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Church Officers' General Instruction Department

Special Appointments for the Month of July

Home Missionary Day July 6
Midsummer Offering for Missions July 20

Long Sermons

SOME ministers are known by their long discourses. Others seem to have learned the secret of knowing when to stop. Congregations appreciate, as do the listening angels and the Lord Himself, those workers who have learned to exercise that good, well-balanced judgment which guides them into knowing when their hearers have received enough gospel truth to digest and appropriate properly, and at that point, while the interest is still good, to end the discourse. In so doing, the strength of the minister is conserved; the seeds of truth are properly planted; the congregation is not overfed, but is strengthened, being left in an attitude of keen interest and a desire to hear more truth from God's storeroom at another time.

No one can say just how long a sermon should be in actual minutes. Some speakers press into forty minutes what others might or might not say in sixty. It is quite safe to say that from forty to forty-five minutes of continuous speaking is ample time for the worker to use in giving to the average congregation the spiritual meat required to meet the specification of the Master of "a faithful and wise servant" in giving his household the necessary "meat in due season." There may be times when a speaker would be justified in using one hour, but such should be considered very exceptional occasions, not ordinary. And even so, the danger still remains that what is said during the last fifteen minutes will be partially, if not wholly, lost upon the congregation.

A personal testimony was borne by the Lord's servant to one minister who evidently habitually used too much time in presenting his discourses. To him this instruction was given:

"You had been speaking at great length, and still felt that you had not said all you wished to say, and were asking for a little more time. One of dignity and authority stepped before you, as you stood in the pulpit, and said: You have given the people a large amount of matter to consider; *one half of what you have given would be of much greater profit than the whole.* [Italics ours.] . . . If there are vital points to be made, which are essential to be carried away by the hearer, a train of words is effacing that strong impression, pouring into the vessel more than it can retain, and is so much effort lost. To reserve the

last half to be presented when the mind is fresh to receive it, will be gathering up the fragments, that nothing be lost."—*Testimonies to Ministers*, p. 257.

This worker was accustomed to speak one and one-half hours. One half this time would limit the discourse to forty-five minutes—just about the proper length for any one sermon.

We sometimes wish some good cartoonist would work out a picture, to be placed in the church in full view of the pulpit and Sabbath school workers, representing a hand pouring water into a bottle until it is full, then stopping; and beside this another scene of continued pouring until the bottle is running over, resulting, as ever it must be, in the valuable liquid's being entirely wasted.

"The truth should be spoken clearly, slowly, forcibly, that it may impress the hearer. When the truth in any line is presented, it is essential for it to be understood, that all its precious food, the bread of life, the manna from heaven, may be received. Let every fragment be gathered up, that nothing be lost. In the presentation of the truth in preaching the word, it is of consequence that nothing should be lost to the receptive hearer. . . . The overmuch matter that is given is detrimental in its effect, it effaces the impression previously made. Speak short, and you will create an interest to hear again and again."—*Id.*, pp. 257, 258.

That wonderful sermon of Jesus on the mount, recorded in the fifth, sixth, and seventh chapters of Matthew, into which so much important truth was pressed, is a twenty-minute discourse; that is, this sermon of His as here recorded may be slowly and impressively read in twenty minutes. Does not this, in itself, contain a valuable lesson for all workers for God?

It is not a question of *how much* the worker can say in an allotted space of time, it is a question of how much the people can profitably receive and retain of that which is said. In going directly to the heart of the subject in beginning, making clear three or four vital points, and ending before the interest lags,—this should be the ideal for those who are called upon to stand before the people to feed with the spiritual food of God's word the sheep and the lambs. "Speak short, and you will create an interest to hear again and again," applies to workers speaking to congregations both without and within the church.

T. E. B.

"Go on" or "Come on"—Which?

IN every line of activity in the world that we look into today we find two classes of so-called leaders. There is the class who, like the stationary guidepost, stand still and point in a certain direction, saying to those who should be led, "Go on." There is another class of leaders who set the right example by doing the thing they ask others to do. This class of leaders are always saying, "Come on." In the work of the third angel's message, there is not very much room for the class of leaders who say, "Go on." The leadership in this movement is the "Come on" class.

In Judges 5:2 (A. R. V.) we read a description of the kind of leaders that God wants in His work: "For that the leaders took the lead in Israel, for that the people offered themselves willingly." Notice the leaders that God looks for are leaders who do not simply point out the way, but who take the lead, and when they take the lead, the people offer themselves willingly.

In 1 Chronicles 12:32 (A. R. V.) we are told that the leaders in Israel were "men that had understanding of the times, to know what Israel ought to do." Now if the leaders understand the times and know what ought to be done, and then take the lead, and the people offer themselves willingly, surely we can undertake great things for the Master. While on earth the Lord very strongly rebuked the would-be leaders on this very point, saying of them in Matthew 23:3, 4 (A. R. V.): "Do not ye after their works; for they say, and do not. Yea, they bind heavy burdens and grievous to be borne, and lay them

on men's shoulders; but they themselves will not move them with their finger." In this text we have the matter set before us in very clear language.

The writer believes strongly in the program of the leaders taking the lead, and believes that when the leaders do this, the people always follow. Let us make some practical applications: when the urgent matter of our world-wide work challenges us as a people to have a week of sacrifice, surely that sacrifice should begin with the leaders. The leaders should not say, "You go and do it," but, "Come on, brethren, let us do it together." When all of the conference workers as leaders in the conference set the right example by making a special sacrifice offering in the form of a week's salary, it will not take long before the brethren and sisters will follow the example set by the leaders.

Our Harvest Ingathering campaign affords a good example of two kinds of leaders. Some leaders visit churches and isolated brethren and urge upon the members the importance of doing Harvest Ingathering work. They "present" the campaign to the brethren. They literally make a present of it to the brethren, and then they go on their way without setting the right example before such churches and isolated believers by going right into the field with them and helping do the thing they are asking the members to do. That kind of leadership is not very valuable to a conference. The "Come on" class of leaders say to the church members, "Now let us see how quickly we can cover this whole district, and also reach our goal." That kind of leadership never fails to bring results. That kind of leadership results in the work's being done, instead of consuming much time in simply talking about doing it. When a conference has leaders of the "Come on" class, it is quite an easy matter to cover the field and more than raise the conference goal in less time than is allotted to the campaign.

It is important that the leaders actually lead in the two items mentioned above, and it is equally important that they lead in the matter of attending the midweek prayer meeting, daily study of the Sabbath school lessons, giving at least one dollar per week to missions, carefulness in tithing, etc. Let us all, workers and lay members, sense the hour to which we have come, and let us, shoulder to shoulder, roll up our sleeves and unitedly engage in our work, remembering we are called to a world task, but also remembering that under the blessing of God we can finish the work in this generation. Let us attempt great things for God, and expect great things from Him. He will never disappoint us. He is our invisible Leader.

S. A. RUSKJER.

The Secret Chamber

INTO the secret chamber of my heart
Wherein no mortal enters, Lord, come Thou,
And make Thy dwelling place ere day depart.

Even now the clouds are golden in the west;
The long, slant shadows creep across the way;
The glory fades on yonder mountain crest.

It will be nightfall soon, for faint and far
The pallid moon, a silver crescent, hangs
Above the low reach of the horizon bar.

The night is lonely and beset with fears!
Come Thou, O Lord, come in and dwell with me
Through the long darkness till the dawn appears!

O Thou who didst create the human heart,
Didst Thou not make one sure place for Thyself?
It is high sanctuary where Thou art!

Thou knowest, ah, Thou knowest! Words are weak:
When the tongue falters and the lips are dumb,
Thou knowest all the yearning heart would speak!

The muttered prayer Thou hearest. Lo! the shrine
Waits for Thy presence! Ere the day be done
Take Thou possession, O Thou Guest divine!

— Selected.

To look around is to be distressed; to look within is to be depressed; to look to Him is to be blessed.—*W. Hoste.*

Home Missionary Department

"OPENING THE WORD OF GOD TO OTHERS"

Suggestive Program for Home Missionary Service

(Sabbath, July 6)

OPENING SONG: "An Open Bible for the World," No. 482 in "Christ in Song."

PRAYER.

ANNOUNCEMENTS.

FIRST SABBATH OFFERING FOR CHURCH MISSIONARY WORK.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "Even Unto the End," No. 537 in "Christ in Song."

BIBLE STUDY: "Where Hast Thou Gleaned Today?"

READING: "Preparing and Giving a Successful Bible Reading."

RECITATION: "Waiting for You." (By a Senior Missionary Volunteer, if possible.)

CLOSING SONG: "The Grand Old Story of Salvation," No. 34 in "Christ in Song."

BENEDICTION.

Note to Pastors, Elders, and Leaders

The topic for the First Sabbath Missionary service this month is of the utmost importance to every member of every church. The Bible is the only source of the truths the world so greatly needs, and Seventh-day Adventists know these truths. Hence the necessity of training our members to give Bible readings. "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world. We are to be God's helping hands in saving souls,—channels through which His love is day by day to flow to the perishing."—*Testimonies*, Vol. IX, p. 150. "How to Give Bible Readings," that wonderfully helpful book, is available to impart the technical instruction to individuals or classes; and the fine series of simple readings, "Brief Bible Readings for Busy People," has been prepared for the use of our lay members in giving the truth to their neighbors. A class for the training of Bible readers should be conducted in every church, and where there are isolated members they should be encouraged to take the course of training prepared by the Fireside Correspondence School. In any case, earnest effort should be put forth that every believer may be fitted to share in the work when "hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest."—*Testimonies*, Vol. IX, p. 126.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

"Where Hast Thou Gleaned Today?"

Ruth 2: 19

Question.—Who are called to glean in life's harvest fields?

Answer.—John 4: 38. "I sent YOU."

Ques.—Where is the harvest field?

Ans.—Matt. 13: 38 (first part).

Ques.—Why is the call to reap so urgent?

Ans.—John 4: 35. "Fields . . . are white."

Ques.—For what purpose do we reap this harvest?

Ans.—Matt. 3: 12. "The garner."

Ques.—What reward is assured the faithful reaper?

Ans.—John 4: 36.

Ques.—What should be the burden of our prayers in this harvest time?

Ans.—Matt. 9: 37, 38.

Preparing and Giving a Successful Bible Reading

MRS. R. I. KEATE

To give a good Bible reading one must have some kind of outline, either written or in mind.

After the subject is chosen, look up the texts on that subject, choosing those needed for the points wished for that particular study. There should be a consistent arrangement of texts, so that one thought will follow another logically, and the texts used should be so clear that there shall be no question as to their meaning.

The first text to introduce the subject is very important; it should make emphatic to begin with the subject you are study-

ing. For example, take for the "Second Coming of Christ," such texts as John 14:1-3 or Hebrews 9:28, which read, "I will come again," "Unto them that look for Him shall He appear the second time." The rest of the subject grows out from that,—how He shall come, when, etc. Let each follow the other so logically that you can look through your subject as a connected whole, one point fitting into the other.

In presenting these points in the study to others, some use questions and others statements. Personally I like both methods, and use both in nearly every reading I give. It gives variety, and sometimes a statement makes a point stand out more clearly than a question. One thing very necessary in order to keep our Bible readings alive and interesting, and to keep from falling into a rut, is constant study; and we must put variety and individuality into our work. We must also go prepared to give much more than we intend to bring out in our readings. If we do not, there will be a lack of reserve force and power, and this will be very apparent to those who are listening. Your reserve knowledge of a subject gives you a confidence that makes what you say more emphatic. A quotation from the Testimonies: "If you take upon you the sacred responsibility of teaching others, you take upon you the duty of going to the bottom of every subject you seek to teach."—*Testimonies on Sabbath School Work*, p. 59. Never try to give a subject in which you are not interested or one that you do not understand.

Use charts, diagrams, and occasionally illustrations. Be sure you understand these yourself so you can use them effectively, and let the illustration be something that will drive the point home, and not simply an interesting item to please the people. In every way possible use the eye as well as the ear, for it will make a more lasting impression.

When you first enter a home to give a Bible study, there is generally an uncertainty in the attitude of the people; they do not know just exactly what you are going to do, neither do they know what you expect of them, so it requires a good deal of tact on the part of the Bible worker to make things easy and pleasant and bring about the study in a natural way. Ask for their Bibles that the members of the class may read the texts for themselves. Unless this is done, the real force of the Bible reading is gone. Because it requires patience and tact to help people find texts, some workers prefer to give out the text and read it themselves. In this way the Bible reading really resolves itself into a sermonette or talk, and many of the real points are lost and the impression made on the mind by reading is gone.

In giving out the texts, give first the book, then the chapter, then the verse. Be sure after the verse is read that the individual sees in it the answer to your question or that your statement is verified. Individuals will often read a text of Scripture, and not have a clear idea of what it says. Try tactfully to draw people out and have them express themselves. It is very hard to give readings week after week and not know what the people are thinking about them. Sometimes you meet people who want to talk too much, and it takes much tact and patience even to get a chance to give the Bible reading. When people are slow at finding texts and it is hard for them to understand, it is much better to give just a very few texts and be sure they get some understanding of them.

From thirty-five to forty-five minutes is ample time to make almost any subject clear. If the subject is arranged carefully, and only such texts are used as are clear, the readings can be confined to from ten to sixteen texts.

Many questions will be asked that have no bearing on the subject you are studying, and if answered would lead away from it entirely and the real study be a failure. The best way to deal with such is to say that our subjects will naturally lead to that, and if they wait until then it will be much easier to understand. If you allow yourself to be sidetracked and do not keep your subject well in hand, you will find yourself floundering around like a drowning man, catching at this thing and that to get on solid ground again.

When the study is finished, sum up in a few words the entire subject, so that the truth outlined may be grasped as a whole, then leave as quickly as possible, so that the last thing you leave behind you for them to think about is the Bible reading.

In most cases it seems better to offer prayer at the close of the study than at the beginning. It helps you to leave quickly and quietly after the reading. It also helps to impress upon the minds the importance of the study, and makes it seem more forceful and solemn because we have asked God's blessing upon it. With a few pleasant words of farewell and planning for the next reading, leave in a way to convey the impression that you are engaged in a very important work, and that you are in real earnest about it.

Waiting for You

The world is waiting for somebody,
Waiting and watching today,
Some one to lift up and strengthen,
Some one to shield and stay.
So you thoughtlessly question, "Who?"
'Tis you, my friend, 'tis you.

The world is waiting for somebody,
Somebody brave and strong,
With a helping hand and a generous heart,
With a gift of deed or song.
So you doubtfully question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
This sad world, bleak and cold,
Where wan-faced children are watching
For hope in the eyes of the old.
To your wondering question, "Who?"
'Tis you, my friend, 'tis you!

The world is waiting for somebody,
And has been years on years,
Some one to soften its sorrow,
Some one to heed its tears.
Then, doubting, question no longer, "Who?"
For, O my friend, 'tis you!

An Interesting Experience in Soul Winning

ONE of our retired workers had a son some fourteen years of age. This father felt it was time his son should learn something about the fundamental teachings of the Bible and the prophecies, in order that he might know what he believed when baptized. So they started some Bible studies, spending several hours a week thus, and the boy enjoyed them.

This boy had a chum whose parents were not Adventists. One day while out together this boy told his chum that his father was giving him some very interesting Bible studies. Then he related some of the things they had been studying together. The other boy became deeply interested and asked if he also could attend the studies. The son asked permission of his father, and his request was granted.

Soon the friend became more deeply interested in the studies than the son himself, to whom these things were more or less familiar. The boy began keeping the Sabbath and attending Sabbath school. This at once awakened the most stubborn and violent resistance on the part of the parents; but in spite of all they could do, the boy held out firmly for what he knew was right.

Things developed so acutely that the matter was brought to the court. There the father conducted himself in such a way that the son was released from any further obedience to his father along religious lines. The boy went to work for a family where he could keep the Sabbath, and shortly afterward was baptized by this worker who had taught him the truth. Later he went to our college to study. He is now out in the canvassing field working hard to earn a scholarship to attend school another year, thus getting a training to become a worker in the cause.

Perhaps there are other boys and girls growing up in Adventist homes with whom the parents should study carefully the truths of the Bible and the fundamentals of our message, so that they may know what they believe when baptized, and perhaps these young people could in like manner invite young people not of our faith to join them in such study, and thus win them to this truth.—*G. F. Ruf, in South American Bulletin, November, 1928.*

Selecting and Training Leaders

CARLYLE B. HAYNES

EVERYWHERE leaders are in demand, and nowhere else so much as in the church. Year after year we hear the same lament going up, "There are no leaders; we cannot find leaders." That the need for leadership is recognized, is a good sign. It is an indication that there is a seething life in this cause, for there is no demand for leadership in a cemetery.

Now, how are we to supply this demand? There appears to be a scarcity of leaders in our churches. How are we to obtain them?

First, let us be assured that there are leaders everywhere among us. With that conviction, let us begin to search for them and develop them when we find them. There never was a normal growing person without the desire and the capacity for leadership. They can be found in every community and every group. Let a new company start business in a town, and a leader can be found for it. Let a post office be opened, and some one can be found to take charge of it. Let a new railroad station be established, and a station master can be obtained for it. Political parties can find leaders in the most remote and backward places. Labor unions can always find some one in every community to take charge of their activities. Leaders appear among groups of school children. Yes, even in the animal world, the pack and the herd develop their own leaders. Every line of ducks that waddles across the field has one in front whom the rest are following. God has set the urge of leadership in the heart of His creatures. The highest task of our workers is to recognize this, and set about the work of finding and training leaders to finish the work of God in the world.

In searching for leaders for the various activities and organizations of the church, there are some things it is important to keep in mind. We must learn to analyze human gifts and qualifications and recognize latent abilities which may never have had an opportunity to display themselves.

The same person may be a leader in one direction and a follower in another direction. Or he may lead in more than one direction, because of a variety of gifts. But human limitations forbid him to lead in every direction.

Then, one man may excel in one thing, while another, who is much inferior to him in that chosen line, may be superior to him along another line. One will have had experience which another lacks. One will have overcome obstacles which another has never faced. One has had advantages which another has been denied.

The chief source of leadership lies in the mental make-up of the people. In one the emotions are the controlling factor. Another gives the reasoning powers the chief place. Another manifests a strong will and firm determination. In some cases these several powers are harmoniously blended. All these things are important to be considered when selecting men to do the many things there are to do in connection with the work of God.

Now, with these things in mind, take a pencil and paper and make a list of the possible leaders in your church. Analyze each one carefully, thinking of his (or her) natural abilities, his experience, his training, his education, his character, his mental make-up, and his devotion to God. Talk with him, lay on him the burden of service, and place responsibility on him.

Placing responsibility upon men develops leadership as nothing else will. When men are required to put the energies of their own minds to use, they gain mental and spiritual muscle, they learn self-reliance, they develop confidence. The difficulties, the backsets, the hardships, and the disappointments these servants of God then meet will only strengthen them in the formation of right characters. As the sense of responsibility settles down upon them, they realize the necessity of prayer that they may move with understanding hearts in the cause of God. Their conflicts and perplexities develop faith and trust in God, as well as firmness of decision which develops power. The pressing necessities which arise in the cause of God call faculties into use which would otherwise lie dormant. Thus leaders are developed. Yes, place responsibility upon men, but use care in doing so.

With such careful thought it will not take long to obtain leaders for every church purpose and activity. Do this at once. There is no time to lose. Get your church ready and organized for service. Get every member trained for his or her place. Do it now!

Prescription for the "Blues" and for Spiritual Feebleness

HERB is a tried and tested cure for pessimism, or the "blues:" "If set to work, the despondent will soon forget their despondency; the weak will become strong, the ignorant intelligent, and all will be prepared to present the truth as it is in Jesus."—*"Testimonies," Vol. IX, p. 82.* In other words, all may learn to work by being set at work.

"The minister should not feel that it is his duty to do all the talking and all the laboring and all the praying; he should educate helpers in every church. Let different ones take turns in leading the meetings, and in giving Bible readings; in so doing they will be calling into use the talents which God has given them, and at the same time be receiving a training as workers.

"In some respects the pastor occupies a position similar to that of the foreman of a gang of laboring men, or the captain of a ship's crew. They are expected to see that the men over whom they are set do the work assigned to them correctly and promptly, and only in case of emergency are they to execute in detail."—*"Gospel Workers," p. 197.*

God does not expect ministers to carry the whole load. "The owner of a large mill once found his superintendent in a wheel pit, making some simple repairs, while a half dozen workmen in that line were standing by, idly looking on. The proprietor, after learning the facts, so as to be sure that no injustice was done, called the foreman to his office and handed him his discharge with full pay. In surprise the foreman asked for an explanation. It was given in these words: 'I employed you to keep six men at work. I found the six idle and you doing the work of but one. Your work could have been done just as well by any one of the six. I cannot afford to pay the wages of seven for you to teach the six how to be idle.'"—*Ibid.*

"A Division of Labor"

"This incident may be applicable in some cases and in others not. But many pastors fail in not knowing how, or in not trying, to get the full membership of the church actively engaged in the various departments of church work."—*Id., p. 198.*

"A working church is a growing church. The members find a stimulus and a tonic in helping others."—*Ibid.*

To carry out this instruction, every church should partake of the nature of a school. "Every church should be a training school for Christian workers."—*"Ministry of Healing," p. 149.*

One of the gravest dangers of the church is that it cease to be a witnessing church. Dr. Strong said: "Not sermons, but individual voices of private members of the church are to evangelize the world. The church that ceases to be evangelistic will soon cease to be evangelical, and the church that ceases to be evangelical will soon cease to exist."

When the master of the house called his servants together, he gave a work to every man. Every one from the smallest to the greatest, man or woman, boy or girl, is an agent intrusted with his Lord's goods and for which he is accountable to God. God expects His ministers to lead the flock into spiritual pastures. A church can get spiritual dyspepsia by getting all their food from the preacher's spoon. God wants us as laymen to search the Scriptures for ourselves, to know our Bibles, from Genesis to Revelation, in a practical way, so that we shall at a moment's notice be able to give an intelligent answer for our faith. Christ longs to see His church so well trained and familiarized with the Book from heaven that we can go forth as one great evangelical army with banners to warn the world for Christ.—*A. G. Walker, in North Pacific Union Gleaner, March 12, 1929.*

"An unpleasant truth is a safer companion than a pleasant falsehood."

The Church Missionary Service

(Fifteen-minute Missionary Meeting)

Suggestive Service Program for Sabbath, July 6

MISSIONARY TOPIC: "Vacation Missionary Work."

TEXT: Proverbs 10: 5; Luke 10: 1, 2.

SUGGESTIONS: "Vacation time" is here again. What will we do with our vacation time, as Christians who profess to believe that the Lord is soon to come again? "Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."—*Christ's Object Lessons*, p. 342. Vacations offer countless opportunities to witness for the truth. A supply of papers may be taken in the automobile, or in the traveling bag, to be distributed at favorable times. Some tracts should be taken along to hand to acquaintances as we have opportunity to touch upon some significant fulfillment of prophecy. The Bible should find a prominent place in our vacation equipment, where it will be handy for study and to use in giving Bible readings. It will be well to study up a bit on "first aid" in case of drowning, burns, or other accidents, so as to be of service in any such emergency. Be sure to take along your religion, and endeavor to live it before the worldly pleasure lovers among whom you may have to associate more or less. "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5: 16.

Suggestive Service Program for Sabbath, July 13

MISSIONARY TOPIC: "Cottage Meetings and Open-Air Services."

TEXT: Matthew 5: 1, 2; Luke 5: 1-3.

SUGGESTIONS: The Saviour gave many examples of ministry in the homes of the people, and also to the multitudes in open-air meetings. Ministry in the homes of the people has been a successful method of work for many years. Cottage meetings and Bible readings in homes have been instrumental in bringing many to a knowledge of the truth. Young people as well as older members may share in this interesting soul-winning work. In every church there should be those who will enlist together in holding cottage meetings. A leader should be appointed who will make the appointments, and arrange the details of each meeting. More detailed suggestions may be had from the book, "How to Give Bible Readings." The open-air services require much more careful preparation, but may be very effective in getting the gospel message before large numbers of people who may not be reached in any other way. Many such meetings are being conducted by our lay members with good success. We are reminded how the Lord taught the people in the sermon He gave on the mount, and remember the meeting by Galilee, and other times when He spoke to great multitudes of people outdoors. Any who may be interested in this method of missionary work may secure full information as to how to proceed by addressing the General Conference Home Missionary Department, Takoma Park, Washington, D. C.

Suggestive Service Program for Sabbath, July 20

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: John 15: 26, 27.

SUGGESTIONS: It is well to remember the counsel given by the Spirit of the Lord in "Testimonies," Volume VII, page 19: "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience." By giving careful attention to the preparation of this service, it may be made one of the most inspiring missionary meetings each month. Plan with one, two, or three members for each to tell briefly a short missionary experience, preferably one that he has had since the last experience meeting. Members of the Missionary Volunteer Society may have had stirring experiences, and should be asked to relate them. If one person is to take the time, allow from five to eight minutes for the story. If two are to tell experiences, they should be allotted not more than four minutes each, and three minutes would be better. These fifteen-minute services *must close on time*. Under no circumstances allow them to occupy more than fifteen minutes.

Suggestive Service Program for Sabbath, July 27

MISSIONARY TOPIC: "Report of Home Nurses' Class or Christian Help Work."

TEXT: Luke 10: 30-37.

SUGGESTIONS: In churches where a home nurses' class has been graduated, or there is a strong Christian Help work being done, this fifteen-minute service is to be devoted to reports of the interesting experiences attending the workers. Constant effort must be exerted to strengthen this feature of our missionary endeavor. "Genuine medical missionary work is the gospel in practice."—*Testimonies*, Vol. VIII, p. 168. Again we are told: "By no selfish practices can the cause of Christ be served. His cause is the cause of the oppressed and the poor. In the hearts of His professed followers there is need of the tender sympathy of Christ,—a deeper love for those whom He has so valued as to give His own life for their salvation. These souls are precious, infinitely more precious than any other offering we can bring to God. To bend every energy toward some apparently great work, while we neglect the needy or turn the stranger from his right, is not a service that will meet His approval."—*Christ's Object Lessons*, pp. 333, 334.

Are Reports Appreciated

One of the most helpful ways in which a church missionary secretary can assist in building up the missionary work of any church is to keep that church informed as to what it is doing along missionary lines. This is the main reason why we ask for monthly reports from the churches, conferences, and union conferences. We find that our people like to be kept informed. They want to know what the denomination is doing, and they want to know also how they can improve. Some people talk only about the "gains" and say nothing about the "losses." But that is a poor policy. Don't be afraid to tell your church about its losses as well as its gains. No one should hesitate to tell the facts.

At least once each month the church missionary secretary should render before the whole church a report of its missionary activities. Preferably this report should be given on the first Sabbath of each month, at the time of the regular first Sabbath program. If possible, the report should be given in a variety of ways, instead of using the same method all the time. The report is usually read; but few people get much from it, because they cannot remember all they hear. Some secretaries place their report on a blackboard, while others have it duplicated, passing copies out to each church member. It is well to make your report comparative, that is, compare your record of this month with the same month of a year ago. Whatever you do, try to make your report speak to the people.

Recently a number of yearly reports came to our office, all of which we appreciate. We have read each one carefully. The following report comes from the Miami, Florida, No. 1, church:

"Our present membership is 320; and as only 130 reported their missionary activities, we feel certain that this is only a partial report, for the Miami No. 1 church is a live and working organization. Eighty-eight reported doing Bible work; 76 engaged in medical missionary and Christian help work; 102 in literature distribution; 26 had prayer lists; 30 worked for their foreign neighbors; while six reported as graduate or home nurses. We received and expended \$875.83 for missionary literature, . . . made 3,220 missionary visits, gave 1,036 Bible readings, 381 treatments, 1,046 articles of clothing, distributed 23,367 magazines and periodicals, gave away 32,413 tracts, and wrote 673 missionary letters.

"Our good display of literature has reminded many a person of a letter received or a conversation held, . . . and you may be surprised to know that just the literature reported comprised more than 1,200,000 pages. Surely God will not let His word return unto Him void, but it will accomplish that whereunto it is sent."

We are always made happy when our church missionary secretaries write, and send us their reports. We like to know what is being done and what is going on in the local churches, and particularly do we appreciate good missionary experiences; so send them along. This also is an invitation for our missionary leaders to do the same.

E. F. H.



Home Bible Study League in the Wisconsin Conference

THE following letter from one of our workers in the Wisconsin Conference is typical of the success attending this missionary endeavor throughout the field:

"It has been just a year since we started our Home Bible Study League in the united Wisconsin Conference. During that time some of our churches have done faithful work. About sixty names requesting literature have come to my desk. These names were forwarded to the churches and *Present Truth* was sent to them one year. Last month a questionnaire was sent to these interested persons and a favorable reply received from about fifteen. The churches that sent the literature are looking after these. Several wrote long letters telling of their experience, and asked for a personal visit that we might study together such questions as the Sabbath. Yes, the Home Bible Study League is doing good work, and is getting results."

Signal Blessings of God in the Antillian Union

FROM Elder A. R. Ogden, superintendent of the Antillian Union Mission, comes this cheering word of our work in Haiti:

"Our lay members are working. New companies are springing up on every side. Surely God has set His hand to finish the work. A wonderful awakening is taking place. From every place in every field comes the same heartening report."

Making the Blind See

THE Christian Record Publishing Association, with Elder D. D. Rees as editor and manager, is doing a remarkable work for the blind. Brother Rees writes as follows:

"The past year has been a very successful year with our work. The magazine circulation has grown steadily. We have added during the year fully 250 over and above what we lost. Our readers throughout the country seem very much interested in what we have to say from month to month, and they write us hundreds of letters praising the magazine and complimenting us, some of them too profusely, for the work we are doing for them.

"The magazine contains from month to month articles on various topics, but the leading articles are always on Christian topics, and we put in every issue something of vital importance concerning our own message. We also include a health article and something for the children, in the way of a story usually, and various other items of general interest. The magazine also contains a question box department, in which we answer all kinds of questions, especially questions bearing on subjects of our faith.

"From time to time we receive good letters from our readers who inform us that they have embraced the truth from reading the literature we are sending out from this office. This, of course, is always cheering to us. But on the other hand, while all our readers do not embrace the truth, we feel that we are doing a great work for them in bringing a little light and cheer into their darkened lives. Many of our readers write that although they do not always concur in the arguments we print religiously, they are always much interested in the articles anyway, and derive much benefit and education from them.

"*The Christian Record* is so well established that it is known favorably by the schools for the blind and blind institutions throughout the country, and it is known more as an organ with a missionary purpose bringing free reading material of a valuable character to the blind, than it is as a church organ. In fact, we keep out of the magazine anything that would tend to prejudice people of different denominations, because our readers are from all denominations. I was surprised awhile back to receive a letter from a Catholic sister, telling me that she appreciated the magazine. You know we are not always as kind to the Catholics as we might be, and therefore I was surprised to receive her letter.

"We send out from this office over two and a half tons of the magazine and Sabbath school lessons every month. Including the books we send out from our library, our monthly output is well up to three tons."

Keep the Bible Central

NOTHING can take the place of the Bible in a service of worship. We will note the way God speaks to men and the devotional values, private and public, which come to him who sincerely uses in a Bible school worship service varied selections from the Book.

Worship is conscious fellowship with God. As a precious tradition, Christians hold that the Bible is God's word to men. In very truth in varied ways God speaks to all who have ears to hear. It may be through the still small voice, through nature's calm or nature's storm, through the thunders of Mt. Sinai, or in the gentler accents of the sermon on the mount, but He speaks in a special sense. God's message comes to us in the recorded words of the Sacred Scriptures, the more tangible, the more real to many.

Man cannot escape the voice of God. No height to which he soars or depth to which he sinks can put him beyond the voice of the omnipresent One. At the pinnacle of man's prosperity and in the abyss of his adversity, there God is to speak the needed word. Sin, indifference, hostility, chaotic mental and moral conditions, may create static and deaden ears to His message through the Book of books, but the message is on the air with its spiritual satisfaction for every human need.

The Bible holds the central place as a book of devotion. It is not a fetish to be feared, but a friendly guide to be followed. To bow to its truth is to be lifted to its triumphs. It is the spiritual source book of the universe. In it are the sources of the good, the true, and the beautiful.—*W. Edward Raffety, in Moody Bible Institute Monthly, December, 1928.*

Follow-up Work

ONE of the most interesting times in the work of a farmer is when he goes out to the field to see if the grain he has planted has germinated and is showing above the ground. At the first visit he may not see the tender blade shooting through the soil, but when he sees the raised and opening earth, he knows that he has only a day or two to wait until the promise of the harvest shall appear.

In our campaign work the seeds of truth are sown. Interests are developed by friendly visits and conversations. Then it is time to look for the increase—time to follow up by cultivation the seed that has been sown. To arouse an interest in eternal things means to assume a responsibility. To neglect this responsibility is to become guilty of the blood of souls who might have accepted the truth and been saved if we had done our duty. Shall we not make 1929 an outstanding year because of the follow-up effort put forth to win souls to the truth? The *Signs of the Times*, *Present Truth*, *Family Bible Teacher*, and other literature are excellent for this use. In all missionary work a careful note should be made of every person who shows a real interest. Then you will be prepared to follow up this interest by visits, literature, and Bible study.

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."—*The Acts of the Apostles*, p. 111.

Names of the Bible

1. *The Bible*. "Biblos" was the name given to the inner bark of the papyrus, which was used as we now use writing paper. Hence the papyrus when written upon came to be called *Biblos*, and from the word "Biblion," a papyrus roll, comes our word "Bible."

2. *The Scriptures*. The term simply means "the writings," from the Latin, *scribere*, to write.

3. *The Law, or The Law and the Prophets*. The first name expresses the fact that the Bible contains God's law to man, and the second that conjoined with the law were prophecies concerning times to come.

4. *The Old and New Testaments*. "Covenants" would better express the meaning. These two great divisions of the Bible contain God's *covenants* with man.

Junior Missionary Volunteer Meetings

Suggestions to Junior Superintendents

Nature Requirements.—The summer months afford the best opportunity for the boys and girls to become acquainted with the birds, the flowers, and the trees, as well as many other wonders of nature about them.

Encourage the Juniors to make lists of the birds they observe, giving a description of them. Flowers, trees, and poisonous plants should all be listed in the same way. To meet the requirements, they must be acquainted with at least ten birds, ten flowers, ten trees, and five poisonous plants. Most Juniors keep right on with their study when they have learned the required number. Arrange, if possible, to take the children for walks through the woods and fields for the purpose of observing the birds and plant life with them. This will not only prove an encouragement to them in their nature study, but will enable you to form contacts with them that will be helpful in working for their salvation.

"In itself the beauty of nature leads the soul away from sin and worldly attractions, and toward purity, peace, and God. . . In the natural world, God has placed in the hands of the children of men the key to unlock the treasure house of His word. The unseen is illustrated by the seen; divine wisdom, eternal truth, infinite grace, are understood by the things that God has made. Then let the children and youth become acquainted with nature and nature's laws."—*Counsels to Teachers*, pp. 186-188.

C. L. B.

How Can a Junior Become a Missionary?

\$5,000 Should Be Raised by the Missionary Volunteers of North America for the S. D. A. Training School for Indian Workers at Roorkee, India. Will We Do It This Quarter?

(Program for Week Ending July 6)

Song Service: "Bringing in the Sheaves," "Bring Them In," and "Rescue the Perishing." (All in "Christ in Song.")

Two Minutes With Nature. (See p. 11.)

Opening Song: "Onward, Christian Soldiers."

Missionary Texts. (Chosen by the Juniors.)

Sentence Prayers for Missions by the Juniors.

Discussion: "How Can a Junior Become a Missionary?" (Led by the superintendent. See story, "Missionary Qualifications," p. 11; also Notes to Senior Leaders and Blackboard Thoughts, p. 11.)

Song: "What Are You Doing for Jesus?"

Stories: "Traveling Through India." (Let the Juniors pretend they are now traveling through India. Have several look up beforehand sights which would be seen. These could be only brief remarks or short stories. The last Junior should tell the story, "A Visit to a Village in India," p. 12.)

Talk: "How We Can Help to Banish the 'Man Bap' Idea." (By the Junior leader and superintendent. See article, also Note to Superintendent.)

Mission Offering. (Introduce the Self-denial Banks. See Note to Superintendent.)

Recitation: "He Giveth More Grace." (See 1929 Morning Watch Calendar, opposite July.)

Song: "Ask Not to Be Excused." (No. 513 in "Christ in Song.")

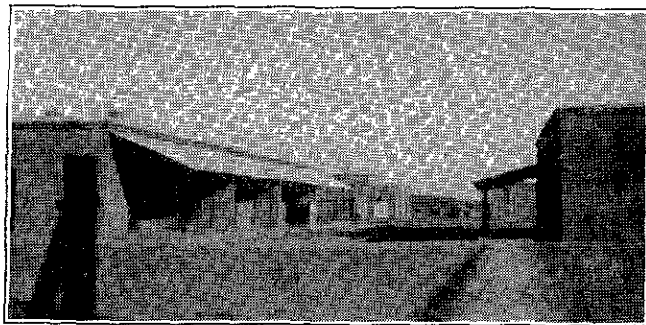
With Bowed Heads Repeat the Junior Pledge in Closing.

Note to Junior Superintendent

Aim today to help the Juniors sense the importance of beginning now to prepare for mission service. Time may not last for them to grow up and go to a foreign field; but if it does not, they will need the same qualities to stand firmly for God and right, here in the homeland. Connect this with the progressive class requirements, such as caring for their health, doing cheerfully home duties, tying knots, learning Scripture, etc.

Your *mission offering device* this quarter can well be a chart representing a bookcase, upon the shelves of which you will place books. Settle upon an amount which should represent one book in this bookcase, and add it as the amount is raised. The books can be drawn, or small book seals procured and pasted on. (Write to the Hammond Publishing Company, 49 East Wells St., Milwaukee, Wis. Price, 15 cents for box of one hundred seals.)

The *Self-denial Banks*, with which most of you are already familiar, were prepared especially for use by Missionary Volunteers in raising mission funds. See that the Juniors have these, and that they are brought in at stated times to be opened, and the money applied on the amount you have decided to raise for our training school for Indian workers at Roorkee, India, this quarter.



ROORKEE TRAINING SCHOOL

Part of Boys' Hostel on left. Part of School Buildings on right. Teachers' Quarters in distance.

Talk: "Banishing the 'Man Bap' Idea"

THIS training school was established in its present location and under the present conditions in order to more fully carry out the advice given by Mrs. E. G. White to the effect that our schools should be situated in the country and not in the cities, and also to enable our students to carry out in a practical way the instruction given with reference to students' supporting themselves while in school by their own labors.

If it is necessary in order to develop character (as well as to assist the student) to make manual labor compulsory in Europe and in America, it is much more so in India, where, unfortunately, honest labor is too often looked upon as beneath the dignity of all except the lower classes.

The very system of education itself in India has very strongly tended to develop a vast army of what, for the use of a better term, are generally called "babus,"—a babu meaning a young man who aspires to spend a portion of each day seated upon an office stool, for half the salary he might receive at a decent trade. The same babu, failing to find a clerical post, would rather starve than do an honest day's toil with his hands.

Seeing that the Indian educational authorities are waking up to the fact that a considerable portion of their educational program is not producing the right kind of results, we as a mission body have not come to a practical realization of the same fact any too soon.

It was in the early part of 1927 that the union committee voted to try to find a place in the country to which our school at Lucknow might be moved, and a practical start made to get the students in the habit of earning their way through school instead of depending upon the mission (known by the unfortunate term of "man bap"—"father and mother") for everything they get. The task of finding the place fell to the writer, and Roorkee was chosen. A bungalow situated in the midst of a nice garden of three acres, two miles from the Roorkee Cantonments and three miles from the city proper, on the main road from Umballa, Saharanpur, Meerut, and Delhi, being purchased. (Locate Roorkee, India, on the map. It is almost midway in the northern part of India, just east of the river Jumna, the largest tributary of the Ganges.)

This bungalow, not having been occupied for several years, was in a dilapidated condition. After its renovation, it made an excellent residence for the missionary in charge, with spare rooms for visitors.

Almost immediately, land adjoining the above-mentioned property was procured for the erection of the school buildings and the development of a fruit garden and like enterprises. The combined properties comprise a little less than ten acres.

The erection of buildings was begun, and by November of that same year, 1927, the training school at Roorkee opened. From that time until less than one month ago, building work has been going forward steadily. (The improvements made will be listed in detail in the extra material to be sent through your local conference Missionary Volunteer secretary.) A garden of some two hundred fruit trees has been laid out by the students. We expect to enlarge this from time to time by purchase of extra land. This will provide fairly regular work for a number of students.

Even more important than the academic side of the school life, we felt, was that of manual labor. This system in the Northwest India Union was practically a new thing. It was not

How many Juniors will be Friends this year? Companions?

an easy task to get it into operation and keep it going. The students expected to open their mouths and have them filled as heretofore, but were obliged to learn that this was no longer the method.

We are glad to say that they are now catching the new view. Most of them are doing work which they never expected to find themselves doing. We do not say that this labor gives us cash profits, but it is banishing that bane of mission work in India, the "man hap" idea; namely, getting everything for nothing.

Our curriculum of academic work follows the same line of studies appointed for a school of this class. At present we are working on a three-year course. There will be perhaps six graduates this year who have completed this three-year course.

Our attendance last year was 15; this year it is 17. Several of the students who attend are married men. An enrollment of 17 may seem very small; but if even two thirds of such an enrollment should enter the work each year in this part of Northwest India, with a training such as this school is intended to give, the force of workers in this field would be very materially augmented.

Regarding the needs of the school, one of the most urgent is for a good library, so that our students may get the habit of looking up things for themselves. The idea of most schools in India is "pass the exam." We in our mission work have another object in view. We wish our men to study to acquire knowledge and know how to use it.

Then, we should have funds to provide copies of our books for the graduates. They cannot afford to purchase books for themselves, yet it is to the benefit of our work that they have them.

F. H. LOASBY,

Edu. Supt. of the Northwest India Union Mission.

How Do You Choose a Book Friend?

(Program for Week Ending July 13)

Song Service. (Nos. 240, 564, 815, 243, 215, 43, 193, in "Christ in Song.")
 Opening Song: "Always Cheerful." (No. 234 in "Christ in Song.")
 Prayer by the Junior Leader.
 Bible Texts on Reading, Chosen by Four Juniors.
 Symposium: "Book Friends."
 Advertising: "You Should Read Me." (Assign several Juniors each a book of a different type, i. e., on nature, biography, devotional, etc. Ask them to read the book, and be prepared to tell briefly why they think every one should read that kind of book.)
 Talk by Superintendent: "How Do You Choose a Book Friend?" (See Senior program talk, "Good Reading;" also "Seven Hints on Reading," in the "Youth's Instructor" of March 26, 1929, p. 5.)
 Recitation: "The Country of Books."
 Talk: "Books Decide Destiny."
 Decision: "My Own Library." (Conducted by the superintendent. See M. V. Leaflet No. 80, p. 6. In connection with this discuss the Reading Course books and the value of owning these books.)
 Close With Song and Prayer.

Blackboard Thought

HOME becomes a haven of quiet and rest when books have an honored place.—*Selected.*

Note to Junior Superintendent

One of the Companion class requirements is to have a current Junior Reading Course certificate, but this is not the chief reason why a Junior should read the books selected for the Junior Reading Course each year. Help the Juniors to understand that reading, above almost any other one thing in life, will mold their future course of action.

Symposium: "Book Friends"

(To Be Read by Six Missionary Volunteers)

1. "A book is a garden. A book is an orchard. A book is a storehouse. It is good company. It is a counselor. It is a multitude of counselors. The best things that the best men have ever thought in past times, and expressed in the best manner, lie in books; and he who knows how to use these may be said, almost, to have control of the world. I would give more for the ownership of books than for that of all the gold in California, if in ownership I sought happiness—various, self-respecting happiness, continuous amid care and burdens and disappointments in youth, in middle age, and in old age. There is nothing like a book to one who knows how to pluck fruit from it, and how to prepare it for his palate."—*Henry Ward Beecher.*

2. "Books are lighthouses erected in the great sea of time."—*Whipple.*

3. "A book is a friend; a good book is a good friend. It will talk to you when you want it to talk, and it will keep still when you want it to keep still; and there are not many friends who know enough to do that. A library is a collection of friends."—*Lyman Abbott.*

4. "The Bible walks the ways of all the world with familiar feet, and enters land after land to find its own everywhere. . . . The Bible has been the favorite book of those who were troubled and downtrodden. . . . The Bible has called into existence tens of thousands of other books."—*Henry Van Dyke.*

5. "It is nearly an axiom that people will not be better than the books they read."—*Dr. Potter.*

6. "We ought to reverence books, to look at them as useful and mighty things."—*Rev. C. Kingsley.*

The Country of Books

THIS workaday world is so trying at times,
 Folks chatter and squabble like rooks!
 So the wise flee away to the best of all climes,
 Which you enter through History, Memoirs, or Rhymes,
 That most wonderful Country of Books.

And griefs are forgotten. You go on a tour
 More wondrous than any of "Cook's;"
 It costs you but little; your welcome is sure;
 Your spirits revive in the atmosphere pure
 Of the wonderful Country of Books.

Your friends rally round you. You shake by the hand
 Philosophers, soldiers, and spooks!
 Adventurers, heroes, and all the bright band
 Of poets and sages are yours to command
 In that wonderful Country of Books.

New heights are explored, and new banners unfurled;
 New joys found in all sorts of nooks—
 From the work-weary brain misgivings are hurled—
 You come back refreshed to this workaday world
 From that wonderful Country of Books.

—*From John O'London's Weekly.*

Talk: "Books Decide Destiny"

WILLIAM CAREY, when a young man, read "Cook's Travels," and was influenced to give his life to missions. Captain Amundsen, the world-famous explorer, when but a child was fired with the ambition to be an explorer. "When but a little boy," he said, "I read books on exploring. I knew just what I wanted to do and where I wanted to go. These things I have done."

Napoleon Bonaparte, when but a mere lad, spent much time in reading of wars and conquests, and as a result became one of the greatest warriors of all time.

A little book, "The Bruised Reed," written by an old Puritan doctor, fell into the hands of Richard Baxter and led to his conversion. He became a famous minister, and wrote "A Call to the Unconverted." Under the influence of that book, Philip Doddridge wrote "Practical Christianity," which thrilled the heart of Leigh Richmond in the Isle of Wight; and he in turn wrote "The Dairyman's Daughter," a book which has been translated into fifty languages. In a secluded parish of Scotland it was the means of converting a young man who became the famous Thomas Chalmers.

Reverence

(Program for Week Ending July 20)

BY C. LESTER BOND

Favorite Songs Selected by the Juniors.
 Open the Meeting With Silent Prayer, Closed by the Lord's Prayer in Concert.

Song: "Tread Softly." (No. 196 in "Christ in Song." If your Juniors know this well enough, let some one start it and sing without books.)
 Scripture Reading: Psalm 19. (This is a requirement in the Comrade class. Every Junior should know this psalm. If some or all have memorized it, instead of reading, repeat it together.)

Two Minutes With Nature. (See p. 11.)

Song: "I Sing the Mighty Power of God."

Superintendent's Talk: "True Reverence."

Symposium: "Some Things for Which We Should Have Reverence."
 (Assign these parts to five Juniors in advance so that they may be prepared to quote the texts and give the thoughts in their own words. Give opportunity for other points on reverence to be mentioned. These could be listed on the blackboard.)

Recitation of Your Own Selection.

Talk: "Practical Lessons in Reverence."

Song: "Holy, Holy." (No. 327 in "Christ in Song.")

Close With Prayer. (Have music played softly while Juniors pass out, to maintain the lesson on reverence for the house of God.)

How many Nature Requirements have you reached?

Talk: "True Reverence"

HAVE you ever looked up at the sky at night and remembering what you have been told about the vast distances of the stars, that they are worlds like ours moving through space as fast as cannon balls, felt the wonder of the greatness and majesty of the universe—and you but a tiny mite in it all? That feeling of wonder and awe comes from God. These very heavens, jetted with stars that twinkle like diamonds, belted with the wonderful milky way, and made especially interesting by the constellations and planets which we delight so much to study about and observe, are all a revelation of God's mighty power and glory. Our God is a wonderful God, Creator of the universe, knowing all things, upholding all things by the word of His power, and being present everywhere by His Spirit. Surely He is "worthy to be praised" and revered.

Reverence is defined as "a feeling of profound respect, often mingled with awe and affection; veneration; worshipful regard, when directed to the divine or sacred."—*Standard Dictionary*. No honest heart can behold the beauties and wonders of the heavens above or of the things of nature about us without having a feeling of respect mingled with awe and affection, and being impressed to worship the Maker of all.

(Those who have taken trips to the mountains or the seashore, those who have seen Niagara Falls or Yosemite Valley, may describe their impressions of reverence for God who created these wonderful scenes.) A beautiful sunset, or a quiet spot in the woods by lake or stream, often inspires some one to worship God. And the development of a little seed into a bearing plant may result in one's having a greater conception of the creative power of our heavenly Father.

In his lecture on "The Prince of Peace," the late Hon. W. J. Bryan said, "I am not so much of a farmer as some people claim, but I have observed the watermelon seed. It has the power of drawing from the ground and through itself 200,000 times its weight, and when you can tell me how it takes this material, and out of it colors an outside surface beyond the imitation of art, and then forms inside of it a white rind, and within again a red heart, thickly inlaid with black seeds, each one of which in turn is capable of drawing through itself 200,000 times its weight—when you can explain to me the mystery of a watermelon, you can ask me to explain the mystery of God."

I suppose that nothing has inspired greater confidence in God, and reverence for Him, than the wonderful mechanisms of the human body. Long ago David asked: "What is man, that Thou art mindful of him? and the son of man, that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honor." As David thought upon this wonderful achievement, he was led to exclaim, "O Lord our Lord, how excellent is Thy name in all the earth!"

The story is told of several young men who were visiting the National Museum in Washington. They stood before a cabinet bearing the label: "The body of a man weighing one hundred and fifty pounds."

"Where is the man?" asked one of them.

No one answered him. In the cabinet were two jars of water and other jars in which were phosphate of lime, potassium, sodium, and other chemicals. Another section held a row of clear glass jars filled with gases—hydrogen, oxygen, and nitrogen. The materials of these cabinets were arranged in exact proportion as combined in a man.

After looking at the assortment for a time in silence, one of the young men asked: "And that is what I am made of? That is all that goes to make me?"

"That is all," said a bystander, as he smiled and walked on.

But the young man did not smile. "If that is all that is needed," he remarked, "so much water, so much lime, so much gas, we should be exactly alike. There is something more that we cannot put into cabinets."

"Yes," said another under his breath, "that added by God, who puts into these senseless elements a living soul."

As they passed out of the building in silence, meditating on what they had seen, their hearts burned anew with reverence for the God who created the heavens and the earth, and upholds all things by the word of His power.

Symposium: "Some Things for Which We Should Have Reverence"

Reverence for God's Name.—Psalms 20:7; 111:9. Every loyal Junior is ready to stand up for the good name of his earthly father and mother. But he will be more considerate of the name of God, and will not allow it to be spoken lightly, because he loves God and appreciates who God is and what God has done for the world.

Reverence for God's Word.—Psalms 19:7-14; 119:130. God's word is powerful,—upholding the worlds, sustaining life in every living thing, and transforming the lives of those who feed upon it. The Bible should be treated with greater consideration than any other book. It should never be read or quoted in a careless way, but should always be studied prayerfully with the thought in mind that it is God's Guide-book to show us the way of life.

Reverence for God's Day.—Exodus 20:8-11. A musician must set aside definite time for practice in order to play skillfully. Only by worshipping God regularly can we keep in practice in our fellowship with Him. God has given us all the time we have. We should remember Him and serve Him every day, but He asks that we use all of the seventh day for Him and His work. Very ungrateful is the person who will not hold for God this one day in the seven.

Reverence for Jesus.—Matthew 2:11; 27:54. The people who met Jesus every day of His earthly life, as He went in and out among them, were somehow filled with such reverence for Him that they worshiped Him. Any one who comes to know Jesus cannot help feeling reverent toward Him, or worshipping Him because of the purity and beauty of His life.

Reverence for God's House.—Mark 11:15-17; Exodus 3:1-6. God's house—the church—is dedicated to Him as a place for His people to worship. God has promised to meet with them when they gather in His name. Never should one behave in the church as in a common place. The room in which services are held should be kept free from entertainments and socials. These should be confined to other rooms provided for the purpose, preferably outside the church building. Moses realized the greatness and goodness of God, and felt unworthy to look upon Him. He expressed his reverence by taking off his shoes and hiding his face. Boys today express their reverence for God by removing their hats in the church or in religious services anywhere, and all loyal Juniors bow their heads and keep silent when they approach God in prayer. Jesus desires that the church should be "called of all the nations the house of prayer." Let us help make it all that He would have it be.

Talk: "Practical Lessons in Reverence"

REVERENCE has been called the seed of worship. Like all seeds, it needs care and culture to enable it to bring forth fruit. In the Christian home and in the church, in the forest and in the meadow, it finds favorable atmosphere. Bible reading and prayer promote its growth.

The great scientist Pasteur said, "The more I study nature, the more I stand amazed at the work of the Creator. I pray while I am engaged in my work in the laboratory."

Reverence should be cultivated every day. "Reverence the simple, the prosaic, the natural, the real; and demand of every common thing of life, whether it be your body, or your money, or your daily experience, that it shall bloom into fine results in your own soul, and in your influence in the world."

The Junior who reveres God's name will never be ashamed to let it be known. A boy went out into the country in the summer to spend his vacation, a visit he had looked forward to with pleasure. He went out to help the men harvest. One of the men swore continually. The boy stood it as long as he could.

"Well, I guess I will go home tomorrow," he remarked.

The swearer, who had taken a great liking to him, said, "I thought you were going to stay all summer."

"I was," said the boy, "but I can't stay where anybody swears so. One of us must go, so I will go."

The man felt the rebuke, and said, "If you will stay, I won't swear." And he kept his word. This boy had the courage to let it be known that he revered God's name.

There is humility in true reverence. We should reverence the spirit of sacrifice wherever we see it, whether in a humble washerwoman slaving that her son may go to college, or in our own parents who have given up so much for us.

What is our attitude toward the elderly? Do we show them the respect due their years in spite of any oddities of manner they may show? We may learn many valuable lessons from old age if we will but listen. Let us endeavor every day to profit by the experience of others, and put into our lives that which will help us to be more reverent.

"Walk softly in the sanctuary."

There is on the subtreasury building in New York City a fine piece of statuary, of George Washington at Valley Forge kneeling in prayer in the woods in the winter. That figure explains a great deal of the strength of Washington's life. It is no accident that the two great Americans, whom we all look up to and most admire, Washington and Lincoln, were men of prayer and men of faith in God. Their strong belief in God and reverence for Him was the secret of their success in life. It made them considerate of others and anxious to be a blessing to those about them every day.

It was this same reverent attitude in the lives of Moses, Gideon, David, and Daniel, that made them such efficient leaders in the cause of God. As Christian boys and girls we need to learn this same lesson that we may be able to fill successfully our place in the finishing of God's work.

The Best Friend

(Program for Week Ending July 27)

BY M. E. CHAPMAN

Songs. (Choice of Nos. 515, 522, 332, in "Christ in Song.")

Two Minutes With Nature. (See p. 11.)

Memory Text: Prov. 18:24. (Write text on blackboard and repeat in unison.)

Prayer by Juniors.

Report of Secretary, Missionary Reports, and Offering.

Superintendent's Talk: "Who Is Our Friend?"

Duet: "The Best Friend Is Jesus." (No. 50 in "Christ in Song;" all joining in the chorus.)

Talk: "Choosing the Best Friend."

Recitation: "Jesus and I."

Round-Table Discussion: "The Junior's Best Friend."

Song: "A Friend in Jesus." (No. 643 in "Christ in Song.")

Close by Giving Each Junior Opportunity to Speak of His Friendship With Jesus.

Note to Junior Superintendent

Some of your Juniors may know already that Jesus is their Friend. Pray earnestly that this meeting may be the means of bringing this fact in reality to every boy and girl in your Junior society. Make good use of the conversion chart. Have it where all can see, and refer to it often during the meeting.

Jesus and I

I CANNOT do it alone,
The waves run fast and high,
And the fogs close chill around,
And the light goes out of the sky.
But I know that we two shall win in the
end—Jesus and I.

Coward and wayward and weak,
I change with the changing sky:
Today so eager and bright,
Tomorrow too weak to try;
But He never gives in, so we two shall
win—Jesus and I.

—Author Unknown.

Talk: "Who Is Our Friend?"

ONE has said, "A friend is a person in whose presence you can think out loud." And isn't that true? For when joy comes to you, who is the first one you think of telling? Why, it is the one you consider your best friend, isn't it? For this friend will rejoice with you. Or if you are disappointed and sorrowful, you want to tell your friends because you know they will help you over your disappointment.

In this talk we may lay down a few rules as to what a "Friend" really is. A friend is:

One who receives more joy out of giving than receiving.

One who is interested in the good things in which we are interested.

One to whom we can tell our secrets and expect them to go no farther.

One who treats us the same at all times and in all places.

One who is always ready to help even though he knows he cannot be rewarded.

One who finds his greatest joy in helping others.

Of course, we could add many more to this list, and probably you will want to. But let us notice the last part of our memory text: "There is a Friend that sticketh closer than a brother." This Friend is Jesus. Show how that even a brother may not prove a friend at times, yet Jesus is always our Friend. He was willing to give up His home in heaven, the association of His heavenly Father and the holy angels, and come to die for us. Helps for this talk: "Patriarchs and Prophets," pp. 63-70.

Talk: "Choosing the Best Friend"

AMOS R. WELLS says, "A man is largely what his friends are." This also agrees with the words of the wise man spoken over 2,500 years ago when he said, "Iron sharpeneth iron; so a man sharpeneth the countenance of his friend." Prov. 27:17. These being true, do you not think we should choose the best people for our friends? And especially should we choose the Best Friend, whom we have found to be Jesus.

But how can I choose Jesus? In choosing our friends here, we are first attracted to them by their looks and actions. But with Jesus we are first attracted to Him through His representative, the Holy Spirit. It speaks to our heart and helps us to feel the need of the Friend who can help us (John 16:8), and better acquaints us with Him as we study His word. John 14:26. But, "A man that hath friends must show himself friendly." So we must show ourselves friendly with Jesus. We do this by heeding the Spirit's pleadings, and giving our hearts to Him.

But after we have received a friendship, we want to keep it. So we must continue to show ourselves friendly. We do this by association and talking with people, and being interested in the things in which they are interested. So with Jesus, we must talk to Him in prayer. We are told that, "Prayer is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—"Steps to Christ," p. 93, pocket edition.

Jesus is already our Friend, and as we pray to Him He helps us to receive Him into our lives, so that we will ever think of Him as our Best Friend. When we are with a friend, we do not do all the talking; we want him to talk. So with Jesus, we want to let Him talk to us. He does this through His word. In His Book He tells us what He wants us to do, and what He will do if we obey the word and continue to be a friend to Him.

Is it not wonderful to have Jesus as a Friend while here on earth? Then when He comes, we can go home with Him and live with that Friend through eternity.

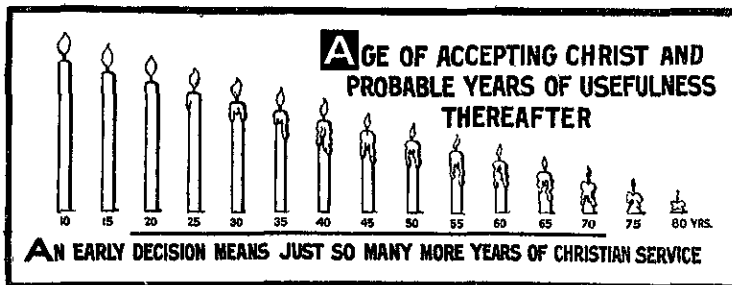
Round-Table Discussion: "The Junior's Best Friend"

(Give out questions to Juniors the week before and have them memorize the texts in answer to the questions.)

1. Is Jesus the Junior's Friend? Mark 10:13-16.
2. What has He done for us? Titus 2:14.
3. What is He for us? John 14:6.
4. Will He answer our prayers? John 15:7.
5. Can He use us in His work? (Tell the story of 1 Samuel 3.)
6. Does He always love us? Prov. 17:17.
7. Will He ever chastise us? Heb. 12:6; Prov. 27:6.
8. What will He finally do? John 14:1-3.

JESUS CHRIST

Some have written for Him,
Some have preached for Him,



Some have suffered for Him,
Some have died for Him.
Will you live for Him?

Did you attend camp meeting? Or do you plan to attend?

Senior Missionary Volunteer Meetings

What Is Expected of a Missionary?

Our Mission Project for the Third Quarter: \$5,000 for the S. D. A. Training School for Indian Workers at Roorkee, India

(Program for Week Ending July 6)

Opening Songs: "Throw Out the Life Line," "The Call for Reapers," "Where Are the Reapers?" and "Blow the Trumpet." (All in "Christ in Song.")
 Two Minutes With Nature. (See p. 11.)
 Responsive Reading: "Word and Works of God." (No. 970 in "Christ in Song.")
 Prayer, Closed With the Lord's Prayer in Concert.
 Secretary's Report and Announcements.
 Story: "Missionary Qualifications."
 Discussion: "Men Wanted in the Mission Field." (Led by M. V. leader. See note.)
 Talk: "A Visit to a Village in India."
 Talk: "Helping to Banish the 'Man Bap' Idea."
 Setting Our Stakes, Self-denial Banks, Mission Offering. (See Note to Junior Superintendent, p. 7.)
 Recitation: "He Giveth More Grace." (See 1929 Morning Watch Calendar, opposite July.)
 Song: "Even Unto the End."
 Close by Repeating With Bowed Heads the Missionary Volunteer Pledge.
 Missionary Volunteers Separate for Band Meetings. (See p. 15.)

Notes to Leaders

The object of this meeting is twofold: to discuss with your Missionary Volunteers the qualifications and equipment needed by a missionary, and to bring to their attention our new mission project for this quarter — \$5,000 for the Seventh-day Adventist Training School for Indian Workers, at Roorkee, India.

Discussion.—Read and glean thoughts from "Gospel Workers," pages 24, 25. One of our missionaries, who has worked in a foreign field and has seen the needs, made this plea to the General Missionary Volunteer Department: "Send us some strong young men and women to join the missionary ranks. We want men and women who can stand the altitude. We want men who can come out here and stay by the stuff. We want men who can learn a new people and a new language. We want men and women who will stand against a wave of heathenism. We want men and women who are educated in the elementary principles of education. We want men and women out here who know more about agriculture, carpentry, nursing, cooking, printing, than they do about Greek authors and philosophy."

Call attention to the blackboard "Missionary Equipment," and lead your Missionary Volunteers into a discussion of what they can do to prepare for mission service, if time should last. Sad indeed it is when a young person consecrates himself to God for service in the fields afar, and then finds that health, training, or natural disposition does not qualify him to go to the field of his choice. God can use him here, to be sure, and He will use him if he retains his consecration; but how much more fruitful might have been his service! Some one has well said that "adaptability" is the most needed characteristic of a missionary. Discuss this word in all its meanings. What can Missionary Volunteers do to maintain their health? How can they procure the proper education and training for mission service? Are we standing true to principle now, so that we shall always be strong for truth and right? Then lead on to what we can do now for missions that will keep our hearts in tune with the mission field, its needs, and the work being done. Be sure to read the notes to the Junior superintendent (p. 7) for suggestions regarding our offerings for this quarter.

Further material on the Roorkee Training School will be sent in mimeograph form through your conference Missionary Volunteer secretary.

Story: "Missionary Qualifications"

A YOUNG applicant for missionary work was to be examined. The board appointed its wisest and most original member to examine the young man on his fitness for the work. The old man said he would try his best to find out what his qualifications were. It was very cold weather, the middle of winter; the young man lived nine miles away in the country. The examiner sent him a message to be at his house for examination at three o'clock sharp, the next morning. He told his servant to kindle a good fire in his study, and notice exactly what time the young man arrived, and tell him to make himself comfortable. The young man rang the doorbell as the clock struck three. The servant showed him in, and gave him a paper and a seat by the fire. And there he waited, waited, waited, five long hours. The old man did not come down till eight o'clock. Then he came in, and said "Oh, you're here, are you? All right; when did you get here?" "Three o'clock sharp." "All right; it's breakfast time now; come in and have some breakfast."

After breakfast they went back to the room. "Well, sir," said the old man, "I was appointed to examine you regarding your fitness for the mission field; that is very important. Can you spell, sir?"

Suggestions to Missionary Volunteer Leaders

A MISSIONARY Volunteer Society will be just as strong as its leadership. The year 1929 is half gone. Are you accomplishing all that should be done in your society work and consecration? Before checking up on the society, as officers let us take an inward glance on our own heart experiences. We can help others only as far as we ourselves have advanced. Some of you may be put into service on the camp ground. You will need this heart searching before undertaking such work. If your camp meeting is already in the past, it will be well to check up on the blessings received. The following study on conversion will furnish meditation thoughts for officers' meetings this month:

1. A Thorough Conversion Needed.

"I saw that unless there is an entire change in the young, a thorough conversion, they may despair of heaven."—T., I., 158.

2. Conversion Is Not Dependent Upon Feeling.

"I saw that the Christian should not set too high a value, or depend too much, upon a happy flight of feeling. These feelings are not always true guides. It should be the study of every Christian to serve God from principle, and not be ruled by feeling."—T., I., 161.

3. Let Us Examine Ourselves.

One converted "renounces his former pleasures. He has a new mind, new affections, new interest, new will; his sorrows, and desires, and love are all new. . . . The works of holiness, which appeared wearisome, are now his delight. The word of God, which was dull and uninteresting, is now chosen as his study. . . . His thoughts, his words, and his deeds are brought to this rule and tested. . . . The society of the most godly is now chosen by Him, and the wicked, whose company he once loved, he no longer delights in. . . . Self-love and vanity are renounced, and he lives unto God, and is rich in good works. This is the sanctification which God requires. Nothing short of this will He accept."—T., II., 294, 295.

See also: T., I., 159, par. 2, first 5 lines; T., IV., 626, first 6 lines; T., VII., 10, par. 1.

4. How to Gain a Religious Experience.

"If you expect salvation, you must pray. Take time. Be not hurried and careless in your prayers."—T., I., 159.

See also T., I., 158, last par.

5. We May Become Perfect Christians.

"Those who . . . devote some time every day to meditation and prayer, and to the study of the Scriptures, will be connected with Heaven, and will have a saving, transforming influence upon those around them."—T., V., 112.

MINNIE E. DAUPHINEE.

Two Minutes With Nature

For the two-minute feature this month, appoint a Missionary Volunteer each week to bring in a lesson from nature. One point well illustrated will have more lasting value than many things mentioned in general. For spiritual lessons see the Bible and "Christ's Object Lessons."

Blackboard Thoughts: "Missionary Equipment"

A LIFE yielded to God and controlled by His Spirit.
 A restful trust in God for the supply of all needs.
 A sympathetic spirit and a willingness to take a lowly place.
 Tact in dealing with men and adaptability toward circumstances.
 Zeal in service and steadfastness in discouragement.
 Love for communion with God and for the study of His word.
 Some experience and blessing in the Lord's work at home.
 A healthy body and a vigorous mind.

—J. Hudson Taylor.

The young man said he thought he could. "Spell baker, then." "B-a-k-e-r, baker." "All right; that will do. Now, do you know anything about figures?" "Yes, sir, something." "How much is twice two?" "Four." "Three and one are how many?" "Four." "All right, that's splendid; you'll do first-rate; I'll see the board." When the board met, the old man reported. "Well, brethren, I have examined the candidate, and I recommend him for appointment. He'll make a tiptop missionary,—first-class!"

Now, my young friends, what do you think of that examination—was it fair? Well, I'll tell you what I think. I don't reckon you all could stand it—not all of you.

"First," said the old examiner, "I examined the candidate on his self-denial. I told him to be at my house at three in the morning. He was there. That meant getting up at two in the morning, or sooner, in the dark and cold. He got up—never asked me why.

"Second, I examined him on promptness. I told him to be at my house at three sharp. He was there—not one minute behind time.

"Third, I examined him on patience. I let him wait five hours for me, when he might just as well have been in bed; and he waited, and showed no signs of impatience when I went in.

"Fourth, I examined him on his temper. He didn't get mad—met me perfectly pleasantly; didn't ask me why I had kept him waiting from three o'clock till eight on a cold winter morning.

"Fifth, I examined him on humility. I asked him to spell words a five-year-old child could spell, and to do sums a five-year old child could do, and he didn't show any indignation; didn't ask me why in creation I wanted to treat him like a child or a fool.

"Brethren, the candidate is self-denying, prompt, patient, obedient, good-tempered, humble; he's just the man for a missionary, and I recommend him for your acceptance."

Now, my friends, I think that was the hardest examination I ever knew. I've seen a great many examinations in Hebrew, Greek, Latin, calculus, church history, and theology, but that was the hardest examination I ever knew a candidate to be put through.—*Selected.*

Talk: "A Visit to a Village in India"

WE are coming now to the village of Bhikanpur. I am afraid you will not be able to locate this place on your map, unless it be a very large scale one; for although this village is the home of many people, there are so many others like it that there would not be room enough on an ordinary map to show them all.

We make our way across the fields. How sandy it is in places! Gathering speed our automobile runs into a little stream, throwing the water up on both sides as it plows through. Up the opposite bank we climb, and on through the fields again.

Soon we reach the village. A narrow road winds through the middle, with mud-walled houses crowding in on both sides, just far enough apart to let us make our way through in the car. Here is a pile which looks as if all the stable waste from the whole village had been thrown on it for years. What flies! what smells! what dust!

Behind us run a crowd of laughing, shouting children, with hardly enough clothing among them to make one suit. But they are happy despite their poverty.

Turning a corner suddenly we startle a drowsy buffalo, hobbled by the roadside. She plunges, pulling wildly at her rope; but we are soon past, and she is left to chew the cud in peace again.

Here we are at the village meeting place! Just a mud-walled, grass-thatched room, but it has been swept clean, for that elementary lesson has been learned.

Old grandpas and grandmas, mothers with babies on their hips, babies with still smaller babies clinging on somewhere, somehow; there is no lack of human material to work for. They shout their greetings, and truly make us welcome. From somewhere a bed and a stool or two appear, and we are invited to sit down in the shade of the nim tree.

Well, what shall it be today? They have learned a new song and want us to hear it.

"He has planted a garden.
He planted it very carefully;
The great God is the best gardener.

"He put a good plant in it;
It was a vine that He planted there.
The great God is the best gardener.

"Unfruitful branches have to be cut away.
They are cast into the fire to burn.
The great God is the best gardener."

And so they sing their way through the substance of the fifteenth chapter of John. For these people are illiterate, and the improvised song is one of the most effective ways of teaching them. The story of creation, the ten commandments, and all the outstanding stories from the Good Book are imparted to them in this way.

Together we bow reverently while some one offers prayer; and then—

Here are the sick. An old lady has cataracts in both eyes; one ripe and ready, one not. Arrangements are made with her for an operation in due course. Another patient! Discharging ears this time. There is a case of heart trouble. Another has a touch of pleurisy. And so the work is done.

Then there are other troubles: Somebody seems to be under oppression; and another has perplexities. As best we can, we comfort and counsel them, until it is time to turn homeward.

This afternoon's visit has sketched very typically the work for which our Roorkee students are being trained. It is not that they may be eloquent preachers, in fine churches, with prosperous members to listen to them; but the need is for young men—resourceful, self-sacrificing, ready to work unceasingly amid the dirt and filth of the native village, or the crowded *mohalla* (quarter) of a town.

God is putting this burden on young men; they are submitting themselves to the discipline of school life; they are looking forward with eagerness to the time when they will be ready to take up work, to help lift the burden.

A. H. WILLIAMS,
*Superintendent of the Northwest
India Union Mission.*

Good Reading

(Program for Week Ending July 13)

MRS. C. M. BABCOCK

Song Service. (Nos. 21, 89, 178, 131, in "The Gospel in Song.")

Opening Song. (No. 46 in "The Gospel in Song.")

Reports, Offering, and Announcements.

Testimony Study. ("Testimonies," Vol. I, p. 504, par. 2, last 10 lines; Vol. V, p. 518, last par.; Vol. II, p. 236, par. 1.)

Prayer.

Leader's Remark on the Purpose of the Program. (See note; also 1

Tim. 4: 15, which tells why Missionary Volunteers should read.)

Talk: "Great Books."

Talk: "Good Reading."

Symposium: "Book Friends."

Talk: "Seven Hints on Reading." (See "Instructor" of March 26,

1929, p. 5.)

Talk: "Building Up the Individual Library." (See M. V. Leaflet No.

80, p. 6; and original thoughts.)

Recitation: "The Country of Books."

Talk: "The Missionary Volunteer Reading Courses." (See "Fundamentals of Christian Education," p. 543; also M. V. Leaflet No.

80, p. 2. Tell an interesting incident from at least one of the 1929

Reading Course books. The nature exercise following could well be a part of this.)

Two Minutes With Nature. (This should be points gleaned from the

Junior Reading Course book, "Trees Every Child Should Know.")

Quartet: "Would I Be Called a Christian?" (See "Instructor" of

March 12, 1929.)

Prayer.

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

Note to Leaders

There are three aims in this program: The first is to get our young people to reading at least fifteen minutes a day. Some have never acquired the habit, and do not know the blessed companionship of books. When they learn that books are friends, they will see that our books should be as carefully chosen as our companions; and this leads to our second aim—to avoid cheap literature, reading only that which is worth while. Our third aim is to get young people to read with an understanding mind, to digest what they read and make it a part of their lives.

Read with a notebook in hand, and pass on choice thoughts. Emerson tells us, "Next to the originator of a good sentence is the first quoter of it. Many will read the book before one thinks of quoting a passage. As soon as he has done this, that line will be quoted east and west."

Did you order those Standard of Attainment booklets? Price together, 25 cents.

Talk: "Great Books"

THE great books are the most wonderful of all the things man has succeeded in making. His cities crumble, his governments fall, the greatest works of his hands fall into decay; but his books, the children of his brain, live on. They are the repositories of universal experience, the wisest advisers, and the truest friends. Without them the world would still be in Egyptian darkness. They are the windows through which we discover the boundless fields for soul expansion. They preserve for us, from the sum total of human experience, that which is most enriching and ennobling. They are of two classes—books of knowledge and books of power. They develop the intellect and strengthen the soul.

To know a great book is even better than to know a great man, for a great book is the best part of some great man. The majority of us do not have the opportunity of living with the great men and women, hence it is only through their books that we can ever come to know them and share their influence, and our lives are not complete without the influence of their great thoughts and feelings. Lowell says, "As thrills of long-hushed tones live in the viol, so our soul grows fine with keen vibrations from the touch divine of noble natures gone."

In great books great men talk to us and pour their souls into ours. Their great ideas bring us freedom and expansion which we could never reach without them. Great books are fatal to low standards, narrowness and provincialism. We never get broad culture from a narrow circle. We get that by laying hold of great books with both hands. They nourish our souls with truth, beauty, and love, and enkindle within us a desire for strength, goodness, and wisdom. They set the intellect in motion and stir the heart. There is only one escape from being a limited creature—we must catch the thoughts and feelings of the supreme souls of the world through companionship with great books.

J. D. SNIDER.

Talk: "Good Reading"

You have doubtless read this advertisement in the newspaper: "Tell me what you eat, and I will tell you what you are." A noted author has said, "Tell me what you read, and I will tell you what you are." There is a wonderful truth in these statements as well as a beautiful harmony, for we actually eat or digest the books we read, until they become a part of our very being. As the food we eat is digested and assimilated and becomes a part of our body; and as good, pure, nourishing food is required to make a strong, healthy body; so our mental food or the books we read must be pure, inspiring, and uplifting if we expect to become noble men and women with pure thought and character worthy of emulation.

Some will say if reproved for novel reading, "Well, I read only good novels, what harm is there in that?" Good novels! We might as well speak of good sins, for there is a danger in novel reading that we little realize until it is too late.

A young lady from one of our academies, living in a happy home, surrounded by loving friends, was an inveterate novel reader. One day the family was greatly surprised and shocked on finding that she had taken her own life. What had novel reading to do with it? Young people who read novels, are greatly disappointed on entering real life to find that things do not turn out as they did in the novels. In the story the difficulties and tangles all straightened themselves out and they lived happy ever after. But in real life there are discouragements, sorrow, and struggles before we gain the top. This is why we recommend the reading of good books that are true to life.

One cannot read the lives of such courageous women as Mary Slessor without being encouraged to press on amid the difficulties of life, and surmount the obstacles instead of letting the obstacles crush him. There are scores of young men and women, whose biographies we may read, who made a success of life, and accomplished something worth while for mankind. These young men and women are not held up to us as ideals because life was always pleasant for them, or because they were able to sail smoothly over the sea of life, and avoid the rocks of difficulty, but because they were real people and lived in a real world; and they succeeded, not because there were no difficulties, but in spite of the difficulties.

Divine Worship

(Program for Week Ending July 20)

BY F. A. WRIGHT

Opening Song: "Worthy Is the Lamb." (No. 328 in "Christ in Song.")

Responsive Scripture Reading: Psalm 89: 1-15.

Several Short Prayers.

Special Instrumental Music.

Leader's Remarks. (The subject matter for this program is divided into two parts: (a) the first two commandments; (b) reverence. Explain briefly the character of the study for the hour, and call upon Volunteers to repeat or read the first two commandments.)

Talk: "God Is Looking for Men."

Recitation: "The Light of the World."

Talk: "Reverence."

Discussion: "Divine Worship." (Discuss the two subdivisions of the topic for the day. Suggestions for reverence will be found in the symposium on "Some Things for Which We Should Have Reverence." See p. 9.)

Offering, Reports, Announcements.

Closing Song: "Holy, Holy." (No. 327 in "Christ in Song.")

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

Talk: "God Is Looking for Men"

THE first two commandments of the decalogue make a positive call upon the human family for whole-hearted obedience to and reverence of God's name and commandments. God is a jealous God by rights of creation. He owns us and naturally expects full service in return. In fact, it is the most reasonable thing we poor, earth-born creatures can give. (See the story of King Asa in 2 Chronicles 14 to 16.)

King Asa of Judah made a serious mistake after years of valiant service for God. A perplexing situation arose in his kingdom. Baasha, king of Israel, had started to build Ramah, hoping thus to divert the great overland carrying trade from Jerusalem, the metropolis of Asa's kingdom.

In his anxiety, King Asa did not seek the Lord for counsel. He did not give God first place in his heart. Instead he gathered up all the silver and gold left in the Lord's house and adding to it the treasure in the royal coffers, sent the gift to Benhadad of Damascus inviting him to attack Baasha. Thus the king of Israel would be compelled to cease building and go to the battlefield to defend his territory.

When all had been brought about that Asa had hoped to accomplish, when the very stones and timbers of the rival city had been carried away, Hanani the seer came to the king with a solemn message. (Read 2 Chronicles 16: 7, 9.)

It was a foolish as well as a wicked act on Asa's part to seek help from a heathen king, and hire him to fight against Israel. Why should the king of Syria meddle with the people of God? Why should a man of God seek alliance with the world? The only answer is that Asa had for a time forgotten the Lord and lost his faith in Jehovah.

In our experiences today how many times we trust in man and forsake the Lord! Instead of going forward in prayer and faith, depending upon God to help and deliver in the hour of need and peril, we often seek counsel from man. What means the scripture, "Put not your trust in princes, nor in the son of man, in whom there is no help"? Ps. 146: 3. Was it written for other days and people more than for this time and us?

King Asa lost what he never regained,—his sense of dependence upon and trust in the Lord. Even in his last sickness, which was "exceeding great," we are told that he "sought not to Jehovah, but to the physicians." Any one who fails God in a crisis, is the loser. David failed God, and though he found forgiveness, the curse never departed from his house. Asa failed God and the seer said, "Henceforth thou shalt have wars." When we fail God in a crisis and neglect to seek Him with the whole heart, we may gain our object, but we lose an experience of trust and faith far more precious than what we gain.

Today, the same as yesterday, God is looking for young men and young women whose hearts are perfect toward Him. His eyes "run to and fro throughout the whole earth" to find such men, and He stands ready to show Himself strong in their behalf. The sincere, honest person is never forsaken by God. He may be cast aside by his brethren, others may be preferred before him, but the eyes of the Lord will surely find him, no matter where he may be hidden. There is no task so humble, no service so small, no place so remote, but the eyes of the Lord will find the servant whose heart is perfect toward Him.

The greatest of all times is now. The best occasion to do service for God is now. In His service there are no tomorrows.

What books have you read this year?

The present is the hour of need and opportunity. All about us on every hand are the sinning and the dying. God's eyes are upon us now "to show Himself strong" in the behalf of those whose hearts are perfect toward Him.

The Light of the World

THE light of the world shines brighter and brighter
As wider and wider God opens my eyes;
My trials and burdens seem lighter and lighter,
And fairer and fairer the heavenly prize.

The wealth of this world seems poorer and poorer
As farther and farther it fades from my sight;
The prize of my calling seems surer and surer,
As straighter and straighter I walk in the light.

My waiting on Jesus seems dearer and dearer
As longer and longer I lean on His breast;
Without Him I'm nothing, seems clearer and clearer,
As more and more sweetly on Jesus I rest.

My joy in my Saviour is growing and growing,
And stronger and stronger I trust in His word;
My peace like a river is flowing and flowing,
As harder and harder I lean on the Lord.

— Author Unknown.

Talk: "Reverence"

At one time in the history of Israel there were twins born, Jacob and Esau. The angel of the Lord forewarned the mother, Rehekah, concerning the character of these boys. Both were to be great men, but the younger would have the pre-eminence. Esau, the first-born, grew up loving self-gratification and centering all his interest in the present. He was impatient and delighted in the wild freedom of chase, and early chose the life of a hunter. His father Isaac, though a quiet, peace-loving shepherd, was attracted by the daring and vigor of this son. Esau was really his father's favorite.

Jacob, thoughtful, diligent, and caretaking, was always thinking of the future more than the present, and was content to dwell at home. His patient perseverance, thrift, and foresight were valued by his mother. His affections were deep and strong, and his gentle, unremitting attentions meant far more to her than did the boisterous and occasional kindness of Esau.

The promises made to Abraham and to his son were held very dear by Isaac and Rebekah, and were presented to Esau and Jacob repeatedly. The boys had been taught to regard the birthright as a matter of great importance, for it included not only worldly wealth, but spiritual pre-eminence. He who received it was to be the priest of the family, and in his line of posterity the Redeemer of the world would come. To be the possessor of this birthright, he was to devote his life to the service of God and be obedient to the divine requirements in marriage; in family relations and in public life he must consult the will of God. All these privileges and conditions were made known and plainly stated to the boys, and Esau was told he was entitled to this birthright.

But Esau had no love for devotion nor inclination to a religious life. He had no reverence for spiritual things. They offered no inducement to him and were of no value in his judgment. These spiritual obligations presented a hateful restraint to him. The law of God, the word of God, the house of God, and God Himself were regarded as a yoke of bondage. He was bent on self-indulgence and self-pleasing. Power and riches, feasting and reveling, were happiness to him. He gloried in the unrestrained freedom of his wild, roving life.

Jacob had learned from his mother of the divine intimation that perhaps the birthright should be his because he was filled with a different spirit, and there arose in his heart an unspeakable desire for the privileges which the birthright would confer. He did not care for his father's wealth, but longed for the spiritual birthright. He loved the idea of communing with God as did righteous Abraham, and to offer the sacrifice of atonement for his family. He looked forward to becoming the progenitor of the chosen people, of the promised Messiah, and to the inheritance of immortal possessions.

These two great differences between the twin sons make the positive distinction in their lives, and the results are sure. We have only to turn to the book of Obadiah where it speaks of Esau. (Read verses 10, 15, and last part of 16.) This gives

the final end of a man who chose to serve self, and had no reverence for God or godly things.

The other side of the story is found in verse 17. (Read also verse 21.) Because Jacob highly esteemed spiritual things and reverence for God, he was blessed with the birthright. Through the house of Jacob comes the great and blessed Saviour Jesus Christ. What a privilege!

God would have us remember the value of spiritual things. He would have us reverence His sanctuary and His word. The present generation gives very little thought to God and to sacred matters, but there are a few who turn to the Lord with all their hearts. To these He makes the plain promise, "They shall be Mine, saith the Lord, . . . when I make up My jewels."

Comradeship With Jesus

(Program for Week Ending July 27)

BY ANNA KNIGHT

Song Service. (Nos. 50, 611, 882, in "Christ in Song.")
Opening Song: "My Lord and I." (No. 599 in "Christ in Song.")
Remarks by the Leader. (See note.)
Testimony Symposium: "What Jesus Means to Me." (Following this exercise, call upon Volunteers to sum up the ten things Jesus is to us.)
A Season of Prayer, Thanking God for His Unspeakable Gift — Jesus.
Special Music.
Short Talk: "Companionship With Jesus." (Glean thoughts from "Ministry of Healing," pp. 85, 107; also "The Desire of Ages," p. 488. Take time to memorize one choice quotation.)
Short Talk: "Jesus Our Healer." (See "The Desire of Ages," p. 217. Make this short, but help your Missionary Volunteers to sense what it means to have such a Friend.)
Recitation: "Somebody Knows." (See page 15.)
Offering, Reports, and Announcements.
Consecration Service: "Jesus and I." (See poem, p. 10. Give all an opportunity to tell what Jesus means to them. Intersperse with a quartet, "I Would Be Like Jesus," No. 186 in "The Gospel in Song.")
Closing Song: "Pilot Me." (No. 652 in "Christ in Song.")
Missionary Volunteers Separate for Band Meetings. (See p. 15.)

Notes to Leaders

The topic today can serve its purpose only as it helps every Missionary Volunteer to realize that Jesus is our Companion today and every day that we will choose Him. The song service should create the atmosphere of the meeting, together with your opening remarks. These should be brief. For helps see "Christ's Object Lessons," p. 129, last paragraph; and the talk in the Junior program, "Who Is Our Friend?" p. 10.

Have the conversion chart on the blackboard, and at an appropriate time in the meeting explain it fully. (See p. 10.)

The consecration service should afford time and opportunity for every Missionary Volunteer to pledge himself as a friend of Jesus. We talk much of Jesus' side of the bond of friendship, but in order to have Him as our Comrade and Friend we must be willing to show ourselves friendly by going where He can accompany us and doing those things in which He can join. No friendship can be one-sided.

Testimony Symposium: "What Jesus Means to Me"

(Those taking part in this exercise should be familiar with the setting of each quotation, and if necessary to make the meaning clear, give it briefly; e. g., No. 10.)

- 1. Friend.**—"Jesus is our Friend; all heaven is interested in our welfare."—*P. P.*, 294.
- 2. Companion.**—"As they cherish the thought that Christ is their Companion, a holy awe, a sacred joy, will be felt by them amid all their trying experiences and all their tests."—*T.*, VI, 322.
- 3. Counselor.**—"Isaiah will tell you, 'Immanuel,' Wonderful, Counselor, The mighty God, The everlasting Father, The Prince of Peace."—*D. A.*, 578.
- 4. Brother.**—"The Elder Brother of our race is by the eternal throne."—*D. A.*, 329. (Read the entire first paragraph, and note the four questions asked and answered:
 - a. "Are you tempted? He will deliver."
 - b. "Are you weak? He will strengthen."
 - c. "Are you ignorant? He will enlighten."
 - d. "Are you wounded? He will heal."
- 5. Teacher.**—"The Saviour did not wait for congregations to assemble. Often He began His lessons with only a few gathered about Him, but one by one the passers-by paused to listen, until a multitude heard with wonder and awe the words of God through the heaven-sent Teacher."—*D. A.*, 194.
- 6. Helper.**—"The burden was so heavy, one said; but I have found a Helper. He is the Christ of God, and I will devote my life to His service."—*D. A.*, 163.
- 7. Guide.**—"Christ had been the guide and teacher of ancient Israel."—*D. A.*, 824.
- 8. Pilot.**—"Every ship sailing the sea of life needs to have the divine Pilot on board."—*F. E.*, 348.
- 9. General.**—"And still our General, who never makes a mistake, says to us, 'Advance. Enter new territory.'"—*T.*, VI, 28.
- 10. Healer.**—"The voice of the mighty Healer penetrated the deaf ear."—*D. A.*, 217.

MISSIONARY VOLUNTEER SERVICE BANDS

"The Lord calls for young men and women to enter His service. The youth are receptive, fresh, ardent, hopeful. When once they have tasted the blessedness of self-sacrifice, they will not be satisfied unless they are constantly learning of the Great Teacher. The Lord will open ways before those who will respond to His call."—*Testimonies*, Vol. VI, p. 471.

Prayer and Personal Workers' Band

DEEPEr consecration and greater efficiency are our greatest needs. The one who appreciates the sacredness of personal work for souls will always be studying to improve. Let us this month study some "Methods of Working." Materials will be found in the leaflet, "Personal Work," which each member should have. But do not confine yourselves to the leaflet. There are many good books on personal work. Above all, do not neglect the "Testimonies for the Church;" they have many good suggestions. See the "Index to the Writings of Mrs. E. G. White." There should always be contributions from personal experience. It would be proper to have some minister, teacher, Bible worker, or layman, known to be a successful personal worker, come in and speak to your band on methods.

This outline by weeks is only suggestive, of course. Plan your work and work your plan.

1. *Present Christ*.—"Christ is all, and in all;" "and ye are complete in Him." Col. 3: 11; 2: 10.

"More people than we think are longing to find the way to Christ. Those who preach the last message of mercy should bear in mind that Christ is to be exalted as the sinner's refuge."—*Gospel Workers*, p. 168. (See also "Personal Work," Les. 10, pars. 1, 2, 7.)

The personal worker must always exalt Christ as the only one that can save. We are coworkers with Him.

2. *Constant Burden to Win Souls*.—2 Cor. 5: 14; "Personal Work," Les. 10, pars. 3-6; "Soul Winning," ch. 3.

"We lose the most precious opportunities by neglecting to speak a word in season. Too often a precious talent that ought to produce a thousandfold is left unused. If the golden privilege is not watched for, it will pass."—*Testimonies*, Vol. VI, p. 238.

The psalmist said, "While I was musing the fire burned." As we think and pray about lost souls, the fires of God will burn in our hearts for lost individuals. And with this great burden on our hearts, we will pray, plan, and work to win (not drive) them to Jesus.

3. *The Approach*.—1 Cor. 9: 22; "Personal Work," Les. 11, pars. 1-4.

Salesmen study their customers, and seek to know the best means of approach. Have you ever been surprised that some salesmen remember your name, and speak intelligently about things in which you are interested? If they do it for material gain, how much more should we for eternal riches!

While the short study is important, remember that the main thing is to pray and plan your work.

4. *Correspondence, and Christian Help*.—"Personal Work," Les. 11, pars. 6, 7.

Doubtless many personal illustrations can be given by the members along both lines.

M. E. K.

Christian Help and Gospel Meeting Band

"SEARCH the Scriptures; for in them ye think ye have eternal life: and they are they which testify of Me." John 5: 39.

"Sanctify them through Thy truth: Thy word is truth." John 17: 17.

All power for Christian experience comes from Jesus Christ. The source of our knowledge and belief in Him is the word of God. The growth in Christian life is proportionate to the love and understanding of the Scriptures. The Saviour's own experience was maintained by careful study of the word of God. "Only by the word could He resist temptation." His constant answer to temptation was, "It is written."

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."

To those who are doing missionary work there often comes the opportunity to answer inquiries concerning the Bible and their belief. To be prepared for such occasions is one of the purposes of the Standard of Attainment.

The Standard of Attainment has helped hundreds of young people to get a knowledge of Bible doctrines and to become acquainted with the history of our denomination. The month of July is a good time to begin the course in the society, so that members may be ready to pass the examinations in November.

Provide for each of the members copies of "Senior Standard of Attainment Studies on Bible Doctrines" (15 cents), and "Senior Standard of Attainment Denominational History Study Questions" (10 cents). These two handbooks, together with the Bible as a textbook for doctrinal study, and "The Story of the Advent Message" as a textbook for denominational history are the essential class books.

Various methods have been suggested. For the average society, a good way is to conduct before the whole society

at the time of meeting a quiz or drill on lessons that have been assigned. This will not need more than fifteen minutes of time each week. Other societies may wish to hold a class for those who are especially studying for the examinations. The class may meet just before or after the society meeting, or it may prefer to meet some evening during the week at a member's home. In some cases friends have been invited to join the circle for Bible study, and as a result have joined the church. Some societies may wish to take part of the regular meeting time for this class and other band meetings. In any case, the Standard of Attainment class should meet regularly. The lessons are planned on the basis of meeting once a week.

It is well, if the church has a pastor, to arrange for him to lead the class. Ordinarily, however, it will be necessary to choose the best leader from within the society or the church to conduct the class or drill. A humble, praying class leader can do much for a class that is eager to learn.

Toward the end of the period of study, perhaps in October, the leader of the class should get in touch with the conference Missionary Volunteer secretary, and arrange for the examination questions and the time of the examination in November. The test papers should be sent to the conference Missionary Volunteer secretary to be marked.

H. T. E.

Literature and Correspondence Band

The importance of continuity of effort. The best results in any line of missionary endeavor are always obtained through definite, systematic effort, and especially is this true in the distribution of literature.

The territory to be worked by the members of the band should be small enough to make it possible to visit every home at regular intervals, preferably every week or two.

We do not always see the immediate results, even from systematic effort, that we may desire; and because of this we are sometimes tempted to discontinue our work. But let us not be discouraged. "The good seed may for a time lie unnoticed in a cold, selfish, worldly heart, giving no evidence that it has taken root; but afterward, as the Spirit of God breathes on the soul the hidden seed springs up, and at last bears fruit to the glory of God. In our life work we know not which shall prosper, this or that. This is not a question for us to settle. We are to do our work and leave the results with God."—*Christ's Object Lessons*, p. 65.

"We are in nowise to be deterred from fulfilling our commission by the listlessness, the dullness, the lack of spiritual perception in those upon whom the word of God is brought to bear. We are to preach the word of light to those whom we may judge to be as hopeless subjects as though they were in their graves. Though they may seem to be unwilling to hear or to receive the light of truth, without questioning or wavering we are to do our part."—*An Appeal*, p. 23.

"To become a toiler, to continue patiently in well-doing which calls for self-denying labor, is a glorious work, which Heaven smiles upon."—*Testimonies*, Vol. II, p. 24.

C. L. B.

Somebody Knows

SOMEBODY knows when your heart aches,

And everything seems to go wrong;
Somebody knows when the shadows
Need chasing away with a song;
Somebody knows when you're lonely,
Tired, discouraged, and blue;
Somebody wants you to know Him,
And know that He dearly loves you.

Somebody cares when you're tempted,
And the world grows dizzy and dim;
Somebody cares when you're weakest,
And farthest away from Him;
Somebody grieves when you've fallen,
Though you are not lost from His sight;
Somebody waits for your coming,
Taking the gloom from your night.

Somebody loves you when weary;
Somebody loves you when strong;
Always is waiting to help you,
Watches you, one of the throng
Needing His friendship so holy,
Needing His watchcare so true.
His name?—We call His name Jesus.
His people?—Just I and just you.

—Fanny Edna Stafford.

Have you organized your Standard of Attainment class?

OUR FOREIGN MISSIONS

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

Opening Work in Liberia

EARLY in 1927 missionaries from Germany were able to enter Liberia, West Africa, heralding the third angel's message. Mission Secretary W. E. Read will tell us what he found on a recent visit there:

"Our brethren from Germany are working in Liberia, and while they have been there but a short time [since early in 1927] they have really been enabled, under God, to do a large work. Our mission station is located about twenty-two miles from the coast. It is inland from a small town called Grand Bassa. It is not easy to reach Grand Bassa by large steamer. Few ships call here. So we landed at Monrovia, the capital. After paying our respects to government officials, we took a surf boat down the coast seventy miles to Grand Bassa. We were twenty-six hours in making this journey. We were packed in this small boat, but having committed ourselves to the care of our heavenly Father we launched out. We had a beautiful calm voyage. On our arrival, a kind friend took us about halfway out to our mission in his automobile.

"Liberia is very densely wooded and has a tropical vegetation pleasing to the eye. Magnificent palms are to be seen on every hand; and as one looks at the forest on each side of the narrow native trail, he is impressed with the dense growth which is almost impenetrable. Less than a year ago the hill on which the mission station stands was forest just as dense as that which surrounds it. But our brethren have accomplished a wonderful task in the ten months they have been here. They cut down the trees, took out the roots, burned the underbrush, cleaned off the ant hills, and made a splendid site for the nicely built mud buildings. They have small buildings for the school, the dormitories, a dispensary, and a small mission bungalow. They are now planning to put up a more substantial home in which our missionaries can live. Next must come a small church building, in which the people from the villages around can come and worship God. Not only have the brethren been building, but they have been actively engaged in different forms of missionary work. They have been treating the sick, and for miles around the people from the Bassa country come for treatment. The natives already know the mission station by the name 'Doctor Town.' We found the praises of the mission had been sounded far and wide, and had even reached the ears of government officials in Monrovia. The secretary of state told us what he had heard of the medical treatments given at our mission.

"As we visited neighboring villages we found the people engaged in putting up new huts. They had seen the nice huts our missionaries had built, and wanted some like them.

"In the villages we preached the love of Jesus. We could see that hearts were touched. One Sabbath afternoon an old chief said, 'I like to hear about Jesus. It is a good message that you bring to us. We want you to come again and tell us of this wonderful God who loves us.' This is the cry of Africa today. Ethiopia is stretching out her hands after God. There never was such a time in the history of the work in the great Dark Continent when there was such an awakening, such a longing after something that the people want and yet hardly know how to get.

"One thing in Liberia that helped our missionaries very much with the people, and made the natives feel that the missionaries really loved and cared for them, was a very small thing. Brother E. Flammer was walking down the native trail one day, carrying his rifle because of the many snakes and wild animals about. As he turned a bend in the narrow path, he saw a native standing under a tree. Brother Flammer also saw a snake suspended from the tree in the act of striking the man. Fortunately, with his first quick shot he was able to kill the snake. The native's first thought was that the missionary had fired at him; but when he saw the dead snake at his feet, he was overwhelmed with gratitude for what had been done. This man passed on into the interior, but everywhere he went he told what the missionary had done and how he had saved his life. This story has been the theme of conversation in the huts and around the village camp fires at night, and now wherever our missionaries go they meet a hearty reception, because the people feel that they love them and care for them."

"In Blessing, I Will Bless Thee"

THE promised blessing God gave Abraham still rests upon those who obey Him, even upon those who incur the displeasure of professed church leaders as they step out to walk in the path of God's commandments:

"About four years ago, away up on the hills of southern Trinidad at a large village called Siparia, a stronghold of the papacy, a native gardener, in looking for work, sowed the good

seed of the kingdom. The seed took root in a man's heart, who for twenty-five years had been sexton in the Anglican church. This man's wife was a staunch papist, but she listened to the truth and seemed interested. She remained a Roman Catholic, yet did not oppose her husband, but instead helped him all she could. The truth spread, and soon there were seven meeting each Sabbath in this man's home.

"One day this brother's wife was killed by a motor car. The funeral service was conducted by the Catholic priest. At the graveside he told the crowd of villagers that 'the dead woman was a good Catholic, but God had removed her from this band of devils before He destroyed them.' Pointing at the sorrowing husband standing with his children by his wife's open grave, he then said, 'When I see that man I see the devil. His house shall be burned down.' His house was built of wood, and considering that the most of the village is owned by that priest, it was a likely prophecy.

"The Sabbath following the funeral there were three more at the Sabbath school. Now at Siparia they own their church building, and have a company of twenty-five or more members."

No Wonder Some Call the Bible a Seventh-day Adventist Book

HERE is a home missionary experience. Colporteur E. G. Belcher, working in West Virginia, reports this:

"After I had canvassed and taken the order of an elderly lady last week for 'Return of Jesus,' she told me not to deliver the book on Saturday, for her husband, she said, studies the Bible and finds Saturday is the Sabbath and Friday the preparation day. This surprised me, you can imagine. I asked her how long her husband had been keeping the Sabbath, and how he had become convinced of the necessity for so doing. I wondered if he had gotten the light from one of our books. I found he had been observing it about three months and had none of our books, having learned the Sabbath truth from his study of the Bible alone. Nearby I found another family believing the Sabbath. I shall visit these families again. Surely we are in a wonderful work."

An Experience With a Lesson

GOD sometimes guides people through unfortunate experiences, into serious thought concerning obedience to the truth. Missionary J. L. Brown, of the lower Amazon region, tells us this:

"A man was severely bitten by a very poisonous snake in the woods one Sabbath day. Both he and his wife promised the Lord to keep the Sabbath. But one often forgets his promise when his troubles end, as did Pharaoh. He returned to work one Sabbath, when another snake almost struck him. This took place about six times, he told us. Finally Brother Michiles visited him, and explained the significance of the true Sabbath. He then believed God was trying, through the snake experiences, to teach him to keep the Sabbath."

The Prayer of Faith Shall Save the Sick

IT was over in Burma, Missionary Eric B. Hare writes the experience. Here it is:

"There was Ma Key, the wife of our Karen evangelist, Peter. While Peter was away on a preaching tour, she was smitten with heart failure. We did all we could. 'Oh,' she gasped, 'I'm willing to die if the Lord so desires, but pray that my life be spared till the children's father returns.' We prayed. We prayed often. Peter returned, but she did not seem to rally, her life verily hung by a thread for several days. Next Sabbath we had the ordinances. With the deacons I went to the bedside to allow Ma Key to partake of the Lord's supper also. She gasped, 'Thara, I believe the Lord wants me to live; otherwise I would have died several days ago. Pray again.' We prayed. That evening she asked for food. The next morning she was sitting up, and now she is better than she has been for years."

Baptized Out of Savagery

BEFORE leaving the New Hebrides on his return to Australia, Missionary J. Ross James was happy to send on this good word:

"Recently I had the pleasure of baptizing seventeen believers on the west Malekulan coast. They seem very precious to us who have seen them emerge from savagery and become Christ-like. It was a real heartfeast to hear their testimonies, previous to the ordinances. One said: 'I have killed and eaten men, and have been a very wicked man. I am not a good man yet, but I want Jesus to clean my heart.'

"Elder and Mrs. W. D. Smith are finding it hard to leave these dear people and move to Atchin, but their health has been greatly impaired. It is a trying place healthwise, and otherwise. Even today there are wars and rumors of wars, but as workers and people have passed through deep waters, they are calm amid it all in the knowledge of God's power."

MISSION BOARD.