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Church Officers' General Instruction Department

Special Appointments for the Month of January

Home Missionary Day.....January 5
Elementary School Offering.....January 26
Foreign Periodical Week.....January 19-26

Maintaining the Interest in Our Work in Foreign Fields

It is very evident, as we scan the monthly mission financial statements sent out by the General Conference, that our support of the mission fields is rather up and down here in the homeland. When the Big Week, Harvest Ingathering, thirteenth Sabbaths, and special offering days come around, an extra effort is put forth to arouse our church members to make up the shortage. When these are over, however, we notice a tendency to fall back to a lower level in our giving.

The question is invariably asked, What can be done to keep our financial support of the work in foreign lands up to a high standard? First of all, and of far more importance than any plans or methods that may be entered into by any conference or church, is the necessity that those at the head of the conference or church have a constant liberal view of the world's need of this third angel's message. If those at the head of the work have this vision of the situation, it will mean that they will look upon the needs of the world field as a whole, and not merely upon some one country where they may live, like America, Great Britain, Australia, etc. They will ever keep in mind the fact that while America is the home base and the strong supporting center, nevertheless the United States has within its borders only one sixteenth or one seventeenth of the earth's population that is to hear the message in this generation. They will ever remember that just now God has opened the door to every nation, and \$100 invested in gospel work in foreign lands at this time results in a far greater fruitage of souls accepting the truth than it does if invested in our own country.

With this viewpoint, and it is the only right one to take, how can any leader be true to his trust if he fails to make the needs of the mission fields first in all his work for the Lord? When any conference or church works constantly on the program that the mission fields must receive first consideration in our fund-raising activities, this will soon be reflected among the constituency all through the field. It will have more to do with maintaining an interest in missions than any plan that

can possibly be devised. The trouble is, too many of us work on the basis of our own home work *first*, then after that we think, and sometimes say, we will do what we can for the mission fields. In our zeal to keep up a strong work at home, we forget the fact that the home interests will prosper far better when we give foreign missions first place, than they will if the reverse is the case.

The Lord's servant has plainly told us that "the home missionary work will be farther advanced in every way when a more liberal, self-denying, self-sacrificing spirit is manifested for the prosperity of foreign missions; for the prosperity of the home work depends largely, under God, upon the reflex influence of the evangelical work done in countries afar off."—*"Testimonies," Vol. VI, p. 27.*

If God says this is so, it forever settles the question with me. In our conference and in our churches we permit nothing to come in ahead of the needs of the mission fields. They are given first consideration in all church budgets, necessities, etc., and what is the result? My observation and actual knowledge of the situation, followed in two large conferences over a period of thirteen years, convince me that the church that gives the mission fields first place is more prosperous in every way than the church that is weak in missions support. The foreign missions church pays a larger tithe to the conference, has a better supported and equipped church school, has more money for local church expense needs, more money for the needy poor, and actually keeps its church building in a better state of repair than the church that merely talks of and provides for its own needs, and fails to look upon the world field. The same is true of a conference. Look where you will, the conferences to-day that are enjoying both spiritual and financial prosperity here in America are those that are making the cause of foreign missions first in all their plans.

I believe our church elders, treasurers, and other officers should be men and women who carry a burden upon their hearts for the work abroad. There is nothing so defeating or that will kill a church quicker than to have for its elder a man who is either unsympathetic or indifferent toward the needs of the mission fields. When it is discovered that there is no hope of ever changing this indifferent attitude of an elder, he should, to my mind, no longer be permitted to lead the church. It is essential, then, that the church elder especially be a man of vision, one who is friendly to the mission fields, if the church is to maintain a proper interest in our foreign work.

It is very necessary also that the Sabbath school superintendent be a person who has a clear vision of the world's needs, as well as one who believes in having the Sabbath school set a high financial goal for each week and the thirteenth Sabbath. The conference officials should constantly do their utmost to encourage in every Sabbath school the selection for superintendents of persons who are in full sympathy with the General Conference plan of missions support, and who are willing and eager to see their school adopt liberal financial goals.

It should be the duty as well as privilege of every conference to see that the officers of each church are regularly supplied with the CHURCH OFFICERS' GAZETTE and the *Review and Herald*. The GAZETTE carries a regular monthly program in behalf of missions, while the *Review* each week records experiences from the foreign fields, departure of new workers, etc. All this has much to do with keeping up the interest in missions. Each conference should not fail to keep its ministers, church elders, and church members in general, informed by letter, printed matter, or by personal visits of General, union, or local conference brethren, of the very latest thrilling experiences fresh from mission lands.

When all this is set in operation, it will be clear to our people in every church that Seventh-day Adventists have a very definite mission, namely, to give this last message to every nation, kindred, tongue, and people, and that we do not purpose to cease talking about and working for the cause in foreign lands until

probation closes. This will have the effect of turning all eyes to the work abroad, and will cause each member to feel the privilege and necessity of sacrificing constantly in behalf of our foreign missionary enterprises in every land under the sun.

These general ideas cover the main theme, but of course there are many details that cannot be mentioned here. I believe if the mission fields are given first place in all our plans here in America, our support of the foreign work will have been solved. It is not so much a matter of plans as it is a matter of having the vision, then seeing that wise plans are carried out in every conference and church.

J. K. JONES.

Union Springs, N. Y.

Maintaining Our "First Love"

WE can all look back to the days when this message first came to us, and captivated us, and won our hearts. How wonderful was the awakening! A new life opened before us, a life worth living. How sweet was the message, and how we longed to know more of it! The Bible was our constant companion; we were ever seeking for new light. How we loved our Lord, as we saw Him revealed in the sanctuary service as our High Priest and sacrificial Lamb, offering His blood and sinless life for the offender! And this love for Christ in the heart kept growing, until it reached out to all our loved ones, friends, and acquaintances. What zeal and earnestness we put forth to win them! And with what fervent spirit we sent up our petitions to the throne of grace for help! We were willing to deny self and sacrifice that others might receive enlightenment through our books and papers. Joy filled our hearts as we saw evidence of their accepting the truth.

Has this love waxed cold? If so, the remedy is to do the first works. Study, pray, and work. The fire of this first love is still burning in many hearts. As I travel from church to church throughout the Lake Union Conference, and visit from home to home, I find hundreds of the old pioneers in this message, with their hearts all aglow, working to win souls, and sacrificing that the work may advance. On their tables will be found the *Signs of the Times*, *Present Truth*, and the good old *Review*. Their bookcases contain our books. The home is made fragrant with prayer. The stranger receives a welcome, and goes away with a new light burning in his soul. These faithful soldiers of the cross encourage us, and prove to us as well that it is possible for the first love to continue through the years, and become a strong ruling passion as we near the close of the journey.

We cannot sing, "There are lonely hearts to cherish while the days are going by," and follow it with, "I am nearer my home to-day than I've ever been before," unless we visit these lonely ones. The kingdom, said Jesus, is prepared for those who fed the hungry, took in the stranger, clothed the naked, visited the sick and those in prison. This work will keep our love aflame, and prevent its growing cold.

R. E. HARTER.

Choose Thou My Path

CHOOSE my path, for I am weary
Of my choice; my way is dreary;
But, O Lord, if Thou be near me,
I will cheerful be.
Let Thy holy presence ever
Go before me; let me never
In my blindness from Thee sever.
Bind me close to Thee.

Let Thy Word each day shine brighter
In my heart, and make it lighter;
And, dear Jesus, draw me tighter;
Closer, Lord, to Thee.
Let Thy gentle streams be flowing
Round my path, where I am sowing
Seeds of love. And grant their growing
May a blessing be.

HARRY ARMSTRONG.

BURY your troubles, rather than broadcast them.

Home Missionary Department

A PLACE FOR EVERY ONE — EVERY ONE IN HIS PLACE

Suggestive Program for the First Sabbath Home Missionary Service

(January 5)

OPENING SONG: "Christian, Onward!" No. 565 in "Christ in Song."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT FOR DECEMBER. (Also take up individual missionary reports, unless this has been done in preceding service.)

OFFERING FOR HOME MISSIONARY WORK.

SPECIAL MUSIC: Male quartet, "I Go," No. 673 in "Christ in Song," or solo, "If You Love Him," No. 34 in "The Gospel in Song."

BIBLE STUDY.

READING: "Watchman, What of the Night?" written by Elder W. A. Spicer.

RECITATION: "Following." (This may be recited by either a young person or one of the older members.)

READING: "Organized to Win Souls," written by Elder J. A. Stevens.

READING: "The Church Missionary Service."

ANNOUNCE "Home Foreign Literature Week," Jan. 19-26, and suggest plans for using these foreign periodicals in missionary work of the church. Make large plans for your missionary activities during the new year.

CLOSING SONG: "Tolling On," No. 576 in "Christ in Song."

BENEDICTION.

Note to Elders and Leaders

"The church of Christ on earth was organized for missionary purposes."—"Testimonies," Vol. VI, p. 29. Is your church organized into missionary bands for the fulfillment of this great purpose? If so, may 1929 be your best year in the winning of souls. But if *not* organized to win souls, what reason do you have for continued neglect of God's program? "Every church should be a training school for Christian workers." By careful study and persistent prayerful effort, your church may become a mighty agency for the saving of the lost. Your church board should assume its place as the missionary committee of the church, and work out a simple missionary band organization that will include every member of the church. Some of the members will join the correspondence band, others will be in the Christian help band, most of them should be in the regular working bands, consisting of about ten members to each band, including the band leader. Choose the best members for band leadership. Many churches are now conducting a "Church Missionary Service" between Sabbath school and the regular preaching service. Your conference home missionary secretary will help you work out plans for a successful missionary service each Sabbath that will be a wonderful aid in building up the missionary activities of your church. But make an earnest effort to build up a simple and permanent missionary band organization that will be working all the year through for the winning of souls.

J. A. S.

Christ's Purpose for His Followers

(A Bible Study)

1. WHAT relation does Christ sustain to the world? John 8: 12.
2. What relation does He say His people sustain to this world? Matt. 5: 14.
3. From what source do Christians receive their light? John 1: 4, 9; 12: 46.
4. What relation does God the Father sustain to all lights in the world? 1 John 1: 5; James 1: 17; 2 Cor. 4: 6.
5. What are we to do with the light God gives us? And how are we to let it shine to others? Matt. 5: 16; Phil. 2: 13-16.
6. Whose life is to be manifested in those who have faith in Christ? 2 Cor. 3: 18 ("beholding" and "reflecting").
7. What relation do Christians sustain to God and the world? Isa. 44: 3, 4, 8.
8. What is one special design of the life of God's people upon the earth? 1 Peter 2: 9-12, 15.
9. What is the object in view in creating man anew in Christ Jesus? Eph. 2: 10.
10. What did Christ say He had done while He lived on the earth? John 17: 4.

11. What should be the influence of our lives on the people, and how will God regard us? 2 Cor. 12: 14-16; 2 Thess. 1: 11, 12.

"The only way to grow in grace is to be disinterestedly doing the very work which Christ has enjoined upon us,—to engage, to the extent of our ability, in helping and blessing those who need the help we can give them. Strength comes by exercise; activity is the very condition of life. Those who endeavor to maintain Christian life by passively accepting the blessings that come through the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay. A man who would refuse to exercise his limbs would soon lose all power to use them. Thus the Christian who will not exercise his God-given powers, not only fails to grow up into Christ, but he loses the strength that he already had."—*Steps to Christ*, p. 85.

"Watchman, What of the Night?"

W. A. SPICER

NEVER was history made so rapidly as in our day. The *Times* says:

"It is an age out of breath."

The prophet foretold the swift pace:

"It panteth toward the end." Hab. 2: 3, R. V., margin.

In every day's newspaper we watch the swiftly moving panorama of world affairs, and listen to the "tread of events" marching on toward the day long ago foretold in Holy Writ.

Twenty-five centuries ago, in the days of Persia, the angel that spoke to the prophet Daniel described this opening up of all the world in the last days, with widespreading knowledge:

"Shut up the words, and seal the book, even to the time of the end: many shall run to and fro, and knowledge shall be increased." Dan. 12: 4.

This prophecy of "the time of the end" is being fulfilled before our eyes. And what great work was to be wrought of God in this time of the end? Christ's own prophecy tells us. The disciples had asked Him plainly: "What shall be the sign of Thy coming, and of the end of the world?" Matt. 24: 3.

Christ gave to them—and especially to us who live in this time—a plain answer. He said:

"This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." Verse 14.

The whole world has been opened up in our time. A few months ago, in *Current History*, Mr. J. C. Young reviewed the regions of earth unknown twenty-five years ago. Vast areas were unexplored. But now!—

"Within twenty-five years man has arrived at the uttermost end of this earth. . . . The world of to-day contains not a single hidden city, dark continent, or impenetrable desert. . . . Thus the romance of the ages draws to its end."

And everywhere, true to Christ's prophecy, missions are penetrating. The witness is being borne in nearly every nation to-day. Think of it! The Holy Scriptures, in whole or in part, have been translated into more than eight hundred languages. It is a world-wide Pentecost in which the saving words of God are being spoken in languages understood, probably, by 98 per cent of all the peoples and nations of earth.

This world evangelization is a sign that Christ's coming is "even at the door."

Now note a wholly different order of events—still swiftly passing before our eyes to-day. Speaking of conditions just preceding His coming, Christ said there would be "upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth." Luke 21: 25, 26.

Have we not seen it, particularly in the last dozen or more years? And all the treaties and pacts and understandings—sincerely and earnestly as statesmen work at them—cannot banish haunting "fear." The Lord surely helps these men of affairs who are trying to prevent strife; for prophecy pictures the angels of God holding the winds of war and strife in check

in the last days in order that the gospel message may reach the remotest peoples. Rev. 7: 1-3. But the same "sure word of prophecy" declares that one day the light of the gospel will have reached all nations, and "then shall the end come." Then the rivalries of an unconverted world will flare up in the great and final Armageddon. Prophecy after prophecy foretells this swift change and waking up of nations in the last days. Joel 3: 9, 14; Rev. 16: 13-16. Who does not see it? The Bishop of Salisbury has said:

"Great movements, volcanic in their force and extent, are shaking the foundations and altering the whole aspect of human society. Old races are awakening. New races are tingling with adolescence."

Prophecy represents the long quiescent "kings of the East" as waking up with the rest of the world, and preparing to act their part in the final events of human history. Swiftly have we seen the changes coming. Some time ago the Chinese representative at Geneva, Delegate Chu, spoke for the New China. The Associated Press says:

"He warned the world that China, with one third of the population of the globe, is rapidly becoming a great military power. 'Make no mistake,' he said, 'China some day will surprise the world.'"

East and West, the events long foretold are swiftly shaping for the great crisis in human history—the coming of Christ in power and glory; for after pointing to the signs of the last times, Christ says to us:

"Then shall they see the Son of man coming in a cloud with power and great glory. And when these things begin to come to pass, then look up, and lift up your heads; for your redemption draweth nigh." Luke 21: 27, 28.

We must cry it to all the world. "The morning cometh, and also the night."

To the waiting believer, found ready, with sins forgiven, Christ's second coming is the glorious morning of immortality and life eternal. To the unbelieving and unready it means the night of death; for the glory of that coming consumes all sin and sinners. Now Christ's grace and mercy plead with every heart to let the Saviour in. He only can make us ready.

"Then, O my Lord, prepare
My soul for that great day;
O wash me in Thy precious blood,
And take my sins away."

Following

I WANT to follow where my Saviour leads the way,
And, following, share His peace from day to day;
Catching the vision of that life divine,
His will will glorify this life of mine.

I want to follow where His footsteps mark the steep;
However thorny, He has pledged to keep
The trusting spirit till all tempests cease,
And heaven, at last, is reached in perfect peace.

I want to follow though my fellow man should fling
His bitterest curse across the way; my King
Points to the blood-marked prints, and, in their view,
Pledges a confidence divinely true.

I want to follow, knowing well the way at last
Must lead, when every troubled dream is past,
To perfect rest beside the Victor's throne,
Where love will know as it is known!

—Robert Hare.

Winning Forces in Christian Work

1. FAITH of the kind that moves things in the right direction. Rom. 10: 17; Heb. 11: 32-34.

2. Prayer that believes God will give as generously as He promises. Mark 11: 24, R. V.

3. The Holy Ghost, who makes soldiers of Christ efficient. Acts 1: 8; Isa. 11: 2.

4. The word of God, the "sword" the Spirit uses. 2 Tim. 3: 16, 17; 4: 1, 2.

These four levers for the uplifting of mankind will stand the test. They have been tried and have never been found lacking. —Don O. Shelton.

Organized to Win Souls

J. A. STEVENS

THE church of God is to reflect the order and harmony of heaven.

"Angels work harmoniously. Perfect order characterizes all their movements. The more closely we imitate the harmony and order of the angelic host, the more successful will be the efforts of these heavenly agents in our behalf. If we see no necessity for harmonious action, and are disorderly, undisciplined, and disorganized in our course of action, angels, who are thoroughly organized and move in perfect order, cannot work for us successfully. They turn away in grief, for they are not authorized to hless confusion, distraction, and disorganization. All who desire the co-operation of the heavenly messengers, must work in unison with them. Those who have the unction from on high, will in all their efforts encourage order, discipline, and union of action, and then the angels of God can co-operate with them. But never, never will these heavenly messengers place their indorsement upon irregularity, disorganization, and disorder."—*Testimonies*, Vol. I, pp. 649, 650.

"God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel."—*Patriarchs and Prophets*, p. 376. "Time is short, and our forces must be organized to do a larger work."—*Testimonies*, Vol. IX, p. 27.

We often speak of the strength of our denominational organization, and point with satisfaction to the wonderful success this organization has enabled us to achieve. And we do well to repose confidence in the organization and its leadership. But we live in a time of disorganization; a time when many are claiming the right of independent action. Hence the necessity of stressing the value of organization, and of strengthening the organization at its most vulnerable point, i. e., the church missionary work. From the General Conference down through the divisional, union, and local conferences, the organization functions smoothly, and it is not till we reach the local church that often we find any weakness in the organized work. And yet the church organization should be the strongest, smoothest working of all the organization links in God's great work for a perishing world.

The instruction concerning the organization of the church is clear. Note: "The church of Christ on earth was organized for missionary purposes, and the Lord desires to see the entire church devising ways and means whereby high and low, rich and poor, may hear the message of truth."—*Testimonies*, Vol. VI, p. 29. The Lord gave an example of this when He fed the five thousand. The multitude was arranged in groups of fifty and one hundred, and the disciples were thus enabled to distribute the food. "Well-organized work must be done in the church, that its members may understand how to impart the light to others and thus strengthen their own faith and increase their knowledge."—*Testimonies*, Vol. VI, p. 435.

The development of the church as a missionary organization is a simple procedure. The inspired counsel says:

"In our churches let companies be formed for service. Let different ones unite in labor as fishers of men." "If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers." "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. VII, pp. 21, 22. Hence the plans already approved by the General Conference for the organization of missionary bands in every church, and the consequent success in every church where such a well-planned organization has been worked out.

At the council of home missionary secretaries held in Berrien Springs, Mich., December, 1927, the following action was voted:

"WHEREAS, 'The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God;' and,

"WHEREAS, We are instructed that 'in our churches let companies be formed for service;'

"We recommend, 1. That the enlisting of all the church membership in prayer and missionary bands, be the basis of the missionary organization of the local church for service.

"2. That the territory allotted to each church be considered and divided into districts of convenient size, the combined districts to be its home mission field, and that suitable and agreeable assignments of territory be made to each member.

"3. That wherever possible, classes for training church members in the art of giving Bible readings, how to handle our literature, the care of the sick, etc., be formed in our churches in order to reach the public with the message along all our recognized missionary lines."

The first step in the development of this missionary organization is for the church board to assume its responsibility as the missionary committee of the church. It should meet to consider the church missionary work at least once each month. It is to plan for the various missionary bands, and arrange for such missionary training classes as may be necessary, such as a Bible workers' class, home nurses' class, correspondence band, Christian help band, medical missionary class, etc.

In churches where there are not enough young people to form a Missionary Volunteer Society, the young people and juniors should be organized as bands in connection with the church band organization; but where there is a Missionary Volunteer Society, responsibility for the organization and direction of the missionary activities of the young people and juniors shall be in the hands of the leaders of their society. These groupings of young people and juniors are to be maintained in connection with the fifteen-minute service, the same as the regular band organization of older members, and a reasonable portion of the campaign goal of the church for the general campaigns, such as Harvest Ingathering and Big Week, are to be assigned to the society.

A definite, regular program of missionary work for the year for the whole church should be arranged, and suitable literature provided to insure a harvest of souls. The church missionary service held between Sabbath school and the regular church service should be carefully planned for in all churches where it is included in the program of regular church services, using care not to extend this short missionary service beyond the fifteen minutes provided as the utmost limit, and as far as possible holding it to a ten-minute period. Great care should also be exercised in laying plans for the first Sabbath missionary service, suggestive material for which is provided in the CHURCH OFFICERS' GAZETTE.

God is blessing richly the earnest endeavors of the lay members as they labor along various lines of missionary activity for the winning of souls. During the biennial period of 1926-27, our lay members were instrumental in leading 14,494 souls to accept the truth in all the world. Surely that is a wonderful achievement. But our records indicate that not more than 33 per cent of the church members had any share in this soul winning. Nearly seventy out of every hundred members do not report any missionary work, and at the very start of this new year every church should give serious study to ways and means of enlisting this vast army of unemployed soul winners.

Brother, sister, are you standing idle in the "market place"? Are you doing nothing for the One who did so much for you? He calls you to-day. Offer yourself for some kind of service for the Master. Tell the brethren you are willing to serve in some way or any way for the finishing of the work. God will be with you as you go to labor in His vineyard, and you will have the blessed satisfaction of knowing that you did what you could for the hastening of the last message to "every nation, and kindred, and tongue, and people."

Listening Preachers

A CHRISTIAN woman said recently: "Listening pastors should appear to be interested." That word is needed by about three fourths of our ministry. The pastor who gets nervous and begins to hunt up hymns while another is preaching is the bane of a visiting minister's existence.—*Watchman Examiner*.

The Church Missionary Service

J. A. STEVENS

It is significant that the first general gathering of the disciples was called by none other than Christ Himself for the giving of the gospel commission, as revealed by the Scripture in 1 Corinthians 15: 6 and Matthew 28: 1, 16-20. It is equally significant that the second general gathering of disciples was in obedience to the Saviour's command, "Tarry ye in the city of Jerusalem, until ye be endued with power from on high" (Luke 24: 49), and the fulfillment of the promise at Pentecost. Acts 1: 8; 2: 1-4. The supreme business of the church is to preach the gospel to all the world, and the church in apostolic days made use of every church service for the accomplishment of that purpose.

Too often the church of to-day is more concerned about church services than it is about church service. Both are included in the divine program for the finishing of the work in all the world, and both should be sustained in their proper relation to this all-important aim. In our work there was an early development of the Sabbath preaching service, and this has become a fundamental in the building up of the spiritual life of the church. A little later was developed the wonderful Sabbath school plan, and this has grown to be one of the most important features of our work, with its daily study of the Bible and the exercises which form such a prominent part of the Sabbath church service. Still later the organization of the young people's work brought into the services of the church the meeting of the Missionary Volunteer Society, and the activities of our youth are now among the most important features of our denominational life. The church missionary work, while one of the earliest developments of our organized work, never had a regular opportunity for the presentation of missionary principles and plans until the reorganization of this department in 1913, under the name, "The Home Missionary Department of the General Conference."

It was at the Fall Council of 1919 that a recommendation was adopted setting aside the service on the fourth Sabbath of each month as Home Missionary Day. This was changed to the first Sabbath in 1920, and reaffirmed at the Des Moines Fall Council in 1924, the service material being provided in the *CHURCH OFFICERS' GAZETTE*. However, the rapid growth of the work and the constant progress of church missionary work seemed to require consideration more often than once each month, so there developed the plan of the weekly missionary prayer meeting. This greatly aided in bringing to the attention of those members attending the weekly prayer service the responsibility of every member to render faithful missionary service in the neighborhood, among friends, and as opportunity might offer.

In 1923 the pastor of a church in one of the Southern States began to hold a brief missionary service between Sabbath school and the regular Sabbath morning preaching service. During this short service, missionary reports were received, missionary plans announced, and the campaign work carried on. About this time other efforts were made in widely separated places to sponsor the missionary work of the church on the Sabbath, some irregularities developing because of interjecting missionary plans into the Sabbath school time. These were promptly corrected, but the necessity of an opportunity to present missionary work to the church when the whole church could be together impressed itself on many, until at the time of the General Conference held in Milwaukee in 1926 the matter was given considerable study at the home missionary convention held at that time. No official action was taken, however, and the plan was left for more detailed study.

By the time of the home missionary secretaries' council held at Berrien Springs, Mich., December, 1927, the plan of a brief missionary service between Sabbath school and the regular Sabbath service had been tried out experimentally in many churches, and the experiment indicated the plan to be practical and successful. The Council adopted a recommendation favoring the plan generally, and asked for the approval of the General Conference Committee. At a meeting of the Minority Committee the recommendation was referred to the Spring Council, where, after considering the world-wide nature of the plan, it was ad-

vised that it be referred to the Biennial Council of the General Conference Committee for final consideration. Accordingly, the recommendation was given careful study at the Fall Council held at Springfield, Mass., Sept. 25 to Oct. 4, 1928, and the following series of recommendations were adopted:

Church Missionary Service

"WHEREAS, The program for the remnant church lays upon every believer definite responsibility to labor in some line of missionary endeavor for the winning of souls; and,

"WHEREAS, The fulfillment of this program includes a regular opportunity for the presentation of plans and experiences to the whole church while the congregation is assembled on the Sabbath; therefore,

"We recommend, 1. The indorsement of the 'church missionary service' plan now being used in many churches.

"2. That this church missionary service be held each Sabbath in all our churches, beginning immediately after the close of Sabbath school and continuing not to exceed fifteen minutes.

"3. That this service be devoted to the securing of reports of missionary work, announcing plans for church missionary activities, and for the promotion of the various campaigns, such as Big Week, Harvest Ingathering, etc.

"4. That the leadership and direction of this service be under the supervision of the church missionary committee.

"5. In recommending this plan, it is understood that in unions, conferences, or churches where it is felt that the plan is not practicable, we do not press for its adoption.

"6. That the following action taken at the 1925 Autumn Council be reaffirmed; as follows:

"WHEREAS, The Sabbath school has been established in this denomination for the purpose of promoting through Bible study the spiritual life and growth of our people, both old and young; and,

"WHEREAS, This vital work calls for a specific, regular, uninterrupted period of time each week; therefore,

"We recommend, That the Sabbath school time be limited to one hour and a quarter, and that we discourage the using of the Sabbath school time or organization for the gathering of missionary reports, for the planning and conducting of Harvest Ingathering or other campaigns, and for the promotion of any other project not directly related to Sabbath school work, this recommendation being in harmony with the counsel and action of the General Conference Home Missionary Department."

This new church missionary service plan has been officially approved by six of the union conferences of the North American Division at the last union conference sessions, and a goodly number of local conferences adopted the plan officially during their conference sessions this summer. Many hundreds of churches have already adopted this service for the promotion of all phases of church missionary work; and it is being used with gratifying results in several foreign fields.

Before the plan is inaugurated in any church, counsel should be asked of the conference president. The conference home missionary secretary will be ready to give needed information as to how to conduct the service in a way that will make for success in the development of missionary interest and activity. No feature of missionary work is to be injected into the time of the Sabbath school, nor should the church missionary service be allowed to go beyond the utmost limit of fifteen minutes. In many instances, eight or ten minutes will be all that is required for the gathering of missionary reports, making necessary announcements pertaining to the missionary work of the church, and briefly stressing some essential of missionary work.

This missionary meeting is not to be made the time for announcements that properly belong in the regular church service, nor is it to be used for the promotion of other than the church missionary work. It is given to the church for the exclusive purpose of building up the soul-winning activities of the laity, and God is blessing the plan. Let us build carefully, as this new service is incorporated into the Sabbath program of our churches around the world.

**The Threefold Purpose of
The Threefold Message —
Emancipation from Sin,
Consecration to Him,
Education to Win.**

Church Missionary Meeting Suggestions

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work."—*Testimonies*, Vol. VI, p. 32. "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience."—*Id.*, Vol. VII, page 19.

A Suggestive Program for the Church Missionary Service

Topic:	
Prayer (may be a silent prayer or audible)	2 minutes
Presentation of Topic	5 to 8 minutes
Gathering Missionary Reports	2 to 4 minutes
Closing	1 minute

(This service is to be held between the Sabbath school and the regular church service, with an intermission either preceding or following it.)

Suggestive Program for Sabbath, January 5

MISSIONARY TOPIC: "Resolved to Serve."

TEXT: John 4: 34.

SUGGESTIONS: When our Saviour went away, He gave "to every man his work," and the working program is suggested in Matthew 25: 35-40. Every believer is responsible to witness to the truth, and we are assured, "There will be no idler, no slothful one, found inside the kingdom of heaven."—*Testimonies*, Vol. VI, p. 434. This fundamental gospel truth was accepted unquestioningly by the believers in apostolic days, and even when the heavy hand of persecution was raised to smite the church, the believers "went everywhere preaching the word." God marvelously blessed the labors of His humble, but earnest followers in that time. Gibbon, the historian, says that before the close of the first century there were more than one hundred thousand Christians in Antioch alone. In this last day a work is to be done similar to that which was done in apostolic times. "God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time. Not all can go as missionaries to foreign lands, but all can be home missionaries in their families and neighborhoods."—*Id.*, Vol. IX, p. 30. In order that the most may be accomplished for the salvation of men in the short period allotted to this last generation, there must be careful organization and faithful leadership. "God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. . . . All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it."—*Patriarchs and Prophets*, p. 376.

In order to organize properly the soul-winning forces of the church, both old and young people are asked to mark the Missionary Covenant Cards on the line of work they are most deeply interested in. Sign name and address, and hand them in when called for.

NOTE: Cards signed by Missionary Volunteers should be marked "M. V." by them, and these should be turned over to the leader of the Missionary Volunteer Society not later than the close of this Sabbath morning's service.

Suggestive Program for Sabbath, January 12

MISSIONARY TOPIC: "Foreign Periodicals for Missionary Work."

TEXT: Lev. 19: 33, 34.

SUGGESTIONS: Most of us lose sight of the fact that we are "pilgrims and strangers" in this world, even though we do cherish our earthly homeland. "They that say such things declare plainly that they seek a country." Heb. 11: 14. So we should be considerate of all the people who may be far from their native country, and neighbors of ours. There are more than 30,000,000 of them in this country, and many of them must be reached by the message in their own language. We have available literature that will enable us to give the truth for this time to these "strangers," and January 19-26 has been set as Foreign Periodical Week this year. During this time our people are to be encouraged to subscribe for one or more copies of periodicals in some foreign language to be used in personal work or through the mail. Names may be furnished

of those to whom these papers are to be mailed for six months or a year. Foreign *Present Truth* is now prepared in Hungarian, Polish, Italian, Russian, and Slovakian. The subscription price is 50 cents per year. In clubs of five to one address the price is 40 cents per yearly subscription, and in clubs of five to separate addresses the price is 45 cents. If wanted in quantities, this *Present Truth* may be had at the rate of \$10 per thousand. Each number covers a doctrinal topic and serves well as a tract, or for house-to-house work in the same way as *Present Truth* in English is used. Periodicals in other languages, such as Danish, German, Spanish, French, etc., may also be had, and the church missionary secretary will be glad to give prices. But plan to have some part in giving the last message of mercy to the "stranger" in your neighborhood.

Suggestive Program for Sabbath, January 19.

MISSIONARY TOPIC: "Personal Missionary Experiences."

TEXT: Ps. 145: 3-5.

SUGGESTIONS: God has given very definite counsel that our members should spend some time each week in soul-winning work, and on the Sabbath, as opportunity offers, relate their experiences. The following instruction is taken from "Testimonies," Vol. VII, p. 19: "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving. Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience." In the brief span of a fifteen-minute service it will not be possible to have many relate their experiences, nor will it be possible for any one to take more than five or eight minutes to tell what God has been doing for him as he has labored for souls. Each experience should be told briefly, giving the "heart" of the experience without the multitude of details that so often make an experience "dry" and uninteresting. The missionary leader should select the ones before the service who will be called upon to tell their missionary experiences, instructing them as to just how much time they will have. Careful watch will need to be kept on the time, and notice given when there is just one minute left to complete the story. Use the utmost care not to run the meeting beyond the fifteen minutes allotted to it.

Suggestive Program for Sabbath, January 26

MISSIONARY TOPIC: "Value of Reporting."

TEXT: Luke 10: 1-3, 17.

SUGGESTIONS: The "intelligence" department of an army may be described as its nervous system. It gathers essential information, both within and without its own organization, and a successful campaign would be impossible without its aid. Just so our statistical plan is of vital necessity in the conduct of our work for God in all the world. Our statistics show the population of nations, tribes, and continents. They give the area of territories to be occupied or in which we are already working. They tell of mighty rivers and great lakes, as well as the seven seas. They tell of mountains and valleys, of deserts and fruitful places, and the islands of the seas. They tell of strange peoples, and bring before us their heathen customs. And then they bring us the good news of progress as the message marches on to its triumph in all these lands. How wonderful and valuable these statistics are. Reports reveal that we are conducting our work in 279 languages, and that we issue publications in 132. The total number of languages has increased by 100 during the last six years, or at the rate of one new language every twenty-two days. Our reports show that we have 18,307 paid workers in all the world, and that we have added two new workers every day for the last four years.

The missionary goal for every church is "Every Member a Worker. Every Worker Reporting." Heaven has a reporting system that includes every angel. "By these angel messengers a faithful record is kept of the words and deeds of the children of men. Every act of cruelty or injustice toward God's people, all they are caused to suffer through the power of evil workers, is registered in heaven."—*Christ's Object Lessons*, p. 180. Also study this statement: "Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*Testimonies*, Vol. V, p. 133. Let every member faithfully report each week during 1929.

Junior Missionary Volunteer Meetings

Suggestions to Junior Superintendents

THE objective of the Junior Missionary Volunteer Society is to help train and exercise our boys and girls in Christian service, employing and directing in this effort the natural and proper impulses of the child. Helpful literature has been prepared to enable the Junior workers to carry on this work in a successful way. Every superintendent should have access to the "Junior Manual for Missionary Volunteer Workers," and the leaflet, "Society of Junior Missionary Volunteers," which gives the requirements for the three progressive classes. These can be obtained from your conference Book and Bible House.

Children old enough to understand something of the purpose of the Junior Missionary Volunteer Society, and who meet the approval of the local Junior superintendent, may become Preparatory Members of the Junior Society. In our church schools all pupils are considered Preparatory Members until they are old enough to comprehend the ideals of the Junior Missionary Volunteer Society. They are given a simple Preparatory Membership card as a certificate of membership. These cards are issued to you for them by your conference Missionary Volunteer secretary, upon application made to him.

When, in the judgment of the Junior Missionary Volunteer superintendent, Preparatory Members are able to comprehend the ideals of the society, they should memorize and be carefully instructed in the Aim, the Motto, the Junior Pledge, and the Junior Law. When this is done and the Junior is able to repeat from memory and explain the Aim, Motto, Pledge, and Law, he is entitled to be a member of the Junior Missionary Volunteer Society, and should be given a certificate of Junior Membership. This card is also issued by the Missionary Volunteer secretary of the conference.

If you have not already started your society members on the "Friend" requirements, it is hoped that you will do so at once. Suggestions next month will be on this topic.

C. L. B.

Junior Officers and Their Duties

(Program for Week Ending January 5)

- Song Service. (Nos. 70, 83, 229, 144, 194, in "Gospel in Song.")
- Morning Watch Drill. (See Special Features, p. 11.)
- Opening Song: "O Come, Ye Youthful Comrades!" (No. 78 in "Gospel in Song.")
- Prayer by an Older Junior.
- Talk by Junior Superintendent: "Why Should We Have a Junior Society?" (See "Junior Manual," p. 20, first section; also talk, "Why Organise?" in Senior Program, p. 11.)
- Two-Minute Talks on the Pledge and Law. (Have the Pledge and Law where all can see. Explain briefly each point. See Junior Manual, pp. 39-45. Memorize the Pledge, and ask all to memorize the Law during the coming week. The superintendent should have charge of this exercise, though the talks may be given by two Juniors who can tell what the Pledge and Law mean to them.)
- Song by Younger Juniors: "Missionary Band." (No. 24 in "Sunshine Songs.")
- Choosing of Junior Officers. (See Notes to Junior Superintendent, also Junior Manual, pp. 25, 26.)
- Questions Answered by the Junior Superintendent (For answers see Junior Manual, pp. 27-30, also Notes):
 - Leader: "What Does Our Junior Society Expect of Me?"
 - Sec.-Treas.: "Is My Duty Writing the Report?"
 - A Unit Leader: "What Are We Unit Leaders Going to Do?"
 - Organist: "Does the Music Count for Much?"
 - A Junior: "What Are We Going to Do About Cash for Expenses, Etc.?" "Are We Going to Have a Goal?"
- Recitation: "Be the Best, Whatever You Are."
- Talk: "What Will My Captain Say?"
- Closing Song: "Yes, the Lord Can Depend on Me." (No. 238 in "Gospel in Song.")
- Repeat the Pledge Together, with Bowed Heads.

Notes to Junior Superintendent

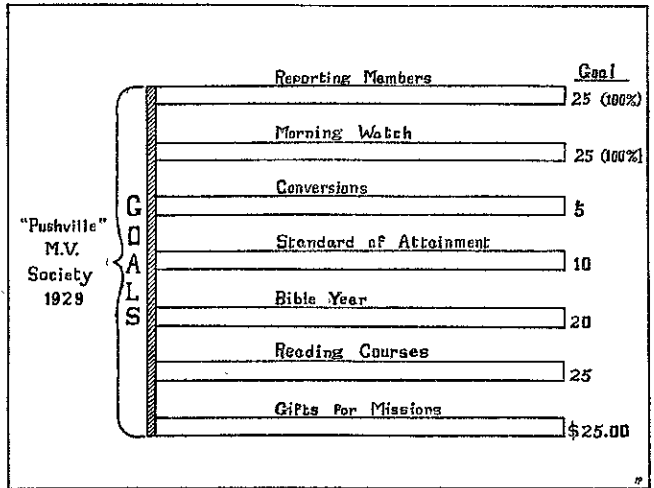
The purpose of this meeting is to bring before your Junior Missionary Volunteers a concrete picture of the reasons for the existence of such an organization, and the place that each sustains in relation to it. Some Junior societies have been organized such a short time, having begun with the opening of school, that you may not think best to bring in new officers for nomination at this time. But that need not necessarily dispense with this program.

The questions to be answered by the superintendent afford opportunity for you to outline in a tactful way just what is expected of each officer and worker within the society. The questions asked in the program outline are only suggestive. Bring in questions that will emphasize points needed in your

society. It may be necessary to assign some of these beforehand. You will know whether or not your Juniors will bring out helpful points by volunteer questions when the meeting is thrown open for discussion, and can conduct the program accordingly.

Have a Junior organization chart on the blackboard. While the Senior and Junior organizations are not the same in every detail, the chart on page 12 will be suggestive.

You should receive your goals from your conference Missionary Volunteer secretary. Have a goal device. The one suggested here is so simple any one can reproduce it. (See talk, "Our Goals for 1929," p. 12.)



Talk: "What Will My Captain Say?"

SOME years ago an American liner, the "St. Paul," left the docks at Southampton and was making her way in a blizzard down The Solent. She was on her outward voyage to New York. Coming up The Solent at the same time was a cruiser belonging to the British navy named the "Gladiator." She had left Portland that morning with 250 men on board, all happy in the anticipation of their return to Portsmouth. Both vessels were enveloped in a blinding snowstorm. They were blowing their sirens, but the sound was lost in the howling and shrieking of the wind. Neither knew of the other's approach. Suddenly the gray hull of the warship loomed up, broadside on, just in front of the bow of the liner. The engines were immediately stopped, but it was too late, the "St. Paul" drove straight on to the doomed cruiser, and buried her stem deep in the armored vessel. The crash was terrific. For a few moments the two ships remained locked together, and the liner seemed to be carrying the warship forward impaled on her bow. The passengers on the decks of the "St. Paul," which were higher than those of the "Gladiator," could see the white, set faces of the bluejackets on the doomed vessel. The coolness and courage of British seamen were magnificently displayed, but no heroism could prevent the awful results which followed when the vessels parted. The water poured through the hole in the side of the warship, and in a few moments she sank in the stormy waters. Happily, many got to land not far distant, but some found a watery grave that day.

In connection with this sad disaster there is recorded an incident of great interest. As the bow of the "St. Paul" was momentarily locked in the wreckage of the cruiser's hull, some of the bluejackets climbed up over onto the deck of the liner. One of them, as soon as he had planted his feet on the bow of the "St. Paul," saluted the captain of that vessel. Then looking around, he seemed to realize his position and what he had done, and gasped out, "What have I done? What will my captain say?" Then he leaped over the side of the vessel again, down onto the deck of the sinking cruiser, and was seen no more.

Often I have wondered whether he was one of those saved, or whether he went down with the vessel. Again and again those words ring in my ears: "What have I done? What will my captain say?"

How terrible the realization that he had deserted his post of duty! He had been selfish in thinking only of his own safety. He had not troubled to see if he could help to save the ship or assist in saving others. In this moment of great need

he had done nothing but save himself, and he was ashamed. For the moment he had forgotten his training, his duty, his fellow seamen, and his captain. He had not upheld the honor of the British seamen, and as it all came to him, he was ashamed of himself, and felt that his captain would be ashamed of him, too. Who cannot imagine the feeling with which he uttered those words, "What have I done? What will my captain say?"

Jesus is our great Captain, and we stand in much the same relationship to Him as that in which the sailor on the "Gladiator" stood to the captain of his vessel. We are His Christian soldiers. It is for Him to command; it is for us to obey. There is no greater crime or disgrace in the British army and navy than to refuse to obey the command of an officer. All have to be obedient from the lowest to the highest, or the army and navy might as well be disbanded at once. Without this same spirit of obedience in Christ's soldiers His warfare against evil cannot be successfully carried on in the world.

We are soldiers of the great Captain Jesus Christ. Let us try everything which relates to our lives by this question, "What will my Captain say?" When we forget our duty and think only of ourselves, let us ask, "What will our Captain say?" When we have played the coward's part and were not brave for Christ's sake; when we have been ashamed of our Christian principles and were silent when we should have spoken; when we have been willful and unkind; when, like the disciples, we have deserted our Lord and Master and left Him alone, then ask ourselves, "What will our Captain say?" And perhaps the thought of His disappointment and sorrow will help us to retrieve our characters and face our duty, even as a similar thought did the sailor upon the ship.—*Adapted.*

Be the Best of Whatever You Are

If you can't be a pine on the top of a hill,
Be a scrub in the valley; but be
The best little scrub by the side of the rill;
Be a bush if you can't be a tree.

If you can't be a bush, be a bit of grass,
Some highway to happier make;
If you can't be a muskie, then just be a bass—
But the liveliest bass in the lake!

We can't all be captains, we've got to be crew,
There's something for all of us here;
There's big work to do and there's lesser to do,
And the task we must do is the near.

If you can't be a highway, then just be a trail;
If you can't be the sun, be a star;
It isn't by size that you win or you fail—
Be the best of whatever you are.

—*Douglas Malloch.*

Character Builders

(Program for Week Ending January 12)

Three Songs: "Keep the Heart Singing," "I Would Be Like Jesus,"
"Can the World See Jesus in You?" ("Gospel in Song.")

Scripture Reading: 1 Cor. 3:10-17.

Prayer by a Junior.

Reports, Announcements, Offering.

Discussion: "What Is Character?" (See Note to Junior Superintendent.)

Object Talk: "What Does Your Face Show?" (Have two pictures to pass around, one of a good face, the other not a good character. Adapt the story given, and call upon Juniors to tell what they see in the pictures.)

Recitation: "Building."

Story: "Unforgotten Words." (In "Choice Readings for the Home Circle," a 1928 Reading Course book.)

Special Song: "Building for Eternity." (No. 33 in "Christ in Song.")

Story: "The Judge's Fence."

Recitation: "Measuring Life." (See p. 18.)

Closing Song: "How Shall We Stand in the Judgment?" (No. 174 in "Gospel in Song.")

Closing Memory Thought: "Let everything with which you have to do be a lesson in character building."—"The Ministry of Healing," p. 199.

Note to Junior Superintendent

The purpose of this program is to get the Juniors themselves to analyze what really should be put into a worth-while character. Then, by means of illustrations and stories, to impress them with the importance of building solidly. The quotations in the Senior program on character may be used as stimulants in the discussion, but the Juniors should be encouraged to name and discuss qualities that will make for good character building.

For spiritual help in planning this program, read "Testimonies," Vol. IV, pp. 654-657.

Building

We are building day by day
In a good or evil way,
And the building, as it grows,
Doth our inmost souls disclose,
Till in every arch and line
All our hidden faults outshine.
Do you ask what building this,
That can bring both joy and bliss,
That can be both strong and fair?
Lo, its name is Character.
Then build it well, whate'er you do;
Build it straight and strong and true;
Build it high and clean and broad;
Build it for the eye of God.

—*Author Unknown.*

Talk: "What Does Your Face Show?"

A few days ago I received the photograph of a boy friend of mine who is now away at school. It was an interesting photograph, and I showed it to a number of friends.

"That face shows determination," said the first friend. "What that boy undertakes, he will see through. He is no quitter."

My friend was right. The boy has the reputation of staying by anything he undertakes until he has accomplished it.

"That's a clean boy—clean morally," said another man.

"How do you know?" I asked him.

"Shows it in his face," he replied. "A boy whose thoughts are continually impure, or whose life has a muddy stream in it, soon betrays it in his face. It may not show right away, but it will show sooner or later."

I told him, too, that he was right, for I know the boy well, and believe he is morally clean.

"That boy is gentle, kind," said a lady to whom I showed the picture. She was right, too. Yet there was a time when this same boy was rough and unkind and even cruel. His face then didn't show gentleness and kindness as it does now.

The more I thought about the photograph, the more I studied the faces of boys as they came before me. What a study it is! Here's a boy who used to have such a fine, manly face; now it looks coarse and heavy. What has happened? Well, it doesn't take much study to find out—many things have come into his life which are hurting him, and his face tells the story.

What does your face show? Be sure that folks are reading it, reading it like a book. Be sure, too, that it shows what is going on inside, in the inner life. The face tells the story of the thought life; the thought life, after all, is the real life.

If, as you look in the glass, your face tells the story of some things you would rather not have folks know about, remember that it isn't the face you need to think about, it's the thing back there in your life that finds its reflection in your face.

What does your face show?—*Exchange.*

Story: "The Judge's Fence"

JUDGE M. once had occasion to send to the village for a carpenter, and a sturdy young fellow appeared with his tools.

"I want this fence mended to keep out the cattle. There are some unplanned boards—use them. It is out of sight from the house, so you need not take time to make a neat job. I will pay you only a dollar and a half."

The judge went to dinner, and, coming out, found the man carefully planing each board. Supposing that he was trying to make a costly job of it, he ordered him to nail them on at once, just as they were, and continued his walk. When he returned, the boards were all planed and numbered, ready for nailing.

"I told you this fence was to be covered with vines," he said. "I do not care how it looks."

"I do," said the carpenter gruffly, carefully measuring his work.

When it was finished, there was no part of the fence that looked so well.

"How much do you charge?" said the judge.

"A dollar and a half," said the man, shouldering his tools.

The judge stared.

"Why did you spend all that labor on that job if not for money?"

"For the job, sir."

"Nobody would have seen the poor work on it."

A Missionary Volunteer observes the Morning Watch.

"But I should have known it was there. No; I'll take only a dollar and a half."

And he took it and went away.

Ten years afterward the judge had the contract to give for the building of several magnificent public buildings. There were many applicants among the master builders, but the face of one caught his eye.

"It was my man of the fence," he said afterward. "I knew we should have only good, genuine work from him. I gave him the contract, and it has made a rich man of him."

(A workman must follow his employer's orders, but no one has a right to make him do work discreditable to himself.)

—*The Living Age.*

Why Should Juniors Study Missions?

\$5,000 Is Our Goal This Quarter to Pay the Salaries of 102 Indian Teachers in the Lake Titicaca Mission

(Program for Week Ending January 19)

Songs of Service. (Nos. 547, 536, 474, 477, 479, 582, 476. All songs in this program are in "Christ in Song.")

Two-Minute Scripture Text Drill. (See p. 11.)

Opening Song: "Tell It Again."

Prayer.

Secretary's Report, Announcements, Etc.

Discuss the Topic: "Why Should Juniors Study Missions?" (See Discussion and Notes to Leaders in mission program, p. 18.)

Mission Talk: "The Spirit of Lake Titicaca Indian Teachers."

Recitation: "A True Missionary."

Goal: "How Many Months Can We Support an Indian Teacher?" (See mission program outline and Notes to Leaders, p. 13.)

Offering for Missions.

Closing Song: "Master, Hast Thou Work for Me?"

Repeat Together Matthew 28: 18-20.

Note to Junior Superintendent

"God's stewards . . . are inexcusable if they remain in ignorance regarding the needs of the work."—*Gospel Workers*, p. 455. In the light of this statement how important that our Juniors, who may be future workers in this cause, should become thoroughly familiar with our great world-wide work. For information and helps be sure to study the mission program on pages 13 and 14. Lack of space forbids repetition of material.

A True Missionary

(Inspired by a testimony borne by a missionary home on furlough.)

I WANT to go back; yes, I want to go back
To my Indian boy, my donkey, and pack.
Your street cars and luxuries, your tramways are fine;
But, oh, for the hut of my Indian I pine.
Your churches are grand, but I look for your frown,
For so out of place do I feel in your town.

I long for the comfort, the peace, and the joy
I find in my cart by my Indian boy.
I enjoy the address o'er the loud-speaker;
But back to the land of my Indian seeker,
Who seeks for the truth, so long by sin trod,
Whose radio is a prayer to his God.

'Tis joy to be home with friends we adore;
I love to tell the message Christ bore
To you and to me and the Indian so wild,—
The love of our God who gave His lone Child.
So back to my Indian brother I go,
And teach him the way from sorrow and woe.

So farewell, dear land and home of my fathers,
I go to save my lost Indian brothers.
I leave you, dear homeland, with pleasures untold,
To tell them the story that never grows old.
Farewell to you, auto, and aeroplane high,
Which looks like an eagle 'way up in the sky.

Down in Guatemala the Indians sigh;
I haste to tell them Christ's coming is nigh.
Farewell to you, radio, street car, and tram,
I go to save my Indian man.
Farewell, all these pleasures, for I'm going back
To my Indian man, my donkey, and pack.

MAE MARK.

Memory Gem

WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!—*"Education,"* p. 271.

Talk: "The Spirit of Lake Titicaca Indian Teachers"

(By the Director of the Titicaca Adventist School)

In my short experience with the native Indian teachers of the Lake Titicaca Mission, three elements of their characters have impressed me:

1. Loyalty to Christian education and to this denomination.
2. Persistence in getting a preparation for the work.
3. Thirst for knowledge.

These teachers have it in them to be loyal to our schools. I presume this is partly due to the fact that many of them owe all they are or ever hope to be to our schools. They know no other. One of our boys, in March of 1927, was sent a long distance, about ten days by foot, to teach a little school. At the end of his school year, but some time before the term at our Juliaca Titicaca Adventist School (for training native workers), located here at Juliaca (Hoo-li-a' ca), Peru, should open, he arrived. He had brought six boys with him to study in our school. He said he wanted to matriculate them early so they would be sure to have a place. It so happened that in the meantime our board had decided not to receive students of a certain grade. I kept telling him that it might be we could not receive his group, but that if he would stay for a few days, I would see how their grades filled, and due to the fact that they had come so far, we would see if we could not make room for them. Every day this teacher would present a new argument why we ought to receive these boys. His last argument was the strongest. He brought a copy of an old circular letter that some one had written years before, and showed me the sentence which said that the outschool teachers should bring their students to the Juliaca school to continue their studies. He said: "There, I've done just what we were told to do." We took his students into a special class.

Last year in the mission of Juliaca we had two schools taught by two of these native teachers. Along about halfway through the school term these two boys (teachers) kept coming to me, asking when there was to be baptism. I thought they might have a half dozen candidates to be examined. A date was set and the boys were told to bring their people. They were examined, and how many do you think passed the examination for baptism? Forty-two!

These boys might have said, "We are sent to these places to teach," and might not have taken an interest in a baptismal class. That is not their type. They are zealous to see those about them believe the gospel which has saved them.

These teachers have a persistence in getting a preparation for their work. In the class of 1928, one thirty-three-year-old graduate had already taught eight years. Of the twelve graduates all but four had already seen varying periods in the service of the mission. Now this man who had taught eight years had gone out when he was in the third grade, Peruvian, and taught a year, maybe two. Then as the work permitted, he came back for a semester of school; then out again for a year, and back for a semester again. At the close of the last summer school, I believe there were eight teachers who expressed a desire that, if possible, they might remain to go on with their school work instead of going out to teach. But when they were needed, they gladly went, for they considered it their duty.

These boys have a thirst for knowledge. On July 28, 1928, it was my privilege to visit our station at Piata (Pi-ta), on the north side of Lake Titicaca. As we were conversing with the different ones gathering for church, I singled out the mission boy, Isidro Quispe, and began to talk with him. In the course of the conversation I asked him how much education he had. And how pitifully he looked at me as he told me his grade, for he was rather low in his standing. He said: "Brother, I've wanted to come to school for a long time. I wanted to come last summer, but it was necessary for me to stay on the mission. Now, I expect to go next summer."

During last summer school, the doctor from our Clinica gave some health instruction. Almost to a man our teachers were determined to enter this class. Many of our teachers came at the first of the term and made application to work in the carpentry department so they could learn to make furniture. We have very little trouble with absences from class. There is nothing, not even sickness, that can keep them away. I remember an epidemic of mumps passed through the school. Almost

Have you set your goals for 1929?

every day we had to insist that some one go home from class. They did not want to lose their class standing, so would bundle up their aching jaws and come to school, and stay until they got an *orden a la expresso* to go to their rooms and stay there.

This, Missionary Volunteers, is the spirit of our boys, both those who are preparing for service and those who are in the field at work!

W. E. MURRAY.

The Shepherd Psalm

(Program for Weeks Ending January 26)

Opening Song: "He Leadeth Me." (No. 33 in "Gospel in Song.")
Minutes of Previous Meeting, and Securing of Missionary Reports.
Scripture Lesson. (Have the Juniors stand and repeat or read the twenty-third psalm together.)
Prayer. (A number of sentence prayers.)
Song: "The Ninety and Nine." (No. 61 in "Christ in Song," given as a special song, if possible.)
Reading: "The Good Shepherd."
Recitation: "That One Lost Sheep."
Talk by Superintendent: "The Lord Is My Shepherd." (To be followed with a short consecration service.)
Closing Song: "Jesus the Loving Shepherd."

Note to Junior Superintendent

This is the first of a series of monthly programs to be given in the interest of the memory requirements in the Junior progressive membership classes. It is hoped that the lessons brought out in these programs will instill in the hearts of the children a desire to become better acquainted with these beautiful portions of Scripture.

Reading: "The Good Shepherd"

A SHEPHERD in the Holy Land always walks in front of the sheep. He never has a dog to aid him, for it is not necessary for him to drive them,—they know his voice and follow him. As the country in which this shepherd lives is very rocky and hilly, grass is not to be found everywhere. It is very scattered; so he leads the sheep to the best pastures. Water, too, is rare; he knows the springs, so he leads the sheep to the water, and protects them in every way from harm. He has a long rod in one hand, and hanging from his belt is a large wooden club. He uses the rod to help him in walking, to count his sheep, or to guide them. But when there is any danger from wild beasts or bad men, then he takes the club in his hands. It would be a formidable weapon in the hands of a strong man. At evening time the shepherd takes the club from his belt and carries it in his hand, that he may be ready to defend the sheep if necessary.

David, who knew so much about a shepherd's life, said that God was the Shepherd that led him; and as long as this was true David said he would never fear, for the rod and staff of his Shepherd comforted him. The rod was used for guidance, for comfort; the club, or staff, for defense.

Here is another picture of a shepherd, and he must have been a "good shepherd," too. He was a tall, handsome man, and with his sunburned face and his gorgeous yellow headdress of silk, looked very grand and strong indeed.

But he must have been a very kind and gentle man also, for in his bosom, that is, in the folds of his white shirt and next to his own body, he carried two little lambs. Very white and pretty they looked, with their tiny heads peeping out! And they were snug and warm, too, for they were close to his body, and his arm was around them so that they could not fall out of their comfortable place. Close at his heels walked the mother, looking up all the time to see how her babies were; every now and then she would give a cry to let them know she was there, as much as to say: "I am close to you. Never mind, master is so kind, he will not hurt you."

These lambs were too young, and the pathway was too steep for the little feeble things to walk over (for they were in the Kedron Valley close to Jerusalem), so the kind shepherd was carrying them,—yes, carrying them in his bosom next to his heart, where no danger could harm them.

Shepherds are spoken of very often in the Bible. Abel was the first shepherd. Jacob and Moses were shepherds. David, also, who afterward became such a great king, was a shepherd when a boy, and used to look after his father's sheep. And last of all, Jesus says that He is the Good Shepherd. The prophet Isaiah tells us that Jesus "shall feed His flock like a shepherd: He shall gather the lambs with His arms, and carry them in His bosom." Shall we not, dear Juniors, as weak lambs

needing a shepherd's care and love, permit the Good Shepherd to hear us in His arms to the fold of safety?—*Adapted from "Letters From the Holy Land."*

That One Lost Sheep

SAFE were the ninety and nine in the fold,
Safe, though the night was stormy and cold;
But said the Shepherd, when counting them o'er,
"One sheep is missing; there should be one more!"

Although His feet were weary and worn,
And though His hands were rent and torn;
E'en though the road was rugged and steep,
Still the Good Shepherd sought long for His sheep.

There in the night He heard a faint cry
From the lost sheep just ready to die;
Then in His arms, to shield from the cold,
He brought the lost one safe back to the fold.

The Shepherd went out to search for His sheep,
And all through the night on the rocky steep
He sought till He found him, with love hands He bound
him,
And I was that one lost sheep.

—L. Phillip Knox.

Talk: "The Lord Is My Shepherd"

God's desire to help us, and to give us an appreciation of His love and care has led Him to paint many word pictures of Himself. One of the most beautiful of these is His likeness to a shepherd as found in the tenth chapter of John, the twenty-third psalm, and other Scriptures. When Jesus calls Himself a shepherd, you know at once that He does not mean that He is a keeper of sheep such as graze in the fields and yield wool. But He is a shepherd in a high sense. He keeps people as a shepherd keeps sheep. His flock is made up of men and women, boys and girls. And He calls them His flock to teach us several things about their character and about His care of them.

When left alone, we are just as helpless and as incapable of freeing ourselves from the clutches of sin and finding the fold as the sheep that are caught in the thorns of the thicket. Without the plan of redemption, which provides the bread and water of life, we would soon perish, as do the sheep in the wilderness that are left to find their own drink and pasture. How thankful, then, we should be that we can look to the Saviour and say, "The Lord is my shepherd." And because we look to Him with faith and confidence, we can with assurance say, "I shall not want."

The Junior who follows the Good Shepherd will find rest and satisfaction in the "green pastures" of good reading and companionship, and will be refreshed as he drinks from the "still waters" of the Holy Spirit. Following Him, the husks and stubble of the world, found in harmful amusements, trashy literature, and evil associates, lose their attractions; the murky, stagnant waters of vice and impurity become abhorrent, and will be shunned.

Every boy and girl has sinned, but as we hear the voice of our Shepherd and heed His counsel to confess and forsake our iniquities, we will experience a new spiritual life and growth, and will exclaim with David, "He restoreth my soul!"

God will not only restore us to spiritual health and vigor, but will lead us in the paths of righteousness, which is right-doing. There is only one way, boys and girls, to do right, and that is to keep close to the Shepherd every day. When we lose sight of Him, and wander from Him, we soon miss the paths of righteousness and yield to the temptations of the enemy.

When we keep close to the Shepherd, it matters not what experience we may be called to pass through, we will be comforted by His presence. Our enemies may scoff and sneer, we may meet with disappointment and trouble, or we may be brought face to face with death; but in His presence we will say, "I will fear no evil: for Thou art with me; Thy rod and Thy staff they comfort me." "Surely goodness and mercy shall follow me all the days of my life."

As we think of the love of God, His goodness, and His desire to save us from our sins, surely our hearts can but respond in a new consecration which leads us to say, "I will dwell in the house of the Lord forever."

C. LESTER BOND.

Is every young person of your church in the Missionary Volunteer Society?

Senior Missionary Volunteer Meetings

Suggestions to Missionary Volunteer Leaders

"THE Lord will more than fulfill the highest expectations of those who put their trust in Him. He will give them the wisdom their varied necessities demand."—"Prophets and Kings," page 387.

As executive committee members of the Missionary Volunteer Society, you will need this promised wisdom all during the year. But God stands back of every such assurance, and with His help there can be no defeat in your year's work. What are your duties? There is no part of the work of the society that is foreign to the duties of this committee. Study carefully the chapter on the "Executive Committee" in our manual, "Missionary Volunteers and Their Work," pp. 106-114. It would be well to take up the questions for study, on page 114, from time to time in your weekly officers' meetings. A suggestive policy for your year's work is given on pages 113 and 114. Let each member of the committee study thoroughly his specific duties. (See index in the Manual.)

Helps for bands and programs will be given month by month in the CHURCH OFFICERS' GAZETTE, but remember that these are suggestive for societies north, south, east, and west. They must be adapted to your specific needs. You will need to be constantly alert to the possibilities and needs for missionary work in your community; you will need to glean from every possible source helpful illustrations and inspiring quotations to add variety and interest in your weekly programs. The Missionary Volunteer Society meeting is a training school for future workers and leaders in this great world-wide work. Make the meetings such as will call for thought and response on the part of the young people. Have frequent discussions. The assigned parts should be given out far enough in advance so that they can be thoroughly prepared. Urge that the talks be talks, not readings.

Two-Minute Features

In order to stimulate promptness in attendance at the Missionary Volunteer meeting, bring in two-minute specials and variations. These can intersperse or precede the song service. Guard against holding them more than the two minutes. From time to time suggestive drills will be given here along such lines as Nature Study, Mission Current Events, Bible Facts, Bible Doctrines, Bible Characters, Current Events Fulfilling Prophecy, etc. For January the program outlines suggest Morning Watch drills. Vary these, making them short and spicy. The texts are easy, and the theme is familiar. If Missionary Volunteers cannot give the texts listed, call for scriptures on the theme for the week. This may help some in establishing the habit of memorizing the Morning Watch texts.

Our Service Opportunities for 1929

(Program for Weeks Ending January 5)

Songs of Love and Service. (Nos. 44, 83, 193, 70, 64, 223, 25, 151, 78, in "Gospel in Song." All songs in this program are from this book.)

Special Drill Interspersing the Song Service. (See above.)

Opening Song: "Blessed Are They That Do."

Scripture Reading: 1 Cor. 12: 14-22, 26-31.

Prayer by Two Missionary Volunteers.

Leading Talk: "Why Organize?"

Talk: "How Can We Be an Efficient Organization?" (For material see "Missionary Volunteers and Their Work," chapter on "Organized Missionary Effort.")

A Proposition: "Our Goals for 1929." (This part should be given by one of the leaders who will constantly follow up the goals throughout the year.)

Talk: "What Will My Captain Say?" (See p. 7)

Song: "Count on Me."

Recitation: "Be the Best of Whatever You Are." (See p. 8.)

Round Table: "What Would You Like to See Our Society Do This Year?" and "What Will You Do to Help?" (The executive committee members, at least, should be ready to take part in this. Urge others to express their views. Make it plain at the start that each member is a part of the society.)

Organize Into Bands for Missionary Work. (Assign meeting places to the bands to be organized. If there are not enough workers for one of the bands, call for volunteers to change from another band. There will be time to-day only to separate and assign work for the coming week. See Notes to Leaders, also band page 15.)

Reassemble and Sing With Vigor: "O Come, Ye Youthful Comrades!" (This is a translation from the Spanish South American Missionary Volunteer song.)

Close by Repeating in Unison Our Pledge.

Notes to Leaders

The purpose of this program is to organize your Missionary Volunteers thoroughly for effective service all during the year. If your society has not yet had the program listed for December 22, it should precede or be combined with this one. Also, see December GAZETTE program for the 29th, if the 1929 Morning Watch and Bible Year have not yet been brought to the attention of your young people. Faithfulness in these devotional features, together with consecrated organized effort, will spell success in your society this year. If the above-mentioned December 22 program has been given, to-day, as the members separate for bands, have them march single file past one leader who will give each one his membership card, and at the other side of the platform another leader should present the Missionary Volunteer pin to those who do not have one. Impress upon all that these stand for consecrated service.

Study "Missionary Volunteers and Their Work." Before this meeting the leader should have read at least the chapters, "How to Organize a Missionary Volunteer Society," "The Executive Committee," and "The Officers of the Society." See that each officer is familiar with the special line of duties expected of him. (Note that the plan of issuing membership cards has been changed since the Manual was published. Application cards are now signed, and membership cards distributed at a later meeting. See program for December 22.)

Three bands will be promoted through the GAZETTE this year. (See page 15.) The number of bands you will have in your society will depend upon your membership. If you have a large society, you may be able to divide the bands listed; or if you are few in number, it may be better to concentrate your efforts in one or two bands. Previous to this meeting your executive committee should have decided which bands you will foster, also nominate band leaders whose names should be presented at this meeting for election by the society. These individuals should have been notified in advance, in order that they may be prepared to assist in the band organization at this meeting. Each leader should have studied "Missionary Volunteers and Their Work," the chapter on "Organized Missionary Endeavor," also the chapter dealing with his specific line of band work.

The chart given here illustrates the relationship of each Missionary Volunteer to the society as an organization. Put it on the blackboard for all to see, or better still, make a chart for frequent reference.

Talk: "Why Organize?"

(GLEAN thoughts from "Missionary Volunteers and Their Work" chapter, "How to Organize a Missionary Volunteer Society.")

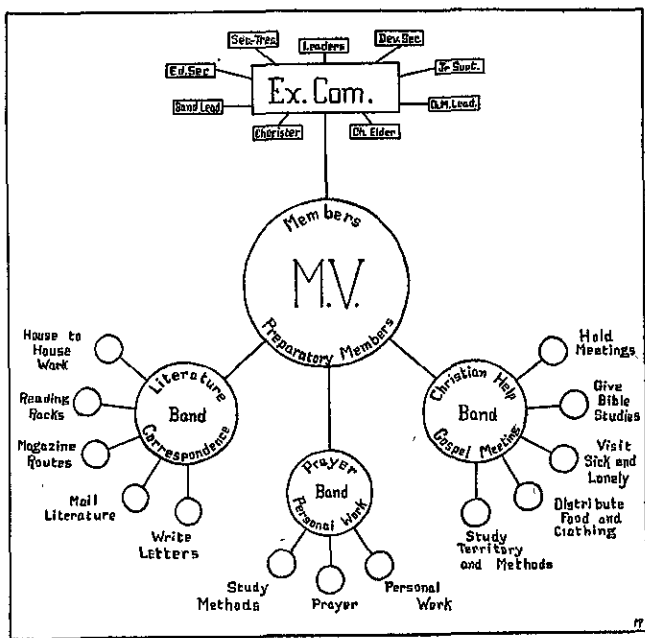
(Refer to the Scripture reading for this program—1 Cor. 12: 14-22, 26-31.) Paul is here talking about a real organization, which he likens to the human body. (Name several parts of the body—heart, lungs, bones, eyes, nose, nerves, etc.) Each part is different from every other, and yet they all make up one human body. The nerves, the blood vessels, and the sinews, all intertwine and knit themselves together into one organization. Did you ever stop to think what a wonderful organization each of us is? Every tiny part has its own specific work to do, and yet all work together in such perfect harmony, each promoting the welfare of every other part, that rarely do we think of the human body as being composed of different parts. It is one complete whole, an organization. What could the hand do if it decided to be independent of the nerves? How absurd to think of one eye setting out to look at the thing it wants to, regardless of the other!

As the different parts of the body, functioning in perfect unity, enable the individual to be useful in this world, just so is this Missionary Volunteer Society a part of our church. We must all work together, doing our part in making the church an "individual," as it were, which God can use in His great plan of saving men.

Let us organize to-day, and with continued prayer and consecration go forward, remembering that it is God who has called the young people to serve. Through the spirit of prophecy He challenges:

"Let young men, and women, and children go to work in the name of Jesus. Let them unite together upon some plan and order of action. Cannot you form a band of workers, and have set times to pray together and ask the Lord to give you His grace, and put forth united action?"

"Missionary Volunteers and Their Work" is the Senior Manual.



A Proposition: "Our Goals for 1929"

(NOTE.—Read "Missionary Volunteers and Their Work," pp. 107, 328. You should have obtained from your conference Missionary Volunteer secretary the suggestive goals for your society on the Bible Year, Reading Courses, Standard of Attainment, and conversions. Discuss these, and if possible adopt the goal suggested or a higher one. Two other goal slogans toward which you should strive are 100-per-cent Morning Watch observers and reporting members. If you have not yet had time to work out a goal promotion chart, place the figures on the blackboard for to-day. By all means have a goal chart. The one suggested on page 7, with spaces to be filled in as the goal progresses, is so simple that any one can reproduce it. You may have artistic talent and can produce one portraying more action.)

If you have ever hiked toward a mountain, you know what a goal is. At the start it seemed you could surely reach the foot of the mountain within an hour, but when the hour was up, it looked just as far away as at first. But you kept on going and going, until at last you not only reached the foot, but the topmost peak. Oh, the view that was commanded from that height! Did you regret the effort you had put forth? No! And the next time you have opportunity you will doubtless be just as eager to reach the mountain top.

Perhaps your goals heretofore have not been such far-distant stakes. It may have been a stint which you have set for yourself in doing the morning's housework,—so much of the garden plot to be cleared of weeds within a set time, a lesson to be prepared within an hour,—these everyday accomplishments are our goals. I hope you have been successful in mastering each one you have set, for if you are already in good practice, our goals for the Missionary Volunteer Society will be easy.

Did you ever stop to think that God has set a goal for each of our lives? If He can take such individual thought of us, does it not seem fitting that a group of us should band together and set a goal for Him? Only by setting a goal do we know definitely what to work and pray for. God's most successful workers in every age have been those who set goals for themselves. John Knox had for his goal the deliverance of Scotland from the shackles of Rome, and what a mighty cry went up to God as a result! "O Lord, give me Scotland or I die," he prayed. Jesus had a goal, and because of it He endured the cross, and was able to say, "It is finished." (Call for names of Bible characters or others who have set goals and reached them; e. g., Paul, Noah, etc.) (Introduce the society goal and enlist every member, as far as possible, for service. Some societies may want to set individual goals from the society goal.)

Pray }
Plan } toward your goal.
Push }

Character and Destiny

(Program for Week Ending January 12)

BY H. J. SHELDON

- Songs for the Program. (Nos. 32, 760, 310, in "Christ in Song," or Nos. 27, 220, 174, 260, 43, 66, in "Gospel in Song.")
- Two-Minute Morning Watch Drill. (See p. 11.)
- A Season of Prayer.
- Reports, Announcements, Offering.
- The Topic Introduced by the Leader. (See Note to Leaders.)
- Five-Minute Discussion: "What Is Character?" (Call for definitions of character or qualities that help or hinder in building character. The "Quotations on Character" may be used by the leader as stimulants in the discussion.)
- Two Characters Contrasted:
 - I. Daniel. (For material, see Daniel 1: 8-15; 2: 14-18, 27, 28; 6: 3, 4, 10, 11; 9: 3-19. Also "Prophets and Kings," pp. 477-490, 539-548; or "Education," pp. 54-57.)
 - II. Judas. (For Scripture references, see subject index in your Bible. For other material, see "The Desire of Ages," pp. 716-722.)
- Talk: "The Making of Destiny."
- Quartet: "Building for Eternity." (No. 33 in "Christ in Song.")
- Story: "Unforgotten Words." (See "Choice Readings for the Home Circle," a 1928 Junior Reading Course book.)
- Recitation: "Measuring Life."
- Points on Our Accountability to God. (Have some one give, earnestly and impressively, the outstanding points in the "Testimonies," Vol. IV, pp. 654-657. Do not read entire reference. Stress points only.)
- Memorize "The World's Greatest Need." (Close by repeating in unison.)
- Missionary Volunteers Separate for Band Meetings. (See p. 15.)

Notes to the Leader

This is the first program of a character-building series of twelve which will be run throughout the entire year. One topic will be presented each month except April and August, but two topics will appear in the months May and July. Some of the future topics will be "God's Measuring Rule—the Law," "Condition of Eternal Life—Obedience," "The Home Beautiful," "Our Social Relations," "Purity of Speech, Thought, and Communication," "Reading," and "Divine Worship."

In the meeting to-day do not fail to stress again and again that it is the choices we are making daily, hourly, that determine what we shall be in the years to come. Eternal life itself may depend upon one act, one decision to-day! For inspirational help, see "Testimonies," Vol. V, pp. 215, 216.

Illustration.—"Walking along a business district, an observer noticed a suit of clothes hanging in the breeze at the side of a window. They were marked, 'Slightly soiled, greatly reduced in price.' 'What a text for the young people,' he thought. A young man's or woman's mind becomes 'slightly soiled' by reading a coarse book, by seeing a vulgar show in a theater, by allowing little indulgences in dishonest or lustful thoughts. Just slightly soiled! But in course of time it will be found that these young people are greatly reduced in value."

The World's Greatest Need

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

Talk: "The Making of Destiny"

(Read Prov. 4: 23)

Now here is an amazing fact: that the heart needs to be kept. I'm glad I am not responsible for my heartbeat. It goes on its way, whether I wake or sleep, whether I think of it or whether I do not. But the Bible heart that my text talks about is not so, it needs to be watched. That part of my personality which feels after God, which is the seat of affections and the source of action, that's my heart in the sense of Solomon in this scripture. And my heart is prone to go astray, like a stray dog, following some will-o'-the-wisp or other, running off at a tangent from the true source of its affection, and I must watch it that it doesn't get away from me.

A boy brought his watch to the jeweler and asked why it wouldn't run. The hands and face were all right and the case was bright and clean. The next day the man gave the watch back to his young customer, with the explanation that looking inside of the case, he had found that the mainspring was broken. The youngster learned that the tiny spring, hidden deep in the darkness, was of more value than the case and all its trappings. Watch the mainspring with all diligence, for out of it are the issues of life. . . .

Keep thy character with all diligence, for out of it is the destiny of life. Where are you going to spend eternity? What's on ahead of you? Whither are you speeding? There are two sets of answers to this kind of questioning. The one is the

answer of the ancients who held that we are bound in a helpless bond of fate, which we can do nothing to control. Such and such a destiny is marked out for you, and you can do nothing to help yourself or stop yourself on the way. The other is the answer of the wise man of my text and of all like him: Keep thy heart, for out of it comes destiny. Your fate is in your hands. You build yourself up or drag yourself down; you deliberately plan your fate.

The ancient idea of destiny is seen in the Grecian story that the Persians brought with them to Marathon a block of marble which they were going to use as a monument of their victory. But such was the irony of fate that they left Marathon in shameful defeat, and this very piece of marble which was to have told the story of their conquest was used instead by Phidias to make his statue of Nemesis. Now, the point is that we are not passive and helpless and unresisting like the block of marble. Others can't do with us what they will.

You and I are building character, and we are building on a long-term contract. Somebody asked Michael Angelo why he took such extreme pains with those tiny details of his frescoes which could not be appreciated by the careless glance of the chance gazer. His answer has become historic: "I paint for eternity." So we are building, you and I, for the eternal morning. You are working away on your character and I on mine. And one of these days the books will be opened, and we shall be judged according to those things which are written in the books.—*H. B. Smith.*

Measuring Life

THE old clock stood on the mantelshelf,
And its chimes rang sweet and clear;
Moment by moment, with measured stroke,
They fall on my listening ear!
And what is the story you wish to tell
In chiming day by day?
"Oh, don't you know, my face must show—
I am ticking your life away!"

"Moments that pass are the sands of time,
Or waters that ceaseless drop.
And they pass forever and ever on,
With never a rest or stop!
So moments build days and days build years,
And whether in joy or pain,
They pass you by, with smile or sigh,
But never come back again!"

So this old clock ticked and its chime rang out,
As a thousand times before,
Tick, tock! tick! and the moments sped,
As millions had passed of yore!
But the lesson was true, that clock on the shelf
Was telling to me that day—
"Why, don't you see, the truth must be,
I'm ticking your life away!"

Measured by moments!—yes, life is still
Given in moments to thee,
But, oh, as they pass in rhythm divine,
They speak of eternity!
Tick, tock! tick! their restless strain
Rings ever along life's track;
The moments speed on, through darkness or dawn,
They pass—but never come back!

—*Robert Hare.*

Quotations on Character

1. "THE most enviable of all titles is the character of an honest man."—*Lincoln.*

2. "Fame is a vapor, popularity an accident, riches take wings, those who cheer to-day will curse to-morrow. Only one thing endures—character!"—*Horace Greeley* (on his deathbed).

3. "A noble character is not the result of accident; it is not due to special favors or endowments of Providence. It is the result of self-discipline, of subjection of the lower to the higher nature, of the surrender of self to the service of God and man."—*"Prophets and Kings," p. 488.*

4. "Men can make money and plenty of it without God; men can acquire learning without God; but character cannot be formed without God."

5. "There is nothing that makes men rich and strong but that which they carry inside of them. Wealth is of the heart, not of the hand."—*Milton.*

6. "Neither education nor riches can take the place of character, yet we can all get as much character as we want."—*Flynn.*

7. "Only what we have wrought into our characters during life can we take away with us."—*Humboldt.*

Why Should We Study Missions?

The 102 Indian Teachers in the Lake Titicaca Mission Are Looking to Us for \$5,000 This Year

(Program for Week Ending January 19)

Suggestive Songs. (Nos. 95, 122, 98, 214, 252, 35, 256, in "Gospel in Song.")

Special Two-Minute Feature. (See p. 11.)

Scripture Reading: Psalm 67.

Prayer.

Secretary's Report, Announcements, Etc.

Topic Discussion: "Why Should We Study Missions?" (See Notes to Leaders.)

Mission Talk: "The Spirit of Lake Titicaca Indian Teachers." (See page 9.)

Recitation: "A True Missionary." (While this poem voices the longings of a North American missionary on furlough to go back to the Indians of Guatemala, it breathes the same spirit of service that is demonstrated by these native Indian workers of the Lake Titicaca Mission. See p. 9.)

Setting the Stakes: "Our Mission Goal." (If you set a mission goal, together with your other goals, two weeks ago, you may wish to consider raising it to a higher figure. How much can these native Indian teachers depend upon you for support this year?)

Offering for Missions.

Closing Song: "There's a Work for Jesus."

Missionary Volunteers Separate for Band Meetings.

Notes to Leaders

The purpose of this program is twofold,—to awaken a marked interest in mission study, and to introduce our mission project for the first quarter of 1929.

Before we can work up enthusiasm in missions to any marked degree, we must be genuinely interested in them. Why should we study missions? The spirit of prophecy tells us that "it is acquaintance that awakens sympathy, and sympathy is the spring of effective ministry. To awaken in the children and youth sympathy and the spirit of sacrifice for the suffering millions in the 'regions beyond,' let them become acquainted with these lands and their peoples. . . . Let them study all lands in the light of missionary effort, and become acquainted with the peoples and their needs."—*"Education," p. 269.* Spend ten minutes discussing the question. Encourage all to take a definite interest. It would be well to announce it a week in advance, and let them be thinking, studying, and inquiring along that line. The points in the discussion outline may be assigned, and the references brought into the meeting; but as far as possible make this discussion voluntary. For inspirational helps, study "Gospel Workers," pages 464-470.

We shall have a new mission project each quarter this year, through which we should become acquainted with our mission work in one small corner of South America, of Africa, of Southern Asia, and of the Far East. The GAZETTE will bring you only one mission program each quarter, but further items of interest for use during the succeeding weeks of the quarter will be sent in typewritten form to your conference Missionary Volunteer secretary, to be duplicated and sent on to you. Thus we hope to keep you supplied with brief promotion items with which to hold our mission project continually before you.

This first quarter our mission project is in the Lake Titicaca Mission, Peru, South America. Our goal is to raise \$5,000 to pay the salaries for a year of 102 Indian teachers. Figure out on the blackboard what each Indian teacher receives.

Then, do not stop with this program, nor yet the supplementary material furnished. Urge every one to read the *Review and Herald* and the *Youth's Instructor* and glean news items. Learn all you can about the country and customs of the Peruvian Indians this quarter. From time to time ask a Missionary Volunteer to bring in a two-minute report on this section of the world field. Of course, he should make definite preparation. For the most intelligent study you should have our new Seventh-day Adventist world mission map. If you do not already have one in your church, co-operate with your church missionary leader in getting one. This map gives the location of our mission stations as late as 1927. Order from your Book and Bible house. Price \$4.

Discussion: "Why Should We Study Missions?"

1. We should study missions to obtain geographical information.
2. How much of the world should our study of missions include? (See "Gospel Workers," p. 27, last paragraph.)
3. Mission study broadens our sympathy for those who do not know Christ.
4. What was Jesus' commission to His followers? Matt. 28: 18-20.
5. What is God's attitude in regard to willful ignorance of the needs of our mission work? (See "Gospel Workers," p. 454, last paragraph to middle of p. 455.)

Have you organized your Service Bands?

6. How can we keep up to date on our rapidly advancing mission work? (By reading the *Review and Herald*, the *Youth's Instructor*, and our mission books. By attending camp meetings and other meetings, when possible, where mission workers will report.)
7. We should study missions because as alert young people we are anxious to keep up with a rapidly growing movement. Elder B. E. Beddoe, one of the General Conference secretaries, gives this information in regard to the growth of our missionary work:
- "There has hardly been a moment in six years when a Seventh-day Adventist herald has not been tossing on the high seas, bound for a land where he is to hold aloft the torch of this message. By the best information available to us, our Foreign Mission Board is sending out more missionaries than any other three mission boards in the world."
8. We need to be acquainted with missions because our workers there need our prayers and our offerings.

The Cost of Discipleship

(Program for Week Ending January 26)

Song Service. (Nos. 115, 136, 181, 239, in "Gospel in Song.")
 The Pledge and Prayer. (Standing with heads bowed, recite the pledge in unison and follow by prayer.)
 Duets: "If You Love Him" (No. 34 in "Gospel in Song.")
 Reports and the Offering for Missions.
 Leader's Message. (The leader will thoroughly master and present the thoughts found in the chapter entitled, "Consecration," in "Steps to Christ," pages 47-50, choosing his own illustrations to make the subject more gripping.)
 Testing Texts for Christian Experience. (Have members prepared to respond when a call is made for Bible texts. Let each member who responds recite or read a text that makes plain our Christian duty and privilege, and comment upon it. Such texts as the following are helpful to suggest so that there may be a variety: 2 Cor. 5: 17; John 15: 14, 18, 19; John 14: 21; Matt. 6: 24; 7: 12; Matt. 5: 46-48; Luke 14: 26-33; John 12: 24; Rom. 12: 2; 2 Tim. 2: 3; Heb. 11: 1, 24-28; James 1: 3; and 1 John 2: 8: 5: 2, 3.)
 Recitation: "If."
 Story: "A Costly Trinket."
 Talk: "What 'Surrender' Means."
 Consecration Service: "The Cost of Discipleship." (See Notes to Leaders.)
 Closing Song: "Entire Consecration." (No. 316 in "Christ in Song.")
 Missionary Volunteers Separate for Band Meetings.

Notes to Leaders

The outstanding theme of this program should be that it does cost something to be a disciple of Christ. But everything that is worth while costs something, and after all, the things which we give up are mere baubles in comparison with what we get.

The *Consecration Service* affords opportunity for many to express briefly how they are willing to pay the cost and become disciples of Christ. If there is not time for Missionary Volunteers to speak, have a standing consecration and prayer. The following illustrative thoughts may be used as stimulants in the consecration service:

"A college president in the Middle West sent for one of the students to ask him the secret of his power as a soul winner of his fellow students. 'I would give all that I am and possess to have what you have, John,' the president is quoted as saying; and the boy answered, 'Then you may have it, sir; for that is just what it cost me.'"

J. Willhur Chapman says of his meeting with that consecrated man, William Booth: "When I looked into his face and saw him brush back his hair from his brow, heard him speak of the trials and conflicts and victories, I said, 'General Booth, tell me what has been the secret of your success all the way through.' He hesitated a moment, and I saw the tears come into his eyes and steal down his cheeks; then he said: 'I will tell you the secret. God has had all there was of me.'"

Story: "A Costly Trinket"

A CHRISTIAN woman who had with much earnestness sought to do the will of God, was at one time convinced by the Holy Spirit that a certain ornament which she wore upon her person was not becoming in a follower of the Son of God. Instead of yielding at once to this inward monitor, which had only echoed the utterances of the Holy Scriptures, she doubted and hesitated, and finally persuaded herself that she was mistaken in her convictions, and continued doing as she had done before.

This course naturally led to spiritual darkness and dejection, and whenever her soul was aroused to attain to a higher and holier Christian experience, this same trifle came up before her as an obstacle, and she was still unwilling to lay it aside.

Five years were spent in this state of bondage and neglect of duty, until she at length determined that she would "lay aside

every weight," and fully follow the Lord; and putting off the ornament which had so long ensnared her, she yielded her will in all things to divine control.

Shortly afterward she carried this little bauble to a lapidary to ascertain its value, and learned, to her surprise and mortification, that the ornament to which she had clung so long, and for which she had suffered so much, was neither "gold, nor silver, nor pearls, nor costly array," but a little contemptible catchpenny trifle, worth only a few pence, and so utterly cheap and vain that her pride, if nothing else, would have scorned to wear it had she known its real worthlessness. And she had the shame and mortification of thinking that for five long years, she, a child of God, had allowed that little paltry bauble, fit only to adorn a painted squaw, to stand as a shadow and a hindrance to bar her from the fellowship of Him who loved her with an everlasting love.—*H. L. Hastings.*

Talk: "What 'Surrender' Means"

THERE are two words frequently used in the Christian's vocabulary which are often not properly understood by Christians themselves—"consecration" and "surrender." (Look up definition in dictionary. The first of these has been considered in the leader's talk. Dwell now upon "surrender.")

We either surrender a thing or we do not surrender it. When we "surrender all," Christ accepts that surrender, and does not require us continually to resurrender that which He already has accepted.

New things, however, may come up in the consecrated Christian's life which, as quickly as recognized, are fully turned over to the Lord as of course belonging to Him. A furnished house with all it contains is entirely turned over to a new owner. The keys are surrendered, but the previous occupant still dwells with permission in the new owner's home. In time an article not mentioned in the inventory list is found. What shall be done with it? It may be slipped into some secret conscience-stricken corner and used, or worried over, at will. Or, on the other hand, it may gladly be given over to the new owner, with, as it were, a postscript to the original bill of surrender: "And here is something else, Lord, that I didn't know I had; that too, I surrender to Thee."

In a recent meeting of missionary workers these surrenders were made. One surrendered a disposition to fret over the fact that he could not answer the accumulated letters from home friends as he wanted to. Another surrendered a latent talent for writing when the line of least resistance was to let somebody else write the missionary articles and letters.—*Adapted.*

If

If you can trust when every one about you
 Is doubting Him, proclaiming Him untrue;
 If you can hope in Christ though all forsake you,
 And say 'tis not the thing for you to do;
 If you can wait on God, nor wish to hurry,
 Or, being greatly used, keep humble still;
 Or if you're tested, cater not to worry,
 And yet remain within His sovereign will;
 If you can say 'tis well when sorrow greets you
 And death has taken those you hold most dear;
 If you can smile when adverse trials meet you,
 And be content e'en though your lot be drear;
 If you can be reviled, and never murmur,
 Or being tempted, not give way to sin;
 If you can fight for right, and stand the firmer,
 Or lose the battle when you ought to win;
 If you can really long for His appearing,
 And therefore set your heart on things above;
 If you can speak for Christ in spite of sneering,
 Or to the most unlovely one show love;
 If you can hear the call of God to labor,
 And answer, "Yes," in yieldedness and trust,
 And go to tell the story of the Saviour
 To souls in darkness o'er the desert's dust;
 If you can pray when Satan's darts are strongest,
 And take the road of faith instead of sight,
 Or walk with God, e'en though His way be longest,
 And swerve not to the left hand nor the right;
 If you desire Himself alone to fill you,
 For Him alone you care to live and be,
 Then 'tis not you, but Christ who dwelleth in you,
 And that, O child of God, is victory!

—*Grace Reynolds (with apologies to Kipling).*

Missionary Volunteer Service Bands

"Young men and young women, if you are true disciples of Christ, you will consecrate every talent, and be able to reach out for the unconverted, by ways and methods, that will be effective. You will be active working agencies for Christ."—Mrs. E. G. White, in the Signs of the Times, May 29, 1893.

General Suggestions for Bands

THE number of bands which you will have in your society depends entirely upon the size of your organization and the needs and opportunities of your community. The suggestions on this page are given with the average-sized Missionary Volunteer Society in mind. Some societies may be still further subdivided, while others may be so small as to necessitate the whole society's working as a unit. However large or small a society may be, there should be at least one strong Prayer and Personal Workers' Band.

Co-operate in the regular campaigns carried on by the church as a whole; for instance, religious liberty drives, temperance rallies, Harvest Ingathering campaigns, etc. The Missionary Volunteer Society leader should be a member of the church missionary committee. It is his duty to keep band leaders informed on the various activities of the church as a whole. Working with others is the greatest of all arts; be sure your Missionary Volunteers are well versed in it.

The time when your bands should meet varies, of course, with your own specific community; but we suggest that the best plan is to divide the regular Missionary Volunteer hour, giving half of the time to the program and the remaining half to band promotion and activities. The first band meeting will be spent largely in organization. Let all be done decently and in order. Endeavor to enlist every young person in one of the bands which meets at this time. (See section below for suggestions on Prayer and Personal Workers' Band meeting time.) Study your talent, your opportunities, and your resources, until you are sure of the best methods for your society; then see that every Missionary Volunteer has a part to act.

General Band Meeting Outline

Memory Quotation, or Opening Song.....	2 Minutes
Prayer.....	1 Minute
Discussion Themes for January.....	2 Minutes
First Week: Organization	
Second Week: Opportunities for Service	
Third Week: Preparation Needed in This Specific Work	
Fourth Week: Methods for Our Community	
Oral Reports.....	2 Minutes
Work or Class Study.....	20 Minutes
(Mail papers or write letters in Literature and Correspondence Band; Standard of Attainment study in Christian Help and Gospel Meeting Band; special helps in Prayer and Personal Workers' Band.)	
Close with Choice Quotation or Prayer.....	1 Minute

Prayer and Personal Workers' Band

WHAT the heart is to the body, the Prayer and Personal Workers' Band is to the Missionary Volunteer Society. "Those who have a passion for souls, and those who desire to have a passion for souls and are willing to pay the price to obtain it, should be members of this band."—*Missionary Volunteers and Their Work*, p. 234. It naturally would include the executive committee and others who really carry out our New Year's Resolve in the Morning Watch Calendar.

This band should not be held at the same time as the other working bands, for some of the members of these other bands will want to join in this work. For a full discussion of the organization and conduct of this band, see our manual, "Missionary Volunteers and Their Work," chapter 14, also pages 120, 218, and other references found in the index.

Time should be given for a very brief study from the Bible and spirit of prophecy on topics that are vital to the life of the Christian and on the problems of soul winning. All should be encouraged to take part in the discussions. Then there should be requests for prayer, discussion of special needs, as far as it seems wise, and earnest prayer for those for whom the members are working. The result of every meeting should be a stimulation to more earnest endeavor.

Month by month brief outlines will be given, as a guide for the leader in the few moments of study. Excellent helps will be found in the books mentioned in the chapter of our manual referred to above, and in other soul-winning books.

General topic for January studies, *Victory and Service*.

1. The Twofold Life,—Victory and Service. 2 Cor. 2: 14. This text might be taken as a keynote for the whole year. (A literal translation from the Greek reads: "Now thanks be unto God who always leads us forth to triumph with the Anointed One, and who diffuses by us the fragrance of the knowledge of Him in every place.")

2. Victory Only Through Christ Living in Us. John 5: 15; Phil. 4: 13; Gal. 2: 20; Eph. 3: 17. (See "The Life of Victory," by Meade MacGuire.)

3. The Prayer Life of Christ. Matt. 14: 23; Mark 1: 35;

Luke 5: 16; 6: 12; John 12: 27, 28; Luke 23: 34. (See "Steps to Christ," chapter on "The Privilege of Prayer.") These scriptures open to us the constancy and unselfishness of Jesus' prayer life. Some one has beautifully said that if the hills above Nazareth and the secluded places about the Mount of Olives could only speak, what a wonderful story they would tell of the prayer life of our Lord.

4. Christ a Personal Worker. John 1: 43, 47, 48; Matt. 4: 18-23; 9: 9; John 3: 1; Luke 19: 5; John 18: 36-38; 19: 11; Luke 23: 43.

M. E. K.

The Christian Help and Gospel Meeting Band

As a basis for your Bible reading and cottage meeting work, we suggest that this band be constituted a Standard of Attainment Band. Appoint a good teacher to lead a twenty-minute study each week, using as a text the Standard of Attainment Manual. Thus you will be preparing for the Bible readings and cottage meetings which you may have opportunity to hold as you find openings in your Christian help work.

The Christian Help and Gospel Meeting Band is the general social service agency of the society. Its attitude is one of general helpfulness. Such work as "doing a good turn" for some one else, running errands, doing chores, raking lawns and other clean-up work, carrying flowers, papers, and scrap-books to children's hospitals, singing for shut-ins and old folks' homes, giving simple treatments, holding Bible studies, jail meetings, etc., bringing people to Sabbath school, gathering food, fuel, and clothing,—these and many other kinds of work are open to the Christian Help Band.

This first month there should be a general survey of the work of the band, and a discussion of the possibilities before it in the community and church. This may be done by visiting the homes of poor or elderly people. Opportunities may have come to other bands, and a consultation with the band leaders will reveal opportunities for Christian help work. If no other way presents itself, visit the headquarters of the Associated Charities or other relief organizations, or the city police department, asking for the names and addresses of families whom you can help. This survey should be repeated often enough to make sure that you are keeping up with the needs of the community. The band leader and secretary should study carefully the chapter, "Christian Help and Gospel Meeting Band," pages 246-261 in "Missionary Volunteers and Their Work."

H. T. E.

Literature and Correspondence Band

THE printed page, going forth on the wings of prayer, has become one of God's skillful soul winners. A very large per cent of Christians have been led to accept Christ through its influence, and doubtless many in all parts of the world are "waiting" for this soul winner to lead them to Jesus and give them a knowledge of the truth. As surely as God has caused printing presses to be invented, and as surely as He has inspired men and women to write literature pointing the way to eternal life, so surely has He called Missionary Volunteers "to be His helping hand" in scattering this class of literature "like the leaves of autumn."

"Our publications should go everywhere" ("Testimonies," Vol. IX, p. 62), and it is the purpose of the Literature and Correspondence Band to help in sending them everywhere. The band is organized to do systematic work with our literature—books, papers, and tracts—in its community; and to reach out through the mails to save souls in other communities. To this end the band must study its community, and its members must endeavor to become proficient in working with soul-winning literature; they must become acquainted with our ever-growing supply of books, papers, and tracts, and devise ways and means of obtaining them for use in their work. This is a line of endeavor that practically all Missionary Volunteers can engage in. A good map of the community will be a great help in deciding upon the section first to be worked, and apportioning the districts to the several members of the band. A number of things may enter into the question of determining what territory should be worked. If there is any likelihood that a series of evangelistic meetings will be held in your community in the near future, undoubtedly the minister in charge would be pleased to have the band do a thorough, systematic work distributing literature in the vicinity of the place of meeting.

After due consideration and study has been given the question of territory by the members of the band, its plans should be presented to the missionary committee of the church for approval. By following this plan, all confusion will be avoided.

For the correspondence work and other helpful suggestions, see "Missionary Volunteers and Their Work," pp. 262-286.

C. L. B.

Order all books and leaflets through your Book and Bible House.

OUR FOREIGN MISSIONS

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

Let Us Pray for These Four Indians

MISSIONARIES A. W. COTT and his wife are specially working for four Mt. Roraima Indians, briefly described below, for whom they request us to pray:

"The first is Ella, a little cripple girl, who lives in one of the huts in our mission. She is usually alone, for she has no parents to care for her. She says that when Jesus comes, she is going to be with Him, and she will have two wings and fly like a bird. Will the children who hear of this little Indian girl remember her name in their prayers, that she may be kept faithful, that she may be shielded from the perils of the last days, that her heart may be warmed and her lonely life brightened by the Saviour's presence?"

"The second is an Indian woman, well advanced in years, by the name of Louisa. Early the other morning I was in our little church when she came in. After looking earnestly for a few minutes at the pictures on the walls that we have selected from the Picture Rolls that we have with us, she went to the chart of the ten commandments and repeated a prayer while pointing to the letters. She then came to me singing, "Lift up the trumpet, and loud let it ring; Jesus is coming again," the song now so well known and sung by Indians in places far removed from our mission. In sad tones she spoke of Elder Davis, whom she knew; then pointing over the hill in the direction where he is now sleeping, she said that he used to sing that song. She then sang it over again to me, and raising her hands upward, she said that she would go up to meet Jesus when He comes. May God grant that this desire of her heart may soon be realized.

"The third is Francisco, an Indian who visited our camp a few weeks ago, and lives about two days' march from our mission. While he was here I took the opportunity of speaking to him and his two friends in our church, which, although its mud walls are devoid of outward adornment, yet it is the place where heavenly messengers often meet with us, and where the Holy Spirit works upon the hearts of our Indians. Francisco's eyes became moist as he saw the picture of Jesus hanging on the cross and heard of the great sacrifice made on his behalf. He said that he would get ready for the coming of the Lord. May he also be unflinching in his purpose, and wear at last the victor's crown.

"The fourth is Andre, chief of a company of Arekuna Indians who came a four days' journey to our mission. They arrived on the Sabbath after our Sabbath school was over, but another meeting was held on that same day. Andre had brought with him an Indian who could speak a little Portuguese, and he was of considerable help in giving them the message. Throughout this meeting Andre listened attentively, being much impressed, and it was evident that the Spirit of the Lord was at work in his heart. At the close of the meeting, both he and his men were given several pictures from our Picture Rolls to take home with them. It is impossible to estimate what good this man could accomplish on behalf of his people were he a consecrated worker for God, for he has considerable influence in his neighborhood."

Doctor Andrews Back at Tatsienlu

AFTER a toilsome and delayed journey from Shanghai up the Yangtze River, lasting from March 20 to June 21, Dr. J. N. Andrews, accompanied by his family and Mr. and Mrs. R. A. Hartwell, is able to report conditions found on reaching his mission station on the Tibetan border at Tatsienlu:

"We were glad to find the dispensary buildings intact, though our own dwelling had been broken into and some things were missing. Our dispensary work got under way the first of July, and we have had fifty and seventy in attendance nearly every day since then. Word has gone out already that we are here, and patients from several days' journey have come down for special attention. A good proportion of Tibetans have come along with the Chinese. The people seem glad to have us back again. Some agitation unfavorable to foreigners goes on now and then among soldier and student classes, but the ordinary people, and of course the Tibetans, are not affected at all by this. We are having good attendance at our Sabbath meetings."

The Big Nambus Tribe Seeking Missionaries

HERE are some items Missionary D. Nicholson sends on from the New Hebrides:

"Our work in this group is confined to the native people, a large number being rude savages. And yet wonderful transformations are taking place, and our members love the truth and are just as earnest and sincere as those in more enlightened lands. I think of one old chief on Ambrym who walks four miles each morning down to the mission station in order to attend worship in the church. Rain or shine, he never misses

services, and often brings along a bundle of coconuts as an offering to the work.

"A report of progress presented at our late council revealed a growth of adherents from 248 in 1925 to 530 in 1927. The baptized membership increased from 41 to 104 during the same period. Another interesting item presented at the session was the fact that the Ambrym adherents and members were giving sufficient to support all their teachers.

"Just recently we have been greatly encouraged at the prospects among the wild, turbulent districts of the Big Nambus villages. A chief at Nivimbus who approached us some time ago and asked for a mission, sent a delegation through hostile territory to ascertain why we did not respond. After the men passed through, one tribe stationed men along the road to shoot these seekers after truth on their return journey. Our mission natives learned of the plot, and took them back by canoe."

New Developments in Ecuador

MISSIONARY ORLEY FORD and his wife have patiently sown medical missionary seed for a long time in Ecuador. Missionary R. B. Breitigam, after the first workers' meeting held in Ecuador, is able to report this:

"I believe we have come to the time when the message is to break forth in Ecuador with new power, for there seems everywhere to be an interest manifested in the work we are doing. Wherever I went I found the government officials appreciated the work Orley Ford has done, and as the result of his medical ministry, our work is receiving a good name throughout the republic.

"In Guayaquil, where Missionary G. A. Schwerin has been working the past four months, a church has already been organized. It is gratifying to see a harvest so soon in this important city. In Quito, the capital of the republic, I found a good interest. It looks as if some of the better class there will unite with the church, which will mean much to the development of our work.

"While I was in Ecuador, several petitions came to Brother Ford, asking him to start work in new territory. I took a picture of one petition from a district in which the officials and the leading citizens requested us to send missionaries to them. I also saw several short news items in the Guayaquil and Quito papers in which it was stated that people in certain districts were requesting the *evangelistas* to come among them, because they taught true morals and were also interested in the uplift of the people for whom they worked."

A Last Word Before Descending into Brazil's Interior

MISSIONARY A. N. ALLEN writes back a few lines before leaving to go down the Araguaya River into interior Brazil, where a mission is to be opened among the Indians, who could hardly believe that he would ever return:

"Bringing a twenty-six-foot steel launch [in two sections] weighing over a ton this distance over such roads as we have here, was no small undertaking, but with God's help we are here. We have taken a house here in Leopoldina, where we will store part of our things till we can take them on down. This is the last mail office, so we will get our letters here. But it is possibly 300 miles from where our station will be located. It will take us three or four days to go down, and nearly double the time to come upstream. We are storing our truck here until we need it again. The truck paid for itself this year about three times, and is yet in good condition. The house we have here is made of mud walls, dirt floor, and tile roof.

"We are now entering upon the pioneer life. There are tigers, alligators, and many other kinds of animals here. We killed a very large wolf a few days ago near where we are burning charcoal for the launch. And two tigers climbed up over the river bank not far from where we were passing.

"We have had several patients since we came here. I wish we had a physician to work with us. It would make our work much more valuable to the people. But God has blessed us in our efforts, and many have received relief. Poor people, they have nowhere to go when they are sick! Last week I went about seventeen miles back into the jungle and treated several sick persons, and with God's blessing left them all better. They were families of *fazendeiros* who own miles and miles of cattle land and have thousands of cattle. And best of all, we were able to have meetings with them, and left them much interested in our message. They are reading some of our books, and I hope to see them accept the full message. Hardly a day passes that some do not come from long distances to look for medicine, and we always supply them with literature. So the message is being carried far through these great jungles.

"This year the government has established an Indian Service here on the Araguaya. The present incumbent of the office is quite unfavorable to our work, though I brought letters from the federal government. We will have to accommodate ourselves somewhat to the situation. We could hardly expect that the enemy of souls would sit back and make no effort to hinder the work. But he is a conquered enemy, so we have nothing to fear. Fortunately, we have now the good will of the dwellers along the river through our treating the sick, and they are becoming much interested in the truth. Pray for us."

MISSION BOARD.