

# The Church Officers' Gazette

Vol. XVI

NOVEMBER, 1929

No. 11

## The Church Officers' Gazette

Issued monthly  
Printed and published by the

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

### SUBSCRIPTION RATES

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

EDITOR - - - - - T. E. BOWEN  
ASSOCIATE EDITORS - - - - - M. E. KERN, J. A. STEVENS

### EDITORIAL COUNCIL

J. L. MOELHANY C. K. MEYERS E. KOTZ

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

## Church Officers' General Instruction Department

### Special Appointments for the Month of November

Home Missionary ..... November 2  
Elementary Schools Offering ..... November 9

### Attendance at Quarterly Meeting

Of all the church gatherings the quarterly service is among the most important. Its influence on the church is unifying. The true Christian will endeavor to be at peace with the members of the church.

If he should find a feeling of reluctance creeping into his heart in attending the ordinance of feet washing, he should analyze the reason for such hesitancy. It may be only timidity, or again it may be a lack of knowledge regarding its importance. More often it is because of differences among the brethren. There are those who are bold, and any misunderstanding that they may have with church members, in which they may be at fault, will not keep them from attending the quarterly service. There are others who have a keen sense of right and wrong, and observing this lack on the part of the forward member, conclude that it is not a proper place for them, and consequently they do not attend. There is still another class who really have grievances, but do not have the courage to make them right, and so make this an excuse for not attending.

We must remember that all classes of people will be found in the church. Matthew 13:47-50 gives us the idea that not until the end of the world will the church be completely renovated. At that time the good and the bad will be separated. The church may do her best to eliminate unlovely members from her list, but with all the labor she may put forth there will always be in the church some who are not altogether lovely, for whom faithful members are to labor.

If we could have walked with the twelve who followed Jesus, and come into close association with them and heard their conversation, it would, we think, not have been so very different from many of the conversations that we overhear in the church today. At that memorable supper where the Master Himself presided, they were not yet made perfect, for all were led to search their own hearts. When Jesus said, "One of you shall betray Me," one by one they asked, "Lord, is it I?" The last one to ask was Judas. Is it out of place to conclude that even at this time Judas might have repented quickly, made peace with His Master, and been fully reinstated with his brethren?

The other disciples were not altogether lovely, and they had differences among themselves, but they took part in that supper and they were not rejected. They found it in their hearts to be one with their Lord, even though they were far from being perfect.

We should get the lesson from this experience, and if we find in attending these meetings that the Spirit calls our attention to a mistake in our lives, it should be confessed, remembering the words spoken to Judas as he left the upper room, "That thou doest, do quickly." Do not put off any confession that should be made, and thus jeopardize your soul; for when Judas went out it was night, spiritual night ever afterward for him. Up until then Jesus would have gladly received Judas had he humbled his heart by confessing his sins. He will hear us even at the last moment.

There should be no unreasonable excuse for not attending the ordinances of the Lord's house, for Jesus said, "If ye know these things, happy are ye if ye do them." John 13:17.

W. E. WIGHT.

### Transfer of Church Membership

AGAIN referring to actions passed at the Spring Council of the General Conference Committee, published in the October CHURCH OFFICERS' GAZETTE, concerning church membership, No. 4 reads as follows:

"That letters of transfer shall be issued for an individual only with his consent, and on application through the church clerk of the church to which transfer is being made."

We do not understand that this means an individual may not make request for transfer of his membership, on or about the time he may be changing his location, through the clerk of the church of which he is a member, giving to him the name of the church where he wishes to write, and this clerk passing on his letter to the clerk of the church where the member goes. But to avoid the issuance of a letter by the church where one is a member and giving it to the member, as has been the practice of some in an effort to quickly clear up church records, such letters often not being received by the receiving clerk at all, it is to correct this irregular and evil practice that this expression, "and on application through the church clerk of the church to which transfer is being made," is inserted. This assures that the *receiving church clerk* is made a party in the transfer; otherwise the name remains on the church roll where the member belongs, and is to be counted in making up the church list of members. Equally proper would it be for the member to place request for his transfer of membership with the clerk of the church with which he wishes to unite after reaching his new place of residence, this request through the clerk going back to the clerk of the church holding his membership. To expedite the transfer, thus keeping church records more nearly up-to-date, early attention to the transfer by the clerk of the church from which the member leaves, is to be recommended, proceeding as first mentioned above. That the transfer shall pass through the hands of both clerks involved is made clear by the next recommendation:

"That the member's name shall not be removed from the church roll on the *issuance of a letter of transfer*, until after the receipt by the clerk of the church which grants the letter, of the acceptance blank duly signed by the clerk of the church which receives the member."

In other words, no church near the close of the year, or at any other time, to lessen its membership by "clearing up its records," as it is expressed, may issue a letter to a member and then count that he is not a member of that church. He is, and should be so counted until the letter of acceptance is received from the clerk of the receiving church. This cuts off the possibility of any church's maintaining at the close of the year, or at any time, what has been known as "a re-

tired list," when the membership was being listed for the basis of making up mission or other financial goals. This wrong practice is directly aimed at in the first recommendation reading:

"That under no circumstances shall the maintenance of a retified list of church members be permitted in our denominational practice."

#### Another Vital Principle Connected With Transfer of Church Membership by Letter

And here we refer to another vital principle emphasized and made clear regarding the issuance of church letters which has in the past caused no little perplexity. Recommendation 7 places the responsibility squarely upon the church holding one's membership of dealing faithfully with its members, if occasion requires, before the issuance of letters of transfer passing the member on to another church. It reads:

"That under no circumstances shall church letters be granted except for members in good and regular standing in the church from which they wish to be transferred. No unfavorable notations in the margins of letters [of transfer] shall be permissible."

This means that if the life of a member is such that the church cannot conscientiously issue a letter stating that the member is "in good and regular standing," then no letter shall be issued at all until through spiritual labor this one is restored so that such a letter of recommendation may be granted. Should the church fail in reclaiming the member, then the hand of fellowship would be withdrawn, and no need for the issuance of a letter would remain. This puts into actual practice not only the carrying out of the principle given us in the golden rule which says, "All things whatsoever ye would that men should do to you, do ye even so to them," but also the instruction given us in Matthew 18: 15-18 and commented upon in "The Desire of Ages," pages 805, 806:

"On the church in its organized capacity He [Christ] places a responsibility for the individual members. Toward those who fall into sin, the church has a duty, to warn, to instruct, and if possible to restore. . . . Call sin by its right name. Declare what God has said in regard to lying, Sabbath breaking, stealing, idolatry, and every other evil. . . . The church must show that she does not sanction their deeds, or she herself dishonors her Lord."

And these responsibilities relating to the underlying principles of church membership rest continuously upon the church. Not for some yearly period of "clearing up the church list" do they apply, but church officers are under the solemn charge continuously: "Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers." Acts 20: 28. Transfers in church membership are being made throughout the year. Church clerk records should be carefully kept, so that at any period of the year they shall reveal the actual membership of the church. T. E. B.

#### True Faith Works

"THERE is only one path that leads from darkness upward to the light until it touches the throne of God,—the path of faith. This path is not dark and uncertain; it is not the way of finite minds, not a path made by human hands, in which toll is exacted from every traveler. Entrance to it cannot be gained by works of penance.

"The way that God has provided is so complete, so perfect, that man cannot, by any works that he can do, add to its perfection. It is broad enough to receive the most hardened sinner, if he truly repents, and yet so narrow that in it sin can find no place. This is the path cast up for the ransomed of the Lord to walk in."—*Gospel Workers*, p. 160.

"Luther's pen was a power, and his writings, scattered broadcast, stirred the world. The same agencies are at our command, with facilities multiplied a hundredfold. Bibles, publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to all the world. We are to give the last warning of God to men, and what should be our earnestness in studying the Bible, and our zeal in spreading the light!"—*Testimonies*, Vol. VI, p. 408.

## Home Missionary Department

### REACHING SOULS BY MAIL

#### Suggestive Program for First Sabbath Home Missionary Service

(Sabbath, November 2)

OPENING SONG: "Sweet Today," No. 487 in "Christ in Song."

ANNOUNCEMENTS.

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "While the Days Are Going By," No. 486 in "Christ in Song."

BIBLE STUDY: "Individual Service."

TALK: "Soul Winning Through Scripture."

TALK: "The League Method in the Takoma Park Church."

LOCAL PLANS FOR HOME BIBLE STUDY LEAGUE IN YOUR CHURCH.

CLOSING SONG: "Blessed Be the Name," No. 288 in "Christ in Song."

BENEDICTION.

#### Note to Church Elders and Leaders

The program for the first Sabbath home missionary service, November 2, deals with a most important subject—the winning of souls by correspondence. Long ago instruction was given to this people through the Spirit of prophecy that the pen should be used for this purpose.

"The pen is a power in the hands of men who feel the truth burning upon the altar of their hearts, and who have an intelligent zeal for God, balanced with sound judgment. The pen, dipped in the fountain of pure truth, can send the beams of light to dark corners of the earth, which will reflect its rays back, adding new power, and giving increased light to be scattered everywhere."—*Life Sketches*, p. 214.

The sending forth of literature, accompanied and followed by personal letters, in the early stages of our work played a large part in its growth and development. To Elder James White came the instruction: "You must begin to print a little paper, and send it out to the people." The first edition consisted of one thousand copies, which were conveyed by Elder White from the printing office in Middletown to his home in Rocky Hill, Conn.; and when the precious bundle was deposited in the center of the room, a group of interested ones were gathered in and all bowed around the papers, asking the Lord to let His blessing rest upon their efforts in mailing them to those unacquainted with the message. Each succeeding issue was given the same attention, and soon letters were received bringing the good news that many souls had embraced the truth.

In the closing work of this message, as in its beginning, soul winning by correspondence is filling a large place. Conferences and churches are more and more realizing the potentialities in this form of missionary endeavor, and Home Bible Study Leagues are being carried on in all parts of the world. From your local conference Home Missionary secretary you may secure a little pamphlet, entitled, "The Home Bible Study League," which gives complete and explicit information concerning the method to follow in organizing for such work in your church. Secure a copy at once if the league is not already working in your conference or church, and plan with your conference Home Missionary secretary for its beginning. The most successful results have been obtained where the conference has had the stationery, etc., printed, and assigned so many names to each church in its territory; but this is not absolutely necessary. It can be done by the local church. The first thing to do is to study carefully the leaflet and then counsel with the conference Home Missionary secretary. Don't put it off. Be all ready for the program November 2. And the people will respond.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

#### Individual Service

(From the Far Eastern Promoter)

1. WHAT did God call His people in Old Testament times? Isa. 43: 10 (first part).
2. What promise did Jesus make to those who became witnesses for Him in His day? Acts 1: 8.
3. What command did the Lord give His witnesses? Matt. 28: 19.
4. Does this command include each believer? Mark 13: 34.
5. How long did Jesus promise to help His witnesses? Matt. 28: 20 (last part).
6. How definitely does God call His witnesses? Isa. 43: 1.

7. Did Christ call His witnesses by name? Mark 1: 16, 17, 19, 20.

8. What work did He assign these He called by name? Matt. 10: 1, 7, 8.

NOTE.—“The disciples were to go forth as Christ's witnesses, to declare to the world what they had seen and heard of Him. Their office was the most important to which human beings had ever been called, second only to that of Christ Himself. They were to be workers together with God for the saving of men.”—*Acts of the Apostles*, p. 19.

9. Are Christ's followers today to make witnessing for Him of secondary consideration?

“We are Christ's witnesses, and we are not to allow worldly interests and plans to absorb our time and attention.”—*Testimonies*, Vol. IX, pp. 53, 54.

10. What can each believer do to witness for Him?

“As witnesses for Christ, we are to tell what we know, what we ourselves have seen and heard and felt. If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. We can tell how we have tested His promise, and found the promise true. We can bear witness to what we have known of the grace of Christ. This is the witness for which our Lord calls, and for want of which the world is perishing.”—*The Desire of Ages*, p. 340.

## Soul Winning Through Scripture

J. A. STEVENS

THIS article deals with scripture—scripture you should be sending out to many who otherwise may never have an opportunity to know the truth of God for these last days. You can write such scripture as I desire to call to your attention. Thousands of our loyal members are doing it every week. The scripture you should write is in the form of missionary letters, many of them.

Scripture, according to Webster, is defined as anything written. When we refer to the Bible, we say the Holy Scripture. When we refer to a doctrine or principle as being Scriptural, common understanding accepts it as being a reference to the Bible. But the Bible is, indeed, scripture. It was originally carefully written on parchment, or some other medium, as were all writings in ancient days, and it came as God's “love letter” to His erring children.

We are especially reminded of the scripture form of God's revelation in the epistles of the New Testament, particularly those of Paul. We think of his epistles, or letters, to the churches at Rome, Corinth, Thessalonica, and his personal letters to Timothy, Philemon, and Titus. Mail service was not regular in ancient days, and usually these written orders, reports, and messages were dispatched by the agency of special messengers. We can readily recall the letters of Haman, sent by messengers in the days of Ahasuerus. These were sent to all parts of the kingdom, comprising 127 provinces. A little while later the letter of Merdecai was likewise delivered by messengers on mules and camels, to the entire realm of this mighty monarch.

Jesus, soon to be King of kings and Lord of lords, wants us to send letters to all whom we may be able to reach. The time is short to undo the work of the evil messages being scattered everywhere by the prince of darkness. We must work with feverish earnestness while yet there is time, and many will be won by our efforts through the mails. Yea, many are even now rejoicing in the truth for these last days, because some faithful believer wrote to them and sent them papers or tracts regularly.

Dr. John Timothy Stone makes much of missionary correspondence in his book, “Recruiting for Christ.” He says: “I am not pleading for a correspondence that carelessly throws in a religious world anywhere for the sake of doing religious work, or appeasing a fanatical zeal to do something. Some men always put tracts in letters. Personally, I question their wisdom, but admire their zeal. It is a far different thing to insert them in a personal letter.”

Henry Clay Trumbull, one of the greatest personal soul winners, tells of how a personal letter from a friend resulted in his surrender to Christ: “Before I read the last of this

letter, I was on my knees in the corner map room of that lofty tower summit, asking forgiveness of God, and committing myself to a long-sighted Saviour. That was a turning point in my life course; and in a half century that has passed since then I have been renewedly more and more grateful for the writing of that letter, and for the loving spirit that prompted it. And I have wished that others were as true to their friends.”

One of our large churches constantly carries on an extensive missionary work through the Home Bible Study League plan. Many thousands of papers are mailed, and many hundreds of missionary letters written. This particular church has won nearly fifty persons to Christ in one year. A local conference Home Missionary secretary exhibited at this year's camp meeting a strip of thirty-five feet of letters received from people who had become interested in the truth through Home Bible Study League correspondence work.

A similar report might be given of good results in other conferences and churches, but the length of this article will permit no more.

Many can take part in Home Bible Study League correspondence work who are prevented from engaging in other lines of missionary endeavor, and thus every member finds a place of usefulness. In every church there should be a live correspondence band, and the Home Bible Study League method does win souls.

It should be said of every believer today as the apostle said of the members of the church at Corinth, “Ye are our epistle written in our hearts, known and read of all men: forasmuch as ye are manifestly declared to be the epistle of Christ ministered by us, written not with ink, but with the Spirit of the living God.” We are not only to be a living message, but we are to take advantage of the opportunities offered to send our message through the mails to these judgment-bound souls, many of whom are hungering for God's truth. May every Seventh-day Adventist church be indeed a light to the neighborhood in which it is located, and may these missionary letters, as rays of light, brighten the way of many who now sit in darkness.

## The League Method in the Takoma Park Church

ABOUT 100 members of the Takoma Park Church are arranged into two general missionary bands,—the home correspondence band and the regular church missionary band. The home correspondence band is for those who cannot attend the church missionary band meetings, which are held at the church every Wednesday evening for regular missionary work. This home correspondence band devotes its time principally to wrapping and addressing papers at home, to be mailed out from the church Wednesday evenings, and in doing other kinds of missionary work as opportunity affords. The church missionary band, which is the principal body of the entire missionary activities of the church, meets every Wednesday evening from seven to eight o'clock, and prepares papers to be mailed out. This band is subdivided into various bands for missionary purposes. The last Wednesday evening in each month the hands meet together, after the workers' meeting, for a general monthly meeting.

Every Wednesday evening during the year, except at camp meeting time, the church missionary band meets for missionary work. During the last year over 1,250 papers were mailed every week through the efforts of both bands. The young people join with the older members in all this missionary work. They work side by side in wrapping and addressing papers and in doing any other work that is to be done. The young people make out their reports on their regular report blanks and the adults make out theirs on the regular adult blanks.

One room in the basement of the church is devoted to wrapping the papers and putting them in packages of fifteen each. They are then taken into the addressing room, which is filled with writing tables, equipped with pens, ink, blotters, and everything necessary for addressing the periodicals and writing letters. A list of fifteen names, with a package of fifteen papers, is given to each member to be addressed. When the papers are addressed, they are passed to the mailing clerk, who throws the papers into the mailing rack according to post

offices. They are then tied up in bundles, ready to be mailed direct to the specified post offices without having to go through the local post office. The hour devoted to this kind of work every Wednesday evening is enjoyed by all who attend. These meetings are held regularly throughout the year, with the exception of two weeks at camp meeting time.

A printed letter is put in the envelope with the first paper sent, and mailed as first-class matter (2 cents postage). After twelve papers are mailed, another letter is mailed with the thirteenth paper, and after twenty-three papers have been mailed, the questionnaire is mailed with the last paper. All who answer this letter, and say they want more literature, or say they accept the teachings of the literature sent, are continued on the mailing list, and another full annual division of *Present Truth* is mailed to them during the next year, and personal letters are written to them from time to time by a special committee appointed for this purpose.

During the year 1928 the Takoma Park church sent out 78,000 copies of *Present Truth* to their list of 2,500 names secured from colporteurs. The cost of these papers was \$585; postage, \$120; stationery, \$50; the total cost, \$755. Up to the time of the writing of this article, 120 persons have written to the league in answer to its questionnaires. Sixty say they accept the teachings of *Present Truth* and that they are observing the Sabbath as well as they can. Ten say they are not interested and do not want any more literature. Fifty say they want the papers continued—that they are much interested, and want to continue to study *Present Truth's* inspiring messages. The actual monetary cost of each of the sixty new converts was only \$12.58. This is far cheaper than the cost of new members who are brought in by other evangelistic methods. But the sixty new believers are only a part of the fruits of this church missionary labor. There are more than 2,000 who have had ample opportunity to investigate, to accept or reject the message. Our duty is as much to warn the unbelieving as it is to proclaim the message to those who will accept it. We have fifty interested people, and many, doubtless, who are interested, perhaps convinced, and will accept the message later, who have not written in. Besides all this, the members who did this work have had a special blessing which is worth far more than the cost of the sixty new members.

This church missionary band is now working on another new list added to the list of interested readers of the previous year. There is a growing interest in this kind of missionary work, resulting from the success of past efforts. The members of this missionary band take an active part in all campaigns, and meet the requirements in other lines of church work, but they do not stop their regular missionary work for anything else, and the Lord signally blesses them in all of it.

### It Pays

THE following letter written to the editor of *Present Truth* needs no comment. We trust more of our church members will follow the example of this good friend, and "scatter our papers and tracts like the leaves of autumn:"

"Lately some one has been kind enough to put a few copies of *Present Truth* in my mail box, and these have given me such great pleasure that I want to pass the kindness on to some one else, and also to be assured of more copies for myself. I am, therefore, inclosing money order for \$1 for a year's subscription for myself and three others whose names and addresses I give below. Recently I sent one of the copies given to me to a friend, intending to mark something in it that I thought was especially good; but when I began to mark it, I found everything so good I could really make no choice of the best, so merely made that statement in the note to the friend. I wish more people could know of *Present Truth*, for it is so wonderfully helpful to those who are seeking the truth. May it grow and prosper and bring joy to those who are hungry for the living word."

"Do not be content with receiving the lazy man's reward. Decide now to make something of yourself."

"Love is the best soil in which to plant if you want a good crop."

## The Church Missionary Service

(Fifteen-Minute Missionary Meeting)

### Suggestive Program for Sabbath, November 2

MISSIONARY TOPIC: "Missionary Work in Local Unentered Fields."

TEXT: Zech. 8: 16, 17.

SUGGESTIONS: In many places comparatively little has been done to systematically give our message to the people within easy reach of the church members. Then, too, in many places there are foreign-speaking people who have been solicited for Harvest Ingathering, but who have never been given an opportunity to learn the truth for these last days. Upon every church rests a sacred responsibility to give the message to every judgment-bound soul, and the church board should lay plans to fulfill this responsibility, by launching a well-organized and systematic effort to distribute literature and hold Bible readings this winter. "My brethren and sisters, visit those who live near you, and by sympathy and kindness seek to win their hearts. Be sure to work in a way that will remove prejudice instead of creating it. And remember that those who know the truth for this time, and yet confine their efforts to their own churches, refusing to work for their unconverted neighbors, will be called to account for unfulfilled duties."—*"Testimonies," Vol. IX, pp. 34, 35.*

### Suggestive Program for Sabbath, November 9

MISSIONARY TOPIC: "The Home Bible Study League."

TEXT: Hab. 2: 2.

SUGGESTIONS: The Home Bible Study League method of missionary correspondence is a modernization of our old missionary correspondence band. It places in the hands of the workers materials for efficient systematic soul-winning work through the mails. One large church is sending out 2,500 papers each week by this new plan. Last year they won nearly fifty persons to the truth. Another conference is following up 500 names secured during the last Harvest Ingathering campaign, and already three have been baptized, while nineteen are keeping the Sabbath. Every church should be using the Home Bible Study League plan of missionary correspondence, and if you do not now have a correspondence band, you should immediately write to your conference Home Missionary secretary for information and material to enable your church to share in this interesting line of soul winning.

### Suggestive Program for Sabbath, November 16

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Rom. 10: 10.

SUGGESTIONS: When the seventy returned from their missionary tour, there was a great experience meeting. They told of the wonderful way in which God had blessed their labors. Devils had been cast out through the name of Christ, the sick had been healed, and other wonderful deeds had been wrought through the power of God. Public witness for Christ is no small part of our victory. In Revelation we read that the saints overcame "by the blood of the Lamb, and by the word of their testimony." Plan a good experience meeting for this service. No doubt there will be some who have had special experiences in their ingathering work. Make sure that each experience is short, and told in from three to four minutes. If this meeting is properly planned it will inspire others to missionary service.

### Suggestive Program for Sabbath, November 23

MISSIONARY TOPIC: "Branch Sabbath Schools and Sunday Schools."

TEXT: John 3: 1.

SUGGESTIONS: Upon every church member rests the responsibility of giving the message of truth to every person they can in every way they can. To fulfill this responsibility, some are following the very excellent plan of establishing branch Sabbath and Sunday schools among those who are not Seventh-day Adventists. Sometimes this work is started first among children, and through them adults become interested and attend. In Custer, Mont., we have a Sabbath school of twenty-three members established in this way. Some of our sisters from Waco, a little town about nine miles distant, went over and

worked first with the children, and then with their parents, and this live school is the result. Evangelistic meetings are now being held in Custer, and a number of those who have been interested in the Sabbath school are attending and will be baptized. This method of labor is very commonly followed in foreign fields. Some time ago one of our native school boys went home to his village in Northern Rhodesia, Africa, and at once started a Sabbath school. His equipment consisted of only a Bible, Picture Roll, and song book; but week by week he faithfully taught his people in a simple way. After about two years had elapsed one of our workers visited the village, and found more than fifteen persons ready for baptism as a result of the work done by this boy through the Sabbath school. With such a great need and so few conference workers, should not more of our lay members seek out places where souls may be reached with the truth, and Sabbath schools organized? Sabbath schools often grow into churches. They exercise great influence in the lives of many, and contribute largely toward the carrying of the message into fields beyond.

#### Suggestive Program for Sabbath, November 30

MISSIONARY TOPIC: "Report of Work Done by Isolated or Shut-in Members."

TEXT: Ps. 68: 6.

SUGGESTIONS: The counsel of God to us tells how plans should be laid to enlist every member in some line of soul-winning activity. "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—"Testimonies," Vol. IX, p. 116. The Lord has made this clear in Mark 13: 34. He gave to every man his work. So the isolated members and the shut-ins are to be included in all the plans of the church missionary work. The service for this Sabbath is to include brief reports from these isolated members and the shut-ins. It may be necessary to secure some of these reports in advance of the service, although some may be present and tell of their work for God. Plan the service so that it will be full of interest, and close promptly on time.

#### We Should Not Attempt to Teach Unless We Practice What We Preach

THAT is not a text. It is a fact, and applies to the pulpit as well as to the pew.

Those of us who say one thing and do another, gain nothing for ourselves and make it very hard for those who practice what they preach.

Consistency is said to be a jewel. People are watching for flaws in the diamond of Christianity. They are quite numerous. We may be among them.

One man of that kind can undo the good work of a hundred. We should be ashamed of ourselves. If we gained something by it, there might be an excuse. But we do not. We make the real man's work harder.

He is an asset to the community. Our part should be to help, not to hinder. The real workers count.

Critics do not. If the latter's words were deeds, they could build monuments to themselves. Their contribution to the common welfare is nothing but talk. It hurts, instead of helping.

The life a good man lives, the things he does, in spite of criticism, keep the community going forward. One of that kind is worth a regiment of the others.

The critic has one great advantage. He is blind to his own faults. He sees with his ears. His brain has a constant vacation, but his tongue is overworked.

There is a great difference between a chair-warming fault-finder and a pew-warming Christian. Kind acts make life glow with happiness.

If we do not want to be Christians, do not let us be critics.

Go to church tomorrow, meet the people who try to practice what they preach, and learn what it means to be a real Christian.

Thank you.—Selected.

#### The First Sabbath Home Missionary Service

E. R. CORDER

IN conducting the services for Home Missionary Day, which comes the first Sabbath of each month, we should remember:

1. "The church members are not to expect a sermon every Sabbath. . . . Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience."—"Testimonies," Vol. VII, p. 19.

"When our church members during the week act their part in the service of the Lord, they will be roused from the despondency that is ruining many, body and soul. As they work for others, they will have much that is helpful to speak of when they assemble to worship God. The Sabbath meeting will be like meat in due season; for all will bring precious offerings to the Lord. . . . The testimonies they bear in the Sabbath service will not be dark and gloomy, but full of joy and courage, life and power."—"A Call to Service," Mrs. E. G. White.

2. "Let the missionary meeting be turned to account in teaching the people how to do missionary labor."—"Testimonies," Vol. VI, p. 431.

3. The monthly missionary meeting, according to General, union, and local conference recommendations, is to be held the first Sabbath of each month.

4. The local church elder, or the one elected as missionary leader of the church, and the missionary committee are responsible for the careful preparation that should be made for every missionary service.

5. The missionary leader, in meeting with his committee monthly to talk over the missionary work of the church, should, at the same time, give careful consideration to the monthly missionary meeting program. Therefore, it would be well to hold this committee meeting about the middle of each month, thus giving the participants of the Home Missionary Day program two weeks in which to prepare. Both old and young should be given an opportunity of taking part in the missionary meeting.

6. The subject of the First Sabbath service should be similar to the one given for that month in the CHURCH OFFICERS' GAZETTE. The subject matter of the program, however, may or may not be exactly that given in the GAZETTE. Careful study of local needs, as well as consideration of the General Department's plans, will result in a profitable service.

7. Church members of conference districts will always be encouraged in doing more missionary work, if the leader of the district will occasionally take part in the missionary program, or on that day preach a sermon on the missionary subject of the day. Other visiting workers will help impress our people with the importance of Home Missionary Day, if they, too, will lend their influence on the side of the monthly missionary meeting.

8. The program parts, especially those given in the GAZETTE, will, in most instances, be more interesting and profitable to all concerned, if presented in the form of short, spirited talks. Long readings, even those of eloquent speakers, are not so interesting or edifying as short talks on the same subjects, even though given by less capable people.

9. The missionary leader is the chairman of the Home Missionary Day service, and the Missionary Volunteer leader is his assistant, thus combining the two great forces of the church in the great common aim of saving souls. In assigning parts for the monthly missionary meeting, study should be given the entire church membership, in order that all may have an opportunity of developing, not only as field workers for others, but also as architects of their own fate.

10. As it was on the day of Pentecost, so on Home Missionary Day, all the church should be present.

11. Both congregational and special music will inspire the hearts of the attendants at the meeting, and also prove a magnetic force to those whose hearts have lost their first love.

12. The missionary meeting should begin and close on time. It should be confined to one hour in length.

13. Short, fervent prayers for souls at home should always be a part of the first Sabbath service. While assembled in missionary meeting the members should present and claim that wonderful promise of Matthew 18: 19: "If two of you shall

agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven."

14. A Bible study on an appropriate theme for the day's program, will always give strength to the hearers. The Bible is the Christian soldier's sword. Use it everywhere.

15. In every monthly missionary meeting, five minutes should be given the missionary secretary for the giving of her two reports: first, her minutes of the preceding first Sabbath service; and second, her report of the preceding month's missionary work.

16. It is God's plan that the voices of the missionary workers of the church should be heard in the missionary meeting on the Sabbath. "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. . . . With joy they will tell of the precious experience they have gained in working for others."—*Id.*, Vol. VII, p. 19. True, not all the members can speak every Sabbath, but a few, spoken to in time, can tell briefly their experiences in working for God. Such testimonies are an indispensable part of the missionary meeting.

17. The missionary leader and his committee will have definite plans of work for the church, and he will make these known to the church in the meeting. Band leaders will also want to report results of their members' work, and occasionally a check-up of the church's missionary work, as a whole, may be made.

18. The regular church offering received every first Sabbath is to be kept by the local church missionary secretary, and used for missionary purposes. Home missionary funds are not to be used to pay church expenses.

## More About the Successful Church Missionary Service

E. F. HACKMAN

It is now only about a year since the much-discussed but very popular "Fifteen-Minute Missionary Service" idea was officially launched in the field. From the very first the plan has been eagerly received by both churches and workers, and the number of churches which are now operating this missionary service, has far exceeded our expectations. The idea has grown by leaps and bounds. Church after church has opened its doors to this service, and the results have been so marked in missionary development after just a short operation of the plan, that the service has become in almost every instance where it is properly carried out, a permanent feature of the church organization.

The following report sent to the *North Pacific Union Gleaner* is a fair sample of what this service has meant to those churches which have adopted the plan:

### COMPARATIVE MISSIONARY REPORT OF THE SPOKANE CHURCH FOR FEBRUARY AND MARCH

(After one month's operation of the plan)

ITEMS	FEBRUARY	MARCH
Number reporting missionary work	38	235
Missionary visits	92	785
Bible readings	36	31
Persons taken to services	22	187
Hours of Christian help work	135	633½
Treatments given	10	33
Value of food given	\$13.22	\$65.13
Articles of clothing	29	127
Papers distributed	616	1,242
Tracts distributed	101	624
Books distributed	22	53
Missionary letters written	31	88
Replies received	12	15
Announcements distributed		51,982

Although the General Conference Home Missionary Department would like to see every church in the United States and Canada carrying out the Fifteen-Minute Missionary Service plan, yet we advise those churches desiring to do so, to counsel with their conference Home Missionary secretary before launching it. Much depends on the proper operation of this plan in the local church. Then, too, each church has local problems peculiar to itself, which must be studied carefully before the service is launched in order that the plan may work effectually and smoothly.



### "The Honest Vakil"

ONE Christian *vakil* (lawyer) in India has distributed forty-four pieces of literature for every day he has been a Seventh-day Adventist. Read the story of this faithful brother as given in a recent letter from Elders L. C. Shepard, home missionary secretary of the Southern Asia Division:

"You will be interested in the report which I am including with this letter. This represents the missionary work which Brother A. W. Stevens, of Meiktila, Burma, has done during the years since he became a Seventh-day Adventist.

"Brother Stevens accepted the truth under the labors of Brother H. H. Votaw. He is a *vakil* [lawyer] and is known all over Upper Burma as 'the honest vakil.' He makes a practice of giving some literature to every client who comes to him for counsel. Brother Stevens has distributed an average of forty-four pieces of literature for every day he has been an Adventist. I believe this is about as good a record as we will find around the world.

"Brother Stevens writes that he has a list of forty interested persons as the result of literature he has distributed. This list includes Hindus, Buddhists, Mohammedans, Roman Catholics, and Protestants of several denominations.

"Brother Stevens went to the town of Panaing, a stronghold of Buddhism about twenty-five miles from Meiktila. He was there in the festival time, and was giving out his literature. His servant, thinking to secure merit for his master, took some of the tracts to distribute. He took 'The Ten Commandments' and posted them on the four doors of the pagoda in that place. This attracted a large crowd of pilgrims, monks, and abbots, who had come for the feast. The commandment tracts provoked a good deal of discussion, but were not torn down during the whole festival. A little while after this incident there was a call from this place for some one to come and teach the truth.

"Except for some copies of the *Signs of the Times* which he receives through the Co-operation Corner, the balance of the literature has been distributed at his own expense."

### Progress in Inter-America

INTER-AMERICA is constantly sending thrilling reports of souls won as a result of the work of lay members. One of the most recent follows:

"Since I left Mexico word comes from Brother J. B. Nelson, of the Tehuantepec Mission, stating that the movement still continues to develop in his field, and that a number of new companies have recently been organized. Brother D. A. Parsons just told me this morning of a lay member who came from the United States to Mexico, and as the result of his missionary work a company of one hundred has been raised up. And so the work goes in all parts of our field. We look for decided progress all along the line this year."

This story was reported by Elder C. E. Wood, home missionary secretary of the Inter-American Division. We believe the following additional word regarding his own work will be of interest to the GAZETTE family of readers:

"I just returned two weeks ago from Mexico, where I spent two months and a half holding conventions. During this trip we had many new experiences, which included an encounter with bandits; being arrested just as we were about to begin a service; and in Monterey on March 4 we found ourselves in the midst of a revolution, and were not able to leave the city for four days, as no trains were running. We were in that city at the time the battle was fought between the federals and the revolutionists, and were near enough to hear the bullets flying over our heads. We saw the revolutionists take 800,000 pesos from the bank of Mexico. It was necessary for them to make five trips with their autotruck to carry away that much silver and gold. That was the biggest piece of daylight robbery that I have ever witnessed."

By the grace of God, the strength of the morning and the hope of the day are yours.



# Junior Missionary Volunteer Meetings

## Suggestions to Junior Superintendents

*Comrade Requirements (Continued).*—The first five requirements for becoming a Missionary Volunteer Comrade were discussed last month. Let us consider now those more of a physical nature. For fuller suggestions see the "Junior Handbook," pages 65-84. Two of these deal with health and the preservation of life. The Mission Board is finding it more and more difficult to find men and women who are physically able to go out and endure the adverse climates and customs of foreign fields. How sad it is when the heart is fully surrendered for service, but the body is unable to carry out our Master's commission, "Go ye." And many of these men and women might have been able to go now had they known years ago how to care for and preserve their health.

Likewise the raising of a garden, the special requirements for boys and girls, and all the others that may not seem so essential now, are sure to be of good service in the mission field or any vocation in life.

If you have the Comrade Class Chart (mentioned in the August GAZETTE), you will find it an incentive toward reaching these requirements. Juniors are especially interested if different symbols are used to signify the completion of the various items. Write to the Hammond Publishing Company, Milwaukee, Wis., or the David C. Cook Publishing Company, Elgin, Ill., for their catalogue listing these various seals.

But above all, help the boys and girls to see that these requirements mean more than working toward the end of obtaining an insignia. They are the beginning of a life goal, at the end of which the reward will be eternal life; together with those whom they have been instrumental in winning for God.

Junior superintendents who may be looking forward to a camp or any outdoor work with Juniors another summer, will find practical suggestions in the article, "First Aid Hints for Campers," by Nina M. Munson, R. N., in *Life and Health* magazine for August, 1929. You can procure a copy by addressing the Review and Herald, Publishers, Takoma Park, D. C.

*Our Little Friend.*—The editor of this excellent paper for our boys and girls tells us that another No-Tobacco number will appear November 1. Let us lead the boys and girls into scattering it broadcast.

See also notes to Missionary Volunteer leaders, on page 11.

E. E. H.

## What I Believe

(Program for Week Ending November 2)

BY E. BLANCHE MARKHAM

Song Service. (Nos. 586, 747, 892, in "Christ in Song.")  
Scripture Reading: 1 Tim. 4: 11-16. (Omit the 14th verse.)  
Prayer.

Report of Secretary.

Leader's Talk: "Early Days of Our Message."

Talk: "Ellen Harmon White's First Vision."

Song: "Jesus Comes." (No. 877 in "Christ in Song.")

Stories. (Chosen from "Pioneer Stories," by A. W. Spalding: "Young Elder Loughborough and the Minister Who Thought Revelation Had Twenty-five Chapters," pp. 309-312; "Traveling in Early Days," pp. 303, 304; "How the Health Message Came to One Family," pp. 313-324; "Story of Ole Boquist and Erik Walbom," pp. 174-176; "When Captain Bates Had No Money to Buy Flour to Finish His Wife's Baking," pp. 241-246.)

Exercise: "Identification of Pioneers." (Collect pictures of early pioneers, mount these on white paper, numbering each a different number. Place pictures in a row on wall by means of thumb tacks. Give each Junior a sheet of paper and a pencil, and have them pass in line without talking. As they pass the pictures, they may record the names opposite the numbers. Give about five minutes for this, having not more than ten pictures. Read the correct numbers, and have Juniors check names.)

Song. (Sing a stanza and chorus of No. 1157 in "Hymns and Tunes," this having been placed on blackboard before the meeting.)

An Acrostic.

Offering, Gathering of Reports, Announcements.

Closing Prayer by Junior Superintendent.

### Note to Junior Superintendents

The object of this program is to arouse interest in the Standard of Attainment. Explain near close of program that all presented today and much more just as interesting is found in working for Standard of Attainment. The songs chosen are favorites of our early pioneers, and substitutions should be avoided in working out the program.

## Leader's Talk: "Early Days of Our Message"

Our boys and girls are likely to think that the men and women pioneers in the early years of the advent message were old and bowed and gray-haired. True, some were; but many whom God called to study the Bible and find the closing message of Jesus' near return, and to proclaim it to the world, were very young.

Ellen Harmon was but seventeen when given that wonderful first vision of the saints journeying to the Holy City. James White, whom she afterward married, was but twenty-four at that time. William Miller was thirty-four, not yet "middle-aged," when the Holy Spirit began to stir him to study his Bible and learn the true meaning of the sanctuary and the "2300 days." Elder J. N. Loughborough, who remained with us until very recent years, preached in the "1844 movement" when only seventeen years of age. Before 1844, in Sweden and in other countries far away, the Holy Spirit came upon little children and called them from their play to "preach," often in neighbors' homes, sometimes in meeting houses, proclaiming Christ's soon return and calling upon old and young to leave their sins and prepare to meet Jesus.

Today, God has a work for us, Juniors. He has made the youth His "helping hand." Christ will make the children His little missionaries. Sometimes our work is to visit and cheer with song and prayer the lonely and aged; sometimes it is scattering announcements of the minister's public meetings; or perhaps engaging in the sale of "special" *Little Friends* and other literature, or gathering dimes and quarters for missions together with the "grown-ups" in Harvest Ingathering. But in the last closing days just ahead, children's voices will again be heard warning sinners of the world's doom. When will this be? Listen! "As the children sang in the temple courts, 'Hosanna! Blessed is He that cometh in the name of the Lord;' so in these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligencies see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up."—*Testimonies*, Vol. VI, pp. 202, 203.

What can we do now to be ready for that greater work when God shall need our voices to finish the work our older friends have started and are not allowed to finish? I think we Juniors ought to know more about this message for ourselves,—just how our forefathers became Adventists and why we believe in and look for Jesus' soon return. We want to know why we boys and girls are Adventists, too. How foolish that any Junior should say, "I am a Seventh-day Adventist because my father and mother are." I mean to know for myself.

## Talk: "Ellen Harmon White's First Vision"

(See "Early Writings," pp. 14-20; or "Life Sketches," pp. 64-68.)

1. Mrs. White's first vision was given under what circumstances?
2. Description of the path to the city.
3. The travelers upward,— dangers, their Guide.
4. The cloud,— its changing appearance.
5. The journey by the cloud.
6. Within the city.
7. How the earth seemed to Mrs. White when she came out of vision.

## An Acrostic

(HAVE Juniors number vertically a sheet of paper at the left from 1 to 20, the number of letters in the words, "Standard of Attainment." Let them decide the proper letter and write it after each number, as the leader asks the following questions. The one who has spelled "Standard of Attainment" has answered all questions correctly.)

1. If the first Adventist publication was the *Review and Herald*, put G after 13; if it was the *Present Truth*, put T.
2. If the first *Youth Instructor* was printed in 1852, put A after 3; if in 1844, put E.
3. If the first *Youth's Instructor* was printed at Rochester, N. Y., put R after 7; if at Battle Creek, put L.
4. If one copy each of all Adventist literature cost \$1,500 in 1855, put C after 8; if it cost only \$3, put D.
5. If in 1928 more than \$1,500 would be needed to buy a single copy of each Adventist publication, put A after 11; if only \$3, put P.

Special No-Tobacco "Little Friends" this month.

6. If the first Sabbath school was at Topsham, Maine, put *R* after 16; if at Rochester and Buck's Bridge, put *N*.

7. If "Buck and Bill" were two oxen sold by a farmer brother to help buy one of the first printing presses at Battle Creek, Mich., put *E* after 18; if they were two horses, put *K*.

8. If the Young People's Missionary Volunteer organization is now past 21 years old, put *T* after 20; if under 21 years, put *I*.

9. If the Sabbath truth came to the advent believers in 1843, put *A* after 5; if in 1844, put *D*.

10. If the stars fell in 1833, put *A* after 6; if in 1780, put *B*.

11. If the first missionary was sent to Europe, put *N* after 19; if to China, put *Z*.

12. If the first foreign missionary was Elder James White, put *F* after 15; if it was Elder J. N. Andrews, put *I*.

13. If Joseph Bates had a dream of jewels scattered among rubbish, put *W* after 10; if William Miller did, put *F*.

14. If the 2300 days or years ended in 1844, put *T* after 2; if not, put *G*.

15. If the "Great Image" with head of gold in Daniel's dream was in the first chapter of Daniel, put *O* after 12; if in the second chapter, put *T*.

16. If the ten commandments are recorded in Genesis 20, put *Q* after 14; if in Exodus 20, put *A*.

17. If the three angels' messages are now published in less than 100 languages, put *C* after 17; if more, put *M*.

18. If the *Little Friend* was started before the *Youth's Instructor*, put *G* after 9; if the *Youth's Instructor* first, put *O*.

19. If Elder James White mowed grass with a scythe at 50 cents an acre to earn money to pay for first papers published, put *S* after 1; if it was Charles Fitch, put *A*.

20. If Joseph Bates was a sea captain, put *N* after 4; if not, put *D*.

## Why We Should Sharpen Our Wits

(Program for Week Ending November 9)

BY BERNICE WEBBER

**Song Service.** (Nos. 5, 10, 26, 55, 929, 656, 915, 67, 68, in "Christ in Song.")

**Opening Song:** "Sunlight in the Heart." (No. 229 in "Christ in Song.")

**Reports of Work Done.**

**Secretary's Report, Announcements, and the Offering.**

**Special Music.**

**Scripture Reading:** Prov. 6: 6-9. (Or ask Juniors in advance to be ready to quote a text containing the name of an animal or some common object of nature. The Bible is a book for everyday living.)

**Talk:** "Are You Blind and Deaf?"

**Recitation:** "The Apple's Seeds."

**Story:** "A Day in the Country."

**Discussion:** "Ways to Sharpen Our Wits." (Conducted by the Junior superintendent. See note.)

**Song:** "I Sing the Power of God." (No. 380 in "Christ in Song.")

**Close With Prayer.**

### Note to Junior Superintendents

"It is due to every child that his mind be opened to the voices of nature. The world is always quick with sounds, although our ears are closed to them. Every person hears the loud songs of birds, the sweep of heavy winds, and the rush of rapid rivers or the sea; but the small voices with which we live are known not to one in ten thousand. To be able to distinguish the notes of the different birds is one of the choicest resources in life, and it should be one of the first results of a good education. It is but a step from this to the other small voices,—of the insects, the frogs and toads, the mice, the domestic animals, the flow of quiet waters, and the noises of little winds. It is a great thing when one learns how to listen. At least once, every young person should sleep far out in the open, preferably in a wood or the margin of a wood, that he may know the spirit and the voices of the night, and thereafter be free and unafraid."—*L. H. Bailey, in "The Nature-Study Idea."*

The discussion today may lead you into the out-of-doors for the close of the program. If the Junior meetings are held on Sabbath, of course, the games should not be played; but they can be stored away for follow-up work of this program on a week day. Let us interest the boys and girls with the beautiful things surrounding us, and thus mold their lives for purity and God. (Read "Ministry of Healing," page 397, last paragraph.)

### Talk: "Are You Blind and Deaf?"

Most people are at least one third blind and deaf. Yes, really! Not physically, but mentally. Just ask a few questions: Did you notice the beautiful sunset last night? Where do you usually see a meadow lark when he sings? Does the cow raise herself first or last on front feet? Can you imitate at least one bird song?

This kind of blindness and deafness always go together. Why? Oh, because a person who is not mentally awake enough to see well, is bound to hear poorly also.

"Now what is the reason for this?" you ask. When you were little, you were wide awake, and you saw ever so many

interesting things and you asked many, many questions,—so many that people got tired trying to answer them all. So you formed the habit of seeing things, but not thinking anything about them. Another reason: When you grew older, you had so many things to think about as you walked along that you could actually see things without their making any impression on your mind. Your eye and ear caught them, but did not transmit the picture or sound to your brain.

"That's all interesting," you say, "but how can we overcome the terrible habit of seeing but not seeing, and hearing but not hearing?" The best way to break a bad habit is to put a good one in its place. The good habit needed here is to make up your mind that as soon as you step out of doors you are going to see how many interesting things you can see and hear. And you'll be surprised! It would be wise to place a sign, "Stop! Look! Listen!" near the door so you will see it as you go out. A month's such practice ought to cure; and thereafter, all you will need to do is to let the habit keep you going.

"But is it so important?" some one asks. Most emphatically, yes! The brilliant man is not the one who knows a great deal about things that happened years ago, and nothing about God's great out-of-doors now. The greatest men and women who have lived were folk who observed and learned from the common everyday things around them. So also, will the wide-awake Junior see and hear the interesting things about him.

## The Apple's Seeds

WHEN the teacher called the apple class, they gathered round to see

What question deep in apple lore their task that day might be. "Now tell me," said the teacher to little Polly Brown, "Do apple seeds grow pointing up or are they pointing down?" Poor Polly didn't know; for she had never thought to look, And that's the kind of questions you can't find in a book. And of the whole big apple class not one small pupil knew If apple seeds point up or down! But then, my dear, do you?

—*Carolyn Wells.*

## Story: "A Day in the Country"

"MOTHER, please!" Robert had coaxed for days to be allowed to visit his cousin David in the country. Robert had always lived in the city, and the greatest treat he could imagine was to roam the hills, swim in the river, and perhaps camp in the woods.

Finally, mother arranged for Robert to spend a whole month on the farm. So it happened that a tired but happy boy one summer evening heard the conductor call out the little town where cousin David lived. Both David and his big shepherd dog were delighted to see him. And since father had taken the automobile to go to an agricultural meeting, David had met the train with his little pony and two-wheeled cart. One of Robert's heart longings was to ride behind a horse. And what a dear little pony!

The two boys chatted along about how they were going to spend the next month, when—hark! Robert was sure he heard some one calling. "Who, who?" came the voice again. But David's quick ear told him it was only an owl.

Next morning Robert was awakened at 5:30 by David's shaking him. "The sun has been up for an hour," he said. Robert rubbed his eyes sleepily and sat up. Why, the air was just full of voices—birds! But not one could he identify. David soon told him the names of five birds by their songs. Now Robert had an alert eye and a keen ear for certain things in the city, but he had never been trained to catch and understand nature's calls.

Breakfast over, off the two started for a hike across the farm. David suggested that they see how many interesting things they could see and hear.

First, there were tracks made just the night before by animals, birds, or insects. David noticed these first, for Robert had never learned that the ground can tell us secrets. These are a few of the tracks they saw: Quail, doodle bug, millipede, rabbit, and mink.

As they rested a few quiet minutes on the river bank, Robert wondered aloud, "I wonder what's making those ripples on the water?" "Those may be fish. You know they come up to get swallows of air," David explained.



In a hole in the trunk of the tree they found a flicker's nest. And there were the fungus growths on trees, and several kinds of galls.

They took a different trail home, finding a beaver's dam, a fox's den, and seven different birds' nests.

Two tired but happy boys reached home at last. Robert's eyes were big with joy and wonder. He had learned that in the country every leaf, plant, and foot of ground has something interesting to tell, if only you know how to see and understand. And his evening prayer was full of praise for the beautiful things he had seen and heard.

### Discussion: "Ways to Sharpen Our Wits"

#### Outdoors:

1. See how many different sounds you can identify and list during a walk. Sounds might be: Birds singing, cow bawling, leaves rustling, water splashing over rocks, woodpecker pecking on pole or tree, cricket singing, man chopping wood in distance, etc.

2. See how many signs of former life you can identify; as, tracks of men, birds, insects, animals, holes, nests (or any other form of home), feathers of bird; part of skeleton of animal or bird; thrown-off skin of insect, ashes from a camper's fire, etc.

3. Pretend that you have been asleep for several months and have just awakened. You do not know what time of the year it is. List the things by which you could tell the season of the year. Some things would be: Blooming flowers, birds building their nests or raising little ones, weather, condition of crops, condition of leaves or buds on trees, etc.

4. Have some one stand with back to ten or twelve others at least ten feet apart and that far away from the one who is it. A leader points to some one to whistle, grunt, stamp foot on ground, etc., and the one who is it points to the one who he thinks did it. If he guesses correctly, he may exchange places.

5. Divide yourselves into two groups, Sentinels and Marauders. First, the Sentinels seat themselves in a circle at least ten feet apart. Have sticks three feet high and stick them in the ground five feet in front of each Sentinel. Blindfold the Sentinels. A judge stands in the middle of the circle. The Marauders are given ten minutes to steal into the circle, get a stick, and walk away with it at least thirty feet. The Sentinels, when hearing a footstep, a twig snap, or unnatural rustling of leaves, point in that direction, and if it is right, the judge waves his hand to the Marauder, who drops out of the game for then. Then the Marauders become Sentinels for the second ten minutes. The side getting the most sticks thirty feet away wins the game.

#### Indoors:

1. Birds. Have cards bearing descriptions of birds common to your community. Read slowly. The one guessing the name first gets the card.

2. Leaves. Have a sheet of paper with a hole in the middle. Show the edge of a leaf, a little more at a time. Whoever gives the name correctly first is given the leaf.

3. Game of Smell. Have some one blindfold you and test you on your keenness of smell with such things as spices, tomato, strawberry, cucumber, orange, apple, cedar, mold, etc. You can do the same thing for touch and taste.

## My Money for Jesus

(Program for Week Ending November 16)

BY MRS. A. E. KING

#### A Moment of Silent Prayer.

Song: "Tell It Again." (No. 582 in "Christ in Song.")  
Memory Gems: 2 Cor. 9: 7; Matt. 10: 8 (last part); Prov. 3: 9, 10; Acts 20: 35; 1 Chron. 29: 14; Mol. 3: 17.

#### Sentence Prayers.

#### Special Music.

#### Report and Offering.

#### Leader's Remarks: "Sacrifice."

#### Song: "Our Money for Jesus."

Dialogue: "Freddie's Dream." (Written by several Juniors in Mount Vernon Junior Society No. 2, under leadership of Miss Louise Menchen.)

Bible and "Testimonies" Study: "Tithes and Offerings." (Base study on following texts: God's Ownership. Ps. 24: 1; Deut. 8: 18; T. V. 150; Lev. 27: 30. Our Stewardship. Matt. 25: 14; T. V. 382; Mal. 3: 8-10; 2 Cor. 9: 6-15.)

Poem: "Freely Ye Have Received, Freely Give." (See p. 15.)

Story: "A Part of the Concern."

Song: "Freely Give." (No. 533 in "Christ in Song.")

Repeat Junior Pledge.

### Leader's Remarks: "Sacrifice"

OUR topic today is, "My Money for Jesus." Where is the Junior who does not want to hear Jesus say, when He comes in the clouds of heaven, "Gather My saints together unto Me; those that have made a covenant with Me by sacrifice?" Ps. 50: 5.

If this is to be our privilege, Juniors, we will have to know the full meaning of that word "sacrifice," and be faithful stewards of all that is allowed to come into our possession.

In "Testimonies," Volume V, pages 154, 155, we read: "When you have means [money] at your command, lay up for yourselves a good foundation against the time to come, that you may lay hold on eternal life. Jesus for your sakes became poor, that you through His poverty might be made rich in heavenly treasure. What will you give for Jesus, who has given all for you?"

The gold and the silver are the Lord's. He could finish all His work on this earth, if He thought it wise, but He doesn't do this. Why? He wants us to have the blessing of giving,—of real sacrifice. God planned that human beings should become more like their Creator, unselfish in character.

Recently when calls were made for funds to relieve the flood sufferers in the South, more than two hundred boys and girls in a New York preparatory school went without luncheon one day and donated to this needy cause the money they would have spent. We read of our boys and girls in China who because they are anxious to send the message on to other boys and girls and have no money with which to do it, have gone without their rice for one meal a day for a given time, until enough rice has been saved to sell, from which they will get a small sum of money. I'm wondering if we, too, can't follow these worthy examples. It may not be in just the same way these children saved, but surely we can find a way to deny ourselves something to get money to give to Jesus. (Ask how much would be saved as a result of a year's sacrifice if just one dime a week was saved.) I am sure that a sacrifice like that would indeed be sweet to the One who gave His all for us. May each Junior present today be a part of that "covenant" which is made by willing sacrifice to God, and have a part in the kingdom of heaven where mansions more beautiful than any we have ever seen on this earth are awaiting the faithful. (Repeat together John 14: 1-3.)

### "Our Money for Jesus"

(Tune: "Praise Him," No. 226 in "Christ in Song.")

SAVING, saving, saving our money for Jesus,  
Seniors, Juniors, big, little, young, and old.  
Sacrificing, giving up needless adornment;  
Saving, saving, doing as we are told.  
Much is wasted day after day in dainties,—  
Surely, surely, Jesus will ask account.

#### CHORUS:

Saving, saving, nickels and pennies for Jesus,  
Saving, saving, look how they upward mount!

Saving, saving, frequently dropping in dollars  
Which we spend for ruffles and ribbons bright;  
Saving, saving, banking our treasures in heaven,  
Christ the Banker watches it every night.  
Let us crucify self with its tastes and pleasures.  
Think ye Jesus lightly will take account?

Saving, saving, giving as much to our Saviour  
As we daily spend for our selfish pride.  
Think of Jesus giving up home in heaven;  
Think of Jesus,—think of His wounded side.  
For the sinner Jesus has paid the wages;  
Living, guarding, He keeps a strict account.

MRS. ESTEL LACKEY.

### Dialogue: "Freddie's Dream"

(Characters: Freddie, Missionary Bank, Chewing Gum, Candy, and Ice Cream.)

FREDDIE (going to bed): Poor little Bank! I have nothing for you tonight. (Sits on the edge of a chair.) Oh! I have such a pain! And my stomach has no reason to complain. It has had ice cream, and lots of goodies today. Wonder if it will still hurt if I go to bed? (Reclines on back of chair and falls asleep.)

MR. MISSIONARY BANK (entering): I'm so sorry for Freddie, —he's caused so much trouble for himself today. If only he had just put his money into me instead of spending it for ice cream, candy, and goodies, he'd have felt better tonight and so would I!

ICE CREAM (entering): Ha! Mr. Missionary Bank! We triumphed over you today! Freddie spent his money for an ice cream cone today instead of putting his money into you! (Enter Chewing Gum and Candy.)

CHEWING GUM: Ice Cream, we belong together. (Ice Cream joins them.)

ICE CREAM: Yes, Freddie gave me one of his nickels today. What did he do for you?

CANDY: He spent money for us instead of putting it into his bank.

ICE CREAM: Mr. Bank, why do you look so sad? We've had a glorious time today!

MR. BANK: Why should I be happy? I'm thinking of the poor heathen boys and girls in Africa whose hearts are longing for the gospel truth and who might rejoice in the knowledge of Jesus if Freddie and every Junior present today would practice self-denial, or at least would put as much in me as they spend for candy, ice cream, or chewing gum. I love the heathen boys and girls!

CANDY, ICE CREAM, AND CHEWING GUM: We don't! We love ourselves!

CHEWING GUM: Well, Mr. Missionary Bank, we've bothered Freddie all night. We'll leave him now! Good-by! (Exit.)

MR. MISSIONARY BANK: Poor little Freddie has had such a bad night, but I know he has learned a lesson. (Exit.)

FREDDIE (awakes and rubs his eyes): O! what a horrid dream! When night time comes again, I promise you that Mr. Missionary Bank and the heathen boys and girls will all be happy. And so will I!

## How Much Am I Thankful?

(Program for Week Ending November 23)

BY GERTRUDE HANSCH

Praise/Song Service. (Let the Juniors choose favorites.)  
 Opening Song: "Our King." (No. 256 in "Christ in Song.")  
 Scripture Reading: Ps. 145: 9-21. (In concert.)  
 Sentence Prayers of Praise. (By four or five Juniors.)  
 Reports: Secretary's and Missionary Work.  
 Song: "Living Is Giving." (No. 575 in "Christ in Song.")  
 Superintendent's Talk: "The Girdle of Gladness." (Tell story of children of Israel passing through the Red Sea and their song of praise for deliverance. See "Patriarchs and Prophets," pp. 288-290.)  
 Chalk Talk: "Cheery Hearts." (See p. 14.)  
 Exercise: "Thankful Hearts." (Cut out red cardboard hearts and write on them Bible texts to be quoted by Juniors, holding the hearts in front of them. Suggestive texts are: Ps. 26: 7; 100: 4; 95: 2; 50: 14, 15; 69: 30; Phil. 4: 6; Rev. 7: 12.)  
 Recitation: "Pals."  
 Story: "Her Thanksgiving Surprise Party."  
 Sentences of Praise: "How Much Am I Thankful?" (Let each Junior tell one thing for which he is thankful.)  
 Week of Sacrifice Offering. (Plan for this in advance. If you are using self-denial banks, these will be good stimulants for giving.)  
 Closing Song: "Just a Ray of Sunshine." (No. 589 in "Christ in Song.")  
 Closing Prayer: Ps. 19: 14.

### Story: "Her Thanksgiving Surprise Party"

"ONE—two—three and a half minutes yet."

Alicia was counting. Counting the minutes until she should go to a party, do you think? Really, you might guess a long time and never come near being right. Alicia was counting the minutes until a freight train should whistle and rush past her window.

Not much of a sight, you think; just a common freight train with cars full of wheat and lumber and cattle.

But listen. If you were twelve years old and lived on a lonely farm and had not been able to get out of your bed and walk for six long years, not since you were six years old, and you couldn't go to school, of course, and very few people lived near enough to come to see you,—well, that would be different, wouldn't it?

It did not matter whether it was a freight or a passenger train, when it came by she would wave a little flag at the engineer and the trainmen, and always get a cheery wave in return.

Often the freight trains stopped for some time on a long siding near the house and switched off cars to be loaded with grain or cattle, and then one of the men would run over to the house for a pail of milk; so they knew why the girl could not walk like other children.

Even at night, when trains passed, Alicia would flash her electric torch three times, and see the answering bobs of lanterns.

Alicia's father and mother loved her dearly, but the farm did not pay well enough to let them get money ahead so they could send Alicia to a hospital for the particular kind of care she needed.

Sometimes, when a train would have quite a wait on the siding, one of the men would run over to her window with a little gift of a book or candy; she did not know that the men had passed the word along to all the train crews, and that a committee had been appointed to consult a noted surgeon about her.

And then one day, just three days before Thanksgiving, a wonderful thing happened. A special train stopped on the

siding; and instead of one man coming over for milk, she saw a regular procession coming.

"One—two—three—four," she counted, "why, mother," she called, "There are ten men coming, and they are bringing a lot of things with them."

It was true. Very much amazed, Mrs. Smith opened the door for them, and in they came, laughing and saying, "We have come to bring a glad Thanksgiving to little Alicia."

And you should have seen those gifts. A comfy wheel chair, a big box with soft rose-bordered blankets for Alicia's bed, another box with a soft fuzzy rose-colored bathrobe and slippers to match, two beautifully covered pillows, the most beautiful doll any little girl could ever want, and a doll trunk full of dainty clothes for her dollship, and last of all, a most mysterious sealed envelope not to be opened until the 10:40 freight passed the next morning.

With cheeks flushed from excitement, she thanked the men, holding close in her small arms everything they could hold, and when the men had gone, her interest was divided between the wonders she could see, and the mysterious envelope.

Alicia was so excited over the mystery, and she whispered a great deal to the dear doll cuddled in her arms, but morning really did come at last, and after such an age, the long sharp whistle of the 10:40 freight. It had barely passed when the envelope was opened. There was a bright Thanksgiving card and an extra note saying that the next day she would have a call from Dr. Slocum, whose special business it was to help little girls get well.

Wasn't it fine? All those trainmen had raised a fund to pay all expenses.

Alicia was shy when Dr. Slocum came as promised, but he quickly gained her confidence, and assured her that it would not be so very long before she could walk and run and climb up on the fence to wave at the trains instead of doing it from her bed.

"You have been a brave girl for a long time, Alicia," said the kind surgeon, "and you will be ready when the nurse comes for you in three days?"

Alicia looked at him anxiously. "Doctor, must I leave all these lovely things at home?"

"No, indeed," he replied quickly, "bring them all with you if you like; especially that fine doll. And I don't know who is going to be happiest when you come home all well, you, or your parents, or the trainmen, or myself."

"I know," said Alicia, "it will be all of us, every one; never, never could any one have such a beautiful surprise party. I will be ready when the nurse comes, Doctor, and I will be brave, truly I will, and I will be glad every day, always."

And so, the loving gifts of the trainmen brought happiness to many hearts, for it all came true as Dr. Slocum thought, and Alicia was able to walk like other children. And, of course, she often climbed up on the fence to wave greetings to her loyal friends, the trainmen.—*Etta Squier Seley.*

### "Pals"

TOMORROW is Thanksgivin' Day,  
 But we ain't got no treat  
 What's comin' to the wealthy folks  
 That has swell things to eat;  
 They'll have a goodly lot to spare,  
 We knows it, but that's all,  
 For though we're poor we'll never beg  
 For favors, great nor small.

Fido and me ain't got no friends  
 To care if we ain't fed,  
 No one to mind how cold we are,  
 Nor grieve when we are dead;  
 But Fido is a faithful pal,  
 He loves me, and I know  
 He'll stick to me through thick and thin  
 No matter where I go.

Tomorrow is Thanksgivin' Day,  
 The time when ev'ry one  
 Must give up thanks to God above  
 For all the good He's done;  
 So though we're poor and sore in need,  
 And hungry as can be,  
 For Fido I will offer thanks,  
 And he'll give thanks for me.

—*Erroll Hay Colcock.*

## Senior Missionary Volunteer Meetings

### Suggestions to Missionary Volunteer Leaders

THANKSGIVING DAY comes during this month, offering excellent opportunity to Missionary Volunteers to engage in Christian help work. Organize early into groups, with definite assignments of homes or individuals to be cheered and made grateful by the acts of kindness on the part of young people in your society. Be sure to include the Juniors in your plans. Older young people can survey the territory and ascertain actual needs, then all work together. Note the emphasis that this be done early. Some may be in need of clothing, food, or fuel, which you will want to place before the church for assistance. While we should see that the needy about us are supplied with such necessities at all times, make it a special point to cheer some one at this time. Then follow up the good work begun.

*Self-Denial Week* also comes in November. If you are using the self-denial banks, doubtless you have been planning ahead on the offering to be taken November 30. No special program on self-denial is given for our Senior Missionary Volunteers, but since one week this month must, because of lack of space, be left open for a program planned by your own members, why not make it a self-denial program? Call for personal experience of blessings received because of denying self something apparently needed. Often if we wait twenty-four hours, the need will not seem so large. Remember that this advent movement has been founded and built upon the sacrificing principles upheld by those who have sought to forward the work of God in the world. Will you, Missionary Volunteers, join the ranks?

E. E. H.

### Stewardship

(Program for Week Ending November 2)

BY WILBUR HOLBROOK

**Blackboard Motto:** "God will accept the youth with their talent, and their wealth of affection, if they will consecrate themselves to Him. They may reach to the highest point of intellectual greatness; and if balanced by religious principle, they can carry forward the work which Christ came from heaven to accomplish."—"Fundamentals of Christian Education," p. 48.

**Songs.** (Nos. 223, 235, 181, 254, 214, in "The Gospel in Song.")

**Scripture and "Testimonies" Reading.**

**Prayer.**

**Reports** (secretary's, missionary, etc.) and Offering.

**Talk:** "Stewardship." (See "Testimonies," Vol. IX, pp. 245, 246.)

**Talk:** "Time." (See "Ideals for Earnest Youth," pp. 140-143, a 1929 Senior Reading Course book, and original thoughts.)

**Talk:** "My Creed of Living."

**Special Music,** or No. 154 in "The Gospel in Song."

**Talk:** "The Money That Belongeth to the King." (See "Missionary Volunteers and Their Work," pp. 285-290.)

**Recitation by a Junior:** "Freely Ye Have Received, Freely Give."

**Talk:** "Talents." (See "Christ's Object Lessons," pp. 325-341, 353-365.)

**Closing Song:** "Help Me Find My Place." (No. 194 in "The Gospel in Song.")

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

### Scriptures and "Testimonies" Reading

1. Luke 12: 41-48.
2. a. "Every man is a steward of God." T., III, 386.
- b. "Every Christian is a steward of God, intrusted with His goods." T., IX, 246.
- c. "Ever bear in mind that you are the stewards of God, . . . use wisely for His glory." T., IV, 118, 119.
- d. "The idea of stewardship should have a practical bearing upon all the people of God." T., III, 387.
- e. "God has made His people stewards of His grace and truth." T., VIII, 24.
- f. "God had made the rich man a steward of His means, . . . the beggar [Lazarus]." C. O. L., 261.
- g. "God desires all His stewards to be exact in following divine arrangements." T., IX, 248.
- h. "It should be a great privilege for these stewards to render . . . belongs to Him." T., I, 148.

### Talk: "My Creed of Living"

I HAVE lived three separate lives, one occasionally predominating, but never to the exclusion of the others. To make this possible, I have always tried to use all my available time and energy. I never played any but athletic games. I did not play cards, because cards seemed a waste of time. I always found time for baseball or for botanizing over the country. I

never used tobacco nor alcoholics,—tobacco because I couldn't afford to take the reduction in efficiency which the use of tobacco entailed; alcohol for similar but more profound reasons.

I have managed to accomplish a good deal by avoiding the waste of time. Yet I never studied at night, because it weakens the eyes and makes one less capable in the daytime. That made it necessary for me to read and write rapidly. I sometimes read at a glance a full page in English or French.

While eagerness is one of my strongest characteristics, it is a part of my plan never to get excited. I don't think any one ever saw me excited outwardly. Understand, all this was not a preconceived plan on my part. I merely took my problems as they arose and made the best of them, but if I had tried to evolve a plan for living, it probably would have been the same.—*Dr. David Starr Jordan.*

### A Jubilee Missionary Volunteer Year

(Program for Week Ending November 9)

Select Good Old Advent Hymns for Today from "Hymns and Tunes." Announcements and Reports.

Two Texts: Deut. 7: 7 and John 15: 16.

Prayer.

Special Instrumental Music.

Leader's Remarks: "Fifty Years Ago."

Talk: "Our First Young People's Society." (See article given here written by one of the "boys" who organized that first society. Also, see "Missionary Volunteers and Their Work," p. 10; and an article in the "Youth's Instructor," of September 10, by Carrie E. Tichenor. Show the picture of Luther Warren and Harry Fenner, in the same "Instructor.")

Quartet: "O Tell Me of Heaven, Sweet Heaven." (No. 1008 in "Hymns and Tunes.")

Reading: "Calls From the Spirit of Prophecy." (See "Missionary Volunteers and Their Work," pp. 10-12. Or this may be given as a symposium.)

Repeat in Concert the M. V. Aim and Motto.

Resumé: "Other Pioneer M. V. Societies." (A very brief sketch from "Missionary Volunteers and Their Work," pp. 12-15.)

Talk: "After Thirty-six Years."

Songs by Juniors: "Little Volunteers," "Missionary Band," and "Missionary Volunteers." (Nos. 16, 24, 51, in "Sunshine Songs.")

Roll Call: "Around the World." (See Notes to Leaders.)

Talk: "Preserving Our Consecration."

Recitation: "Our Present Need."

Closing Song: "As a Volunteer." (No. 112 in "The Gospel in Song.")

Renewing Our Pledge. (Repeat in Concert our M. V. Pledge.)

Silent Prayer.

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

### Notes to Leaders

Fifty years since our first young people's society was organized! As we look back over those years and see how that one small society has grown till now 3,601 such groups of loyal young people link hands around the world, how fitting that we should celebrate a jubilee Missionary Volunteer year. Let us put our best into this program. Make it clear and impressive that the young people of this denomination have a definite call from God to finish the work in all the world in this generation.

Ever since the Lord called the boy Samuel, and Joseph, David, and Daniel, to uphold right principles for Him, He has been calling young people. (Read 1 John 2: 14, last part.) Some one has said that every great movement has a young person at its head or at its heart. The following statistics show that this has been true in large measure in the leadership of the Seventh-day Adventist denomination:

James White was 22 years of age when ordained.

Ellen Harmon White was 17 when called to act as God's messenger.

Joshua V. Himes was converted at 18; both he and J. N. Andrews entered the ministry at 21, and J. N. Loughborough at 20.

Uriah Smith was 20 when he entered the publishing work.

O. A. Olsen became president of the Wisconsin Conference at the age of 20.

G. I. Butler was converted at 22, and became president of the General Conference when but 37.

S. N. Haskell was a preacher at 20.

R. C. Porter was converted at 13, and began his work at 21.

A. G. Daniells was baptized when only 10 years old.

For the Roll Call have several Missionary Volunteers represent different countries in which this young people's work has advanced. They might be dressed in the costume worn by people of the particular country represented. See "Missionary Volunteers and Their Work," pp. 45-55, for brief items of progress up to 1919. Glean others up to date from the *Review and Herald* and from the *Youth's Instructor*, especially the page, "With Our Missionary Volunteers," which appears from time to time.

### Talk: "Our First Young People's Society"

THE summer before I was fifteen, Harry Fenner and I were walking down a country road one day, talking, as boys will, of our hopes and plans, and I said to him, "Let us have a boys' band." We decided to try it, and then we knelt together in a fence corner, and asked God to help us to know what to do,

Remember: Week of Sacrifice Offering, November 30.

and how to do it. We invited the boys of our age to meet in my room, the upstairs of a log house. This was in the summer of 1879. As far as I recall, the following were present at the first meeting: Harry and Isaiah Fenner, Eddie Van Horn, Dell Rathbun, Charlie and Jim Burgess, George Harle, and Luther Warren. Dell Rathbun was elected president, and Luther Warren, secretary-treasurer. We tried to carry on our meeting in harmony with parliamentary laws. We drew up and signed an ironclad pledge against liquor and tobacco in any form, including tea, coffee, and pork. Our program usually consisted of a song, prayer, secretary's report, reports of members concerning the work done, then discussion of further plans. None of us were singers, but we tried to make a "joyful noise." "O tell me of heaven, sweet heaven," No. 1008 in "Hymns and Tunes," was our stand-by.

A little later some of the girls wished to join our society, and after that the meetings were held at the various homes. In these later meetings, we had temperance programs and prayer and social meetings. Our aim was to help each other to reach the standard set for Seventh-day Adventist young people.

LUTHER WARREN.

### Talk: "Preserving Our Consecration"

To consecrate means to set apart, or devote to the service of God. In the case of oneself, it means to give, or set apart, without any reservations.

That consecration or devotion, which is individual is the true kind. There is a consecration of societies, or groups of people as a whole. The Young People's Missionary Volunteer Society, for instance, is set apart or devoted to the task of giving this advent message to all the world in this generation; but this amounts to nothing, except as it is made a living reality by the individual consecration of its members to this great work.

God may do a mighty work through the faithful, devoted ones in our young people's societies, but this gives no ground of confidence for those who do not strive earnestly for God and against sin, who do not put their whole heart into the work. The fact that God accepted Abel's offering, was no assurance that he would accept Cain's, even though he was his brother.

Our part is to give our hearts to God, His to manifest Himself to us, and abide in our hearts. Not in a merely sentimental sense, are we to give our hearts to Him, however. To consecrate is to devote to the *service* of God; and consecration means active, earnest work in whatever way we find an opportunity. Thus we become trees of God's planting, bearing fruit to His glory. This experience does not come from merely desiring it, or even seeking, unless we seek it in the right way. As we read in Luke, many will seek to enter in, but shall not be able. We must *strive*. Others may pray for us, but we must also pray for ourselves. (Read "Testimonies," Vol. II, p. 262.)

Individual consecration means an entire sacrifice of all that we have, our whole spirit, and soul, and body. Paul says: (Read Romans 12: 1.)

The people of God today, and especially those endowed with the vigor and strength of youth, are called to the great work of giving the last gospel invitation to repentance and salvation. We, as Missionary Volunteers, are deeply concerned in the way we relate ourselves to this call. Have we heeded it as we should? Have we given ourselves wholly to it? Are we ready and able to walk in the footsteps of the Man of Calvary? Not to us as a society, but as individuals, the call comes, "Follow Me."—*Parker Smith*.

### Talk: "After Thirty-six Years"

WHEN, in 1892, the suggestion was made through the Spirit of prophecy that our young people should be organized "somewhat after the order of the Christian Endeavor Society," A. G. Daniells, who was then laboring in South Australia, at once formed an organization of young people, largely Juniors. It would be interesting to know, after the lapse of years, what were the permanent results of the influences of that early training in the lives of the individual members. And we do know, at least in part, for Elder Daniells on a recent trip to Australia wrote as follows:

"I want to tell you something about the members of that Young People's Christian Endeavor Society of Seventh-day Adventists I organized in Adelaide, South Australia, in 1892 — thirty-six years ago. Since coming here in June last I have been looking up the charter members of that society. I have been assisted in this by Miss Annie Higgins, the first secretary, and other members whom I have met in my travels. I have found the present location and status of every one, as nearly as we can recall, of the sixteen charter members. The record is wonderful and cheering!

"In this long period of thirty-six years only one of those charter members has turned away from this message, and only one has died. The other fourteen (save one who has been incapacitated by sickness) are warm, earnest, and enthusiastic in the third angel's message. I have had the unspeakable privilege of meeting twelve of the fourteen during the last two months. These fourteen have twenty-five children, none of whom, so far as I have been informed, have turned away from the message. If no one else can rejoice over this record, I can and do. I labored and prayed for those boys and girls with all my heart. I traveled in soul for their rebirth, and they were born again, from above, of the Holy Spirit."

It takes only a little mental calculation to get a vision of what would be the position of the church today if every group of sixteen young people we had thirty-six years ago, and every such group since, had been led in the same way. The terrible inroads of the enemy on the very flower of our flock are heart-rending. If these young people could be led into a real Christian experience by earnest, compassionate labor for them, and then were directed in such lines of Christian endeavor as they can do, thousands who are now lost and are groping in darkness, would be strong supporting members of our churches.

Brother Daniells remarks about his method of labor for these children:

"It will take more than a Sabbath and possibly a Sunday visit to a church to make the plans work. What our young people need is for the leaders to visit them in their homes, and camp around the church in the endeavor to interest the young people, instructing them, praying with them and their parents, until they are assured that they are born again. When I was working for the young people in the Adelaide church, I tramped from home to home, conversing with the parents, giving them short studies, and praying with them."

### Our Present Need

A vision clear, a heart not chilled,  
A purpose true we need;  
The days are evil, men are cold,  
For all is bent on speed;  
No time to see a brother's lot,  
Or time for him to sense  
Our interest warm, our sympathy,  
In problems or suspense.

We live alone, our lives distinct,  
Toil on our spheres to fill;  
So prone to see ourselves and ours —  
Our plans, our goals — until  
The world and all our purposes  
Eclipsed by self become;  
One rush for food and dress and gain,  
Until the race is run!

A vision new, a heart rewarmed,  
Our neighbor's joy to share;  
A courage true to step aside,  
For him to spend or dare;  
To let him feel that life is more  
Than greed for self and mine —  
This adds a zest to his success,  
And makes our lives divine!

LOUISE C. KLEUSER.

### Blackboard Thought

If you are going to do anything permanent for the average man, you have got to begin before he is a man. The chance of success lies in working with the boy, and not the man.—*Theodore Roosevelt*.

## Why Should I Be a Master Comrade?

(Program for Week Ending November 16)

**Songs That Boys and Girls Like.** (Memorize some of these, that you may use them later when leading Juniors.)

**Opening Song:** "There's a Work for Jesus." (No. 254 in "The Gospel in Song.")

**Three Scripture Comments:** Gen. 41: 30-34; John 21: 15; Matt. 18: 5, 6. (By three Missionary Volunteers.)

**Prayer by the Leader.**

**Reports, Offering, and Announcements.**

**Special Music of Your Own Selection.**

**Story Introduction:** "Are You the Lady That Likes Boys?" (See Notes to Leaders.)

**Testimonies:** "Why Have Progressive Classes for the Juniors?" (See the "Junior Handbook," pp. 12-14, for testimonies from the Spirit of prophecy, calling for just such work as is being presented in these classes for our boys and girls. Have a number read in symposium form.)

**Stories:** "Great People and Boys and Girls." (Close this series of stories by memorizing in concert the blackboard thought on p. 12.)

**Talk:** "Why Should I Be a Master Comrade?" (In connection with this talk, study the "Junior Manual," pp. 10-13.)

**Recitation:** "Wanted—A Man to Lead." (See the "Junior Handbook," p. 115.)

**Response:** "A Master Comrade Band in Our M. V. Society." (See Notes to Leaders.)

**Closing Song:** "Hark, I Hear My Name!" (No. 256 in "The Gospel in Song.")

**Prayer.**

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

### Notes to Leaders

"Who bids for the little children—body and soul and brain?  
Who bids for the little children—fair and without a stain?  
Will no one bid? What, no one—for their souls so pure  
and white,  
And fit for all good or evil which the world on their pages  
may write!"

—Charles Mackay.

"Are you the lady that likes boys?" The question was addressed to a newcomer for the summer vacation at the Gap hotel, and it was put by a fair-haired boy of thirteen. The gray eyes of Tom Burke met the brown ones of Mrs. Wertle frankly as he put the question again.

"I certainly do like boys, but whether I am the particular lady you speak of I can't say," replied Mrs. Wertle.

"Well, I asked a boy for some one who could tell me something about the mineral formations in this Gap, and he told me that you helped a boy who studied plants, and another that watched birds, and I thought maybe you'd help me."

Now it so happened that the branch of nature study the kindly Mrs. Wertle knew least about was stones, and she frankly told the boy she feared she could not help him much. "But I wish you would help me," she said, and throwing aside the morning paper, she came to the edge of the porch and picked up a stone. It was one the boy knew, and for an hour the two chatted like old friends, chiefly of stones and the sermons in them, about which the little fellow seemed to know so much.

At last father called the boy, and as the two new friends shook hands, the lad said, "I'm real sorry you don't care about stones, for you'd make a first-class mineralogist."

And in the days that followed while the two were at the Gap, they spent many happy hours together, during which the kindly older woman was able to point out many qualities which the boy would do well to cultivate, along with acquiring a knowledge of stones.

Really, in a nutshell, that is the why of the progressive classes for our Juniors, that is why we boys and girls grown tall should become Master Comrades. Before this meeting closes make a definite call for those who will join you in diligent study of the Master Comrade Requirements listed in the "Junior Handbook," pages 117-123. It will mean real work, but it will be the most paying work you have ever done, for who can estimate the worth of the soul of a single boy or girl. Set a definite time when you will meet for study and work, but do not wait until you have mastered every detail before you pass on to the Juniors about you the things you have learned. Study carefully the "Junior Handbook," pages 15-29. Also, the "Junior Manual" will be a constant source of information as you seek to lead these boys and girls in missionary activities and nature pursuits.

### Talk: "Why Should I Be a Master Comrade?"

WHILE supreme Junior leadership may well be vested in adults of mature age and experience, it can be successful only when these persons are such as remain young in heart and spirit, and generally in physical activity. On the other hand, there is a particular advantage in turning the mind to Junior leadership while the leader is still in his teens. The young men and women who have the advantage of being near enough to the Junior age not to have lost the sense of joyousness, of expectancy, of exuberant vitality which animates the Junior—these Senior Missionary Volunteers will do well to take their novitiate in Junior leadership while still their pulses beat with the power and rhythm of youth, when they can yet give the

greater maturity of their physical powers and their riper judgment to the example and guidance of their younger brothers and sisters.

It is a distinct loss to themselves for those in the later teens to draw away from the interests and activities of the Junior age. Let a gap thus be formed between the Senior and the Junior, and it will widen until the Senior young man or woman loses that sympathetic touch with early age without which no one can be a successful teacher or manager of children and youth. On the other hand, if a close relationship is maintained between those in later adolescence and those in preadolescence and early adolescence, the powers of sympathy, insight, invention, and inspiration which are indispensable qualifications in a leader are constantly built up.

The slightly older man or woman very easily becomes the hero of the Junior. Can he bat a ball out of bounds? Can he save a lad from drowning? Can he send a ballad ringing through the echo room of hope? Or can she bake the loveliest cake? Can she pull a fever down to normal? Can she drive a skiff through lily-fringed currents? Can she tell a thrilling story of the brave days of old? Are they dexterous, skilled, and brimming with enthusiasm? Then they become the exemplars and heroes of the boys and girls who are just at the threshold of the Beautiful Gate through which they have so lately passed. If they use wisely the power thus put into their hands, the Senior Missionary Volunteers not only shape the growing souls of their more youthful brothers and sisters, but themselves grow in power to influence and bend the world to their desires.

This is what it means to become a Master Comrade. It does not mean that one must abandon the friends and interests of his own life, but that he may add thereto the following of the younger men and women whose confidence adds to his own power and standing. True, it takes some time for study and for teaching, for companionship and for special work. That is a good stabilizer of the impulses and tendencies of older adolescence. You of this age have your studies and your work, and you have your social affairs. Frequently the tendency is to devote too much attention to social contacts with those of your own age, to revel in parties, outings, and entertainments. A little of this is good, when rightly conducted; in some cases more social life is needed. But generally the tendency to exclusive social life in the late teens and early twenties needs to be arrested by interests that broaden the contacts and exercise the altruistic qualities. Responsibility in developing the lives of Juniors will furnish such contacts and opportunities.

To have the responsibility of shaping the ideals and setting the spiritual pace of Juniors will help to settle the life of the Senior and provide both the stimulus and the inhibitions that have to be present in the making of character-forming habits. Young men and young women who think it concerns no one but themselves what they do, have lost the governor of their engine; they will race to destruction. But the young men and the young women who realize that their example is being watched and copied by those who, in part at least, have made them their heroes, will have a healthy sense of the importance of the best behavior and most earnest striving for the ideal.

The privilege of revealing God to these Junior boys and girls, these new men and women, of making Him known through Bible and nature, through society and the church, of bringing them to a knowledge of their Saviour and having the personal realization that they are accepted as members of the family of Jesus Christ, of giving them high ideals and great ambitions and worthy accomplishments—such a privilege is his who sets himself to be a Master Comrade.

A. W. SPALDING.

### Stories: "Great People and Boys and Girls"

1. ONE day while he was President, Roosevelt was in his library talking over public affairs with a friend, when a group of boys entered the room.

"Uncle Teddy," said one of them respectfully, "it's after four."

"So it is," responded Mr. Roosevelt, "why didn't you call me sooner?" Then he turned to his guest, "I must ask you to excuse me. We'll have this talk out some other time. I promised the boys I'd go hiking with them after four o'clock, and I never keep them waiting. It's hard for boys to wait."

Did you organize a Master Comrade Class?

And he hurried off with a crowd of boys, all of whom were talking to "Uncle Teddy" in a grand chorus.

2. There is a beautiful story told of Francis Xavier. He was engaged in missionary work. Hundreds kept coming to him, and he became quite exhausted. He said to his servant, "I must have sleep or I shall die. No matter who comes, do not disturb me!" He then went to rest, leaving his faithful attendant to keep watch. Shortly afterward the servant saw his master standing at the tent door. Upon his face was a look of awe, as if he had seen a vision. "I made a mistake," he said "I said, 'No matter who comes do not disturb me!' If a little child comes, please awaken me."

3. Queen Victoria was once visiting one of the large cities of England where a choir of three or four thousand boys and girls was gathered on a great wooden platform to sing a song of welcome. The next morning after the queen had returned to her palace, she ordered a telegram to the mayor of the city. It had no reference to the civic formalities or the public functions of her visit, but read: "The queen wishes to know, Did the children all get home safely?" No more momentous question was ever asked by monarch, by nation, or by parents. Will the children reach home safely? There are some who properly estimate the value of the little ones, and the queen of England was evidently one of them.

## Practical Value of Praise

(Program for Week Ending November 23)

Songs for Today. (Nos. 256, 260, 396, 191, 226, 220, 225, 312, in "Christ in Song," are suggested.)

Responsive Scripture Reading: Psalms 146 and 148.

Prayer by the Leader. (See suggestions for November in 1923 Morning Watch Calendar.)

Secretary's Report and Reports of Missionary Work.

Special Music. (Instrumental or vocal.)

Junior Recitation: "Pals." (See p. 10.)

Chalk Talk: "Cheery Health."

Symposium: "A Life of Praise."

Leader's Remarks: "Practical Values of Praise."

Testimony Service. (This may be interspersed with songs and sentence prayers.)

Closing Songs: "Holy, Holy, Is What the Angels Sing." (No. 170 in "The Gospel in Song.")

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

**The Key-note**

"Giving thanks ALWAYS for ALL things." Eph. 5:20.

### Leader's Remarks: "Practical Values of Praise"

SPURGEON, the great preacher, tells us that we live by breathing in and breathing out. We breathe in the atmosphere of heaven by prayer, and breathe it out again by praise. Neither can keep our Christianity alive without the other. Try breathing in without breathing out. Some one has said that only the soul can praise God who can honestly say, "He hath removed my transgressions from me." Show in your praise the condition of your spiritual life. Helen Keller helps to keep herself physically fit by her life of praise and thanksgiving to God. Lack of praise chills the soul. The practice of praising develops graciousness toward our fellow man. "A thankful heart is a fertile soil for all the other virtues. Where gladness and gratitude abound, grace can come to fruit; but where there is no sense of gratitude, evil passions grow like weeds. The everyday things of life become so commonplace that we forget they are God-given. And what is of heaven comes to be regarded as merely incidental. Not so ought it to be. When 'every bush is a flame with God,' then 'the commonest flower that blooms can give thoughts which lie too deep for tears.' Life cannot lose its grandeur if the heart remembers to praise."

Pride and self-conceit develop where silence is maintained or where no appreciation is expressed. Thankfulness relieves the tiredness of the faithful worker. Thankfulness quiets the irritation of the self-centered person.

## Memory Gem

No tongue can express, no finite mind can conceive, the blessing that results from appreciating the goodness and love of God.—"Ministry of Healing," p. 253.

## Symposium: "A Life of Praise"

1. The melody of praise is the atmosphere of heaven; and when heaven comes in touch with earth, there is music and song,— "thanksgiving, and the voice of melody."—*Ed.*, p. 161.

2. God desires that our praise shall ascend to Him, marked with our own individuality. These precious acknowledgments to the praise of the glory of His grace, when supported by a Christlike life, have an irresistible power, that works for the salvation of souls.—*M. H.*, 100.

3. God desires that the whole life of His people should be a life of praise.—*C. O. L.*, 299.

4. To praise God in fullness and sincerity of heart, is as much a duty as is prayer.—*C. O. L.*, 299.

5. Great have been the blessings received by men in response to songs of praise.—*Ed.*, 162.

6. Human hearts, in sympathy with heaven, have responded to God's goodness in notes of praise.—*Ed.*, 161.

7. Nothing tends more to promote health of body and of soul than does a spirit of gratitude and praise.—*M. H.*, 251.

## Chalk Talk: "Cheery Health"

It takes sixty-five muscles of the face to produce a frown, and only thirteen to make a smile, all of which goes to say that being cheerful is surely worth while. It is more of an outlay for us to frown than we may think, and according to the above statement it is much easier to smile than to frown, at least from the standpoint of physical effort.

But it isn't the outlay of physical effort more or less that counts for or against the smiling or frowning. There is actual gain in well-being in being cheerful. How much loss there is in being the other way, is hard to say, for we not only fail to get the benefit of the cheery mood, but we suffer the consequences of the gloom or the depression.

Every one knows the effect on others of the downcast countenance, the gloomy tone, and the depressed spirit. Depression is catching, and we have no right to scatter the contagion of gloom.

While it may take so many lines of the face formed by various muscles to make either a smile or a frown, the difference between them may be very easily and simply illustrated. (Draw two circles just alike, with straight lines for eyes and nose and curved lines for the mouth. In the one circle draw the curve with the ends up, and in the other circle with the ends down. The difference is at once noticeable.)

If the reverse of only one line makes the difference it does in a simple drawing like this, what about the effect of a face which may be wreathed in lines of upward smiling, or clouded with the drooping lines of grouch or gloom. The moral is: Draw the lines upward.

There is perhaps nothing that is more effective in health development than a spirit of praise. The influence of the mind upon the body is most powerful, and just as the smile or the spirit of cheer is uplifting to others, so it is upon oneself, only perhaps in a greater degree.

You may ask, How can we smile when we don't feel like it? How can we keep from expressing the feelings that are in our hearts? If things look blue, how can we help being affected accordingly?

It is just as much our duty to resist the inclination to despondency as it is to do anything else that is for our good or for the good of others. It is a Bible command to rejoice. The apostle says, "Again I say, Rejoice." Phil. 4:4.

We can choose our mental food just the same as we select our physical diet. If we wish to dwell upon the gloomy and the mournful, we can. There is plenty of it in this world to feed the mind upon, but it is poor mental food.

There is at the same time everything that is good, cheerful, and inspirational for us to think about if we will. The mercies of God are new every day. All about us are evidences of His goodness and care. Many people are a good deal better to us than we may think. It is just as easy (and you can try it out if you question it) to get into the habit of thinking on the pleasant side of life; and as is the character of habits, it



## MISSIONARY VOLUNTEER SERVICE BANDS

**Our Pledge: "Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world."**

### Prayer and Personal Workers' Band

"ONLY the work accomplished with much prayer, and sanctified by the merit of Christ, will in the end prove to have been efficient for good."—*The Desire of Ages*, p. 362.

"There is no danger that the Lord will neglect the prayers of His people. The danger is that in temptation and trial they will become discouraged and fail to persevere in prayer."—*Christ's Object Lessons*, p. 175.

**First Week:** Memorize these two quotations the first week this month in your band meetings. Discuss their meaning and relationship to us in this day. Encourage personal testimonies as to blessings received through prayer. And pray! Make definite requests, and expect definite answers. God delights to have us take Him thus at His word.

**Second and Third Weeks:** For the next two weeks of the month ask band members each to bring in scriptures or quotations on prayer and praise which have been a help to them in special trials or temptations. If your band is large, appoint some to be prepared for the different weeks. Make these little heart-to-heart talks very real. Prayer has become altogether too much of a formality in the lives of Christians today. Let us have a season of genuine heart searching this month. Follow the lines of thought suggested for November in the 1929 Morning Watch Calendar.

**Fourth Week:** Study and discuss the "Seven Looks" opposite November in the Morning Watch Calendar.

**Fifth Week:** Study the section, "Asking to Give," in "Christ's Object Lessons," pp. 147-149.

### Christian Help and Gospel Meeting Band

"Our Sabbath schools are nothing less than Bible societies, and in the sacred work of teaching the truths of God's word, they can accomplish far more than they have hitherto accomplished."—*Testimonies on Sabbath School Work*, p. 29.

"The Sabbath school, if rightly conducted, is one of God's great instrumentalities to bring souls to a knowledge of the truth."—*Id.*, p. 13.

Many of those who love the message have been introduced to the study of it through attendance at Sabbath school. By neighbors or friends who were interested in their eternal welfare they were invited to come to the Sabbath school. The interest aroused through the study of God's word led them to continue in their search for truth until their hearts responded to the call of God to unite with the church. The Sabbath school has a marvelous power, and its influence will help to save souls and to build and enlarge the church.

may become natural for us always to see the bright side, to put the best possible construction upon the motives of others, and to be thankful that things are not worse. Whatever may be bad cannot be too bad, and a hundred years from now we will have forgotten all about it.

Health in its fullness involves the mental, the spiritual as well as the physical. These cannot be separated. We must reckon with the threefold nature of our being. There are certain centers that have to do with our emotions. Our habits of living affect the ability of these centers to function. We may overeat and dull the finer sensibilities; we may overwork, become tired, and develop fatigue poisons to a degree that will inhibit to a certain extent the functioning of our good spirits. Through improper elimination of the body wastes the system may become so charged with poison substances that the centers of hope, cheer, and praise are depressed. Hence, our habits of living may have much to do with our being blue or being cheery.

On the other hand, depressed spirits, anxiety, worry, grief, and gloom have a depressing influence upon digestion and all the functionings of the body. Tendencies to such mental conduct must be resisted. The spirit of praise and gratitude that comes from knowing the Father and His blessings; the peace of mind that comes with our assurance of acceptance with Him; the joy of constant communion with the Lord, and the knowledge of His protection about us, and that of the guardian angels, offer the most effective medium of maintaining the balance of cheer, hope, courage, and praise that go to give us normal minds and at the same time help us to have efficient bodies.

L. A. HANSEN.

Help to make others thankful this month.

In some places bands of young people have organized branch Sabbath schools or Sunday schools for the benefit of children in the near-by neighborhood. These have accomplished much good, especially when they have been held in sections where the religious instruction of the children has been neglected. Often the interest which the children manifest in the study of the lessons has awakened the slumbering interest or conscience of the parents, and the entire family have been blessed. The parents have invited the workers to come to their homes to continue the studies.

The executive committee of the Missionary Volunteer Society should study the conditions among children in the neighboring communities, and if there is an opening let the matter be studied to see if in some way a Sabbath school or a Sunday school might be started. Some of the adult members of the church may desire to join in this work. Such an enterprise would prove a real inspiration to the church and young people's society, and a blessing to the community.

H. T. E.

### Literature and Correspondence Band

*The Best Literature for Band Work.*—All of our denominational literature can be used successfully for free distribution, and no doubt the band members will desire, at times, to draw from the large assortment of books and periodicals certain copies to use in their work with interested people.

For systematic house-to-house distribution, such literature as the Family Bible Teacher, *Present Truth*, *Signs of the Times*, the *Watchman*, *Our Little Friend*, and the *Youth's Instructor*, can always be used to advantage. Our church paper, the *Review and Herald*, should also be used by the band, especially when working with those who have become interested in the truth and the work that the church is doing.

When beginning work in new territory with tracts or other topical literature, care should be exercised in selecting subjects that will appeal most to those who may not be acquainted with the doctrines of the Bible. Generally, the order in which such literature is numbered is the logical order in which it should be distributed.

Every band should have access to a complete catalogue of the Book and Bible House. It will aid materially in selecting such literature as is best suited to your local needs.

Scores of people are constantly being won to the Saviour through the reading of our truth-filled literature. Let us all be more diligent in our efforts to place it in the hands of those about us. (See "Missionary Volunteers and Their Work," 282-284.)

C. L. B.

### Freely Ye Have Received, Freely Give

So much did Jesus love this world  
He left His home of glory  
And gave His life that we might live.  
You have heard this wondrous story.

His Father loved Him,—oh, such love! —  
Yet gave Him that we might live  
To have an eternal home with Him,  
If our hearts to Him we give.

And if we give our hearts to Him,  
We'll be willing to do more;  
For with our hearts we'll give our means  
As blessed in-basket and store.

We'll be willing to pass the candy shop,  
And save that nickel or dime  
That we've always spent for our own desire;  
And 'twill grow from time to time,

As we daily make the sacrifice  
Of the things we think we need,  
And give our money to Jesus  
So the message may onward speed.

How many dimes and dollars  
Do we spend that we could give  
To this great cause for hungry souls  
That they might look and live?

Let's save them, every one for Him!  
How happy we will be  
To know our gifts have won a soul  
To live through eternity.

MRS. M. W. SPRING

# OUR FOREIGN MISSIONS

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

## Advance Being Made in Nicaragua

MISSIONARY ELLIS P. HOWARD writes of their entrance into Nicaragua and recent experiences as follows:

"The organization of the Nicaragua Mission was effected Jan. 1, 1929. There were already three churches and eighty-seven members on the east coast, all English, with only a few Indians at Yulu Wawa. The large majority of the population, all Spanish, is on this Pacific side, so our headquarters are here.

"There is no doubt that we are in a hard field to give the gospel. There has been a most determined opposition on the part of a certain Protestant denomination. At the same time they are very much frightened at our coming. We have not purposely sought their members, but they have lost a number to the truth we teach, and will lose more. We have had close personal contact with their leaders in discussion, but the truth always wins the honest in heart.

"We are just now carrying on an intensive series of meetings and studies. We are trying to lose no time. The Lord is blessing the advance of the message among the Spanish people of Nicaragua. Many are now deciding for the message, the true number will be revealed in baptisms later. I do not like to count too many yet. Remember in prayer God's work in this part of the field."

## A Missionary's Parting Word

To our loyal brethren and sisters at home, sacrificing of their means that our faithful missionaries may be sustained out in the fields, here is a parting word from a missionary returning to India that will cheer you because of its manifest expression of loyalty and self-sacrificing devotion to God's cause. That you may have the background setting, it may be stated that this brother had buried his father while on furlough (his mother having passed away some time before), his brother, also a missionary in India, had died suddenly on reaching home on furlough, and now, after selling the old homestead, he, with his own family and his brother's wife and children, was on his way back to India when he wrote the following:

"At times it seems very hard for her to return without M—, and I shall miss him more than any other worker in India, as his life was always such an inspiration to me, but we are anxious to get back. I am thankful that I have been able to visit so many of the churches in the homeland while on furlough. To see the way our faithful people here at home sacrifice to keep us going out there, and the confidence they have in us as missionaries, makes us want to be back at work. And at the same time it causes us to be just a little more careful in the way we handle the means that they so willingly give.

"We now have nothing left in the homeland to draw us back, except the craving for an interest in your prayers for our work in India. Good-by."

## Stood the Test

MISSIONARY E. V. TARR, of the Lower Shangani Mission, Southern Rhodesia, passes in this experience:

"Recently an effort was conducted about twenty-five miles from our main station, at one of the outschools. Twenty gave themselves to the Saviour. A man by the name of Kimberly, who had been a heavy drinker and used snuff all his life, was among those who gave themselves to the Lord.

"Sabbath evening when he reached home, his old comrades were having a beer drink. When they saw him coming, they gave a shout, 'There comes Kimberly the Christian.' They invited him to take his old place and join them in the drink. But he told them that he had given up all his bad habits, and was now serving his Lord. Two or three young men jumped up and said, 'If you won't drink with us, we will make you.' So they took a can of beer and tried to pour it down his throat. But he only smiled, and would not touch it. They do not disturb him any more. He is remaining faithful, and is now in the hearers' class."

## Pray for the Lonely Wives Out in the Mission Fields

WITHHOLDING all names, here is an extract from the letter of the wife of a missionary who spends most of his time searching out new mission sites, and locating missionaries in new territory. It gives a little glimpse of what the wives are passing through who are left at the home station to "look after things." In this case, she is doing medical missionary work the while.

"Mr. — will be gone for three months in another two weeks' time. During the next two weeks, till the time comes for him to go, he will probably be home four days. He prom-

ised me he would be home two months after he got home in January, but I think he has been home one week altogether, of the time.

"I reminded him of it the other day, but he turned it off lightly, with a remark as if I was pessimistic and looked on the dark side of things! It would take more than the faith of a Christian Scientist to make oneself believe he had been home two months, when in actual fact he has been here only one week, wouldn't you think? If it was not for the dreams one has of being at home having a good time with the folks, or being a child again, going to school, etc., and a few things like that, I declare I believe my brain would dry up for diversity of thought in having to be alone so much. Treating the people's sores and pains doesn't give one much chance for pleasant thought when it is all done in foreign speech, especially when the speech is foreign to most of the patients and to you.

"Husband says I may plan on his being home more after August, but I am still pessimistic about it. I get so lonesome! I am consoled, though, for there are thousands going through the same thing. How glad I am really, he is spared to me to do the Lord's work. I would not have my lot cast in another place from choice. Fruit of our labor is the joy of our lives. What is more precious? What can give more real pleasure?"

## In Prayer Three Times Each Day

SECRETARY GUY DAIL, from Central Europe, in speaking of the young people in certain sections of that field where he visited, writes:

"Indeed, prayer seems to me to be the great need of God's people. Last week and the week before I was in East Prussia. Before that I was in Erfurt. In Erfurt at the young people's meeting I found that they have the custom of praying for each other every day in the young people's societies. They pray at the same time throughout the field. They also stated that in the future they would pray for each other and God's work three times a day, as did Daniel.

"We are not without very encouraging omens here. Indeed, the experiences some of our people have, clearly indicate that God is a God of miracles now as surely as He has been in the past."

## Wonderful Interests in Chile

A PARAGRAPH from a letter written by Missionary E. L. Maxwell, says this:

"I have just returned from a trip through Chile, and had never seen such an immense interest in the truth in all my life. At every meeting we held the room was crowded to the very limit. People were standing in all the aisles and around the doors, and in one place 200 people left the building because there was no room inside, and yet it was a large building for this small town. The Lord is remarkably blessing, and we hope to see large results at the end of the present year."

## To Open Blind Eyes

"LAST week I made a trip to a place where plans are being made to start an advanced school for children of the Luo tribe," writes W. W. Armstrong, superintendent of the Kenya Mission, East Africa. "The site I visited commands a good view of the surrounding country. By my side was a native inspector of schools. He began speaking to me, and the story he told so impressed me that I write it to you. It shows what the influence of our mission has been in this area. We are the only Protestants at work here. This is in substance what he said:

"Before the war all the country you see was heathen. Mission work had begun, but only here and there was there any interest taken in what we were doing. The old men of the clans had little knowledge of the God of heaven. We used to think it would be many, many years before the light from heaven would fill this dark land. But today we see it with our own eyes. Today there are schools everywhere, and the pupils in them number thousands. I was in one district a little while ago, and among that whole clan were only two people who had not yet been converted. All the others were Christians or preparing for baptism. A month ago, I visited the baraza (law courts). After one case of debt had been dealt with, the chief asked for the next case to be brought along. The reply was to the effect that there was no other. The chief then said that since "reading" had filled the country, there was little to do in the way of lawsuits, and what cases there were, were often disposed of by the Christians themselves."

"I regarded this statement as a wonderful testimony to the changing power of the gospel of Jesus Christ. A land of grossest heathenism changed to a land of enlightenment in so few years! A land once inhabited by quarrelsome and restless people being changed into a land of peaceable beings who know how to settle their troubles amicably among themselves without going to law.

"To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God, this is the work that is being accomplished rapidly in East Africa."

MISSION BOARD.