass out to any who have forgotten to bring notebooks. Vary the review; sometimes call for a reference upon a certain subject, again quote the text and ask some one to turn to it and read it from his Bible. Some of the questions might be written out, with space left for the reference, seeing who can write in the answers first. Let us get in the habit of being able to turn quickly to passages of Scripture.

Rebuilding Jerusalem

(For Week Ending June 16)

Suggestive Program

Music. (See story of "How Firm a Foundation." It would be well to take time to memorize this beautiful hymn which has stood the test of ages.)

Reports, Offering, and Announcements.

Scripture Reading: Psalms 125, 126.

Leader's Remarks: "The Next Reform Movement." (See Notes to Leaders.)

Story: "Return of the Exiles." (For story see "Prophets and Kings," pp. 559-566.)

Talk: "Warning and Comfort."

Repeat Memory Gem in Unison.

Special Instrumental Music.

Talk: "A Teacher of the Law."

Talk: "Rebuilding the Walls of the City."

Recitation: "Nehemiah's Ride."

Close With Song and Prayer.

Missionary Volunteers Separate for Band Meetings. (See p. 15.)

Memory Gem

God has a purpose in sending trial to His children. He never leads them otherwise than they would choose to be led if they could see the end from the beginning, and discern the glory of the purpuss that they are fulfilling.—"Prophets and Kings," p. 578.

Notes to Leaders

Another great reform movement in the history of God's people is our study for to-day. Many years have elapsed since the good king Josiah sought to blot out the idolatry and wickedness which had become so universal in the kingdom of Judah. While the zeal of Josiah was accepted of God, this could not entirely atone for the sins of the past years, nor did it instill righteousness in the hearts of all so that further evil practices were averted in the future. The destruction of Jerusalem had been predicted, and God's people had backslidden to such lengths that now their doom was inevitable. So history records the sad story of the destruction of Jerusalem, the profanation of the temple of God, and the captivity of His chosen people. Passing over this period, we come to the time predicted by the prophets when Jerusalem is to be rebuilt. Tell the story of God's wonderful leading in this movement as recorded in "Prophets and Kings," pages 557, 558.

The four talks suggested will be much too long if any attempt is made to read the parts assigned. It will add conviction of the fulfillment of prophecy if, in addition to the references in "Prophets and Kings," points are introduced from a good Bible dictionary. We recommend one by William Smith, or others which your public library affords. Each speaker should be familiar with the Biblical facts recorded in Ezra, Nehemiah, Haggai, and Zechariah.

Talk: "Warning and Comfort"

In preparation read "Prophets and Kings," chapter 46, bringing out the following points:

1. What caused the cessation of the rebuilding of the temple. Pages 567 to top of 573.
2. Why there was a lack of temporal prosperity. Page 573.
3. The searching inquiry through the prophet Haggai. Page 574.
4. Israel's reaction to this reproof. Page 575.
5. The Lord's messages of encouragement sent through two prophets. Pages 575-581.
6. How God worked for them when enemies again tried to interrupt the work. Pages 578-580.
7. The lesson in this for God's children to-day. Page 576.
8. When the angel bade Zechariah "run, speak," it was to a young man that the message was sent. Page 581, middle.

Talk: "A Teacher of the Law"

This is based on "Prophets and Kings," chapters 50 and 51. It will be necessary to study thoroughly in order to bring out briefly the most important points. Some of them are:

1. The third decree issued to restore and rebuild Jerusalem, and for what it was remarkable.
2. Provision made for the return of the Israelites, and their response.
3. Faith and works. Pages 615-619.
4. The spiritual revival.
5. Ezra, a teacher of the law.

Talk: "Rebuilding the Walls of the City"

THE one giving this talk ought to be familiar with chapters 52-57 of "Prophets and Kings," but we can touch only lightly even the very highest points.

1. "Nehemiah was not a priest; he was not a prophet; he made no pretense of high title. He was a reformer raised up for an important time." Pages 675, 628-632.
2. His example of forethought and action. Pages 632-634.
3. The building of the wall. Pages 635-645.
4. "I am doing a great work, so that I cannot come down." Pages 653, 660.
5. A work of reformation. Pages 669-678.

Nehemiah's Ride

NEHEMIAH went out in the moonlight
To a shadow,—a city, dead,—
Jerusalem shorn of its glory,
Like a garment o'er corpses sprsd.

And he wandered, few men as an escort,
Through the ruins, broken and bare,
Over masonry, tumbled and shattered,
And the desolate débris there.

And his face gathered sorrow and sadness
As he thought of the glory gone,
Of the sacrileg'd grave of his father,
Of his people and nation forlorn;

But it lighted with hope and with courage
As he spoke to his bodyguard:
"We'll rebuild, yea, rebuild the city;
With our God nothing is too hard."

Nehemiah strengthened the fearful,
Pushing on till the work was done.
As we read, we find that a lesson
Is recorded for every one;

For the midnight ride must be taken
And sin's ruin all understood,
Ere the life can be built in triumph
On foundation of all that's good.

Mid the débris of sin the sinner
Must tremble and heartbroken stand,
Ere the Saviour will grant him pardon,
And in mercy stretch forth His hand.

The old-fashioned way of conversion—
Conviction; then, "Peace, he still"—
Is, in through the gate of repentance,
And out through the gate of the will.

—Elixa H. Morton.

"How Firm a Foundation"

"How firm a foundation" first appeared in a book entitled, "A Selection of Hymns From the Best Authors," published in 1787 by a Baptist minister of London, Dr. John Rippon, who, though an ardent admirer of Watts, desired to have some hymns in addition to those by the great hymn writer. Many of the hymns in his collection were there gathered for the first time, and have been in use ever since. We print the hymn as it stood in Dr. Rippon's book:

How firm a foundation, ye saints of the Lord,
Is laid for your faith in His excellent word!
What more can He say than to you He hath said,
You who unto Jesus for refuge have fled.

In every condition, in sickness, in health,
In poverty's vale, or abounding in wealth,
At home and abroad, on the land, on the sea,
"As thy days may demand, shall thy strength ever be.

"Fear not, I am with thee, O be not dismayed;
I, I am thy God, and will still give thee aid;
I'll strengthen thee, help thee, and cause thee to stand,
Upheld by My righteous, omnipotent hand.

"When through the deep waters I call thee to go,
The rivers of woe shall not thee overflow;
For I will be with thee, thy troubles to bless,
And sanctify to thee, thy deepest distress.

"When through fiery trials thy pathway shall lie,
My grace all-sufficient shall be thy supply;
The flame shall not hurt thee, I only design
Thy dross to consume, and thy gold to refine.

"E'en down to old age, all My people shall prove
My sovereign, eternal, unchangeable love;
And when hoary hairs shall their temples adorn,
Like lambs they shall still in My bosom be borne.

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never—no never—no never forsake."*

(* Agreeable to Dr. Doddridge's translation of Hebrews 13:5.)

It is quite certain that the author was Robert Kesne, who was precentor in Dr. Rippon's church, and who also wrote the tune "Geard," to which it was originally sung.

We sing the hymn to the tune called "Portuguese Hymn," because some one heard it in the chapel of the Portuguese Embassy in London, and jumped to the conclusion that it was Portuguese in its origin. It is not, however, but is the music of a Latin Christmas hymn, "Adeste Fideles"—the hymn which we have translated in the familiar "O come, all ye faithful."

Gen. Curtis Guild, Jr., has told in the *Sunday School Times* how this hymn, "How firm a foundation," was sung on a famous Christmas morning. The Seventh Army Corps was encamped on the hills above Havana, Cuba, on Christmas Eve of 1898—a beautiful tropical night. Suddenly a sentinel from the camp of the Forty-ninth Iowa called, "Number ten; twelve o'clock, and all's well!" A strong voice raised the chorus, and many manly voices joined in until, as General Guild said, "on the

(Concluded on page 15)

Christian Patriotism

(For Week Ending June 30)

Suggestive Program

Patriotic Chorus. (Have a chorus or quartet lead the entire congregation in singing songs of loyalty, duty, service, courage, and national anthems.)

Reports, Offering, and Announcements.

Scripture Reading (Psalm 83) and **Prayer.**

Leader's Remarks: "Patriotism." (See Note to Leaders.)

Talk: "Loyalty to Civil Powers." (Base on Matt. 17:24-27; Luke 20:21-25, as explained in "The Desire of Ages," pp. 433, 444, 601, 602. Other helps may be found in "The Acts of the Apostles," pp. 65, 69; and "Testimonies," Vol. VI, pp. 402, 408.)

Exercise: "Building the Flag." (Have a framework covered with crepe paper in the color of the background of your national flag. Have emblems or strips of crepe paper in other colors of the flag at hand where the one building the flag, by means of thumb tacks, can quickly fasten them in their proper positions. The "builder" should tell the story of the flag, then call for volunteers to give qualities which make a nation great. As each quality is named, "build" the emblems and colors onto the flag. See suggestive "Qualities of Patriotism," p. 10.)

Special Music of Your Own Selection.

Three Character Sketches: "The Honor Roll." (Choose three of your country's great men and have character sketches given, dwelling upon the qualities which made them great in service for their country.)

Recitation: "The Better Way." (See Junior program, p. 9.)

Close With Song, and a Prayer That We May Ever Be Loyal to Right and Duty.

Missionary Volunteers Separats for Band Meetings. (See p. 15.)

Note to Leaders

The greatness of a people is measured not in territory, not in numbers, but in moral and spiritual achievement. Set this principle before your Missionary Volunteers to-day. All through the program bring out true qualities of greatness, of heroism, of patriotism.

"Let others write of battles fought
On bloody, ghastly fields,
Where honors greet the man who wins,
And death the man who yields;
But I will write of him who fights
And vanquishes his sins,
Who struggles on through weary years
Against himself, and wins."

The Better Way

Who serves his country best?
Not he who guides her senates in debate,
And makes the laws which are his prop and stay;
Not he who wears the poet's purple vest
And sings her songs of love and grief and fate:
There is a better way.

He serves his country best
Who lives pure life, and doeth righteous deed,
And walks straight paths, however others stray,
And leaves his sons as uttermost bequest
A stainless record which all men may read:
This is the better way.

No drop but serves the slowly lifting tide,
No dew but has an errand to some flower,
No smaller star hut sheds some helpful ray,
And man by man, each giving to all the rest,
Makes the firm hulwark of the country's power:
This is the better way.

—Adapted.

STOP THAT
SUMMER
LUMP BY

O
UR M. V.

SOCIETY
SERVICE ALL
SUMMER

Missionary Volunteer Service Bands

"Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin? Let there be companies organized in every church to do this work. . . . Will the young men and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbath keepers, but for those who are not of our faith?"—*Mrs. E. G. White, Signs of the Times, May 29, 1895.*

Reporting

"From week to week let them [the youth] bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies, Vol. VI, p. 436.*

Every one likes to belong to an organization that is doing things. Especially is this true of young people. Urge all to report on the blanks each week, but report orally also. Ask for time to tell of the work of your band in the society meeting. Thereby new recruits will be added to your band workers, and you will have yet more to report.

And when you are reporting, bear in mind that the General Conference Missionary Volunteer Department welcomes reports in story or detail of work done in your society. We get the figures, but the real inspiration comes in knowing how the work was done and the results. These written reports can be sent through your local or union conference Missionary Volunteer secretaries, or direct to the General Conference of Seventh-day Adventists, Missionary Volunteer Department, Takoma Park, D. C.

Prayer and Personal Workers' Band

"Those who keep in a prayerful frame of mind will be able to speak a word in season to those who are brought within the sphere of their influence; for God will give wisdom whereby they may serve the Lord Jesus."—*Testimonies, Vol. VI, p. 69.*

This month we begin a study of the leaflet, "Personal Work," by Meade MacGuire. Every band member ought to have one. Price, 4 cents. This would be a good time to invite visitors to your band. The studies might induce them to join you. Week by week studies should be:

1. Introduction, and Christ's plan for His followers.
2. Christ a personal worker.
3. Other personal workers.
4. The motive of soul winning.
5. Work for all to do.

Christian Help and Gospel Meeting Band

Mrs. H. W. Anderson writes from Africa: "Any time any of our missionary societies want to do a good thing, just fix up rolls of bandages 1 inch, 1½ inches, or 2 inches wide, of muslin or cheesecloth, and send to Montgomery Ward's Missionary Bureau, Chicago, Ill., addressed in my name, and the rolls of bandages will be sent out with our next order." The third quarter of 1928 our mission enterprise is to be in Africa. Let

us roll up an interest thus early in the Dark Continent, by rolling up bandages now for the medical missionaries to use in their work. Be sure that these are clean and carefully done.

If Standard of Attainment students are timid about going out to give Bible readings or hold gospel meetings, try the plan of three or four grouping together to review the studies, each taking his turn in leading out or teaching the class. The leader for each coming week can assign others the duty of looking up information on the subject to be studied. You will be surprised how soon timidity and fear will vanish by practicing thus upon one another, together with continual prayer that truths will be made very clear, and man fear overcome.

"Christ's work below is His work above, and our reward for working with Him in this world, will be the greater power and wider privilege of working with Him in the world to come."—*Education, p. 308.*

Literature and Correspondence Band

Is your band maintaining a reading rack in the railroad station? Some have wondered if this is a worth-while method of distributing literature. One of our ministers while waiting in a station in Wisconsin noticed on the wall a rack well filled with clean Seventh-day Adventist literature. Soon a traveling man walked up to the rack, took out a copy of the *Signs of the Times*, read awhile to himself, and then began discussing the contents of the little magazine with his nearest seatmate. Other salesmen joined them, and soon many points of our faith and work were under discussion. Several in the group learned things they had not known before, and some were eager to see the paper which told more about these truths. Who can tell what may be the results of that one paper, and what will be the reward of the individual who faithfully kept the reading rack filled!

During the school year 1927-28, a fine Christian young man attended Washington Missionary College preparing to become a foreign missionary, because some one had dropped a roll of papers on a ship which stopped a few hours in the Shanghai, China, harbor. The young sailor found the papers, read them when off duty, and was soon convinced of the truth contained in them. Upon coming again to land, he could not rest until he found the denomination that published the *Signs of the Times*.

"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Mrs. E. G. White, in "The Colporteur Evangelist," p. 30.*

Let us be faithful in mailing out or distributing literature during these summer months.

"How Firm a Foundation"

(Concluded from page 14)

long ridges above the great city whence Spanish tyranny once went forth to enslave the New World, a whole American Army corps was singing:

"'Fear not, I am with thee,' etc. (Quote third stanza.)

"The Northern soldier knew the hymn as one he had learned beside his mother's knee. To the Southern soldier it was that and something more; it was the favorite hymn of Gen. Robert E. Lee, and was sung at that great commander's funeral."

Notice the Scripture reference that follows the title. (Read.)

Notice also the second stanza, omitted from many modern hymnals. Would you willingly lose it? When it is omitted, the real beginning of the Scripture quotation which answers the question, "What more can He say?" is left out. After the first seven lines, the rest of the hymn is all Bible.

Notice, too, the last line, with its footnote referring to Doddridge's translation of Hebrews 13: 5. This translation brings out more clearly than our Revised or Authorized Versions the multiplied negatives of the original Greek: "I will not, I will not leave thee; I will never, never, never forsake thee."

Andrew Jackson, after retiring from the Presidency, became a devout member of the Presbyterian Church. One day in his old age a company of visitors was with him, when General Jackson said, "There is a beautiful hymn on the subject of the exceeding great and precious promises of God to His people. It was a favorite hymn with my dear wife till the day of her

death. It begins thus: 'How firm a foundation, ye saints of the Lord,' I wish you would sing it now." So the company did what was asked by the old hero.

Miss Willard wrote once: "Mother says that at family worship in her home they were wont to sing together, 'How firm a foundation;' and her parents used to say it would never wear out, because it was so full of Scripture."

A beautiful story is told of that noble woman, Fidelity Fiske, the devoted missionary to the women of Persia. One time when she was worn out with her heavy and difficult labors, she was attending a meeting. Her weary body greatly needed rest. Of a sudden a native woman came behind her as she sat on a mat, and whispered, "Lean on me." Miss Fiske heard, but scarcely heeded. Then again came the whisper, "Lean on me." Miss Fiske then leaned gently on her unknown friend. But again came the whisper, "If you love me, lean hard." The worn-out missionary took the words as a message from her Father in heaven, urging her, if she loved Him, to lean hard upon Him.

At one time a pastor told this touching story to his people in a Kansas village. They were greatly discouraged because of the failure of their crops. As soon as the story was finished, the minister sat down and let the people make their own application. At once a voice struck up our hymn, and one after another joined in until the little company had begun once more to "lean for repose" on the never-failing Arms. [Quote last stanza.]—*Amos R. Wells, in "Twenty-four Memory Hymns and Their Stories."*

OUR FOREIGN MISSIONS

This page contains interesting material for use of church elders and conference workers in promoting our foreign mission work.

Near-by Indians Pleading for Our Help

"OVER one thousand Indians within the borders of the Tehuantepec Mission are praying daily that the light of the third angel's message may reach the great benighted mass of their people now living in the shadows of death, living amid the squalid environments of centuries of degenerating ignorance, superstition, vices, immorality, and almost helpless against the constant scourge of tropical diseases."

Thus writes Missionary J. B. Nelson, laboring in this Mexican mission so near our shores, just down across the west end of the Gulf of Mexico. In telling what the truth has done for the one thousand or more Indians already reached with the message, who are now praying to God for help, Brother Nelson says:

"These praying Indians have only recently been delivered from the abyss of hopelessness, and are growing up in the sweet liberty of clean, Christian living. They have experienced personal soul salvation, with their Saviour dwelling in their lives. Ninety per cent are beginning to learn how to read God's Holy Word. If you, who have given your money to enlighten these Indians, could only witness the great change for good, see their joy and gratitude for deliverance from sin's bondage, you would not stop giving until every Indian in Mexico had heard the good news of salvation. Within the past six months over four hundred Indians have been genuinely converted. These new converts, in some instances, have been bitterly persecuted.

"In one village our church members were surrounded by an infuriated mob, dragged from their homes, beaten cruelly, their houses and all their personal effects burned to the ground. Notwithstanding these trials, these native Christians are praying for the salvation of their enemies. In many cases they are making great personal sacrifices in offerings, and to work in their behalf. Such noble triumphant work is worthy our help, that we may share in its glorious triumph in Tehuantepec."

A Persecutor Now Preaching the Message

MISSIONARY L. V. FYNSTER, of Malaysia, relates a very interesting experience illustrating anew how impossible it is for men to resist the truth of God committed to us to proclaim in all the world in these last days:

"In the northern part of the Celebes, where one of our native workers was holding a cottage meeting, a deacon of a Protestant church one night came in with a long sword, and kept waving it over the heads of our believers for nearly an hour, threatening their destruction. Our brethren, however, did not answer him back, and when he had finally finished, they quietly left and went to their homes.

"This man, however, like Saul of old, found it was hard to kick against the pricks. He visited our worker, and desired to know more of the things that he was preaching. While visiting this town a short time ago, this man came boldly to our meeting and listened very attentively. After a few days he came to our annual meeting, and attended most of the services. He is now telling to others that this is the truth of God, and this has done much to help our work in his town. He has offered to give us land upon which to build our church. Our brother there is now more than occupied in teaching interested ones the truth for this time. Surely the same God is with us to-day who, in the early times, changed the hearts of men. And to-day He is with power working similar miracles of grace as in the days of the apostles."

A Rich Soul Harvest

A REPORT just in from Supt. F. E. Bresee, of the Lake Titicaca Mission, reveals another excellent ingathering of believers among the Inca Indians:

"In company with Missionary H. D. Isaac I made a tour over a considerable portion of the field comprising the Lake Titicaca Mission. We visited nine central places, and at these places it was our privilege to baptize 482 candidates. Surely our hearts rejoiced as we saw these precious souls, who had given up their traditional vices and superstitions, pledge themselves on the side of God's people to walk in this light of new-found truth. We marveled especially at the preparation which these candidates had. Many of them had never been instructed by a foreign laborer. Their conversion and knowledge of the truth was wholly the work of our faithful native laborers. Surely God has worked in a wonderful way through these earnest young men, and He has rewarded their faithful efforts through these hundreds of persons saved for His eternal kingdom.

"We have been greatly handicapped the last two years for lack of station directors. Yet God has blessed every effort to hold the lines and to push the work farther on. I greatly rejoice at this writing, however, for the new recruits which have re-

cently arrived. We feel grateful to our dear loyal people in the homeland who have made it possible for these new workers to fill the long-waiting gaps in our working force, and I am sure that in the great reckoning day all who have given that this might be possible, will share in the reward of the souls saved in this great mission field."

We Might Number Our Believers by the Thousands in Northwest India

MISSIONARY A. H. WILLIAMS, superintendent of our Northwest India Union Mission, writes:

"We are still working steadily ahead. Nothing spectacular seems to happen here, but there is enough to satisfy us that there is a steady improvement all around. From the standpoint of those outside, our Christian communities in some parts number several thousand; but from our standpoint, our membership still continues low, because we feel there is need of so much building up of the communities before we can regard them as fully with us. Perhaps it seems at times like a very slow process; but the Lord gives our people at home courage to keep up their practical interest in this field, while we push steadily ahead with the task here; and the day is now in sight when we can expect to begin to reap the fruit of these past years of faithful work."

A Devil Driven Out

PANA, one of our native workers in the Solomon Islands, writes:

"I will tell you of an experience I had with an old man on Ronongo Island. He was a priest of the devils. After I had been on Ronongo about six months, one day he was possessed of a devil. He ran through the bush screaming. He could not say the things he wanted to say, but had to say what the devil wanted.

"This man had attended our meetings, and so knew something of the messages. One Sabbath he came to me and said, 'Can you not do something for me? Can you not pray for me, so that this devil may depart from me? I think you have the power to do it.'

"I replied, 'I am a man. I have no strength to do this. But Jesus can. He is strong. If you will turn from your sins, He will be able to help you.'

"He said he would turn away from those evil things. I was alone with him at the time. I did not pray long,—only a very short prayer,—but in the name of Jesus, and he himself was told to call on the name of Jesus. At that time the devils departed from him, and he was all right for three months.

"Then one day he became angry, and the devils returned to him. He came back to me for help. I said, 'If you had not done something evil, they could not have returned to you.' He confessed that he had been angry. I prayed again with him, and from that hour the devils returned no more."

Serving Hungry Souls at Second and Third Tables

WHERE the Book of God has long been denied the people, in ways truly wonderful the Spirit of God is at work bringing people into the fold of the truth. Here is what Missionary George C. Nickle and Brother F. A. Brower found as they pressed back into the interior of Colombia, endeavoring to answer some of the appeals for help the mails had brought in:

"Arriving on the Sabbath at the little town, Tulua, in the heart of the great Cauca Valley, we were happily surprised to find a roomful of people, about twenty-five, engaged in the study of the Sabbath school lesson. Their faces lighted up with joy when they learned who we were. In their joyous excitement they would say to one another 'I told you they would come, even if those other missionaries told us they would not.'

"These people had suffered much abuse, from both Catholics and Protestants, but it served to stimulate their growth. At the close of the Sabbath school, a little box was passed around. We were informed that as soon as they were baptized, we should have the box and its contents. I am the happy possessor of the box, for we baptized a number before leaving. It contained \$5.40 for God's cause. To me this was a wonderful expression of faith.

"This last evening we were with them we conducted a meeting, and closed the service in the usual way, but found it difficult to leave. There were enough people outside to refill the room. They begged us to continue. So another sermon was delivered, another closing song sung, and the benediction pronounced. We shook hands with the people, and they left the building. Then, lo and behold! another crowd filled the room, taking their places just as we used to file into the mess hall for the second or third table in the Army. There they were, ready to be served. So what was there for us to do but break the bread of life to this third audience?

"This was my first experience of the kind, but it demonstrated to me that these people are truly 'hungering and thirsting after righteousness.' If we do not deliver to them the last message, what then? I can assure you that our own souls are being refreshed as we minister to such dear ones who have so long been waiting."

MISSION BOARD.