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Church Officers' General Instruction Department

Special Appointments for the Month of February

Christian Home Day.....February 1
Foreign Missions Rally.....February 15

As We Forgive Others

MOST church difficulties may be traced back to a source where some one has failed to exercise a forgiving spirit, which Christ declared must characterize His followers. No one trait of Christian character is emphasized more strongly than that the follower of Jesus is to forgive others their trespasses. This rule applies every day, or whenever trespasses may be encountered in our intercourse with others, both without and within the church. So important is it, that the Lord sets it forth as a condition upon which hinges the eternal destiny of the soul. So vital is its relationship to the life, that it is made the very touchstone of our daily standing with Heaven. It is incorporated as a foundation principle of the Christian's daily prayer: "Forgive us our debts [trespasses], as we forgive our debtors [those trespassing against us]." After giving this model prayer in answer to the disciples' request to teach them how to pray, by way of emphasis Jesus says concerning this forgiving section,

"If ye forgive men their trespasses, your heavenly Father will also forgive you: but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Matt. 6: 14, 15.

There is no question about it. We ourselves definitely settle the stupendous question as to whether our own sins are standing against us on heaven's records, or marked off as forgiven, by the way we treat those who may have trespassed against us. If we forgive others, the sure promise of Christ is that God forgives us; but if not, then we may as surely know that our sins still stand registered against us.

This same individual-daily-living principle is again taken up and enlarged upon by the Lord as recorded in Matthew 18, where He applies it to church relationships. Jesus here says:

"Moreover if thy brother shall trespass against thee, go and tell him his fault between thee and him alone: if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it to the church: but if he neglect to hear the church, let him be unto thee as a heathen man and a publican." Verses 15-17.

Trespasses dealt with in this manner, the Lord said, would be ratified in heaven; if the trespasser should exercise the re-

pentant spirit and the trespassed against the forgiving spirit, a soul would be saved, and bound to the Lord in heaven by Himself. If the unrepentant spirit of the trespasser should be maintained, then sadly it must be recorded in heaven that a soul is slipping away from his Lord, a soul being "loosed," or lost, from the kingdom of heaven.

Peter asked: "How often shall my brother sin against me, and I forgive him?" His forgiving limit ran up to what he doubtless considered a large number—seven times. But Jesus could not accept that. "I say not unto thee, Until seven times: but, Until seventy times seven." Think of it! This surely can mean nothing less than the everyday, continuous forgiving spirit to be exercised by him who is to be counted the follower of the meek and lowly Christ Jesus.

Further emphasizing the importance of what it means to be like God, through divine love flooding the heart in showing mercy toward those indebted to us in any way, even as we hope and entreat for the love and mercy and forgiveness of God to be shown toward us, Jesus told the story of a king who would take account of his servants. One who owed the king ten thousand talents was brought in. Having nothing with which to pay his great debt, he implored time to pay rather than have his goods sold and himself made a prisoner, and the king mercifully forgave his servant his great debt. Later, opportunity was given this same servant to do as his lord had done, though on a smaller scale, by forgiving a fellow servant a small obligation owed him. Instead of doing as his king had done, he seized his fellow servant by the throat, demanding immediate payment. This fellow servant likewise, having nothing with which to pay, entreated for mercy, but was heartlessly thrown into prison. The king, hearing what his servant had done to his fellow servant, recalled him and said:

"O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise [added Jesus] shall My heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses." Matt. 18: 32-35.

The hard, unforgiving spirit, manifested by whomsoever it may be, must be put away. No place will be given it in heaven. It is no fruitage of the Spirit, but, instead, is a manifest attribute of Satan, the wicked one. Wherever manifested it breeds trouble, trouble in the home, trouble in the church—everywhere. By the grace of God all this may be put away. It can be done. The love of Christ shed abroad in the soul will bring it about. For we may obtain the "wisdom that is from above," which "is first pure, then peaceable, gentle, and easy to be entreated, full of mercy [which is only another way of expressing the spirit of forgiveness] and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace." James 3: 17, 18.

T. E. B.

Soul Winning

"HEREIN is My Father glorified, that ye bear much fruit; so shall ye be My disciples." "Ye have not chosen Me, but I have chosen you, . . . that ye should go and bring forth fruit, and that your fruit should remain." John 15: 8, 16.

God wants fruit that lasts. Souls must be attached to the True Vine, established in the faith. To us has been committed "the word of reconciliation." "We are ambassadors for Christ." We are to pray and beseech men in Christ's stead to be reconciled to God. (Read 2 Cor. 5: 18-20.) What a high privilege! What a holy calling! What a sacred and joyous service to render for God!

That the ruined and lost may be attracted and attached to the blessed Christ, the Author of the advent and gospel mes-

sage, we must lift Him up and say to all who hear, Come to Him who "hath loved us, and hath given Himself for us." Eph. 5: 2. We must "hold forth the word of life, presenting Jesus as the hope of the penitent and the stronghold of every believer."—*Gospel Workers*, p. 160.

We are to "speak words of solid sense, and from the treasury of the heart bring forth pure, sacred things, after the example of Christ." We "have been commissioned as the messengers of Christ, as stewards of the mysteries of grace," and "we are under obligation to declare faithfully the whole counsel of God. We are not to make less prominent the special truths that have separated us from the world, and made us what we are; for they are fraught with eternal interests. . . . But it is the life of Christ in the soul, it is the active principle of love imparted by the Holy Spirit, that alone will make our words fruitful."—*Id.*, p. 288.

If we are to win, we must "be pitiful, be courteous." 1 Peter 3: 8. Love will do that which argument will fail to accomplish. "A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—*Gospel Workers*, p. 122. A godly example and a burning love for sinners has a power that it is impossible wholly to resist. With a heart truly converted to God, all the energies are put into the work of soul saving. It is said of the truly converted:

"His heart is melted with tenderness as he sees the peril of the souls that are out of Christ. He watches for souls as one that must give an account. With invitations and pleadings mingled with assurances of the promises of God, he seeks to win souls to Christ; and it is registered in the books of record. He is a laborer together with God."—*Testimonies to Ministers*, p. 122.

Let us thank God for the high privilege of service, and seek Him daily for holiness of personal life, for the worker possessing "a conscience void of offense toward God and man, a heart that feels the tenderest sympathy for human beings, especially that they may be won for Christ, will have the attributes that Christ had. All such will be imbued with His Spirit. They will have a reservoir of persuasion and a storehouse of simple eloquence."—*Id.*, p. 120.

Oh, how important it is that we make first things first. Christ is first. Every phase of our God-given message is a revelation of the blessed Son of God. To call attention to our institutions and equipment, our figures and facts, our rolls and goals, our pictures and programs, is helpful, educational, and encouraging, if presented in the proper way and time, but they may appear cheap and insipid to one who, like those of old, said from their hearts' desire, "Sir, we would see Jesus." It is not self or things that answer the heart cry of needy souls, but the unfolding of God's message in word, life, and action, the truth as it is in Jesus. G. W. WELLS.

Regulating Our Lives

THE mariner sets his course; the builder consults a blue print; the teacher sets himself a standard. There is scarcely any department of life that can be conducted without some definite rule. Self-sufficiency must give way to some established and accepted method of procedure.

There is only one way that is the right way to be a Christian. We must be out-and-out Christians, not in-and-out. Jesus said, "Abide in Me." This is the way. It is not enough that we do our best, unless we strive daily to improve our best. The Bible does not tell us to be content with even our best.

Contentment must rest when we have done right. "Not as though I had already attained, . . . but . . . I press toward the mark." A clock may be doing its best, yet losing ten minutes every hour. The fact that the clock is doing its best does not argue that it is right. The clock must be set and regulated according to standard time, which in turn is regulated according to the course of the sun. So our lives must be set and regulated, started and kept going, by the Son of God. Standard lives are regulated by the Standard Life.—*Selected*.

THOSE who give themselves to learn the way and will of God, are receiving the highest education that it is possible for mortals to receive.—*Counsels to Teachers*, p. 36.

Home Missionary Department

OUR HOMES AND OUR CHILDREN

Suggestive Program for First Sabbath Home Missionary Service

(February 1)

OPENING SONG: "Revive Us Again," No. 396 in "Christ in Song."

ANNOUNCEMENTS.

OFFERING FOR CHURCH MISSIONARY WORK.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "Consecrated Childhood," No. 405 in "Christ in Song."

PRAYER.

ADDRESS: "We Live Our Lives Over in Our Children."

RECITATION: "Crops and a Child."

READING: "A Hedge About Our Children."

DISTRIBUTION OF CIRCULARS.

CLOSING SONG: "Come, Thou Fount of Every Blessing," No. 398 in "Christ in Song."

BENEDICTION.

Note to Leaders

The first Sabbath in February is Christian Home Day. We should not fail in any church to use this opportunity for impressing the vital importance of Christian home making. The continual loss from our church and faith of over half the children constituting the membership of our families is a challenge we cannot ignore. The first and most important approach to a solution of this problem, is our homes. What our homes are, that our church will be.

And our parents must be trained. We shall not otherwise find the remedy for our loss. For this parent training the Home Commission provides. If all our parents were kept thoroughly informed of this provision, do you not think more than the present 2 per cent of them would respond? And with their response, would we not save more than 40 per cent of our children?

A supply of the leaflet, "Will You Come In?" is being sent you. Please see that these are distributed to your members. We are also sending in the same package one copy of the leaflet, "The Christian Home," for your personal information. Take the initiative in forming a Mothers' Society or a Parents' Council, if there is none in your church; and if there is one, use your influence to fill it with all the church members who are eligible to join. And for the sake of the Lord Jesus and of the children, keep the parents' work on your heart throughout the year.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

We Live Our Lives Over in Our Children

ARTHUR W. SPALDING

DID you ever say, "I wish I had my life to live over; I would not again make the mistakes that I have made; I would take a course which would make my life more of a success than it has been"? Did you ever say that?

Well, the blessed opportunity is given to us who are parents to live our lives over again. The greatest miracle in the world is that miracle whereby our lives are perpetuated in our children. Do you know, if God's plan of giving to man and woman a share in His creative power, had not in the beginning been instituted; if you and I had never seen or heard or in any way known of what we call birth; if God had elected to put every new person upon this earth full grown by fiat creation, as He put Adam and Eve here; and then, if, suddenly, God should decide to change His plan and bring in the process of creating new lives through the power He should impart to men and women to bring forth children; why, the first child so born into the world would be the most marvelous thing we had ever heard of. It would be news that would drive off the front page and out of every corner of the public prints any word about sports or commerce or wars. The appearance of a new empire would be as nothing to this appearance of a new being. The schools would be filled with a new science; the houses and the streets and the public forums of the world would have nothing else for discussion. "Why," every person in the world would be saying, "here is the most wonderful thing ever heard of; here is a new order of life. Heretofore we have been given existence with fully developed bodies and minds, and when we had filled the number of our days, we had nothing more to look to. But now we are given the power to make little copies of

ourselves, upon the development of which, in body and mind and soul, we may use all the experience and wisdom derived from the lives we have lived. And we may form these new copies of our lives as we will. Never could we conceive of such power and privilege." "Miracle of miracles!" the world would cry, if now for the first time it were faced with the plan of perpetuating human life through birth.

Yet, because this has been the order of life from creation, its marvel and its power receive all too little thought and attention. We do not all the time see, if at any time we see, that in our children we have the opportunity to make new lives of just the kind that, after all our experience, we want to make. It is the greatest romance conceivable; it is the greatest privilege and power ever conferred. It does, in fact, elevate the fathers and mothers of the human race to a share in divine power, making them a link in the unbroken chain of life, that Jehovah exclaims and Jesus emphasizes, "I have said, Ye are gods; and all of you are children of the Most High." Ps. 82: 6; John 10: 34, 35.

We live our lives over in our children! Do any of you shake your heads doubtfully, sorrowfully, and say, "Ah, no, no! would that it were so, but we cannot make our children what we would. They do not go in the path we mark out for them; they do worse even than we"? Oh, we hear a great deal of that kind of talk today. We see the elder generation shake their heads and hear them exclaim, "What are we coming to? This group of harum-scarum children! These bold, bad young people! What shamelessness, what lawlessness! What lengths of impropriety and sin are measured by this younger generation!"

Now let me tell you, my friends, that our children are what we make them. I say that, not on my authority, but on the authority of the Bible: "Train up a child in the way he should go: and when he is old, he will not depart from it." Prov. 22: 6. I do not believe in explaining away that divine pronouncement. It means what it says: if we train up a child in the way he should go, he will not depart from it. And the converse is true, that if we train up a child in the way he should not go, he will not depart from that, either, unless it be by a miracle of God's grace. The second commandment contains an inescapable law, the law of heredity and education: "Visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate Me, and showing mercy unto thousands [margin A. R. V., a thousand generations] of them that love Me, and keep My commandments."

It is utter folly for us to stand and shake our heads and denounce the attitudes and actions of the generation of young people who are in our midst. In the first place, they are not half so bad as we imagine, and a closer association with them would prove this to us. We have the everlasting fault of old age, of making the fashions of departed days the present-day measuring stick of morality. And in common with both young and old, we have the worst fault of generalizing from a few particular examples, and, because we learn of one or a score of immoral acts, assuming that these are the universal practice. Society today is bad enough, as God knows and tells us, but we have the duty to presume virtue where we do not know there is vice.

But in the second place whatever the state of our children and youth,—good, bad, or merely tainted,—they are just what we have made them, either by our teaching or by our neglect. True, it is a collective responsibility, the responsibility of all the parents of the whole community and the whole world, but we have our share in it. And while the influence of youthful companions is strong, and the customs of society have inevitable pressure upon our children, we have neither necessity nor justification in letting them go after a multitude to do evil. We parents can make our children what we will, if we are wise to study and to practice the arts of child training.

I grant you that most of our children do not get an ideal training. All of us parents are faulty in some degree, and I know there are many parents who cry, "Oh, I have tried to do my duty by my children and to keep them in the right way, but despite it all they have gone with the world." Poor parents; we may well and sincerely sorrow with them. But there is no virtue in glossing over the fact that they have failed, in whatever degree they have failed, because they do not know

enough about how to "train up a child in the way he should go."

And right there I put my finger upon the real, basic trouble in this church. Thousands of Seventh-day Adventist parents today are neglecting to find out how to train their children. And therefore there are thousands upon thousands of Seventh-day Adventist parents who very soon are going to add their voices to the great lamentation, "Oh, I tried to train my children aright, but despite all my efforts they have gone into the world!"

A great many parents are saying to themselves, "Oh, well, I guess I am doing as well as the next one in training my children." Yes; but what the "next one" is doing is not good enough. Thousands more are saying, "It is all stuff and nonsense, this proposition of learning out of books how to train children; none of these writers knows any more about it than I do." Thousands more are saying, "Well, if I only had time to study I would try to do it, but I can't. Anyway, we have the Sabbath school and the church school: let them take care of the salvation and training of our children."

All these excuses will be swept away like chaff when, in the great day of judgment, the searching gaze of the eternal Father finds the eyes of parents and His voice penetrates to the recesses of their souls: "Where is the flock that was given thee, thy beautiful flock?" (Jer. 13: 20) and when the only response they can give is, "As thy servant was busy here and there, he was gone." 1 Kings 20: 40.

But on the other hand, how happy will be the experience of those parents who, because they now put themselves to the stretch to study and learn the science of Christian home making and child training, fit themselves to train up their children in the way they should go. Such parents, as they study and observe and practice the principles of character formation, will not be distracted and discouraged by the wayward, incomprehensible actions of their children. They will understand the secret springs of conduct; they will anticipate the experiences they are to meet with their children; they will have a comforting, joyous sense of mastery rather than of despair as they meet their problems; they will take delight in the shaping of their children's lives; and they indeed will have that purposed fortune of the parent, of building anew in their children the kind of life their experience has led them to desire. And incidentally, as they build their children's lives, they will find that their own are being transformed. Then in the great day of the Lord, when the challenge comes to them: "Where is the flock that was given thee, thy beautiful flock?" they will have the joy of announcing, "Here, Lord, are we and the children whom Thou hast given us."

But, oh, my fellow parents, you cannot drift into this experience. It requires action, determined, persistent, prayerful study and practice. Neither can you wait until the crisis in child management comes upon you. Thousands of parents procrastinate until their children are in the adolescent age and getting out of hand, and then they cry, "Oh, what shall we do to save our children?" Something, by God's grace, may sometimes then be done; but the time to prepare for adolescent training is before adolescence. And the time to prepare for child training is before the child is grown; yes, before it is born. Whatever age your children may now be, you have no time to lose to prepare yourself for the immediate and the future needs of training those children.

The word of the Lord should today resound like a trumpet in the ears of our people: "Upon fathers as well as mothers rests a responsibility for the child's earlier as well as its later training, and for both parents the demand for careful and thorough preparation is most urgent. . . . Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education," p. 276.*

There are principles and methods of Christian home making and child training which it is the first duty of every father and mother, and every prospective father and mother, and every young man and young woman now approaching the age of marriage, to study earnestly, systematically, and persistently. Not for one week merely, not for a year, but for a series of years. Such a study is provided by this church through the Parent Training Course of the Home Commission. The literature dis-

tributed to you today will show you how to get full information. Will you as parents, as Christian workers, as a church, arise to your responsibility and take your part in this great work that must be done if your children are to be saved and trained for service?

We are losing out of the church year by year 60 per cent of the children born into its fellowship. The most of these go out in their early youth. What a leakage! What an irretrievable and eternal loss! Who are responsible? The church? Yes, in a sense. But who are the church? Just the workers who fill the offices of the organization? No; it is the whole membership. Without doubt we who are officers of the church in various capacities have a heavy responsibility in this matter. We need to be more intelligent, more alert, more faithful. But we must recognize that the church is doing much, we may say it is doing everything possible, in its organized agencies, to save our children. We have the Sabbath school, the young people's society, the church school, the academy, and the college, which, so far as the church membership permit them to operate in their behalf, are engaged in saving and teaching our children and youth. Whatever improvement is possible in this program must come through greater efficiency and devotion on the part of the workers involved. And for that let every one pray and work.

But the primary agency for the saving and training of our children, the agency that has the first, the most weighty, and the most lasting influence, namely, the home, is not so well organized nor so efficient in its service as these other agencies. Why? Because the church has not been aroused to a sense of its responsibility as an organization to encourage and maintain the work of training parents. And that means, not only that officers of the church are not all giving this matter the attention they should, but that fathers and mothers themselves, upon whom primarily rests the responsibility, are not sufficiently awake to the need.

We shall make a success of our work, we shall complete our mission, we shall see the glorious consummation in the coming of our Lord Jesus Christ in righteousness and sinless power, only after we have fitted ourselves for the work of training our children for God.

"Parents are neglecting a precious trust, a sacred duty, which, if faithfully preformed in the fear of God, would obtain, not only for their children, but for themselves, a fitness for the kingdom of heaven."—*Testimonies*, Vol. II, p. 647.

"Heaven is to begin on this earth. When the Lord's people are filled with meekness and tenderness, they will realize that His banner over them is love, and His fruit will be sweet to their taste. They will make a heaven below in which to prepare for heaven above."—*Id.*, Vol. VII, p. 131.

Crops and a Child

I HAVE seed to raise, and I plow the field
And I plant my crops with care.
And I thank the Lord for the rain He sends
As I watch them growing there.

But I don't sit down with a book by day
And let my fields run wild,
For crops won't grow by themselves, I know—
Is it different with a child?

I've a boy to raise, and I want a man
When his growing days are done.
And a man must work for the crop he seeks—
Is it different with a son?

Will strangers care for my wheat out there
When the weeds grow rank and wild?
If my crop would shrink if I idled here,
Dare I idle with my child?

Yes, I'll work for him and I'll play for him,
And I'll do the best I can,
For the Lord has given me a son to raise,
And I want to raise a man.

Yes, my eyes are set on the harvest years
When the long hard task is done,
So I'll pull the weeds from his life myself,
For I dare not shirk my son.

—Edgar A. Guest.

A Hedge About Our Children

"By sincere, earnest prayer parents should make a hedge about their children."—*Testimonies*, Vol. VII, p. 43.

Why should we make a hedge about our children? Because "infidelity and skepticism prevail. Iniquity abounds. Corruption flows in the vital currents of the soul, and rebellion against God breaks out in the life. Enslaved by sin, the moral powers are under the tyranny of Satan. The soul is made the sport of his temptations; and unless some mighty arm is stretched out to rescue him, man goes where the archrebel leads the way."—*Id.*, p. 42.

For this reason parents should, by sincere, earnest prayer, make a hedge about their children. "They should pray with full faith that God will abide with them, and that holy angels will guard them and their children from Satan's cruel power."—*Id.*, p. 43.

Is the family altar established in every one of our homes? "In every family there should be a fixed time for morning and evening worship. How appropriate it is for parents to gather their children about them before the fast is broken, to thank the heavenly Father for His protection during the night, and to ask Him for His help and guidance and watch-care during the day! How fitting, also, when evening comes, for parents and children to gather once more before Him, and thank Him for the blessings of the day that is past!"—*Ibid.*

But family worship must not be allowed to become a dull, tedious, wearying formality. Fathers and mothers must make this time of worship intensely interesting, enriching it with song and reading, recitation and story, and making it inspiring with short, earnest, meaningful prayer. A variety of form and content, suited to the age and understanding of the children, is necessary to make the time of family prayer interesting. The leaflet, "Family Worship" (Review and Herald Publishing Association; 5 cents), will be very helpful in planning and conducting this exercise when the family appear before their heavenly Father.

Prayer and the institution of family prayer make a protecting hedge about our children. Let the family altar be faithfully maintained in every Seventh-day Adventist home.

Suggestions for Church Elders

At February meetings of our church boards plans should be laid for the first Sabbath home missionary service on March 1, on the subject: "Religious Freedom." The Religious Liberty Department of the General Conference is preparing the program for this date, and it will be the latest word on the subject.

The topics for consideration at the fifteen-minute church missionary service for the month of March are as follows:

- March 1 House to House Distribution of Literature
- March 8 Religious Liberty Work
- March 15 Soul-Winning Experiences
- March 22 Review Forward Movement
- March 29 Big Week Educational Reading

Suggestions for each of these topics will be found in the March CHURCH OFFICERS' GAZETTE. This list is being given in advance in order that church elders and missionary leaders may be giving thought to what should be considered under each heading.

Church officers should keep constantly before the members that their help is sorely needed in the finishing of the work. The following instruction from the Spirit of prophecy is most timely and pertinent:

"Wake up, brethren and sisters, wake up. Sleep no longer. 'Why stand ye here all the day idle?' Jesus calls you, saying, 'Go work today in My vineyard.' Whoever has received the Holy Spirit, will make it manifest; for his powers will be employed in the most active service. All who actually receive Christ by faith, work. They feel the burden of souls. God now calls upon every one who has a knowledge of the truth, who is a depository of sacred truth, to arise and impart the light of heaven to others."—*Christian Service*, p. 80.

—Be lenient with others, severe with yourself."

The Church Missionary Service

Suggestive Program

SONG	1 minute
PRAYER	2 minutes
REPORTS	4 minutes
PRESENTATION OF TOPIC	7 minutes
CLOSING	1 minute

Suggestive Service Program for Sabbath, February 1

MISSIONARY TOPIC: "Placing Our Books and Periodicals in Libraries."

TEXT: 1 Cor. 9: 22.

SUGGESTIONS: "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*The Colporteur Evangelist*, p. 80. It is God's plan that the message for this time be kept continually before the people through our books and periodicals. The use of our literature suggests a score of different ways with which to reach the public. Consider the possibilities wrapped up in the above suggestion. In America there are hundreds of libraries which are visited daily by thousands of people seeking knowledge. Surely the least we could do would be to place our books and magazines in these libraries. In large cities it will be necessary to see the librarian in charge of all the libraries to make necessary arrangements. Our publishing houses are prepared to furnish attractive covers in which the *Watchman*, *Liberty*, *Life and Health*, *Signs of the Times*, *Present Truth*, etc., may be bound, issue by issue. In some instances the library folder and the year's subscription can be had at a very reasonable price. Once the permission to supply the papers to the library is secured, the papers can be mailed direct to the library, and the librarian will see that they are placed in the folder. It is also possible to place our large books in the libraries, such as, "The Desire of Ages," "Christ's Object Lessons," "Ministry of Healing," "Steps to Christ," and our fine children's books.

Suggestive Service Program for Sabbath, February 8

MISSIONARY TOPIC: "Signs of the Times."

TEXT: Rev. 12: 11.

SUGGESTIONS: In accordance with General Conference action, February 9-22 is the time for increasing the circulation of the *Signs of the Times* by subscribing for clubs of papers in churches and for clubs or single subscriptions for individual members. There should be an average of at least one *Signs* subscription a member in every church. The very mention of the *Signs of the Times*, our pioneer missionary paper, should send a thrill through the heart of every loyal believer. It is a magazine which is worthy of our best support. Through the years it has demonstrated itself as a great soul winner. Hundreds are rejoicing in the truth today because of its weekly visits. There is hardly a church in the land that does not have one or more members who have been won by the silent work of this periodical. Recently a man came from Canada to the United States and settled in a city on the shore of the Great Lakes. He had not been there long before he accepted the truth. Remembering his friends back home in Canada, he sent them a *Signs* containing an article on the Sabbath. Coming from one from whom they were always glad to hear, they studied it carefully. This paper was passed from family to family until it was literally worn out. The article on the Sabbath was thoroughly digested, and now we have a company of Sabbath keepers in that community. This is only one of hundreds of experiences where souls have been won through the ministry of the *Signs*. Let every church plan to make 1930 a great soul-winning year by using this splendid missionary paper.

Suggestive Service Program for Sabbath, February 15

MISSIONARY TOPIC: "Personal Experiences in Soul Winning."

TEXT: John 1: 4.

SUGGESTIONS: "As followers of Christ we should make our words such as to be a help and an encouragement to one another in the Christian life. Far more than we do, we need to speak of the precious chapters in our experience."—"Christ's Object Lessons," p. 338. This admonition is especially appli-

cable to the recital of interesting missionary experiences. What a stirring meeting could be held in Seventh-day Adventist churches every third Sabbath if all were working for the Master. Call for those who may have a good experience to relate of how souls have been won. Let the young people take part. There will be need to guard the time, for it slips away quickly when experiences are told. Only three or four short experiences can be told in the "topic" time of this service.

Suggestive Service Program for Sabbath, February 22

MISSIONARY TOPIC: "Tract Racks."

TEXT: Eccl. 11: 6.

SUGGESTIONS: "There are many places where the voice of the minister cannot be heard, places which can be reached only by publications,—the books, the papers, and tracts that are filled with the Bible truth that the people need."—*Southern Watchman*, Jan. 5, 1904. Although we urge our churches to systematically distribute literature, yet there is a vast field of promiscuous distribution which brings results. God delights to work through humble means and in ways contrary to man. The ministry of our tract racks in public places has brought many souls to the truth. A neat tract rack, well filled with our good literature, makes a powerful appeal to the traveling public, provided it is kept clean and filled regularly with up-to-date tracts and papers. These racks should be placed in railway stations, bus stations, interurban stations, libraries, reading rooms, Y. M. C. A.'s, Y. W. C. A.'s, large shops where the employees can secure literature during noon hour, etc.

Every church should maintain a well-filled tract rack in the church for the use of the members in their missionary work. Also a smaller rack should be placed in the entrance way where strangers can secure copies of our tracts and papers. Encourage the church members to keep a rack on the inside of their front door, where tracts can be dispensed to all who knock. If we improve the opportunities that come to our doors, we will sow much seed. Your Book and Bible House will furnish a large metal rack for \$2.25, and the small family size for \$1 each. If possible, stamp all literature with the church address, but do not call it the "Seventh-day Adventist Church," but rather the "Home Bible Study League," as the very mention of the former name prejudices some people without a cause.

"Bees and Business"

SAID a wise old bee at the close of the day, "This colony business doesn't pay.

"I put my honey in that old hive that others there may eat and thrive, and I do more work in a day, than most of the other fellows do, I say.

"I toil and worry and save and hoard, and all I get is my room and board.

"It's I for a hive I can run myself, and I for the sweets of my hard-earned pelf."

So the old bee flew to a meadow alone and started a business of his own. He gave no thought to the buzzing clan, but all intent on his selfish plan, he lived the life of a hermit free. "Ah, this is great," said the wise old bee.

But the summer waned and the days grew drear, and the bee wailed as he dropped a tear; for the varmints gobbled up his little store, and his wax played out, and his heart was sore; so he winged his way to the old home band, and took his meals at the helping hand.

Alone our work is of little worth; together we are the lords of the earth; so it's all for each and it's each for all—united we stand, or divided, we fall.—*Selected.*

"WHEN you became a Christian, you entered a self-denial contract with your Saviour. You consecrated your life to Him. Did you not say, 'Master, take all there is of me, and use my life to Thine own glory and for the good of others'? How have you kept that promise? Have you denied self? Have you in every issue today said no to self and yes to Christ?"



Working Under Tremendous Opposition in Southern Europe

ELDER STEEN RASMUSSEN, home missionary secretary of this field, writes as follows:

"We are constantly meeting with tremendous opposition from several quarters in our work in Southern Europe. When we arrived in Jugoslavia to conduct our convention in the city of Novi Sad, the place of the meeting, we were informed that our meeting hall in Belgrade had been closed the evening before. The details were told us by our minister who came to our convention two days late, because of the raid that the police had made on our meeting place. Our brother had just opened his meeting on a Wednesday evening, when five or six detectives came into the room. They went right up to the speaker's stand, and one of them raised his hand and told our brother to stop speaking. There were a number of friends and visitors in the audience, as the meeting was for the public generally.

"The leader of the detectives then demanded every one to present some kind of identification paper, but there were twenty people in the audience who could not do this, and so they were all marched off to police headquarters. Among them were our minister, one of our licentiates, and the union colporteur leader. Later in the evening most of the people were released, with the exception of our three workers, who were put in jail.

"The next day Brother Moenic, our union president, presented the case to a prominent lawyer in the city, who succeeded in getting our brethren released in the afternoon. Thus it was really in the providence of God that we did not plan to hold our meeting in Belgrade, or we might have been prevented altogether from having it. This is but another indication of the difficulties that our workers and believers have to contend with all the time throughout Jugoslavia, the constitution of which upholds liberty and equality of all its citizens. Of course, we know that it is the ecclesiastical powers that are behind such moves, but our workers and our people are of good courage, and such experiences, instead of dampening their missionary ardor, add fuel to the burning missionary zeal in their hearts. It is true in Jugoslavia, just as the apostle Paul writes to Timothy, that 'all that will live godly in Christ Jesus shall suffer persecution.'

"One of our workers from old Montenegro related his experience in that country as follows: When he started working down there as a lay member, distributing literature and witnessing for the Lord, we did not have a single member in that place, and he was told everywhere that not one Montenegrin would accept such teachings as those he had brought—that there would never be a Seventh-day Adventist in all Montenegro. Our brother told them, not only would there be believers, but there would be churches raised up, and colporteurs going around everywhere. The facts are that we now have churches in several places and a number of colporteurs are scattering the printed pages far and wide. A young Montenegrin brother has gone to our French school to become better prepared for working among his own nationality. The people are telling our brother that what he prophesied has come true, and now when he tells them there will be Seventh-day Adventists in every town in Montenegro, they believe it; even when he tells them there will be thousands, they believe it; if he should tell them that all the people in Montenegro would become Seventh-day Adventists, they would believe that, too.

"This young brother, who is now a licentiate, has married the daughter of a prominent Greek Orthodox divine, a bishop over a certain section of Montenegro. The father-in-law, of course, was furious when his daughter married a Seventh-day Adventist, but he has of late changed his attitude in a most

remarkable manner. The Spirit of the Lord has been working upon his heart, so that while outwardly he follows his vocation as a priest, yet at heart he is really one of us. I presume that Montenegro is one of the hardest, and has been one of the most unpromising fields in all the world, yet, wherever the seeds of truth are sown, they will break even stony ground, and bear fruit.

"During our second convention, which was held in the city of Zagreb, we had an interesting experience hour, and I take pleasure in passing on a few of the experiences that were told.

"A brother who was circulating Harvest Ingathering papers was arrested by the police and kept in jail for about a week. When his case came up for settlement, he was sentenced to a further imprisonment of five days. While serving his prison term, he succeeded in interesting four souls in the message. After they were all out of jail, our brother continued working with these four men, and now they are ready for baptism. In his testimony he stated that just as it was not in vain that Paul was put in prison in old Philippi, so it is true even today, when the people of God have to sit behind prison bars for serving the Lord and proclaiming His message.

"Another brother told that he was living in a little village where there was only one believer besides himself a year and a half ago. But the two brethren came together, prayed and planned for starting a soul-winning effort in their community, and the Lord blessed their efforts so wonderfully that, instead of there being only two believers in that place, there are now twenty-five, all as a result of this personal soul-winning endeavor of these lay members.

"Another brother who had come from Bosnia, another province in Jugoslavia, in referring to his past life, stated that he had been a drunkard for years, and that he had always carried a big revolver in his pocket. 'Now I have left off drinking alcohol,' he said, 'and drink the water of life instead. I do not carry a revolver any more either; I carry a weapon much more powerful—the Bible.' This brother is a trader. On one of his recent trips to a certain town he met a traveler on the way, and entering into conversation with him, succeeded in interesting him sufficiently in the word of God so that he was willing to continue studies. Later on this man became a Seventh-day Adventist. The community where our brother lives is astir, and undoubtedly we shall soon have a fine company of believers there.

"A sister who for four years has been a faithful missionary worker and missionary secretary in one of our larger churches, referred to the fact that in last year's Harvest Ingathering work she met with many unkind, gruff people, but decided to call on them again this year. One lady who had been unusually discourteous to her, and had even taken her by force and put her out of the house, apologized for her unkind behavior, and asked our sister's forgiveness, telling her that she would not only be pleased to take the paper for this year, but that if she had one of the last year's periodicals she would also like to have it. Then she gave a fine donation.

"Well, these are but a few of the experiences that were told by our dear believers during our conventions. It is certainly refreshing to meet with them and hear their stories of struggles and victories in the cause of God."

A Great Work Yet to Be Done in the Solomon Islands

PASTORS A. G. STEWART and G. F. JONES, both experienced missionaries in the South Sea Islands, recently were delegated by the Australasian Union to open new territory in the Solomon Islands group. A new and very desirable location has been found on a small island Matupi (Matta-pee) between the large islands of New Britain and New Ireland, in British mandated territory, in the northern section of the group hitherto unentered. We shall learn more of this later. Brother Stewart from the Solomons writes before beginning their prospecting:

"It is a pleasure to go around and find our work held in such high esteem by government officials and planters and traders. The resident commissioner visited the Batuna Training School during the last year, and was very well pleased with what he saw. I was interested the other day, in looking over the blue book for the group, to find that out of a total population of 150,000 only 45,000 are connected with the various missions operating in the group, leaving about 105,000 still heathen. So there is yet a big field here. These figures do not include the island of Bougainville."

Junior Missionary Volunteer Meetings

really have a happier time being "friends" to others than when we seized upon everything for our own selfish ends. In preparation today read the article, "Ye Must," by C. Lester Bond, in the January GAZETTE, p. 14.

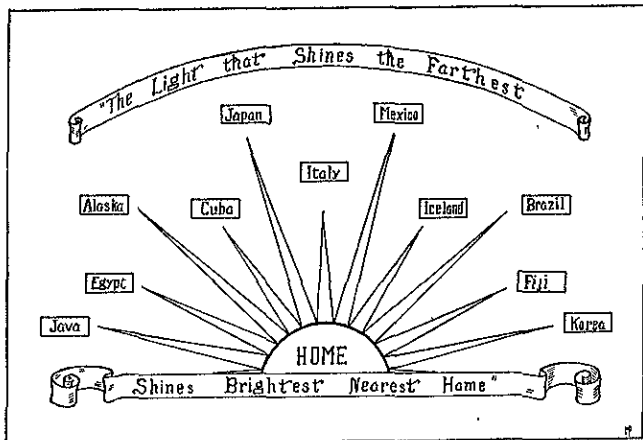
Suggestions to Junior Superintendents

Denominational History.—The teacher or Junior superintendent has a most important part in getting the Juniors under his guidance prepared to rightly represent Christ in these closing days. Every article read points to the soon coming of Christ. As our children study things which the Juniors did in the infancy of this denomination (see February 8 program), their hearts will burn to be true "missionary volunteers" in this day. It will help them to have a real missionary spirit and so a—

Foreign Missions Rally can be planned. Some of the children might represent certain countries, and bring in stories and reports from these countries, thus arousing the interest of all in foreign missions. Especially should our current mission project be kept before the boys and girls. The stories that are sent out in mimeograph form should be told from week to week. (If you did not receive them, write to your conference Missionary Volunteer secretary.) Also glean stories from the young people's number of the *Review and Herald* which as the GAZETTE goes to press, is planned to appear in January or early in February. One teacher has found it effective to have "a penny a day for missions" slogan; and with the Missionary Volunteer Self-denial Box before them each day, they soon see the necessity of sacrificing for missions. A blackboard device, such as a lighthouse or a thermometer, may be used to sustain interest.

Progressive Classes.—At each meeting the progressive classes should be emphasized, and frequent examinations taken by the Juniors preparatory to receiving the Friend, Companion, or Comrade pins.

JULIA A. LELAND.



Whosoever Will Be Great

(Program for Week Ending February 1)

BY HARRIET HOLT

Music for Today. (Ask Juniors to write on slips of paper several days in advance the songs they unconsciously hum or whistle when doing a good turn for others. Select from these for this program. The girls might hum one song, and the boys whistle another.)

Junior Pledge Repeated in Concert.

Prayer.

Announcements, Reports, Offering.

Bible Exercise: "Servant and Friend." (Close this exercise with prayer that God will put His love into our hearts to teach us to see the needs of others, and be willing to forget ourselves in serving them.)

Story: "A Servant of God."

Recitation: "Abou Ben Adhem."

Story: "Little Corners." (See "Stories Worth Rereading," pp. 118-120.)

Discussion: "Being a Friend to Man." (Have diagram on the blackboard. Your home State may be drawn instead of the word "Home.")

Closing Song and Prayer.

Note to Junior Superintendents

The Program Today should help our boys and girls to understand that when they give their hearts to Jesus, He in turn gives them each a new heart. Everything now seems different, and is different. Before, they were always inclined to think first, "How will I like that?" or, "Will it be nice for me?" but when Jesus has taken away the cold, selfish heart, our first thought will be, "Won't that be fine for mother!" or, "I'd like that myself, but then, Mary will enjoy it." And the queer part of it is that when we let Him into our hearts, we

Discussion: "Being a Friend to Man"

LORD SHAFTESBURY had a beautiful home. He might have led a life among the refined, educated nobility of England. He might have had hours of leisure; but instead of this easy, selfish life he turned his interests to the riffraff of London. He became the friend of thieves, that he might be able to help them and turn them to Jesus. And today Lord Shaftesbury is known as a "Friend to Man."

Two American sisters were traveling through Europe soon after the war. Their home was in our own beautiful capital city. They might have returned to friends and wealth and ease. But over in Florence, Italy, they saw children living in the streets. Mere babies wandered about unfed and uncared for while their parents were earning enough to keep them alive. These two sisters saw the great need of something for the children of Florence, and so they established a children's colony on the banks of Arno River. Every day a hundred children came to be cared for, and taught how to do things. The Italian government recently has recognized their service. But the Butte sisters did their work because they saw a great need, and the love in their hearts prompted them to become friends of the children of Florence.

(Tell the story of Jane Addams who made her home with the poor of Chicago. The life of General Booth, founder of the Salvation Army, who was a friend to the poor of London, is another worth-while biography. These are accessible at public libraries.)

There are many noble people who are lifting the burdens of others. And all are actuated by the love which forgets self and thinks of others. Every boy and girl who repeats the Junior Missionary Volunteer Pledge may have the same love stirring in his heart.

There was Ann. She had always lived at home and taken things as they came. Then one day she learned of an elderly, crippled woman who was alone and almost penniless. Something in Ann's heart stirred. "I wonder if I can't help out," she thought. "At least she would not be so lonely if I stayed with her all I could." So arrangements were made with the home folks, and Ann took up her not altogether easy task. The woman was sick and often cross. And Ann had to miss many good times because she would not leave the little old woman alone in her need.

"Why! Haven't you met Helen?" asked one Junior. I had to admit that I was just a visitor and did not know Helen. "Well," went on my informant, "Helen is my best friend here." "Why?" I asked. "When I first came," was the reply, "I didn't know any one, and Helen was the first girl to come and talk to me. But Helen is doing something for some of us all the time." And I found that others had the same story to tell.

After I became better acquainted with Helen, I asked her what she was planning to do with her life. "Oh, you see," she said, "I remember India where I spent my childhood, and I can never forget the sickness and the dirty children and the tired girl-mothers. I used to go with my mother into a village, and help clean up the children and tell them stories. I'm going back some day to work among the women." The secret was out, — Helen saw where she could help others, and she did it, whether in India or California, because in her heart was that love which made her a true "friend to man." H. H.

The Junior Pledge

By the grace of God,

I will be pure and kind and true.
I will keep the Junior Law.
I will be a servant of God and a friend to man.

The Junior Missionary Volunteer Law Is for Me to

1. Keep the Morning Watch.
2. Do my honest part.
3. Care for my body.
4. Keep a level eye.
5. Be courteous and obedient.
6. Walk softly in the sanctuary.
7. Keep a song in my heart.
8. Go on God's errands.

"Junior Manual for Missionary Volunteer Workers;" price, \$1.

About Ben Adhem

ABOU BEN ADHEM (may his tribe increase!)
 Awoke one night from a deep dream of peace,
 And saw within the moonlight in his room,
 Making it rich, and like a lily in bloom,
 An angel writing in a book of gold.
 Exceeding peace had made Ben Adhem bold,
 And to the presence in the room he said,
 "What writest thou?" The vision raised its head,
 And with a look made of all sweet accord,
 Answered, "The names of those who love the Lord."
 "And is mine one?" said Abou. "Nay, not so,"
 Replied the angel. Abou spoke more low,
 But cheerly still; and said, "I pray thee, then,
 Write me as one that loves his fellow men."

The angel wrote, and vanished. The next night
 It came again with a great wakening light,
 And showed the names whom love of God had blessed,—
 And, lo! Ben Adhem's name led all the rest!

—Leigh Hunt.

Bible Exercise: "Servant and Friend"

1. Ex. 20: 3-17. (Repeat in concert.) "A servant of God and a friend to man," is the ideal that God has ever had for His people. The first time the law was spoken by Jesus amid cloud and fire from Mt. Sinai. The first four commandments tell us of the service God requires us to render to Him; the last six tell how we may be a "friend to man."

2. Matt. 22: 36-40. Two thousand years later Jesus was asked which was the great commandment, and this time the answer came from His earthly lips, proclaiming our duty to serve God with the whole heart and be a "friend to man."

3. John 15: 12, 13. But Jesus does not stop there; He tells us how we can be a "friend to man." Jesus gave all His time, His strength, and thought for the sake of others. Shall we not pray that He will put that kind of love in our hard hearts?

4. John 13: 34. Jesus thought that to love one another was so important that He gave a special commandment about it.

5. Matt. 20: 26-28. The law of heaven is the law of unselfish service.

6. 1 Peter 1: 22; 1 John 3: 11, 22; 4: 12. The disciples talked about that wonderful love which makes every Christian willing to give up for the sake of others. We cannot, then, be true Seventh-day Adventists without loving others so that we will be willing to serve them. H. H.

Story: "A Servant of God"

Just an ignorant, African slave boy! Once he was the son of an African chief. When only eleven years old, he was stolen by an enemy tribe, and held until his father should raise enough ivory tusks, nuts, pigs, etc., to buy him back. His father soon came with all he was able to gather, but it did not satisfy the avarice of his captor. Day after day Sammy's lot became more and more unbearable. To urge his father to further desperate measures, he was whipped unmercifully.

One day it just seemed he would die if relief did not come. In desperation he broke away and ran into the forest. Now the forests of Africa are wide and trackless and full of wild beasts and venomous snakes. But anything was better than his present lot, and Sammy wandered on and on. God, who ever watches over His own, watched the lonely boy as he wandered through the forests. Although he had no plan, nor did he know where he was going, he was led safely.

He finally arrived at a coffee plantation, where he met a boy of his own tribe. This boy had heard about Jesus, and before many days told Sammy of the Saviour who loved him. Eagerly he went to the near-by mission to hear more. Day after day he listened, and Jesus talked to his heart. One day he saw his friend kneeling and talking out loud. "What are you doing?" asked Sammy. "Talking with God," replied his friend. "Who is God?" "He is *my* Father and *your* Father," was the answer.

That was enough. Sammy, too, began talking to his Father. He told Him his heart was heavy, and he did not know what was the matter. One night as he lay awake praying, it seemed as if the room were lighted. Could it be the rising sun? No—the others were all asleep. Lighter and lighter it grew, and then his heart became happy, and Sammy knew that his sins were forgiven and that Jesus loved him. He burst into singing because of the great surge of happiness that filled his heart.

Not long after that, a missionary told him that there was a man in New York, named Stephen Merritt, who would tell

him more about Jesus and the Holy Spirit. Sammy had no money and no clothes, and yet there came into his heart a determination to conquer all obstacles and go to New York.

He had to walk a long way to the coast, but he talked to his Father about it and started out. This very day he arrived at the coast, a sailing vessel dropped anchor in the harbor. Sammy asked to be taken to New York. Curses and kicks were the captain's answer, but he stayed and asked again and again. At last he was taken aboard. The sailors were rough and abuse was Sammy's lot, but there was no murmur. Daily Sammy talked to his Father about them, and one by one conviction came to their hard hearts. Before the boat reached New York, Sammy had led half of the crew, including the captain, to Jesus.

Upon reaching New York, he asked the first man he met to take him to Stephen Merritt. Wonderful as it may seem, that man knew Mr. Merritt and piloted the boy across the great city to the man he had come all the way from Africa to talk to about Jesus. Mr. Merritt was going out just as Sammy arrived, so he was asked to go into the adjoining mission to wait. When Stephen Merritt came back and went into the mission, what a sight met his eyes! There on the platform was the black boy and around him were seventeen men whom he was telling about Jesus. They were on their knees sobbing and asking forgiveness for their sins.

That was what happened everywhere Sammy went! Hundreds came to know Jesus as a personal friend through the poor African slave boy. Soon Sammy's friends made plans to send him to a Christian school, where he might learn to read and write and become a missionary to his own people.

But God had other plans for this true servant of His. The long, rigorous winter was too much for the boy who knew only the hot African sun. He took a severe cold, other troubles developed, and he lived but a few months. God who sees the end from the beginning knew best, for at Sammy's funeral three of his classmates dedicated their lives to the task which Sammy had left unfinished. Thus Samuel Morris, poor African slave boy, became, through those whom he had won, a powerful influence. H. H.

Boys and Girls Who Carried a Message

(Program for Week Ending February 8)

Song Service. (Nos. 252, 256, 258, 192, in "Christ in Song.")
 Opening Song: "I Will Early Seek the Saviour." (No. 71 in "Christ in Song.")

Scripture Reading: Matt. 21: 8-16.

The Prayer That Jesus Taught His Disciples: Matt. 6: 9-13.

Introductory Remarks by Junior Superintendent. (See Notes.)

Story: "Who Was This Jesus?" (This was a question raised by a little Jewish boy who had not been permitted to study about Jesus. Tell the story of how God led this lad as given in "Pioneer Stories," by A. W. Spalding, pp. 128-138.)

The Story Continued: "Jesus Is Soon to Return—I Will Tell the World." (Tell the story of how God used this Jewish boy to carry His message to the world, as related in "Pioneer Stories," pp. 189-196. Or material for this and the story preceding will be found in "The Great Controversy," pp. 357-361.)

Special Music by Juniors.

Story: "How the Children Preached in Sweden." (See "Pioneer Stories," pp. 174-183.)

Story: "When Boys and Girls Prayed to Know Right From Wrong." (See "Pioneer Stories," middle of p. 187 to p. 191, line 6.)

Story: "I Love Jesus; I Love My Parosol." (This surrender, and how it helped another girl, is told in "Pioneer Stories," pp. 191-193.)

Recitation: "The Church."

Repeat the Memory Gem in Concert.

The Church

THE church is not a thing of wood and stone;

It is alive, and wood and stone are dead.

No sympathetic heartbeat have they known.

No words of inspiration have they said.

It is forever, and they pass away,

Borne on the bosom of time's rushing tide.

The richest temple is but for a day.

Nothing material can long abide.

The church is made of loving hearts and hands,

Of minds that, having pondered, know the truth,

Of loyalties that live in many lands,

The faithfulness alike of age and youth.

Into its life are wrought the cares and tears

Of those who lived to toil, believe, and pray,

The hopes and aspirations of the years.

And so it lives, whatever pass away.

—Clarence E. Flynn.

Memory Gem

MANY a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings.—"Education," p. 262.

Notes to Superintendents

The purpose of this program is to give our boys and girls a glimpse of the way in which God has used children in times past, and to help them realize that they, too, have a message to give to the world. While some of the stories, such as the children preaching in Sweden, indicate that the Lord will work in a supernatural way in proclaiming His message, point out that by far the greater number were called upon to witness by *living* daily for the truth. Many think that if called upon to go through some great trial, or if put to a supreme test, they could stand; but help the Juniors to know that it is only those who are seeking to rid their hearts of selfishness and sin whom God can and will use. It was the boys and girls who felt the need of getting ready to meet Jesus through whom God spoke. And doubtless He used many, many more in less conspicuous ways and about whom we have no printed records, but whose stories will shine out, none the less gloriously when the final record books are opened to our eyes. Point out that these children witnessed in the proclamation of the first angel's message. We are now giving the *third* and last angel's message. Read in preparation "Pioneer Stories," pp. 45-50, and "The Great Controversy," pp. 355-357.

If you do not have the books referred to in the program outline, brief sketches of children witnessing are given in "The Great Second Advent Movement," by J. N. Loughborough, pp. 140-145. Reference can again be made to the chart, "The light that shines the farthest, shines the brightest nearest home."

E. E. H.

Missionary Biography — The Judsons

(Program for Week Ending February 15)

Song Service. (Nos. 27, 154, 267, in "The Gospel in Song.")

Scripture Reading: Acts 16: 11-29.

Prayer.

Announcements, Reports, and the Offering.

Special Music of Your Own Selection.

Talk: "The Priests of the Yellow Robe."

Girlhood Biography: "The Girl Nancy." (This should be a brief sketch of the early life of Nancy Hasseltine, who later became Mrs. Judson. See the book "Ann of Ava," first chapter; or any other biography that may be obtained from your own or your public library.)

Boyhood Biography: "Adoniram Judson." (See any good biography of this famous missionary. This talk should lead up to the time when he met Nancy Hasseltine.)

A True Love Story: "Dedicated to God." (Glean from "Ann of Ava," or any other book on the Judsons to which you have access, the thrilling story of how these two young people met, how they pledged themselves to God for life service, and the wonderful way in which God's directing hand made it possible for them to become missionaries. The story may well carry through to the time when this brave couple arrived in the land of their choice,—India.)

Talk by Superintendent: "Brave Hearts Broke the Burmese Soil." (See Notes.)

Recitation: "My Highest Ambition."

Closing Song and Prayer.

Notes to Junior Superintendents

This program is the first of a series to be given this year to acquaint the boys and girls with great and good men whom God has used in His work down through the ages. We are prone to narrow the God-used men and women down to our own Seventh-day Adventist ranks, but there have been many noble workers who have helped to break the mission soil prior to this last great advent message which is going to all nations, kindreds, tongues, and peoples. We want our boys and girls to understand how God has spoken to and called young people to His service. Who knows what call may be ringing in the heart of some small Junior in your midst today?

The program parts cannot be specifically stated, because we do not know what books you will have access to; but the outline is suggestive. You may desire to have a Junior tell the story of Mrs. Judson's ingenuity in saving the Burmese New Testament manuscript which Mr. Judson had worked so long to translate. The last talk should tell of the apparently futile attempts of this brave missionary couple to give the gospel to the heathen Burmese, the triumphs and the trials in the work, of Mr. Judson's long and terrible imprisonment, of Mrs. Judson's heroic efforts to have him released, and on to the close of their missionary service. The story is oftentimes sad, but it will grip the hearts of the boys and girls. Pray that it may inspire many of them to enlist for service in the King's missionary army!

If accessible material on the Judsons is limited, see a sketch of Adoniram Judson in "True Education Reader," Book Five.

E. E. H.

Talk: "The Priests of the Yellow Robe"

If you should leave the shores of America, and go far across the ocean to Burma or Ceylon or Siam or China or Japan or Tibet, you would see many yellow-robed priests walking through the streets of the towns, or perhaps standing by the brilliant pagodas. And if you remained in these strange countries for a while, you would find that these priests live by themselves in their own temples or monasteries. They are the followers of Buddha. They do not work for a living,—that would be beneath their dignity. Instead, they beg by walking through the streets and allowing the people to give them food. The people give it to them because they think that in this way they are doing something which is very good and holy. After these priests or monks have finished begging, they spend the rest of the day sitting in the temples, reading their holy books on Buddha and memorizing long passages.

What hope does this kind of religion give to the people? It teaches them nothing about the true God nor about heaven. They believe that if they are very good, they will at last reach the condition which they call Nirvana,—nonexistence,—or what we call death. If they have not been very good (and most of them have not), they believe that they will simply continue to suffer for ages and ages. That is not a very cheerful belief, is it? It has no Saviour, no heaven, nothing that is lovely and pleasant.

They have temples, but no churches where they can go to hear about the word of God,—indeed, they have never heard about the word of God. And many times, because they do not understand about the goodness and love of Jesus, they do not want to hear about Him. They would rather go to their yellow-robed priests.

And, so, over in those strange lands, in Ceylon, in Siam, in Burma, in China and Tibet and Japan, you would find many people who need to know about Jesus. They are waiting for they know not what, but the story of the gospel would satisfy the heart craving.

GWYNNE DALRYMPLE.

My Highest Ambition

I USED to dream of a time to come
When men would praise my name,
And I would merit honor, too,
And the laurel wreath of fame;

When the deeds I did and the words I said,
Would be extolled by all,
And my name live on forever and aye
Beyond the funeral pall.

But oh, such dreams I've found are vain;
I never shall dream them again,
For now the highest ambition I have
Is to be a fisher of men.

'Twas long ago that Jesus said,
"Come and follow Me,"
And the fishermen left their nets on the shore,
To fish in a larger sea.

The sea is the world, and the fish are those
Who grope in the depths of sin,
And it is the work of the fisher of men
To find and gather them in.

Oh, this is the work I long to do!
And to this I give my life,—
To lift them up from the sea of sin,
Unhappiness, and strife.

It may be on some dark, cold night
My boat on the waves will be tossed;
But oh, what joy to find a soul
That would otherwise be lost!

And then to see the Saviour smile
As I lay it at His feet,
And hear His voice, "Well done, My friend"—
'Twould make my joy complete.

We may search in whatever sphere we wish
In the range of mortal ken,
No work is so holy, so high, so good,
As to be a fisher of men.

—Helene Dolores Suche.

Are you up to date on your Bible Year reading?

Use What You Have

(Program for Week Ending February 22)

BY MRS. U. D. PICKARD

Song Service. (Nos. 136, 114, 70, 68. All songs in "The Gospel in Song" today.)

Responsive Scripture Reading: Matt. 25:14-30.

Short Prayers by Four Juniors.

Song: "Help Me Find My Place," (No. 194.)

Report of Secretary and Offering.

Talk or Exercise: "Talents: What Are They?" (See Note to Superintendents.)

Story: "Using What You Have."

Memory Gems by Four Juniors.

Recitation: "Be the Best of Whatever You Are."

Song: "Yes, the Lord Can Depend on Me," (No. 233.)

Individual Reports: "What Have I Done for Jesus?" (This may be

turned into a testimony service, pledging talents anew for service.)

Blackboard Drill: "Talents." (Use as closing number. Repeat in unison.)

Note to Superintendents

The object of this program is to help the Junior sense the importance of improving all his talents. He is in the preparing-for-service stage—the time for the cultivation of his gifts. For helps, see the Scripture reading for the day, and the chapter on "Talents," pp. 325-365, in "Christ's Object Lessons." There are nine talents listed (see pp. 333-353), which might be presented in one of three ways: 1. Print the name of the talent on a cardboard in letters large enough to be read all over the room. On the reverse side write a gem from the paragraph on that talent; to be quoted or read as the Junior holds aloft his placard. 2. These same cards could be used as answers in a question-and-answer service on talents. 3. The Juniors may be asked to name different talents, the leader writing them on the blackboard. In this case the leader will make comment on each as he places it on the board.

Story: "Using What You Have"

"Now wasn't that the best time ever?" asked little Betty of her brother Dick, as they walked quietly but happily homeward from the investiture service, which was the celebration of the first anniversary of their Junior Missionary Volunteer Society.

"I'll say, Betty. What would we be now if Uncle Jack had not visited us last year? He surely taught us how to do things, and I'm glad."

"Yes, Dick, so am I. We missed a lot of good times before he came and started us out right."

Dick and Betty lived with their good, but indulgent parents in a beautiful suburb of an Eastern city. The children had been allowed to grow up with no higher aim in life than having a good time. Uncle Jack readily saw the situation, and determined to help pretty little blue-eyed Betty and her sturdy brother Dick to find the better things of life.

In Uncle Jack's home in the Far West there was an active Junior Society of Friends, Companions, and Comrades, and all the activities such an organization affords. There had even been a "summer camp," and Uncle Jack had been one of the enthusiastic helpers.

"Come here, Dick, and you, Betty," he called. "Bring Fred and Hal,—yes, and Lou and Anne. Meet under the big elm in yonder corner of the garden. Ten minutes."

Now these Juniors all loved Uncle Jack. He had played with them, and when tired out had gathered them under this same tree for stories. This, then, is why they were all under the elm in much less time than the allotted ten minutes.

This time there were no games. Uncle had a burden on his heart. He wanted to help these boys and girls to find out what they could do with their hidden talents. He wanted them to "use what they had." While he was meditating—trying to find a starting point—little Betty ventured, "Is it a story, Uncle Jack?" And a story it was. All about a Junior—the talents God has given him; how God wants these talents trained and used for mankind and for His cause; all about the Junior Missionary Volunteer Society; how to become Friends, Companions, Comrades. And do you know, these boys and girls,—well—

"Could we have a Missionary Volunteer Society, Uncle Jack?"

"Yes, Hal," Uncle Jack replied.

"Do please," said Dick and Betty both at once.

And so it came about that Uncle Jack organized these boys and girls into a Junior Missionary Volunteer Society. Fred and Hal and Betty and Dick and Lou and Anne became the charter members, and began the process of becoming Friends.

What a time they did have! Everywhere and all the time

they tried to keep the Junior Law. Sometimes it was hard, but they "stuck." No matter how hard they worked, it would take them six months to reach the coveted prize. But those six months working for a Home Efficiency Certificate so developed the hidden talent in Anne that her mother was heard to say:

"Anne, you are a wonder. I had no idea my little girl could prepare such a meal. You are a natural-born cook." Anne's heart beat quick, and right then and there she made the final decision to become a dietitian.

Fred, who had been chosen leader of the society, became so interested in the Missionary Volunteer work that he decided to train for it as his life work. Dick, the chorister, and Betty, the pianist, had worked hard to do their "honest part," and so had made rapid strides in their music. Hal and Lou had improved as much as the rest; and so they all worked away, each developing along the lines most suited to him.

Uncle Jack came to help them celebrate, and how pleased he was to find that upon their first anniversary every charter member was ready to receive the Friend pin. An investiture service was conducted by the conference Missionary Volunteer secretary, in the quiet little church; and a half dozen Friends were happy. Uncle Jack was delighted. When called upon to make a speech, he said:

"I always believed the progressive classes of the Junior Missionary Volunteer Society would help the boys and girls to develop all their talents and to put them to use, and now I see it with my own eyes. I certainly would advise every boy and girl to become a real Junior Missionary Volunteer, and progress right up through all the classes, and when you are ready to help other boys and girls, you may become Master Comrades."

And a full chorus answered, "We'll do it."

Mrs. U. D. P.

Memory Gems

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designed on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

"He who has ability to use five talents receives five. He who can improve but two, receives two. He who can wisely use only one, receives one."—*Id.*, p. 328.

"The talents, however few, are to be put to use. The question that most concerns us is not, How much have I received? but, What am I doing with that which I have?"—*Id.*, p. 329.

"The Lord has a great work to be done, and He will bequeath the most in the future life to those who do the most faithful, willing service in the present life."—*Id.*, p. 330.

Blackboard Drill: "Talents"

To do the thing that I can do,
And never shirk the whole day through;
Lending a hand to those in need,
Endeavoring to keep up speed,—
Now that is what a Junior does
To aid the world and show his love.
So help me, Lord Jesus.

Mrs. U. D. P.

Be the Best of Whatever You Are

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

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

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

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

—*Douglas Malloch.*

"I WOULD rather be right than great."

If Membership Certificates were not given out in January, do it now.

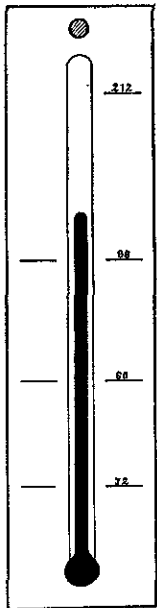
Senior Missionary Volunteer Meetings

Suggestions to Senior M. V. Leaders

THE GAZETTE can bring to you only the merest outlines and suggestions for your meetings. Remember, always, the material given is *suggestive*; you should adapt and revise it to meet the needs in your local community and of your Missionary Volunteers. In communities where there is special talent, you may want to bring in original programs, and this is well, provided you do not run to preaching services or programs given merely for entertainment. In using the topics suggested in general, however, you have the benefit of a rounded-out program for the year, as arranged by a committee of young people's workers.

Your Goals for the Year will come to you through your local conference Missionary Volunteer secretary. If you do not receive yours early in January, write to him. Make it a point to place these definitely before your society, adopt them, and work toward them. The harder they are to reach, the more you prove your worth by staying by until they are attained. It was Thomas Edison who said, "If I am working on a problem the solution of which seems to come with ease, I know instinctively that when I get it, it will be of no particular value."

Take your society temperature frequently. If your conference Missionary Volunteer secretary has not introduced a score-check-up system for your Missionary Volunteers, work out one for yourself, settling upon a definite number of points to be allowed for an hour of Christian help work, a Bible study given, literature given away, and all lines of missionary work in which your Missionary Volunteers are engaged.



Missionary Volunteer Temperature

Boiling.—Enthusiastic, goes to meeting, gets others to go, prays for M. V. Society, co-operates in meetings and band activities, always on time.

Blood Heat.—Very much alive, goes to meeting, prays and speaks when asked, usually on time.

Temperate.—Alive, goes to meeting, takes part occasionally, usually found on the back seat, often late.

Freezing.—Dying, goes to meeting occasionally, never takes part.

Zero.—Dead, never goes to meeting.

What is your temperature?

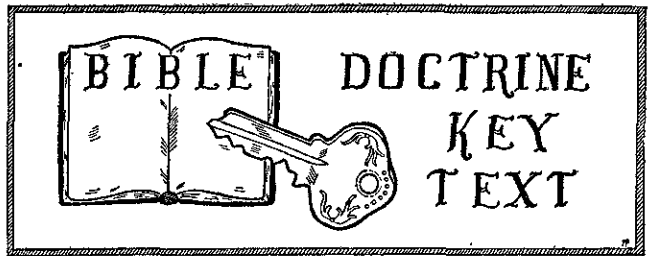
Leaders, this is your reserved corner. Watch it for suggestions on duties of officers, helping those who take part on the programs, reporting, and other problems you will meet in your society. Shall we not band together at the very beginning of this year as a prayer circle to pray for the success of young people's leaders who are seeking "To Save From Sin and Guide in Service" our great army of Missionary Volunteers?

EMMA E. HOWELL.

HAVE you found the heavenly light?
 Pass it on.
 Souls are groping in the night,
 Daylight gone.
 Hold thy lighted lamp on high.
 Be a star in some one's sky.
 He may live who else would die.
 Pass it on.

—Henry Burton.

Does every Missionary Volunteer own a Morning Watch Calendar?



"THE word of God, like the character of its Author, presents mysteries that can never be fully comprehended by finite beings. But God has given in the Scriptures sufficient evidence of their divine authority. His own existence, His character, the truthfulness of His word, are established by testimony that appeals to our reason; and this testimony is abundant."—*"Education,"* p. 169. (Read also "Christ's Object Lessons," p. 113, par. 3, first 5 lines.) But "the revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. . . . This problem has not been given us to solve. No human mind can comprehend God. None are to indulge in speculation regarding His nature. . . . The Omniscient One is above discussion."—*"Ministry of Healing,"* p. 429.

The four texts suggested for this month contain food for the most reverent meditation. Emphasize this, and your drill will not be of the careless singsong kind.

Subject for February: "God, As Revealed in the Scriptures"

Key Text for February 1: 1 John 5: 7.

Two thoughts are prominent in the text. First, *three* persons comprise the Godhead,—God the Father, God the Son, and God the Holy Ghost,—often designated as the Deity or Trinity. Second, "*these three are one,*" yet each has His separate work to do. This is one of the unfathomable mysteries of the Bible. In a number of places in the Scriptures, the name "God" in the original Hebrew has a plural meaning. This is true of the thirty-one times the name is mentioned in the first chapter of the Bible. "In the great closing work we shall meet with perplexities that we know not how to deal with; but let us not forget that the three great powers of heaven are working, . . . and that God will bring His promises to pass."—*"Testimonies,"* Vol. VIII, p. 254.

Key Text for February 8: Ps. 90: 2.

The text emphasizes the immortality of God. He has always existed. He exists today. He always will exist, for He is "the same yesterday, and today, and forever." "In the word, God is spoken of as 'the everlasting God.' This name embraces past, present, and future. God is from everlasting to everlasting. He is the eternal one."—*"Testimonies,"* Vol. VIII, p. 270. "A glorious high throne from the beginning, was His sanctuary; 'a scepter of righteousness, the scepter of His kingdom.'"—*"Patriarchs and Prophets,"* p. 34. (See also Heb. 1: 8.)

Key Text for February 15: Ex. 34: 6.

At the request of Moses, "Show me Thy glory" (Ex. 33: 18), God Himself proclaimed His character. John sums up all these attributes, exclaiming, "God is love!" "We are called to represent to the world the character of God as it was revealed to Moses. . . . This is the fruit that God desires from His people. In the purity of their characters, in the holiness of their lives, in their mercy and loving-kindness and compassion, they are to demonstrate that 'the law of the Lord is perfect, converting the soul.'"—*"Testimonies,"* Vol. VI, page 221.

Key Text for February 22: Col. 1: 16.

God is the Creator of "all things;" everything above and below, seen or unseen. Not only were all things made by Him, but "without Him was not anything made that was made." John 1: 3. The entire Godhead had a part in the creation. God the Father, "by His Son," "made the worlds" (Heb. 1: 1, 2), and the "Spirit of God moved upon the face of the waters." Gen. 1: 2. The Trinity consulted together about the creation of man. (Read Gen. 1: 26.) The plural pronouns refer to God the Father, God the Son, and God the Holy Spirit.

J. L. MCCONAUGHEY.

Placard for Denominational History Programs

We have nothing to fear for the future, except as we shall forget the way the Lord has led us, and His teaching in our past history.—*"Life Sketches,"* p. 196, 1915 ed.

Pioneer Missionaries — The Judsons

(Program for Week Ending February 1)

BY GWYNNE DALRYMPLE

Song Service. (Nos. 538, 805, 561, in "Christ in Song.")
 Bible Doctrine Key Text Drill. (See p. 11.)
 Silent Prayer, Closed With the Lord's Prayer in Concert.
 Special Musical Selection.
 Announcements, Reports, and Offering.
 Talk: "Burma in the Days of the Judsons."
 Talk: "Enlisting for Life." (This should include the story of how Nancy Hasseltine and Adoniram Judson met, how they became convinced that God would have them join their lives in consecrated service for Him, and on to the time of their landing in India. See Note to Leaders for suggestions regarding material.)
 Stories From the Judsons' Missionary Service: "Terrors of Prison Life for Mr. Judson" and "The Burmese New Testament Pillow." (There may be others of the many interesting stories connected with the work of the Judsons that you will want to segregate and have told separately.)
 Biography Sketch: "Pioneer Missionaries." (A brief outline is given here mostly of Mr. Judson. This should be supplemented by accessible material on both Mr. and Mrs. Judson's life and work.)
 Recitation: "My Highest Ambition." (See p. 9.)
 Closing Song: "The Son of God Goes Forth to War." (No. 693 in "Christ in Song." If your Missionary Volunteers do not know this hymn, learn it. It is one of the grandest of missionary hymns.)

Note to Leaders

Your program today will have fulfilled its purpose only if it inspires within the heart of some youth an unquenchable desire to give his life in service in mission lands. Let the consecration of the Judsons tell its own story throughout the program. Your public library will afford biographical and mission helps on the life and work of the Judsons. Your own society library should contain the former Reading Course book, "Ann of Ava." Though this deals primarily with Mrs. Judson, it does not stint the service and sufferings of Mr. Judson as he led out in pioneer missionary work for God. See also the suggestions for the Junior program, p. 9.

Talk: "Burma in the Days of the Judsons"

LUXURIANT with tropical vegetation and the heavy growth of jungles, the land of Burma lay between India, Siam, and China. Great rivers, as the Salwin and the Irrawaddy, from their unknown sources in the lofty mountains of the north, poured through the highlands down into the Bay of Bengal. On the many ranges of hills grew giant teak trees, and unnumbered kinds of timber and herbs. The natives, with little or no cultivation, raised mangoes, oranges, citrons, tea, and all manner of produce peculiar to a warm climate. The land was rich in minerals; but, except for a little gold gathered from the sands of the rivers and some silver dug from the hills near the Chinese frontiers, the natives found extensive mining too arduous. Jade and precious stones were sought for.

Over the whole of this territory ruled the Burmese king. His authority was supreme over every subject in his dominions. According as he felt disposed, he might degrade or exalt, torture or deliver, kill or save. Since there was no hereditary nobility, persons of the vilest rank were often raised to be the agents of the monarch; and since, when so exalted, they were altogether dependent upon his will for their positions, the highest officials of the kingdom might be tortured for an hour or two on the public highway by the royal executioner, and the next day, perhaps, restored by the royal caprice, might again occupy their high responsibilities in the administration of the realm. If this was the situation of prime ministers and treasurers, that of laborers and serfs may be more easily imagined than described. Legally, they were considered the slaves of the king. Practically, they belonged, as far as purposes of taxation were concerned, to whatever favorite the king had chanced to assign them. The taxgatherers contrived to enrich themselves and their lords by impositions on fruit trees, on sugar palms, on tobacco lands, on teak forests, on mines, on fisheries, on salt, on turtles' eggs and swallows' nests. If these sources of revenue were not sufficient, they practiced such general means of oppression and extortion as they could conveniently exercise.

In religion, the people of Burma were Buddhists. (See talk, "The Priests of the Yellow Robe," in Junior program, p. 9.) They hated the white devils. They hated the foreigners who wished to teach them of a foreign God. They hated the French, who had sent warships to help the rebellious Peguans. And they hated the English, who by way of Bengal and Assam were drawing nearer and nearer to the land of Burma. They hated the white foreigners because they were different; because they worshiped, not Buddha, but a strange Jesus; and they hated them so much that they never wanted a white man or a white man's God in Burma. G. D.

Talk: "Pioneer Missionaries"

ADONIRAM JUDSON was born in Malden, Mass., in 1788. The son of a minister, he was not in the least religious, but scarcely believed in God at all.

Suddenly, through the Spirit of God working upon his heart and perhaps through experiences which brought him to his senses, he began to feel his need of God. Changed in heart, he began to realize how little he knew about spiritual things, and how little he understood the Scriptures. He went to a theological seminary, not so much to train himself for the ministry as to learn more about God. While there, he became zealous to go as a missionary to the great field of India. Soon after, with his bride, he set sail for this distant land; and on June 18, 1812, the young couple reached Calcutta.

But the English people who ruled there were not in the least interested in missions. They were so bitterly opposed to the idea of Christianizing the natives, that they practically forced the Judsons to leave India. But in all this there was the hand of God.

Where should they go? They thought of the kingdom of Burma. No ambassadors of the Lord had ever yet gone there, and this land was not under British control. Who knew but that God might be leading them to its millions of people?

The Judsons went to Burma. Mr. Judson became perfectly proficient in the Burmese tongue; he spoke in it, he thought in it, and later composed Burmese grammars and dictionaries.

Always his object was to win souls to Christ. Nevertheless, a year went by and no Buddhists had become Christians. Two years — three years — four years — not a very encouraging outlook! A fifth year came and slowly wore away — still no converts. A sixth year — and the first soul was won for Christ in Burma!

While Mr. Judson was preaching in Ava in 1824, there broke out the terrible British-Burmese War. At once the missionary was thrown into a Burmese jail, and there treated with every brutality. It was not uncommon for native jailers to torture their prisoners, and it was held no calamity if the victims lost their lives before the termination of their imprisonment. Faithfully Mrs. Judson came to cheer and encourage her distressed husband; she brought him food; she negotiated for his release. At last, through the intervention of Sir Archibald Campbell, Judson was let free from the terrible confinement.

And now the attitude of the Burmese people began to change. The natives came to ask for tracts which Judson had written in their own language. The frowns of the scolding, intolerant king, the leers of the worthless courtiers, could not keep them away. Indeed, at the very time when the natives thronged to attend the great festivals of Buddha, they would come to the missionary to receive papers containing the bread of life. From all parts of Burma, from the mountainous borders of China, and from the monarchy of Siam, they came to learn of God.

When Mr. Judson, in 1845, returned to America, he had so thoroughly identified himself with the language and mind of the Burmese people that he could scarcely converse in English. But his strength had been undermined by the pernicious climate, by the cruelty of his native captors, and by the hardships of extreme exertion under health-destroying conditions. He returned to Burma, but he was not able to remain there long. In 1850 he determined to seek a change of surroundings. But when he was three days' sail from Burma, his life gave out, and he was buried at sea, having given thirty-seven years of his life to the evangelization of Burma and to the glory of God. G. D.

The Great Advent Awakening

(Program for Week Ending February 8)

Music for Today. (Ask each Missionary Volunteer to come prepared to name his favorite song that speaks of Jesus' soon return, and sing these throughout the service today.)
 Bible Doctrine Key Text Drill. (See p. 11.)
 Silent Prayer. (No. 196 in "Christ in Song" played softly.)
 Announcements, Reports, and the Offering.
 Repeat in Concert the Three Angels' Messages: Rev. 14:6-12. (For comment in connection with this, especially if you have younger members in your society, see "Pioneer Stories," pp. 45-50.)
 Talk: "The First Angel's Message." (Base this talk on "Early Writings," pp. 232-237; also, see "Pioneer Stories," pp. 64-72.)
 Talk: "The Advent Movement in America." (Glean material from "Origin and Progress of Seventh-day Adventists," by M. E. Olsen, pp. 107-119; or from "Story of the Advent Message," by Mrs. E. E. Andross, pp. 19-27.)

"Missionary Volunteers and Their Work," price, \$1.

Talk: "The Message Proclaimed in the Old World." (See "Origin and Progress," pp. 91-106; "Story of the Advent Message," pp. 29-36.)
 Story: "A Missionary to the World." (If this story of Joseph Wolff was not used last month, tell it today. See "The Great Controversy," pp. 357-361; or "Pioneer Stories," pp. 123-156.)
 A Statement: "Adventist Views in 1842." (See "Origin and Progress," pp. 136, 136. Compare briefly this statement given by William Miller eighty-eight years ago with present Adventist doctrines.)
 Recitation: "The Church." (See p. 8.)
 Close With Earnest Prayer That We May Be Ready When Jesus Comes.

Note to Leaders

This is the second program in the denominational history series to be given one each month this year. It will mean real study and work to prepare these programs, especially the first few; but we believe that the young people's societies that persevere in following the line of studies, will be amply repaid. If there are many younger Missionary Volunteers in your society, substitute much of the Junior program on page 8 today. Keep one thought uppermost throughout this meeting—the time for the great advent awakening had fully come, and God always prepares a people to carry His truth. Read "The Great Controversy," pp. 354-357. E. E. H.

The Door of Liberty

(Program for Week Ending February 15)

BY C. LESTER BOND

Song: "Come, Great Deliverer, Come." (No. 31 in "Christ in Song.")
 Bible Doctrine Key Text Drill. (See p. 11.)
 Sentence Prayers by Young People.
 Minutes and Missionary Reports.
 Offering.
 Song: "Though Your Sins Be as Scarlet." (No. 79 in "Christ in Song.")
 Bible Study.
 Talk: "Repentance."
 Special Song: "An Evening Prayer." (No. 107 in "Awakening Songs." If you do not have the music, give the poem as a recitation.)
 Talk: "Confession." (Also use story, "Moody's Prodigal Brother," in the Youth's Instructor of Jan. 28, 1930.)
 Song: "Lovingly, Tenderly Calling." (No. 46 in "Christ in Song.")

Note to Leaders

Additional material for this program will be found in "Steps to Christ," chapters entitled, "Repentance" and "Confession."

Bible Study

1. Acts 3: 19. The call to repentance.
2. Isa. 55: 6, 7. Repentance is sorrow that leads to a forsaking of sin.
3. Isa. 43: 25, 26. We must declare or confess our sins in order to be forgiven and justified.
4. Lev. 5: 5. Confess definite sins.
5. 1 Tim. 5: 24. Those who repent and confess send sins beforehand to judgment.
6. Prov. 28: 13. The results of repentance and confession.
7. Jer. 31: 34. God's promise to those who confess.

Talk: "Repentance"

THE Bible tells us the result of sin and the fate of sinners. It also tells how God loves us and gave His Son to suffer the penalty for our sins. The Bible describes sin as a deadly poison and as the loathsome disease of leprosy. It teaches us to dread and hate and loathe sin. Have we learned to look at sin in that way? If so, we are sorry, and are ready to stop forever every known sin. We never want to do wrong again. The things we know to be wrong in the way of amusements, dress, appetite, worldly ambitions or associates, evil habits and practices,—all these things we will hate and determine to be free from, because they grieve the Lord and injure ourselves and others.

Saying, "I am sorry," does not wipe out a sin. Unless there is a determined effort to remedy what has been done, there is no real sorrow, and no right to expect forgiveness from God. Regret is not repentance.

A boy was asked to define repentance. He said, "It is being sorry enough to quit." No better definition could be given. True repentance always includes both sorrow for sin and a change of conduct. The penitent seeks forgiveness for sin, and ceases to practice it. Tarbell said, "Repentance is a true turning unto God, whereby men, forsaking utterly their wickedness, do with a lively faith embrace, love, and give themselves to all manner of good works, which by God's word they know to be acceptable unto Him. Now there are four parts of repentance: Contrition, confession, faith, amendment of life."

"All have sinned, and come short of the glory of God," and the words of Jesus, "Except ye repent, ye shall all likewise perish" (Luke 13: 3), are just as applicable today as they were when He spoke them to the Jews. Yet, "there are few who feel true sorrow for sin; who have deep, pungent convic-

tions of the depravity of the unregenerate nature. The heart of stone is not exchanged for a heart of flesh. Few are willing to fall upon the Rock, and be broken.

"No matter who you are, or what your life has been, you can be saved only in God's appointed way. You must repent; you must fall helpless on the Rock, Christ Jesus. You must feel your need of a physician, and of the one only remedy for sin, the blood of Christ. This remedy can be secured only by repentance toward God, and faith toward our Lord Jesus Christ. Here the work is yet to be begun by many who profess to be Christians, and even to be ministers of Christ."—"Testimonies," Vol. V, p. 218.

Test your repentance by your hatred of sin. Does your whole being loathe it? Do you want to get as far from it as possible? Do you utterly renounce all associations connected with it and leading up to it? If so, then you have truly repented.

Some think they cannot come to Christ until they have repented, but in reality it is the turning of the soul to Christ that brings repentance. (Read Rom. 2: 4.) The Holy Spirit convicts the soul of sin, and he cries to God for help. As he sees the love of God, repentance for his sins comes to his heart. He feels a deep sorrow for all the evil he has done, and longs to be cleansed.

If an army went out to defend the country, and there was a traitor in the camp who was determined to betray it to the enemy, the traitor would be taken out and killed at once. If there is one sin in our lives, it is a traitor, determined to betray us into the hands of the enemy and destroy us. Our only safety lies in overcoming the last sin by truly repenting and renouncing it.

C. L. B.

An Evening Prayer

If I have wounded any soul today,
 If I have caused one foot to go astray,
 If I have walked in my own willful way,
 Dear Lord, forgive!

If I have uttered idle words or vain,
 If I have turned aside from want or pain,
 Lest I myself shall suffer through the strain,
 Dear Lord, forgive!

If I have been perverse or hard or cold,
 If I have longed for shelter in Thy fold
 When Thou hast given me some fort to hold,
 Dear Lord, forgive!

Forgive the sins I have confessed to Thee;
 Forgive the secret sins I do not see;
 O guide me, love me, and my Keeper be.
 Amen.

—C. M. Battersby.

Talk: "Confession"

THE next step, which goes along with repentance, is confession of sin. If we really hate our sins and want to be free from them, we shall be glad to meet the conditions on which the Lord promises to hear and forgive us. These are stated clearly and simply in 2 Chronicles 7: 14. (Read text.) When we confess a sin to the Lord, acknowledging that we are powerless to overcome it, but surrendering to Him, He takes it away.

"True confession is always of a specific character, and acknowledges particular sins. They may be of such a nature as to be brought before God only; they may be wrongs that should be confessed to individuals who have suffered injury through them; or they may be of a public character, and should then be as publicly confessed. But all confession should be definite and to the point, acknowledging the very sins of which you are guilty. . . ."

"Confession will not be acceptable to God without sincere repentance and reformation. . . . Everything offensive to God must be put away."—"Steps to Christ," pp. 43, 44.

If some one should steal something from you, and later want to be friends, would you not feel that he should first confess the wrong, and if possible, return the stolen article? Otherwise, you could hardly believe him sincere. So, when we come to God to be friends with Him and all His children, we must show that we are sincere by confessing our sins and making things right as far as possible when we have been dishonest or have injured others. It is then that God forgives. This is what David meant in Psalms 32: 5.

When Alexander of Russia visited Napoleon at Toulon, the

Are your bands thoroughly organized?

French emperor gave his illustrious visitor the privilege of liberating one prisoner from the galleys. Speaking to one whose intelligent look aroused his curiosity, he asked for what crime he suffered. In reply the convict told a long story of his innocence, and how he was imprisoned by testimony of false witnesses. To another, and another, and still another, the prince went, only to learn that they had been unjustly condemned. At length he found a man whose countenance was sad. Inquiring into the cause of his punishment, the man replied, "I have been a vile wretch, and have deserved far more than my present punishment. I have set at naught the laws of both God and man, and am not fit to look upon the blue of heaven or the green of earth." The Russian monarch, pleased with this confession, said to his attendants, "Set this man free. He is in a fit state of mind to make the most of liberty." Turning to the convict he said, "Go, use your liberty for God's honor, to whose clemency you owe it."

Such a confession is proof that one realizes his condition. The galley slave never once thought that it would open the door of liberty to him; but every poor, perishing sinner may know. (Quote John 3:16.) Furthermore, He has told us that, "If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9.

Let us as young people believe these promises and by God's grace comply with the conditions. (Quote Ps. 32:1.)

C. L. B.

"What Is That in Thine Hand?"

(Program for Week Ending February 22)

Song Service. ("Saviour, Like a Shepherd," "In Lewly Paths," and "Give of Your Best," are suggestive. All songs in "Christ in Song" today.)

Bible Doctrine Key Text Drill. (See p. 11.)

Prayer by Two Missionary Volunteers.

Announcements, Reports, and the Offering.

Scripture Lesson: Exodus 4:1-12. (For comments select thoughts from seven paragraphs in "Patriarchs and Prophets," beginning with the last paragraph on p. 253.)

Talks or Exercise: "Our Talents." (See also Note to Superintendents in program "Using What You Have," p. 10.)

Talk: "Where Is the Piccolo?"

Recitation: "Be the Best of Whatever You Are." (See p. 10.)

Discussion: "The Call to Service." (See Notes to Leaders.)

Response or Testimony Meeting: "Laying All on the Altar." (See Notes to Leaders.)

Closing Song: "Take My Life and Let It Be." (Introduce this song by telling Frances Havergal's experience before writing it. See "Sankey's Story of the Gospel Hymns," pp. 82, 83, in your public library.)

Notes to Leaders

The Aim of this program is to inspire every young person in your society to resolve to use whatever God-given talent he has in the highest possible service for God. Read 2 Timothy 1:6. Too often Christian young people feel that once they have given themselves to God, He should do it all, but God expects us to be alert to grasp the opportunities that come, and even though there appear to be none, to press on undaunted in service. Stress the fact that every individual has at least one talent, and who can tell to what extent God can use that talent dedicated to Him? "However humble his position or limited his ability, that man will attain true greatness who, trusting to divine strength, seeks to perform his work with fidelity."—*"Patriarchs and Prophets," p. 255.*

Discussion and Response.—(These might be combined.) This is a busy age in which we live, but every one should find time for some service aside from his daily routine. In all times it has been the "busy man" who has been called for an important piece of work. Point out such characters as the following, then discuss how you can answer the call to service:

Moses was busy with his flocks at Horeb.

Gideon was busy threshing wheat by the wine press.

Elisha was busy plowing with twelve yoke of oxen.

David was busy caring for his father's sheep.

Nehemiah was busy bearing the king's wine cup.

Peter and Andrew were busy casting a net into the sea.

James and John were busy mending their nets.

Matthew was busy collecting customs.

William Carey was busy mending and making shoes.

If the response is conducted separately, introduce it with this story from the book "Stewardship in the Life of Youth:"

"A young woman had an unusual talent for playing the violin. She was in great demand to play at dances. Although she was not a Christian, she was a girl of high ideals, and she did not enjoy being present at some of the dances, but, on the contrary, felt uncomfortable and unhappy. Her mother and two younger sisters, however, were dependent upon her for support; so she doggedly kept on. A series of evangelistic meetings was in progress at the church which she sometimes attended. One evening she had no engagement to play, so she went to church. On that night she heard her Saviour call-

ing her to partnership with Him; and courageously answering His call, she became a Christian. The next evening she came again to the church. At the close of the service, when the invitation to follow Christ was given, she arose and walked down the aisle, bearing her violin. Quietly she brought it to the altar, and laid it there. It was a silent witness to the fact that not only her life was consecrated to Jesus Christ, but her talent also was dedicated to His service. It was the stewardship of talent. The instrument was never used again except in a way that He could bless."

E. E. H.

Talks or Exercise: "Our Talents"

(Material for this part of the program should be gleaned from "Christ's Object Lessons," chapter on "Talents," pp. 325-365. It would be well to have the talents specified taken up by different young people. Some might be woven together into an exercise, others given as brief talks or discussions. One suggestion is given below.)

LET the leader hang a large pasteboard clock face in a conspicuous place, read Psalms 90:10, 12, and ask society members to sing, "Take Time to Be Holy." At the close of the song, a Missionary Volunteer (Time Waster) comes forward rapidly, much agitated. Following him are five attendants, bearing placards: Minutes, Hours, Days, Weeks, Years.

TIME WASTER (addressing leader): I have never before thought seriously about what time meant. I have wasted time. What can I do? It has gone so quickly, and as I look back at these (pointing to attendants), they overwhelm me with their reminders of how I have squandered time.

MINUTES: I represent the times you have neglected your Morning Watch and Bible Year reading, the times you neglected to give a smile and cheering word, and countless little things you have let slip by.

HOURS: I represent the times you failed to attend Sabbath school and the church service hour, the sick calls you put off, and the hours you have spent in frivolous amusements when you might have been helping others to have a truly good time.

DAYS: I represent the days you have lived selfishly, pushing your own desires ahead of others.

WEEKS: I represent the vacation weeks when you had opportunity to help at home, to attend camp meetings, to lead that younger brother into useful pursuits of work and play; but you did not.

YEARS: I represent those terms at school when you dreamed away your time, thinking of all the things you would do when you had closed your books forever, forgetting that school days are but a preparation for all of life that is to follow, and what you do then molds in large measure just how you will improve your time when school days are over.

The leader then looks pityingly, yet keenly, at Time Waster and asks if these things are true. He hangs his head in shame and admits they are. Then the leader asks Minutes, Hours, Days, Weeks, and Years to tell Time Waster briefly how he can "improve the time," and these respond with texts of Scripture, or quotations such as this one for Years:

"Life has given you the chance to train

And serve within the fold,

To meet the test, and be prepared for all

The endless years may hold."—*Rice.*

—Adapted from *Young People's Leader.*

Talk: "Where Is the Piccolo?"

(Tell the story of the little Hebrew captive maid. 2 Kings 5:1-9.)

LET no one dare to say that he is insignificant in God's vast scheme of things. Remember the story of Sir Michael Costa, who was rehearsing a great musical performance, with hundreds of voices and instruments. So thunderous was the sound of it all, with its wild bursts of harmony, its tremendous crash and tumult, all ordered to one overwhelming result, that a man in a far corner who played the piccolo decided that in the din his little fife made no difference, and so he stopped playing. Instantly the great conductor flung up his hands, and absolute silence fell. "Where is the piccolo?" cried Sir Michael. His quick ear had missed that one little piping amid all the thunder, and the music to him was spoiled without it.

So it is with the Infinite Conductor of the Universe. He listens for the faintest human voice. Not a boy or a girl, not the poorest and most ignorant and obscure, but will be missed, if he is silent, out of the anthem of the worlds, the music of the spheres.—*Christian Herald.*

MISSIONARY VOLUNTEER SERVICE BANDS

"Prompt and decisive action at the right time will gain glorious triumphs, while delay and neglect result in failure and dishonor to God."—*"Prophets and Kings,"* p. 676.

Prayer and Personal Workers' Band

As you have earnestly prayed daily for definite individuals the past month, have you felt more than ever before your own need of a deeper experience in the things of God, and have you been driven to Bible study and prayer? This is as it should be, and you have the assurance that as you plead with God, "your faith will be strengthened, and your soul will drink deeper draughts at the well of salvation."—*"Steps to Christ,"* p. 34. Work on! Pray on, faithful workers! "The earnest prayer of contrite souls will be lodged by the throne; and God will answer these prayers in His own time if we cling to His arm by faith."—*"Testimonies,"* Vol. VI, p. 153.

Morning Watch.—Was each one for whom you are working and praying presented with a Morning Watch Calendar last month? If not, it is not too late. Do it now.

Small Prayer Bands.—As part of the soul-winning endeavors of the Prayer and Personal Workers' Band, let each member get one or two persons who are not members of the Prayer and Personal Workers' Band to meet with him at set times for prayer. The organization of these small bands is ordained of God. (See *"Testimonies,"* Vol. VII, p. 21.) Many who would not be willing to become members of the Prayer and Personal Workers' Band, would unite with a small band, and from this beginning might develop into strong workers for God. Let your aim be, "Every member of the Prayer and Personal Workers' Band a prayer band leader!" Great blessing will come to personal workers as they study in these bands the Testimony studies which are given in the Prayer and Personal Workers' Band.

Suggestive Topics for Study and Discussion

1. Recreation and Amusement: (a) Recreation tends to strengthen and build up. Amusement absorbs the energies. Ed., 207: 1. (b) Any amusement which disqualifies you for secret prayer is dangerous. C. T., 337: 3. (c) Test your recreation and amusements by the following guiding principles: Proper—Innocent, C. T., 335: 2; instructive, C. T., 338: 3; different from world, T., I, 514: 2; no sad after effects, C. T., 342: 3. Improper—Foolish, C. T., 548: 2; unprofitable, C. T., 376: 2; worldly, C. T., 328: 3; corrupt morals, T., V, 218: 1.

2. Soul Winning: (a) Christ would have laid down His life to save one soul. C. O. L., 196: 4. (b) Those who do not work for souls are disloyal to Christ. C. O. L., 358: 1. (c) Young men and women can reach a class whom the minister cannot reach. T., I, 513: 2.

Personal Questions: How must the Lord regard my past efforts to win souls? How will He regard my future efforts?

3. Appetite: (a) Those who overcome appetite will be able to overcome every other temptation. T., III, 491: 3. (b) Christ suffered inexpressible anguish that man might overcome on the point of appetite. T., III, 486: 1. (c) Indulged appetite is the greatest hindrance to mental improvement and soul sanctification. T., IX, 156: 1. (d) A life of victory over appetite is possible to every one who will unite his weak, wavering human will to the will of God. M. H., 176.

Personal Question: Am I living up to the light on health reform which God has so graciously given me?

4. Diet: (a) Our only hope of regaining Eden is through a firm denial of appetite. T., III, 491: 2. (Study following references: M. H., 305: 1; 313: 3; 314: 3; T., II, 383: 2; III, 488: 1; IX, 156: 3.) MINNIE E. DAUPHINEE.

Christian Help and Gospel Meeting Band

The First Purpose of this band should be to train all members to keep an ever-watchful eye for ways to serve. Just as the one who studies nature comes to see more of God's handiwork, beauty, and lessons therein, where the casual observer sees little or nothing, so the Missionary Volunteer who is constantly looking for Christian help work (ways in which to help Christ do the work that He began here on earth) will find opportunities that never occur to those who have not definitely placed themselves in the way of service.

In Band Meetings, first settle upon a regular weekly time when you will meet for study and discussion of work done or needing to be done. Assign individuals certain sections of territory where they will find ways in which Missionary Volunteers can help. Then work in an intelligent way. In the second band meeting individuals can be asked to assume specific duties, such as reading to blind Widow Jones, helping some less fortunate child with school lessons, taking a child to Sabbath school,—and all the things that you will find need for in your community. Remember, the shortest and surest way to people's hearts is to render some small service.

The Gospel Meeting part of your band work may sound beyond the ability of young people, but it is not. "The Lord imparts a fitness for the work to every man and woman who

will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*"Testimonies,"* VI, p. 333. The Christian help work that any Missionary Volunteer can do will open the way for friendly contacts in homes, and conversations about our own Christian hope and experience, and as people see Christianity reflected in our daily words and acts, soon this will lead to questions or even expressions of desire that we shall impart to them of our confidence and hope. Let these meetings come as a natural result of preliminary work done.

A Study Basis for this group can well be the Standard of Attainment. Thorough acquaintance with our doctrines and our denominational history will help us to speak to others intelligently. The Bible doctrines booklet you can obtain for 15 cents, the denominational history studies for 10 cents. Order through your Book and Bible House.

Helps.—"Missionary Volunteers and Their Work" should be a constant source of help and direction to the leader of this band. (See pp. 246-261.) The other bands in your society also may have interests which you can help them follow up. This is the band of which it can be truly said, they are God's "helping hand."

E. E. H.

Literature and Correspondence Band

"OUR publications are now sowing the gospel seed, and are instrumental in bringing as many souls to Christ as the preached word. Whole churches have been raised up as the result of their circulation. In this work every disciple of Christ can act a part."—*Review and Herald, June 10, 1889.*

In the 1929 Harvest Ingathering campaign a Missionary Volunteer in California called at a home where she found the mother and three children ready to accept the truth. They had been searching the Bible for light ever since some one gave them a Harvest Ingathering magazine the year before. This is only one of many instances that could be cited of souls won through reading literature.

Your Literature and Correspondence Band should organize with a definitely settled purpose of winning souls. Before calling for Missionary Volunteers to join, the leader should make at least a mental survey of the territory (secure a map) to be covered, and ways in which you can work; such as,

1. Weekly house-to-house distribution of tracts and papers.
2. Keeping a reading rack filled with clean up-to-date papers.
3. Selling small books, especially in campaigns and holiday seasons.
4. Securing or giving subscriptions for papers to your public library.
5. Placing magazines in offices of dentists and doctors.
6. Placing Morning Watch Calendars in hotels and institutions.
7. Miscellaneous distribution of tracts to the grocery man, the ice man, hired help, and in daily contacts on street cars.

Regular Meetings of band members should be held at a time agreed upon. Organize thoroughly. Assign suitable territory and work to each member. If Morning Watch Calendars have not yet been placed in hotels and public institutions (e. g., home for aged, orphans' home), this should be done at once. One or more young people may be assigned to the reading rack service. Get papers by means of calls in the society meetings and the regular church service. Others should call upon the proper individuals for permission to send subscriptions to the libraries and offices. But perhaps the method of working which will bring the most sure results is the weekly house-to-house distribution of a series of papers or tracts. One or two band meetings this month can well be given to instruction for this work. Demonstrate to Missionary Volunteers how to meet people at the door of homes, and state concisely yet clearly the purpose of leaving the literature. Encourage them not to be easily discouraged in giving it out where it is not appreciated. But on the other hand, ordinarily there is little virtue in distributing literature indiscriminately. Engage in seasons of prayer, asking for definite guidance as you go out in this work. Help the young people to sense the importance of their mission. Study your literature until the one distributing is intelligent in regard to what he is passing on. This will add to his poise in meeting people. Literature should be distributed in such a manner that it will be a pleasure to return week after week and to come in contact with the readers.

Literature to Be Used may depend somewhat upon the community in which you live, and upon the work being done by your church at large. Ask your conference Missionary Volunteer secretary for suggestions. Consult "Missionary Volunteers and Their Work," pp. 226, 227, 282-284, before ordering supplies.

Correspondence Work will be discussed at length at a future time. Read "Missionary Volunteers and Their Work," pp. 275-282.

E. E. H.

OUR FOREIGN MISSIONS

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

"Go Ye," an Act of Faith

We perhaps emphasize more than is meet "the calls" coming to us for missionaries to be sent into heathen lands. These calls come back almost altogether from our workers, after they have entered in. The original enterings in were more acts of faith, without literal calls, because of the Master's word, "Go ye." Missionary G. F. Jones emphasizes this as he presses into new territory in eastern New Guinea (or Papua):

"I feel that the time is opportune to correct what I think is a wrong attitude on the part of some people toward opening up work in new territory. These people would have us feel that a decided call must come from some person or tribe, or some opening present itself; and then, and not until then, should we begin to get busy to attend to it.

"I was found of them that *sought Me not*; I was made manifest unto them *that asked not after Me.*" Rom. 10:20. We see that if we waited for a human call, these people mentioned here would never hear the gospel. 'How then shall they call on Him in whom they have not believed? and how shall they believe in Him of whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?'

"Did Carey wait for some prince of India to invite him before he went? Did John Williams go to the South Seas because some poor savage called him? Did John G. Paton wait for a native call before going to Tanna? or James Chalmers likewise to Papua? And, indeed, I might mention all the others. No, it was the call of the hour and the message from heaven that stirred these men to go forward. It is Christ Himself who calls for witnesses in these heathen lands; and as soon as they step on these foreign shores, the good work begins.

"Not one call came to us from the Solomon Islands before we went, but as soon as we arrived there as witnesses, then God worked. The same is true of Singapore and Malaysia. We never heard of one call to attract us there; in fact, it was otherwise; but as soon as we landed on those shores, light sprang up in the minds of people who never before had heard of our work, and we were God's witnesses of it. The same also occurred in New Caledonia. Again, in this part of the territory of New Guinea we have not heard of a single call that has urged us here. No invitation came from any person or tribe; but as we make contact with them, we shall see the salvation of God at work, because He loves them, and we are His witnesses. This, I trust, is beginning right here in New Britain already. The interest is created by the Spirit of God alone when we are there to attend to His work. When the church acts by faith without sight in obedience to God's commands, then she is blessed with abundance of fruit."

The Angels Prepared for the Meeting

At a week-end meeting being held at the Aore Training School for the New Hebrides Islands, Missionary W. D. Smith tells of an experience Jack, the native worker from Matanavat, Malekula, related at the young people's meeting. Jack said:

"I want to tell you about what Jesus is doing over on Malekula. We always used to go around with our muskets. Sometimes I went up to the Big Nambus people, but I would never go up to the place where they lived: I was too frightened. I would just go by the seashore. But now all is different. I go right around everywhere, and I do not feel afraid anywhere I go. My only musket now is the one you see here on the wall [pointing to the Picture Roll], and wherever I go now, I take that with me and teach the people about God and Jesus.

"Now I must tell you what happened last week, the Week of Prayer. We had been praying all the week; and on Friday, the preparation day for the Sabbath, I talked to Masig, the teacher. I said, 'Masig, I would like some one to come with me tomorrow to visit the people of Beterevli [a heathen village inland on Malekula]. The Spirit of God has impressed me that I must go. If there is no one who wishes to come with me, I will go alone.'

"On Friday night I slept, and in the middle of the night two angels came to me and said, 'Jack, you want to go today to Beterevli? All right, we will go first, and will prepare the people for your visit. We will have them all gathered together ready for you to have a meeting with them. When you show them the Picture Roll, you will find that two of the little children present at the meeting will come and examine the picture while you are speaking to them.'

"When I awakened on Sabbath morning, I did not mind if there was no one who would come with me; I was quite happy to go alone, which I did. When I arrived at the place, I found that the very thing the angels said they would do had taken

place. I had made no arrangement for the meeting, but there were all the people—men, women, and children—gathered together as if I had arranged everything before coming. I held the meeting. In the company was a man who had previously threatened my life. This man had said, 'If Jack comes up here again telling those stories, I will keep watch, and when he kneels down to pray, as he does, I will come along with my knife and cut off his head.' While I was talking about little Moses in the ark of bulrushes, which was the subject of my discourse, two little children came forward to examine the picture. This man who had threatened my life rebuked the children. 'No, no,' I said, 'do not say that to them. They are doing just what the angel told me last night would happen as I talked to you.'

"After having my meeting, I took these people over to a place some distance away to have a meeting with another company of people. This, too, I had been instructed to do by the angel. The man who had declared he would kill me came with us to the second place. On the way he said to me, 'Jack, I have been a man who thought of nothing but fighting and doing evil things, and when you came it seemed to make me want to kill you; but I am all changed now, and I want to follow your fashion.'

All this becomes more wonderful still when we learn from Missionary Smith that Jack himself was one of those who went forward in baptism at the end of last year at Malua Bay, Malekula. He then adds, "His earnest desire since then to witness for the Master has been a very great inspiration to Mrs. Smith and myself," as it also is to all the rest of us.

Sometimes God Takes People at Their Word

It was in Northern Europe, and the incident is related by Missionary L. F. Oswald:

"A young couple were led into this message through the labors of one of our evangelists. A few weeks before the baptism, the mother said to her son, 'When you are baptized, I will tell every one that you are insane. I will cause you much difficulty.' A week before the baptism took place, she said, 'I wish you would lose your speech.' A few days later this terrible judgment fell, but it was upon the mother herself, and not upon the young man. All that she can now say is 'Yes' and 'No.' This experience has made a great impression upon the people of the neighborhood."

Out of Darkness Into Light

MISSIONARY W. HYDE, laboring in Nigeria, West Africa, sends in this very interesting experience, giving another instance in which the conversion of a soul began with the light on tithe paying:

"Every Sabbath an influential woman of a little town not far from here may be seen sitting among the younger women of our active and growing membership. Until literally 'called' out of darkness to seek the Light of the world, this woman had played an important part in the activities of the heathen. Her daughter had been attending our meetings for some time, and had tried in vain to interest her mother in what she learned. Among other things, she had tried, without success, to teach her about tithe paying.

"A short time ago, the group of idol worshipers to which the woman belonged, wished to appoint her as the 'idol prophetess.' Well aware of the degradation of this position, her husband refused his permission. A little later a strangely impressive dream troubled her. It appeared that she was endeavoring to sell something for which she eventually received ten shillings. Then a voice told her to pay tithe on the money. She awoke with a fright, and could not sleep again for puzzling over the dream and the words imprinted on her mind. Her daughter's efforts had been so wholly unsuccessful that the mother had no recollection of ever having heard of 'tithe' until the voice spoke to her in the dream.

"Next morning she related to her daughter her dream, and asked her if she knew the meaning of the words 'pay tithe.' The daughter was only too glad to explain, now that she had an attentive hearer, and she retold the instruction given by the teacher.

"They completed a piece of cloth that had been on their loom, and took it to the market in the next village. Vainly they tried to sell it for more, but gradually they reduced the price until the cloth was sold for exactly ten shillings. This brought the dream to the mother's mind, and she believed it to be the incident she had seen. From that time she paid a faithful tithe.

"It was not long until she decided that since she was paying tithe to the God of the Christians, she ought to attend their meetings and herself worship Him. To this her husband raised objections, and quite a palaver arose. However, as he himself had refused to let the woman become the idol prophetess, he was told he could not be surprised at her taking up Christianity. So now she and her daughter are regular listeners and faithful tithe payers in our little native-built church."

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