

# The Church Officers' Gazette

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## The Church Officers' Gazette

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## Church Officers' General Instruction Department

### Special Appointments for the Month of August

Home Foreign Day.....August 2  
Offering, Foreign Translation Fund.....August 2

### Voting Church Letters

"CAN one dissenting vote, or even a few, hold up a church letter? or do the majority rule?"

As a rule the majority vote is to be counted by the chairman as the voice of the church in conducting all the business of the church. In the transfer of church membership, receiving into the church members upon baptism or by letter, as well as granting letters to those wishing to unite elsewhere, it is desirable that the vote, if possible, be unanimous.

There might be a case where a member was absent upon the first presentation of a name requesting a letter of transfer, who, when it was presented the second time for vote, was not clear to vote in favor of granting it, until at least the objection he had in mind was removed. In a case of that kind it would be quite proper for the elder to rule that the letter be laid over another week, thus giving opportunity to the one or ones not clear to explain the reason for objection. It might be this information would change the whole situation, making clear to the officers and the church a letter should not at that time be granted. Again, the officers might be able to remove entirely the objection so that the vote would be unanimous when the letter should again come before the church for action. If, however, it is known that the one or ones objecting have no cause for opposition unknown to the others, and still persistently stand out against the best judgment of the church, in a case of this kind it no doubt would be quite proper to count the majority vote as the voice of the church in granting the letter of transfer.

T. E. B.

### Church Evangelism

THE South Side Chicago church is responding to the call of the hour, and we are entering into a strong, determined soul-winning campaign. For their motto they have adopted "Every member a worker and a winner of souls."

Ten cottage meetings are being conducted every week in different localities, surrounding the church. The leaders of these meetings have associated with them helpers who assist in placing our literature in every home in the block where the

meeting is held. This work is continued every week. These faithful workers make a careful canvass of every home, exchange a few words of kindly greeting, and leave with a promise to return the following week. When sufficient confidence has been secured and an acquaintance established, the people are then invited to attend the meetings.

This work has brought new life into the church. A new ology has been introduced—it is do-ology. The members rehearse when they come together, not what God has done for them, but what God has done *with* them. All are beginning to realize that in active service for others their own souls are revived.

This house-to-house work and search for souls has been the means of bringing some to the Sunday night services at the church, where the great fundamental truths of the message are presented.

Last Sabbath eighteen were baptized, the first fruits of this awakening. Another baptismal class of eighteen interested persons has been formed, where instruction in every phase of the message is given. Jesus said He came to seek and to save that which was lost, and as My Father hath sent Me into the world, *so send I you*. To bring one soul to Christ, is of greater value than for one to sit upon an earthly throne clad in royalty, reigning among thousands of loyal subjects.

As we advance in this campaign, we desire to demonstrate what the lay members can do individually in winning souls for the Master.

R. E. HARTER.

Chicago, Ill.

### Overlookers Are Workers Together With God

[Although written primarily for medical workers as applying to the great importance of co-operative teamwork in successfully conducting a medical institution, the principles underlie successful conference and church work as well.—ED.]

THE successful worker is he who recognizes that God has given to every man his work, and that no man is a complete whole in himself, but that each is dependent upon the others.

Workers in a Christian institution are not merely to be workers together, but they are to be "workers together with Him" who alone can make effective that which they aim to do.

There are men who are connected with institutions who seem to think their chief prerogative consists in calling the attention of everybody to the failings of their associates, or to the terribly low spiritual condition that exists within the institution. They evidently seem to think that by doing this they are doing missionary work. One who believes all that is said by them would naturally conclude that there is none righteous, but one. Every institution has one or more such workers. They do more harm to an institution than do the ones they criticize, who may be faulty. It is never wise to dwell upon the faults and shortcomings of associates. In an institution, workers must be united. They should possess the love that covers a multitude of defects from the observation of others. Never will they be numbered among the overcomers here or hereafter, unless they are numbered with the overlookers. All should cultivate the habit of speaking well of their associates, and should dwell upon their good qualities and not upon their defects.

When tempted to complain of some one, it is always best to praise something in the person's life and character. I heard of a medical student who was on one occasion severely criticized by a company of his classmates. After every defect had been fully exposed, one of them who, by the way, is now the medical director of the Australian sanitarium, said, "Well, he certainly has a nice necktie." The ability to see something commendable in his associates is one of his qualifications for the position this man now holds. Even a necktie and how it is tied may reveal something good in men. It is the good in our associates that should be dwelt upon. This is what it means to be "workers together with Him." If we fail to work together

in this way, we are working, not with Him, but against Him, and the work of the institution will be a failure spiritually, even if it should be financially a success, which it seldom is. Years ago I read a statement which said, "The truly converted man will have no inclination to think or talk about the faults of others." There may at times be a necessity to do so, but there should never exist an inclination. Whoever possesses the inclination to talk about the faults of his associates, or the failings of the institutions, gives evidence that he is untrustworthy. When he becomes a brother keeper and a guardian of his brother's reputation, then he becomes a worker together with God, and prosperity will be sure to follow. An institution made up of such workers cannot but succeed. There are men who can do teamwork if every one does just as they think he should. They can do teamwork if they are the drivers of the team. To exercise authority one over the other is a natural attribute which all possess. But Jesus said, "It shall not be so among you." And again, "All ye are brethren." In God's work it is well for men to have strong wills, but the world needs a demonstration of the fact that there can be unity in diversity.

D. H. KRESS, M. D.

### Public Prayer

PRAYER is offered only to God—not to the congregation. The one offering it is for that time the mouthpiece of the congregation, speaking for all to their God. Practically the only exception is that in the season of prayer in the weekly prayer meeting, the prayer may be more personal. It is never appropriate for a prayer to take the form of a sermon. Generally speaking, a prayer has some special object for which it is offered, and in such cases we should confine ourselves to that object.

The principal services in which our people may be called upon to offer prayer are the church service, the Sabbath school, the young people's missionary meeting, or the weekly prayer meeting. The opening prayer in the Sabbath school should be different from that of any other meeting, in that it should be confined to the special objects of the school. In it the children and youth should be remembered, also the teachers and officers. About the only outside interests that it is well to mention, are the absent ones, the home department members, and other Sabbath schools. In connection with the missionary reading, a prayer is offered in behalf of the special field to which the Thirteenth Sabbath Offering is to go. This should be short—not more than a minute and a half long at most. It is not proper in this prayer to mention general objects in which the school or church may be interested. The closing prayer of any of these services should be short, consuming not more than a minute.

The invocation at the opening of the church service, in case one is offered, is simply for the purpose of inviting the presence of the Lord by His Holy Spirit during the meeting, and for wisdom and understanding that help may be received. Half a minute is an appropriate length for this. The general prayer of the church service may very properly be longer than any of the others, as there are more objects to be mentioned. Three minutes for the opening of Sabbath school and five minutes for the general prayer of the church service would be maximum. The offertory prayer is confined to asking the Lord's blessing upon the offering, the givers, and the object for which it is dedicated, and can be offered easily in half a minute or less.

These few suggestions may be helpful to those called upon to offer appropriate prayer in connection with our public church services.

E. W. THURBER.

### Sincerity

WE are chiseling a character. Let that character be sincere. You have to live with it day after day; so be thoroughly honest in building it. The Greeks were great lovers of statuary. It was required that the statues be guaranteed "sincere," that is, without wax. Sometimes an artist would try to hide a crack or flaw in statuary by rubbing wax into it very carefully. But in time the sun and wind would wear out the wax, and the imperfection be revealed. So remember, even though flaws and imperfections in your character cannot be detected now, time will tell and reveal them. Be thoroughly honest—be out and out what you are.

D. C. NEWBOLD.

## Home Missionary Department

### THE STRANGER WITHIN OUR GATES

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

(August 2)

OPENING SONG: "All the Way," No. 611 in "Christ in Song." PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "Toiling for Jesus," No. 574 in "Christ in Song."

BIBLE STUDY.

TALK: "The Lord Intervenes."

TALK: "Laymen From America Raise Up Three Churches in Italy."

OFFERING FOR FOREIGN TRANSLATION FUND.

CLOSING SONG: "Ask Not to Be Excused," No. 513 in "Christ in Song."

BENEDICTION.

#### Note to Church Elders and Other Missionary Leaders

The first Sabbath in August is set apart for the consideration of work among the foreign-speaking people in North America. A strong effort is being made to awaken our people to a sense of responsibility in reaching out after these strangers within our gates. There is a very definite prophecy about the Jews that large numbers of them will turn to the Lord in the last days. "The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice. . . . Afterward shall the children of Israel return, and seek the Lord their God, and David their king; and shall fear the Lord and His goodness in the latter days." Hosea 3: 4, 5. What an inspiration this should be to us to work faithfully for these people of prophecy! Pentecost is to be repeated. People of all languages are to be gathered in, as foreshadowed in the wording of the three messages of Revelation 14: 6, "having the everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

Here in America, according to Dr. Frank H. Vizetelly, of the *Literary Digest*, there are 1,624 languages and dialects spoken at the present time. Most of these represent very small groups, but we have literature for the majority of the 30,000,000 people who have come from other lands.

A real effort should be put forth to present an interesting program on this day, both for the purpose of stirring up an interest in working for the foreigners, and to bring in a good offering for the Foreign Translation Fund. If a foreign band is organized in the church, the responsibility for this Sabbath's program might be laid on its members. A band should be formed in every church to lead out in the work for foreigners. It should be a part of the regular missionary organization of the church.

A new tract is soon to be issued on home-foreign work, a supply of which may now be ordered for distribution among the membership of your church, to create an interest in this line of endeavor and to instruct in the various methods of approach.

Sabbath, August 2, when the interests of missionary work among the foreigners is presented, should be a very enthusiastic occasion in all our churches.

M. N. CAMPBELL.

### Bible Study

M. N. CAMPBELL

1. How closely related are the inhabitants of the world? Acts 17: 26.

2. Has the race more than one father? Mal. 2: 10; Gen. 3: 20.

NOTE.—Fifteen hundred years later the human race was narrowed again to one family, and Noah became the father of the postdiluvian race. Thus the period during which close relationships have been diluted is four and one-half millenniums.

3. In view of this relationship, what should be our attitude to all men? 1 Cor. 9: 22.

4. What attitude did the priests and rabbis take toward one not of their nation? John 8: 48.

5. What regulation did they pass to effectually hinder sympathetic contact with foreigners? Acts 10: 28.

6. Did Jesus recognize this as a just arrangement? John 4: 7-9.

7. In giving His final commission to the disciples, what nations did He have in mind? Mark 16: 15.

8. What vision did Peter receive to cure him of his prejudice against foreigners? Acts 10: 9-16, 28, 29.

NOTE.—This prejudice against foreigners in Peter's day has not died out yet. Today the same spirit is found in many

hearts. Though millions of foreigners are found in our land who have been brought here by the providence of God to be enlightened through the third angel's message, comparatively few are working in their behalf. We all need a vision from Heaven to see the importance of putting forth an organized effort to bring the truth to these people.

9. Is any nation particularly favored in the eyes of God? Acts 10: 34, 35.

NOTE.—Love of country is a natural and legitimate sentiment. A man may love the land of his birth without despising those born in other lands. The Lord has so arranged it that in this country every member of the church may be a foreign missionary. In close proximity to almost every Seventh-day Adventist is to be found a group or colony of foreigners who would gladly read literature in their language. Is this the work referred to in the Testimonies that in this time of peace is being neglected by the church, but which will have to be done in a crisis and in the face of great danger and difficulty? Think it over.

### The Lord Intervenes

M. N. CAMPBELL

IT cannot be the Lord's plan that the foreigners in America shall lose the opportunity of winning a home in the kingdom because of the neglect of His people in working for them. While much is being done by individuals in some of our churches to bring the message to those of other languages, there still remain great masses of foreigners near Adventist communities who are entirely unaware of the approaching doom of this world. Our people should be out by the thousands distributing foreign-language literature to give these alien nationals the opportunity to accept the truth.

The Lord is looking with pity upon these unwarned millions in our land, and through supernatural agencies is calling out the honest in heart. In the State of Washington a pagan Japanese lady saw in a dream a colporteur selling little books with bright-colored covers. A few days later one of our workers in the Big Week campaign called at her home. He was selling English books only, but she bought two copies because of what she had seen in her sleep. Later on a Japanese worker sold books in that language in her neighborhood, and she bought them also, telling him of her dream. A series of Bible studies followed, and this lady accepted the truth, bringing her children with her. Today she is a very faithful, devoted member, full of missionary zeal.

Another interesting story was recently told by Howard Capman, of the New York Conference, as follows:

"Early in October, Paul Baroudi, elder of the church at North Creek, saw in a dream two persons inquiring on the street of Indian Lake, N. Y., if any one there knew where they could locate Mr. Baroudi. In the dream he heard these two people say that the reason they were seeking him was to find out more about the Sabbath. Awaking, Brother Baroudi told his wife he was sure there were honest hearts at Indian Lake, and that he felt impressed to search them out.

"Owing to other duties, Brother Baroudi put off going for some weeks. In the meantime John Mike, an Adventist fruit and vegetable peddler, visited this place and met a man and his sister who asked where they could find Mr. Baroudi. Upon returning to North Creek, Brother Mike reported this experience to Brother Baroudi, who at once recognized it as a fulfillment of his dream, and made ready to visit these people.

"After being introduced by Brother Mike to Joseph Locke and Mrs. McCain, the first words uttered were, 'We are glad you came, for we want to learn more about the Sabbath of the Lord,' exactly what had been heard in the dream, so Brother Baroudi was doubly sure this man and his sister were seekers after truth. A Bible study followed which lasted four hours, and it was with reluctance that they permitted him to leave for North Creek that evening.

"A second visit was made a short time later and at this time Brother Baroudi learned that both Mr. Locke and his sister had decided to keep the Sabbath, and were already observing it. They had been trying to interest their neighbors in the truth and had met opposition, but were very happy and determined to follow the light. At the time this article is

being written they are asking for baptism and membership in the North Creek church. Brother Baroudi is continuing to give them instruction in the good way, and distributing literature among the scattered neighbors. Others there are showing an interest, and a Sabbath school will soon be organized. We believe this to be the work of the Holy Spirit in reaching honest souls in that isolated region of the Adirondack Mountains, and are constrained to ascribe glory and honor to the God of heaven. Shall we not pray that it may be duplicated in many places?"

Must the Lord continue to use supernatural agencies to reach people because of our neglect of them? Surely it is time we were fully awake to our responsibility in this matter.

The first Sabbath in August the collection for the Foreign Translation Fund is to be taken up. This money is used to prepare tracts and small books in foreign tongues. The fund is exhausted. Will you and your church do your best to turn in a liberal donation at this time, so the work for the foreigners may go on without unnecessary delay?

### Laymen From America Raise up Three Churches in Italy

E. F. HACKMAN

ONE of the greatest problems confronting our churches in the United States and Canada is the evangelization of the great foreign population within their territory. The present number of foreigners in North America is somewhere between 17,000,000 and 20,000,000. If we add to this the 20,000,000 children of foreign-born parents, we have approximately 40,000,000,—nearly 40 per cent of the people of this country.

Under the direction of the Bureau of Home Missions, the General Conference is endeavoring to bring the message to these people in their own tongues. More than \$100,000 is spent annually for this work, and many laborers are giving their full time to bring the truth to these millions. The General Conference Home Missionary Department is also co-operating, through its organization, to awaken a deeper interest in their salvation.

As a result of these combined efforts, we now have many foreign churches in North America, and a foreign membership of more than 14,000. We all rejoice in this evidence of the blessing of God upon our work, but our eyes are still upon the millions who are longing for light. Our large cities are teeming with thousands of people of different languages who have come here, a hungry multitude,—hungry for freedom, for education, for opportunity. To them this country is the land of promise. Shall we withhold the most precious blessing we have to offer,—the third angel's message? Or shall we do our utmost to bring light and truth to longing hearts?

In God's divine plan these people are not permitted to come to this country only that they may receive material gain. He has an altogether different purpose. "God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith."—"Review and Herald," March 1, 1887. Not only is it His purpose that they shall receive the truth, but also that they shall be fitted to win others of their own nationalities to Him. "Many of these foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time, and receive a preparation that will fit them to return to their own lands as bearers of precious light shining direct from the throne of God."—Pacific Union Recorder, April 21, 1910.

Many times we wonder if this statement has ever been fulfilled,—if foreigners actually do go back to their homes and carry the gospel to their relatives and friends. Since visiting Europe a short time ago, I know that they do. Looking out over the various fields in Europe from our training school at Diciosanmartin, Rumania, I could see where God has indirectly used our laymen from America in bringing the message to many people. At a workers' meeting in Italy I learned of three churches which had been raised up as a result of the labors of lay members who had gone to America, learned and accepted the truth, and returned to Italy to bring the good news to their kinsfolk.

The most conspicuous example was that of Brother Michele Creanza who went back to his people in southern Italy. Brother

Creanza worked hard and long, and finally saw fruitage from his labors, the interest he had created being so great that C. T. Everson, now in the Central Union, but at that time located in Roune, was sent to bind off the effort, and a church was organized at Gravina. From this one company a small army has gone forth in the Lord's work, among them G. L. Lippolis, superintendent of the Italian Union Mission; G. Sabatino, superintendent of the Eritrea Mission; M. Creanza, son of the brother who sowed the seed, and editor of our church paper in Italy; Nicola Cupertino, an evangelist; Paolo Cupertino, a Bible worker; Jose Creanza, another son, teacher at Broadview Theological Seminary; Sister Alberta Long; Sister V. Speranza, wife of the union field missionary secretary in that territory; and Sister Guiseppe Creanza, who has just recently finished her course in our Collognes school and will engage in Bible work.

Such an experience as this should awaken in our hearts a desire to do more for the foreigners in our land. Have you, dear church member, done your duty in this regard, or will God hold you accountable in the day of judgment for their lost souls? The problem of reaching 20,000,000 foreigners with the message is too big a task for our small handful of foreign workers in the United States and Canada. Our lay members must help through the distribution of truth-filled literature in many languages. This is the *only* way we can ever hope to accomplish the results desired. But this calls for more publications. Our present supply is entirely inadequate, and to provide more, costs no small sum of money. In addition to the usual expenditure for typesetting, printing, and binding of books, there is the added cost of translation. For a number of years the General Conference has set aside the regular church service on the first Sabbath of August for a consideration of this work and an offering called the Foreign Translation Fund, but the amount received has been pitifully small. This year the need is more pressing than ever before. *We must have help!* And we believe our brethren and sisters in every church in North America will respond to this appeal. We give liberally for foreigners in other lands. Shall we do less for those here? The very ends of the earth are located in our large cities. Dear brother, sister, make this offering a generous one, that "the strangers within our gates" may have opportunity to hear God's last warning message for this generation.

### Suggestions for Church Elders and Other Missionary Leaders

At the August meeting of the church board careful plans should be laid for the Harvest Ingathering campaign, which begins September 6 and closes October 18. Those churches which have, as the result of the fifteen-minute church missionary service, a permanent band arrangement are in a most advantageous position to make the campaign a success; and those which do not follow this plan, should organize the church members into bands, and have everything in readiness to begin the campaign on the opening date. Promotion material will be sent into the field in due time, but the main thing for elders and other missionary leaders to do is to *pray and plan* for a successful effort.

The topics for the fifteen-minute church missionary service for September are as follows:

- September 6. Harvest Ingathering Organization.
- September 13. Harvest Ingathering Follow Up.
- September 20. Soul-Winning Experiences.
- September 27. Harvest Ingathering Reports.

Many times our church elders and missionary leaders would like a certain quotation from the writings of the Spirit of prophecy on some particular line of missionary endeavor, but do not know where to find it. Your Book and Bible House can supply you with a small book entitled, "Christian Service," which will fill this need,—a compilation of 284 pages from the pen of Sister White on subjects of service, classified under such chapter headings as, "Organizing Christian Forces," "Bible Evangelism," "Ministry of the Printed Page," "The Home a Missionary Training Center," "Assurance of Success," etc. Cost: leather, \$2; cloth, \$1.25.

CHRISTIANITY calls for action as well as argument.



L. E. ESTEB, home missionary secretary of the Oregon Conference, writes that this field is now in the midst of a campaign to distribute systematically more than 125,000 copies of *Present Truth* each week for the next ten weeks. Elder Esteb says:

"It is most gratifying to see the results of the Home Bible Study League. The last two weeks have brought between seventy-five and one hundred letters from people requesting literature. Some want baptism, some wish our league Bible teachers to call on them, and some thank the Lord for the Home Bible Study League, and tell us they are now baptized because of its work."

E. E. Andross, president of the Inter-American Division, passes on this timely word to the believers in that field that will be of interest to all GAZETTE readers:

"We should now summon our entire church membership to universal action, training them for efficient service. We ourselves must lead in this mighty endeavor to save the lost. By evangelistic efforts, by personal work from house to house, with untiring zeal such as characterized the Master at the well of Samaria, let us rescue men from impending ruin. When we are animated and vitalized with the Holy Spirit's power, multitudes will yield to our impassioned appeals, and will be constrained to seek refuge in Jesus. O that He would breathe upon you and me today as He did upon the disciples in the upper room, and fill us with power for service commensurate to the unprecedented demands of this last, last hour! Praise God, He will do all this and more for us as with earnest, persevering prayer we lay hold upon the mighty arm of power, and with simple, trusting faith move forward in obedience to His command. The fearful, the hesitating, the ease-loving will never carry the palm branch of victory or wear the star-laden crown of glory."

Elder F. A. Detamore, home missionary secretary of the Upper Columbia Conference, writes of the work in that field:

"We began a series of home missionary and Sabbath school institutes the first of the year, and have held one every week-end since that time. These institutes are bringing wonderful results. We have sold many, many dollars' worth of tracts and books, and our people have entered into the missionary spirit in a remarkable manner. In all the churches Bible classes have been started, and the people have purchased the book, 'How to Give Bible Readings,' to use as the text.

"The *Signs* campaign has been promoted along with this work, and I have visited about half the churches in the conference. We have fifty organized churches, of which six are German and one Swedish. We have now heard from all but one of the English-speaking churches, and this one is made up of scattered members who have not been meeting for worship during the winter months. Of those from whom we have heard, all except two have reached their goal of one *Signs* per member, with many going far beyond that figure, so we have more than reached our conference goal. In 1928 we had about 1,100 *Signs* coming into the conference. Last year there were 2,400, and this year there will be around 3,700.

"The intermediate missionary meeting and the response of our people in the matter of reporting missionary work have increased the volume of activities, and the demand for literature for regular use has resulted in the ordering of this large volume of *Signs of the Times*. Some of our churches are also using *Present Truth* quite extensively. We have sold perhaps a hundred King's Pocket League outfits, and will sell many more as soon as we can get the goods. In nearly all the churches I have sold a \$4 package of tracts, and besides this, our various members have purchased \$1 packages for their own use, so the tract work is being stimulated quite materially."

### The Church Missionary Service

PRAYER .....	2 minutes
REPORTS .....	4 minutes
PRESENTATION OF TOPIC.....	8 minutes
CLOSING .....	1 minute

#### Suggestive Missionary Service Program for Sabbath, August 2

MISSIONARY TOPIC: "The Use of *Our Little Friend* and the *Youth's Instructor* in Missionary Work."

TEXT: Mark 16: 15.

SUGGESTIONS: "Go ye into all the world, and preach the gospel to every creature," is Christ's command to His followers. Not that all are called to be ministers or missionaries in the ordinary sense of the term; but all may be workers with Him in giving the 'glad tidings' to their fellow men. To all, great or small, learned or ignorant, old or young, the command is given.—"Education," p. 264. Preaching the gospel to "every creature" includes work for the young people and children within our own ranks, many of whom are drifting because of a lack of interest on the part of adults in their souls' salvation. The *Youth's Instructor* and *Our Little Friend* are published as definite helps in establishing our youth in the truths of God's word. But are they all reading these papers? At this time let us set ourselves to a definite study of how to bring them within the reach of more of our young people. In addition to using these papers among our own children and youth, they are also splendid soul-winning agencies, and some young people are doing good missionary work by passing them along to those not of our faith. The following letter was recently received by J. L. McConaughy, Missionary Volunteer secretary of the North Pacific Union: "DEAR SIR: Upon opening one of your papers, I found an article entitled, 'The Romance of Service.' After a bit of reading I came to the address,—The Missionary Volunteer Department, Box 598, Walla Walla, Wash. I have been longing in some way to find the address of some Seventh-day Adventist organization, so I could send my tithes to them. There is no other place in which I could put it. Inclosed find \$10. Thank you very much. (Signed) From a Worldly Young Person." One of our juniors in California talked with a boy who lived on the same street with him about the fine church school he attended, until his friend asked his mother if he could go to the same school. He did not know that this boy had set his heart on winning him to the truth, and that his invitation to attend church school, and the copies of the *Youth's Instructor* and *Our Little Friend* he had given him, were but efforts in this direction. He is very glad, however, for the interest thus taken in him, and today is a baptized member of the church and a sincere Christian. Yes, these papers win souls! Encourage their use at this time through personal work and in reading racks. Remember, too, that there are club rates on both of these papers, which make them inexpensive missionary agencies. Help the young people and children in your church to deepen their own spiritual experience, and to claim some of the "other sheep" of whom the Master spoke, when here upon earth.

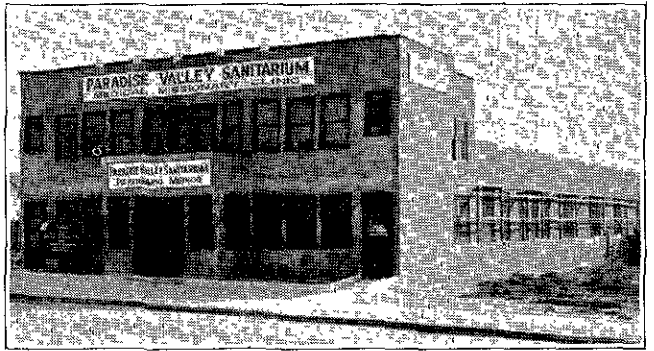
#### Suggestive Missionary Service Program for Sabbath, August 9

MISSIONARY TOPIC: "Organization of Home Foreign Band."

TEXT: Acts 10: 34.

SUGGESTIONS: One of our greatest problems in North America is to carry the message to foreign-speaking people, of whom there are more than 30,000,000. Our large cities are teeming with them, and thousands more are located in rural districts. It is estimated that more than fifty different nationalities are represented in this country. Why have these people come here? We are told in the Spirit of prophecy that it is in the providence of God, that they may hear the truth for this time and return to their native lands as bearers of precious light. Some one has said that for every missionary we send out God sends us 10,000 foreigners. What an opportunity to spread the gospel! In Paradise Valley, National City, Calif., a dispensary has recently been built for the carrying forward of medical

missionary work among the various nationalities, regarding which J. A. Burden, manager of the Paradise Valley Sanitarium, says: "We here in Paradise Valley are heart to heart with you in this endeavor, so much so that we have built a dispensary in which to work for the foreigners. The last effort was for colored people, and more than thirty were baptized.



We expect to begin another one for Spanish people very soon. Inclosed is a photograph of the building. We have four physicians' offices in the front, a good-sized waiting room, separate treatment rooms for men and women, a chapel 40 x 60 ft., and a kitchenette in the rear for helping out in cooking classes." Not every church can build a dispensary, although there is splendid opportunity in this line of work for many of our larger churches, but every church can and should organize a home-foreign band, and definitely place upon its members the responsibility of leading out in earnest soul-winning effort for those of foreign birth. Instruction regarding the formation of this band may be obtained from the new Home Missionary Series Leaflet No. 12, entitled, "How to Work Our Home-Foreign Mission Field." Order from your Book and Bible House.

#### Suggestive Missionary Service Program for Sabbath, August 16

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Acts 15:12.

SUGGESTIONS: The supreme objective of the Home Missionary Department is the salvation of souls. "The church of Christ is God's appointed agency for the salvation of men."—*Steps to Christ* (pocket edition), p. 81. Our prayer should be for greater fruitage. Missionary activity alone will not win souls; it must be accompanied by earnest prevailing prayer. The missionary service on this date should be thrown open for a few personal experiences. The following has just been reported from South Africa: "About three years ago a certain man had a hobby of keeping homing pigeons. Upon a certain occasion he sent one of them to Kroonstadt to be given its freedom. When the pigeon returned, he found, upon examination, a note pinned to the foot, which read: 'The seventh day is the Sabbath of the Lord thy God.' A number of verses were also given calling attention to the seventh day Sabbath. The message contained in the note made a lasting impression upon this man's mind, and the seeds of truth sown therein bore fruit in the acceptance of this message, by both him and his wife." This brings to mind the following statement: "Remember that the Lord Jesus is the Master Worker. He waters the seed sown."—*Testimonies*, Vol. IX, p. 41. Let young people as well as adults take part in this experience service.

#### Suggestive Missionary Service Program for Sabbath, August 23

MISSIONARY TOPIC: "Report of Hospital and Prison Work."

TEXT: Matthew 9:30.

SUGGESTIONS: The church missionary service suggestions for the first Sabbath in June contained information regarding hospital and prison work to be done by the Christian help band. The topic time of the service of this date furnishes opportunity for a report of what has been done in each church along this line both by Missionary Volunteers and adults. The *Life Boat* magazine, published by the Hinsdale Sanitarium at Hinsdale, Ill., has a special section for prisoners called, "The Prisoner's Page," in which helpful articles are passed on to those behind

the bars. Many words of appreciation for this department of the paper come from prisoners who are striving to live better lives, and others of our papers are welcomed as whole-heartedly. The following letter was received from a prisoner in Jefferson City, Mo.: "I am writing you a few lines to let you know what I think of your magazine, the *Life Boat*. I can say that I haven't found any other magazine in my lifetime that I can compare with it. I have been an outlaw and infidel for sixteen years. This makes my fourth time in prison, but, thank God, it will be my last time. . . . Our chaplain gave me one of your magazines, and I am writing hoping you will be able to send me one once in a while. I surely will appreciate them." The chaplain of the Georgia State Prison Farm at Milledgeville, Ga., recently rendered the following report: "Three hundred fifty-seven religious services have been held on the Farm this year from Nov. 1, 1928, to Oct. 31, 1929. Ninety-eight of these services were held in 'death cells' with condemned men. As a visible result, two hundred thirty-nine men and women have publicly declared it to be their desire and purpose to live Christian lives, and have voluntarily joined 'The State Farm Religious Association,' which is 'a company of men and women, banded together to study the word of God, pray together, and help each other work out their salvation.' These have all joined the Pocket Testament League, which is 'a company of men and women who make it the rule of their life to read the word of God daily, and to carry a copy of the Bible and New Testament with them.' . . . During the nearly seven years that it has been my privilege to serve as chaplain of the Prison Farm, one thousand five hundred eighty-three men and women have accepted Christ as their personal Saviour, and lined up for service in His kingdom." With such an encouraging word as this our efforts to win prisoners to the third angel's message should be increased. If your Christian help band has nothing along this line to report at this time, get something started in the very near future. Appointments may be made for services, literature distributed, and encouraging missionary letters written. Eternity alone will show the harvest of such endeavor!

#### Suggestive Missionary Service Program for Sabbath, August 30

MISSIONARY TOPIC: "Branch Sabbath and Sunday Schools."

TEXT: Acts 8:4.

SUGGESTIONS: Excellent missionary work can be done by members of the church who will use Sabbath school agencies. Isolated Sabbath keepers may start Sabbath or Sunday schools in their homes, inviting friends and neighbors to study the lessons of truth with them. One of our brethren in northern Idaho who lived in a rural district, started a Sunday school and invited his neighbors to attend. They had no song books or Sunday school helps, so the brother suggested that they use Seventh-day Adventist song books and Sabbath School Quarters. He moved cautiously until an interest in our message was awakened, judiciously handing out literature and giving Bible readings, and finally the Sunday school was changed to a Sabbath school with a number accepting the truth. Many of our people can do such work as this if they watch for the opportunity and use wisdom in the giving of literature, following awakened interests with short, pointed Bible studies. Controversial subjects should be avoided until the confidence of the people has been won. Church members living in cities can band together, rent a hall, choose officers and teachers, and invite the residents of the neighborhood to come in and join in studying the Bible. This plan is especially applicable in foreign sections where the children speak English. In these Sabbath or Sunday schools a simple program should be carried out, such as is outlined on page 43 of "The Soul-Winning Sabbath School," or on the home division envelope. Special plans should be laid for the children's classes, using *Our Little Friend* and the *Youth's Instructor* as the basis of study.

#### It Pays to Establish Bible Training Classes

E. F. HACKMAN

THERE is a statement in "The Ministry of Healing," page 149, which says, "Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian

workers. Its members should be taught how to give Bible Readings." One of the outstanding signs that new life is coming into our work in North America is the organization of little groups of church members in scores of churches for instruction in the art of giving simple Bible readings.

The following statement by Glenn Calkins, president of the Southeastern California Conference, is a striking illustration of what can be done by our laity when they are trained and encouraged to do this work: "During the first nine months of this year (1929) 239 have been baptized. This is by far the largest number baptized in this conference during a like period in its history, and brings great joy to our hearts. This has not come as the result of any large efforts, for until the first of October no large efforts, as we ordinarily speak of them, were held. There were, however, several smaller efforts held, but the greater number of those baptized have been brought into the message as the result of a very definite laymen's movement.

"Classes have been conducted in several of our churches by the conference Bible workers, training lay members in giving Bible readings. After sufficient training, those who were especially qualified were led out by the conference Bible workers into actual practice. Appointments are made for them, and the conference workers see that they follow up the interested ones. Some of these dear sisters are carrying nearly full-time Bible work, and many are being reached as the result of their labors who otherwise would not be reached."

We believe it is possible to duplicate this good work in every conference in North America. Wherever our workers are located they should organize classes for training the laity in how to hold cottage meetings and properly conduct a Bible study. If this plan were fully carried out, there would soon be an army of efficient Bible workers among the laity, who would reach thousands of homes which otherwise are untouched today. Surely this is what the servant of the Lord was talking about when she said, "In visions of the night representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. A spirit of intercession was seen, even as was manifested before the great day of Pentecost. *Hundreds and thousands were seen visiting families, and opening before them the word of God.* Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side doors were thrown open to the proclamation of the truth."—"Testimonies," Vol. IX, p. 126. May God hasten the day when this will be literally true!

#### The Use of the Commonplace

1. MOSES and his rod. Ex. 4:2. Trace history of rod. Ex. 4:2, 17, 20; 7:15, 17; 14:16; 17:5. Had to be "cast."
2. GIDEON and his pitcher. Judges 7:16. Had to be empty, and "broken."
3. WIDOW and her two mites. Mark 12:42. Her all; had to be "given."
4. The Master and the towel. John 13:4. Had to be "girded."
5. DORCAS and her needle. Acts 9:39. Needs "use" to keep bright.

Blessing not in the commonplace, but in the use of that which is whole heartedly given to the Lord.—*Moody Bible Institute Monthly, March, 1929.*

#### When Our Lord Returns

A MISSIONARY was obliged to leave his wife and baby at home while he went out to Africa. Before he left, he had a large photograph of himself made and hung it in their home.

During the years that followed, the mother daily pointed to the picture and told the child that that was "daddy." After several years the missionary returned, and the child looked at the father, then at the picture, then back to the father, and exclaimed, "Daddy! my daddy!"

If we have been looking constantly at the photograph of our Lord given in the Bible, we shall recognize Him when He comes, and in the meantime we shall not be deceived by any pretender.—*Moody Bible Institute Monthly, November, 1928.*



## Junior Missionary Volunteer Meetings

### Suggestions to Junior Superintendents

AUGUST is the last month of the summer vacation. Your Juniors have been working hard trying to live up to the Junior Pledge and Law and deserve something special before school opens.

**Score Cards.**—Why not divide your Junior Society into two groups, each with a leader, and give points to each Junior for his papers distributed, errands run, hours of Christian help work, and all items of missionary work done? If your conference is not using the score card system, work one out. Give credit for being present and on time. Reverence in the house of God also should be taken into consideration. Here is a suggestive point system: 5 credits for a missionary visit; 2 credits for each paper distributed; 10 credits for reverence in the house of God, which means no whispering or running in and out of church, but remembering that God is present.

The side that scores the highest at the end of the month may be entertained by the losers.

**A Suggestion for the Entertainment.**—Since the Juniors have been making things during the summer months, they could meet the day of the outing, each one bringing something he has made, all nicely wrapped. Then visit some unfortunates and leave the packages. In every community there are some sick or unfortunate persons who will be made happy by the visit of these bright, happy Juniors and the little gifts they bring. Then, too, the Juniors will be made more happy by brightening the day for some one else.

After returning from the errand of mercy, the Juniors could play games, and the losing side serve simple refreshments. This will give the boys and girls an opportunity for engaging in practical missionary work together with an enjoyable outing.

**Progressive Plans.**—Many of those who have been working during the summer will be ready to take tests on the Friend, Companion, or Comrade class work. Each meeting during this month allow some time for tests on some parts of this work.

JULIA A. LELAND.

### A Time to Walk Softly

(Program for Week Ending August 2)

BY HARRIET HOLT

**Music.** (If your musical talent permits, have mostly instrumental selections today, being sure to choose such as will create an atmosphere of quietness.)

**To Open the Meeting Have "Take Time to Be Holy" played.** (No. 485 in "Christ in Song.")

**Responsive Scripture Reading: "The House of God."** (No. 974 in "Christ in Song.")

**Reports and the Offering.**

**Song: "Tread Softly."** (No. 196 in "Christ in Song.")

**Talk: "Walk Softly."**

**Talk: "There Is a Time."** (Or this could well be worked up as a dialogue.)

**Story: "God's Word."**

**Remembering.** (See Notes to Junior Superintendent.)

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

**Repeat Together the Junior Law.**

#### Notes to Junior Superintendent

This meeting should make a lasting impression upon the Juniors, and it is well worth while to spend much time and thought, coupled with prayer, in preparing for it. Endeavor to create an atmosphere of reverence before the meeting begins.

For the part on the program entitled, "Remembering," ask the Juniors to call to mind stories in the Bible, or elsewhere, of boys and girls or older people who were reverent in God's presence; such as Samuel in the service of the sanctuary, and David when he uttered the words of Psalms 122:1 and 26:8. You could introduce this by telling the story of Moses at the burning bush. (See Exodus 3, and "Patriarchs and Prophets," pp. 251, 252. "Christian Story-Telling and Stories," by A. W. Spalding, gives suggestions for telling this story, page 79.)

#### Talk: "Walk Softly"

"MOTHER SLEEPING!" The sign on the door stopped us. Mother had been very, very ill. The doctor had looked grave, and vaguely we felt that something dreadful had loomed on our horizon. It just seemed we couldn't stand it as we heard the low moans from the room. But now she was better, for pain had eased until she could sleep. How glad we were even

though we were not permitted to visit her. We, sister and I, backed off slowly, putting each foot to the floor carefully so that there would not be the slightest sound. Then a board creaked, and how we held our breath for fear the noise might arouse the one we did not wish to disturb!

That was a quiet day for us. Although we were out of hearing, the gladness of mother's presence was with us, and we could not bear to be our noisy selves. I am sure it was one of our happiest days, that day when mother though not present was with us, and our whispered conversations were for her.

Long afterward as I was reading my Bible, a few words stood out and sent me back to that afternoon when we had "walked softly" for mother's sake. The words were these, "Keep thy foot when thou goest to the house of God." How carefully we had kept our feet that afternoon when we were stealing away from the sick room, because we were doing it for mother's sake. Then I realized that if I truly loved Jesus and knew His presence was in the house of God, I would walk just that way for His sake, and His presence would soften my voice and make my words few.

Then the rest of the verse became very important to me. (Read Eccl. 5:1.) God tells us two things to do in His house, one is to keep our feet, the other is to open our ears. Anything that keeps us from doing that, from realizing that He is there, is the "sacrifice of fools." When Jesus came to this earth, He told us that one who called another a "fool" was in danger of hell-fire. It is very, very serious to speak of another like that, but how much more serious to have God call us fools. Those who come into His presence and yet do not see it, or care to know or listen, God calls fools. The most terrible thing about it is that "they consider not that they do evil."

The other Sabbath day I sat in front of two Juniors, good Juniors they were, always came to church and Sabbath school. But somehow they didn't think God wanted them to hear, for they kept up a continual whisper all through the service. First it was an outing they were going to, then it was a new dress, and so on. Of course they were polite, and held their hands to their faces so folks wouldn't notice, but they didn't stop to listen to God, not once. And they didn't think they were doing anything wrong! Yet in the sight of heaven, those two Juniors were giving "the sacrifice of fools."

There is only one way to walk softly before God, that is to remember Him. To recognize His presence in the sanctuary, in His word, or in the temple of His outdoors, we must have His Spirit with us. Then that still small voice will say to our hearts, "God is here—walk softly." H. H.

#### Talk: "There Is a Time"

"I JUST didn't know what to do about it," John, the leader of the Junior Society, was saying to his superintendent.

"They weren't being unruly, were they?" Mr. Brauer asked.

"No! Ted just grabbed the stick and pretended he was leading the choir, and Bill acted as if he were the soloist, when every one knows he can't carry a tune. It might have been all right any other time and in any other place, but Friday night and in the church!" John was recounting to Mr. Brauer the proceedings of the Friday night before when a group of Juniors had arrived early for the Senior Missionary Volunteer meeting, and there had been no older persons present for a while.

"It was all right to be early for meeting," pointed out Mr. Brauer, "and as you say, some of the funny things might have been all right at some other time and in another place.

"That reminds me," he went on thoughtfully, "of a verse in the Bible. [Read Eccl. 3:1.] Then the Bible goes on to say that there is 'a time to weep, and a time to laugh,' 'a time to get, and a time to lose; a time to keep, and a time to cast away.' Now it seems to me the trouble was that Bill and Ted didn't know what time it was."

"I have it," broke in John. "Suppose at every opportunity when we are together, I ask, 'What time is it?' Then you answer, 'There is a time.' We'll see if the boys notice it."

"That's a good idea, John," agreed Mr. Brauer, "but we must be careful to remember that we are using God's word; whenever we do it, we must be sure that it will not create a laugh, and we must do it at such a time that we shall be quiet and reverent in our own hearts. If we can do that, and then have a good Junior Missionary Volunteer meeting to study the

things that are meant for God's time, perhaps we would learn better what it means to 'walk softly in the sanctuary.'

The plan worked better than Mr. Brauer had anticipated. The quiet way in which the question was asked, the strange answer, all made the Juniors think. Once the question was asked and answered when every one was still, just before leaving a bright camp fire. Once in the midst of a song service before Junior meeting, John rose and asked Mr. Brauer the question, though the clock was before his eyes. Again one day when the boys had stopped in the cool of a deep forest to catch a breath after a hard climb, John had put the question gravely, and Mr. Brauer had emphasized each word in his reply, "There is a time."

"What's it all about anyway?" asked Ted.

"Wait and see," was the only response.

How carefully John and Mr. Brauer studied and prayed and worked with those who had parts to give that particular Junior Missionary Volunteer meeting, so that the importance of doing the right thing at the right time, especially in God's time, would be very clear.

At the close of the meeting John arose and said, "You have all wondered what I meant when I kept asking, 'What time is it?' I want you to know that that question has helped me a great deal. I thought I myself knew and had been careful, but when I checked up on myself, I found that my words and actions had not always fitted the time. I remember not long ago I quoted a Bible verse in answer to a silly question, and I'm sorry I used God's word at such a time."

John sat down and every one was still for a minute. Then Ted stood, "I guess I've been the worst of all. You all know how I acted in the church on Friday night several weeks ago. It was God's time and His house, and I am sorry. I think it would help me to ask the time too—just to remind me."

"It will help," Mr. Brauer answered, "if you boys and girls keep it the serious question it should be, and never ask it unless you are willing to think of the answer. And let us all keep God's answer in our heart, 'There is a time.'" H. H.

### Story: "God's Word"

BABY JOY was just four, but how she did love company! Always first at the door, she made each guest welcome with her smile. One day Mrs. Tillman stood at the door when it was opened. Mrs. Tillman was a special favorite because she had such a fund of stories. She was greeted with enthusiasm. The coat and hat were taken by mother, and the gloves were drawn off and thoughtlessly tossed onto a Bible.

"Not there, Auntie Tillman," spoke up little Joy, "not on God's word," as she caught up the gloves.

"Of course not, dear," said Mrs. Tillman thoughtfully. Auntie wasn't thinking when she did that, and thank you for reminding her how careful we should be of God's Holy Word."

Baby Joy is now a young woman, but her early teaching has helped her to remember that God speaks through His word. And the Book is never taken up without a little prayer that God will help her to treat it reverently, and take what it says into her heart. H. H.

## Our Next-Door Neighbors

(Program for Week Ending August 9)

BY M. N. CAMPBELL

Song Service. (Nos. 83, 235, 241, 178, in "Gospel in Song.")

Scripture Texts. (Ask Juniors each to come prepared to give a Bible text on helping others.)

Prayer by Two Juniors.

Secretary's Report, Reports of Missionary Work, the Offering.

Superintendent's Remarks: "The Foreign Mission Field in America."

(See p. 12. Also see blackboard talk on "Our Neighbors.")

Special Song: "Others." (No. 64 in "Gospel in Song.")

Recitation: "The American."

Symposium: "Self-supporting Missionaries."

Song: "Pass Me Not." (No. 273 in "Gospel in Song.")

Talk: "What Can We Do for the Foreigners?" (It will add interest

if during the short dialogue at the beginning of this talk, Juniors

dressed in the costumes of the various countries, enter as each

country is mentioned, and remain standing in line during the talk.)

Answering the Question. (See Note to Junior Superintendent.)

Closing Song: "There's a Work for Jesus." (No. 254.)

Prayer for Our Next-Door Neighbors.

### Note to Junior Superintendent

Be sure to have some definite outlet for the boys and girls ready to present at the close of this program. If you do not have foreigners among you, if possible, obtain a list of names to whom you can mail papers in one or more foreign languages. Or, turn the entire program toward the thought of helping those next to us, whatever the nationality.

## Symposium: "Self-supporting Missionaries"

(Let several Missionary Volunteers tell these stories.)

1. J. H. ZACHARY was a Greek Catholic Ukrainian living in Manitoba. He knew nothing of the Bible as the word of God. At an auction he attended a book was held up, but as no one else would bid on it, he bid 25 cents. It proved to be "Bible Readings" in the full morocco. Through this book he was led to study the word of God and accept present truth in 1917.

After getting in touch with our people, he had a burden to make known the truth to others. The colporteur door was open and he entered it. With a sled drawn by his own hands over the snowdrifts, he hauled his books from door to door.

As he was passing a shack partly covered with snow, he thought it hardly worth while to stop, and was passing on when the impression came to him in the words of the song, "Pass me not, O gentle Saviour." He thought, "Where would I have been if the Lord had passed me by?" He immediately turned back, went to the door, and knocked. A voice called, "Come in." He entered, but instead of his being greeted, the man called to his wife and said, "Here he is. Here is the man I have been telling you about that I saw in my dream." Turning to Brother Zachary, he told his dream something as follows:

"I dreamed of going through a field of ripened grain which was wasting for need of laborers, and I asked, 'Why all this loss? Is there no one to reap it?' As I and those that were with me came to the edge of the field, a man was seen approaching and he had in his hand a red-covered book. In this book was the message of the coming of Jesus. I also saw that the man had a little book bound with a black cover." Then he said to Brother Zachary, "You are the man I saw. Where are the books?" Brother Zachary took out from his pocket "Hope of the World" in the Ukrainian language. "That is the book I saw," he said; and when he was shown the picture of the coming of Jesus he seemed overjoyed. "But where is the other book I saw where I sign my name?" asked the man. Brother Zachary took out his guaranty pad which at that time he was carrying in a black cover furnished to our colporteurs. "That is the book. Where do I sign my name?" said the man. He wanted the big book immediately, but did not have all the money to pay for it. Brother Zachary, in view of the striking experience, left it with him, and later received the balance of the money.

Brother Zachary was permitted later on to rejoice with a company of believers that had been gathered out by the work the beginning of which is described above.

2. A French Roman Catholic family in Montreal received a copy of the French "Steps to Christ." They sat up all night to read it, and were led from darkness to light. The father, a man of seventy-two years, exclaimed, "It is incredible that I have lived so long and have not known these things," and tears of joy filled his eyes. He and his wife and daughter later separated from the Roman Catholic Church. The wife took a number of copies of "Steps to Christ" to the factory where she worked, and sold them all. At noon about twenty-five persons gathered to hear her read the Bible.

3. A German woman of the better class, the widow of a former postmaster, came to America to visit her relatives. The war broke out, and she was not permitted to return. After several years she noticed an advertisement of a tent meeting, "Is the Kaiser number 666?" This aroused her curiosity. She attended the lecture and later took Bible readings. She finally accepted the truth, and eventually went back to Germany, and became missionary leader in one of their large churches. Two very close friends of hers in this country also followed her example through her influence. One of them was soon accepted by a conference as a stenographer.

4. An Armenian was shown a Testament in his own language. His face softened, and he caressed the book fondly. A few years ago he had been compelled to witness the slaughter of his whole family because they too loved the book. He purchased two Bibles for himself and a friend in Armenia.

5. A Spanish-Mexican Spiritualist, who kept a small store and owned many expensive gamecocks, and who engaged in cockfighting and gambling, purchased a book from a colporteur, whom he invited to study the Bible with him and his family. Before they parted he said, "Last Monday a week ago was my last cockfight, my last gamble. God has told me in my heart it is wrong. After all you have told us we are not ignorant, and

**Our Aim: "The Advent Message to All the World in This Generation."**



God will hold us responsible if we do not obey. I intend to keep the Sabbath strictly."

6. A Ruthenian became dissatisfied with the Catholic Church and affiliated himself with the Presbyterians, engaging in active missionary work. Later he walked one hundred miles to hear a Russian Seventh-day Adventist preacher. When last heard from, he was earnestly searching his Bible for truth.

7. Such experiences as these remind one of the statements made by Mrs. E. G. White. (Read "Life Sketches," page 215.)

8. It should not be forgotten that when the foreigner accepts the gospel in this country, he becomes a self-supporting missionary, whose influence many times reaches beyond the ocean to his far-away home in a distant land.

Some time ago, while I was traveling on the Gulf coast, an Italian whose face was beaming with the joy of his new-found faith, expressed his intention of returning to Italy to engage in personal work for his friends and relatives. The night we met him he had already sold his business, and was to sail in a few days from New York to invest his means in Italy, where he could have access to those for whom he wished to labor.

We are told that five Seventh-day Adventist churches in Italy were raised up by Italians who accepted the truth in America, and returned to their native land to teach it to their fellow countrymen.

M. N. C.

### The American

JUST today we chanced to meet  
Down upon the busy street,  
And I wondered whence he came,  
What was once his nation's name.  
So I asked him, "Tell me true,  
Are you Slovak, Serbian, Jew,  
Lithuanian, Lett, or Russian,  
English, Irish, German, Prussian,  
Dutch, or Greek, or Scandinavian?"  
Then he gave me his reply,  
As he raised his hand up high;  
"What I was is naught to me  
In this land of liberty;  
In my soul, as man to man,  
I am just American."

—Selected.

### Talk: "What Can We Do for the Foreigners?"

It is told that to a young girl in a great American city who was longing to be a missionary, there came this vision of the need at her door. She fancied that the Lord called her, and held with her the following conversation:

"Sophie, where were you born?"

"In Germany."

"Where are you now?"

"In America."

"Who lives in the room next to yours?"

"A Swede girl."

"Is she a Christian?"

"I don't know."

"Who lives in the flat below?"

"An Irish family."

"Christians?"

"I guess not."

"Who live next door?"

"Italians."

"Christians?"

"No."

"Have you done any missionary work in this neighborhood?"

And she was obliged to answer with humiliation, "No."

Truly, in this day, we need our eyes opened to see the fields white for the harvest at our very doors.

Does it not appear strange that persons who seem ablaze with interest in work for the foreigners abroad are quite unmindful of the opportunity for foreign-mission service at home? The above dialogue illustrates the situation as it exists in the experience of many a professing Christian. It would be well for such to do a little earnest heart searching to determine whether they are more impressed with the glamour of foreign missions than with a real interest in the salvation of souls.

The Spirit of prophecy sets the matter in its true light! "While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own

land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by."—*Review and Herald, July 25, 1918.*

One of our young ministers was sent to China as a missionary. He spent the first year in language study and on acquiring the ability to speak and write the Chinese, it occurred to him that there were Chinese living in his town in America whom he had never taken any interest in while he lived there. Ashamed of his neglect of near-by duty, he began correspondence with some of these home-town Chinese, and sent them literature. His first convert while in China was a Chinaman living in his old home town! Without a doubt many of us could take up work for the foreigners living about us, and have the joy of seeing a number of them accept the truth.

M. N. C.

### A Good Time Being Good

(Program for Week Ending August 16)

BY MARJORIE WEST

Song Service. (Nos. 484, 195, 315, 541, 230, 226, in "Christ in Song.")  
Opening Song: "Speak to My Soul." (No. 554 in "Christ in Song.")  
Scripture Lesson: John 2: 1-11.

Prayer.

Report and Offering.

Symposium Readings: "Guiding Principles in Recreation." (See p. 13. Make suitable selections.)

Poem: "What Can a Little Chap Do?" (By a younger Junior.)

Special Song: "Would I Be Called a Christian?" (See book, "Social Plans for Missionary Volunteers.")

Superintendent's Talk: "How to Have a Good Time."

Summary: "What I Can Do That Will Please Jesus."

Closing Song: "Give of Your Best." (No. 594 in "Christ in Song.")

Repeat Together Psalms 19: 14.

#### Note to Junior Superintendent

In the program for today be sure to emphasize what the Juniors *may do*, instead of what they *should not do*. In summarizing the program, "What I Can Do That Will Please Jesus," let each child add to the list things all can do to have a good time such as Jesus would approve.

#### Talk: "How to Have a Good Time"

As it is natural for the body to hunger for food and the mind for knowledge, so it is for the heart to long for a good time, for happiness. True happiness makes for strength; gloom and sorrow make for weakness. No man can do his best under mental depression. Therefore, all through the Bible we are admonished to rejoice. Christ speaks of His joy. In spite of the fact that He is referred to as a "Man of sorrows," Jesus lived a happy life. He had His pleasures.

The best possible way to attain pleasure is to *give* pleasure. If you have an automobile, use it to give rides to some of your acquaintances who are not so well favored,—to shut-ins, to convalescents,—and enjoy their pleasure. The selfish method of driving alone brings little satisfaction.

The principle involved in this suggestion is a good one to adapt to everything we do. And let us begin right where we are. We do not make enough of our homes; we go outside for pleasures that we could have better at home,—sings, games, reading, visits with friends, music. A happy home does not just happen. It means that some one has been planning and working for happiness. We can do it too!

We should cultivate the habit of reading good books,—biographies, essays, histories, devotional and nature books. A good book provides a good time under circumstances where good times are usually excluded—when we are sick, for example. The reading habit, however, is just as good for days of health, a treasure that grows with the years,—a source of genuine pleasure.

Let us stop and think,—what is our idea of a good time? Some would say, "Having and spending barrels of money." But one can have a good time without being rich, and one can have mountains of gold and be miserable.

Grown-up people are not much different from children. One child has scores of toys, and finds no pleasure in them; another child has no toys at all, but finds delight in making boats and dolls and houses and wagons out of wood or paper, and imagining when he cannot make the real thing. That is to say, the good time comes through effort, through doing things, and not through possessions.

Do you have the book, "Social Plans for Missionary Volunteers"?

There are good times in legitimate sports rightly used,—games, boating, swimming, riding, walking. The pleasure comes through activity, as God meant it to come. Activity that blesses others most, brings us the greatest pleasure.

Every one should have a hobby and enjoy it. Good times depend not so much upon occupation, as upon our interest in our occupation. There are good times in stamp collecting, in modeling, in drawing, in knitting—in every useful thing that one is interested in. What is your hobby?

Nature is also a tremendous challenge to us, a challenge to discover its beauty and wonders. There are good times in studying nature, or merely in gazing at its beauty. Study the trees, or the flowers, or insects, or birds, or geology, or the stars. What a world we live in! Fabre, the French scientist, spent a lifetime studying insects, and he found a world of joy in it.

Jesus had good times with nature. No man ever observed nature so closely or understood it so thoroughly as He. He saw hidden meanings in flowers, and grass, and sky, and cloud, and lightning.

Jesus also had good times with God. God was real to Him; He spoke to Him as we may do. These hours of prayer were so precious that He went out to pray by night, under the silent stars. What joy to speak with God!

He also had a good time with men, when He comforted them, when he healed them. Think of His joy when He could give back the son of the widow of Nain to his mother! Service brings good times. Try it.

Jesus had good times with His neighbors. He went to the marriage of a friend. He helped out when the wine ran short. He was not inaccessible, sour, morose, or distant. He was every inch a man, a friend. Most of the pleasures He enjoyed, you, too, may have if you follow His example.

The supreme happiness of life never comes to the man who wants it only for himself. It comes only to those who do their best work. Pleasure is never gained by envying another man his happiness. It is not found in frills, but in faith. The supreme good time seldom arrives in the midst of a crowd, and it is a tawdry thing if it has not been earned by supreme toil. A good time never depends upon things, but upon thinking.

Do your good times exhaust you? Do they impair the tenderness of your conscience, or lessen your interest in church, in the Bible, and in spiritual things? If they do, they are not good times, but bad times—bad for the soul, bad for eternity. Possibly you have been trying to find out of Christ that enjoyment which is found only in Him.

God wants us to be pleasure seekers. He is a pleasure seeker. There are those around the throne in heaven singing: "Thou art worthy, O Lord, to receive glory and honor and power: for Thou hast created all things, and for Thy pleasure they are and were created." Rev. 4:11.

The Lord promises to satisfy those who seek the pleasures that He can give; and no other pleasures satisfy. "They shall be abundantly satisfied with the fatness of Thy house; and Thou shalt make them drink of the river of Thy pleasures." Ps. 36:8.

C. LESTER BOND.

### What Can a Little Chap Do?

WHAT can a little chap do  
For his country and for you?  
What can a little chap do?

He can fight like a knight  
For the truth and the right—  
That's one good thing he can do.

He can shun all that's mean,  
He can keep himself clean,  
Both without and within—  
That's another good thing he can do.

His soul he can brace  
Against everything base;  
And the trace will be seen  
All his life in his face—  
That's a very fine thing he can do.

He can look to the right,  
He can keep his thoughts white;  
He can fight the great fight,  
He can do with his might  
What is good in God's sight—  
Those are excellent things he can do.

Though his years be but few,  
He can march in the queue  
Of the good and the great,  
Who battled with fate,  
And won through—  
That's a wonderful thing he can do.

And in each little thing  
He can follow the King;  
Yes, in each smallest thing—  
He can follow the King;  
He can follow the Christ, the King.

—John Oxenham.

## The Junior at Sabbath School

(Program for Week Ending August 30)

BY K. L. GANT

Song Service. (Nos. 594, 226, 460, 606, 216, in "Christ in Song.")  
Opening Song: "Building for Eternity." (No. 33 in "Christ in Song.")  
Scripture Reading: 2 Timothy 2:1-3, 15, 19-26.  
Prayer.  
Special Instrumental Music by Juniors. (Or sing No. 21, 33, or 56 in "Sunshine Songs.")  
Superintendent's Talk: "Influence of the Sabbath School." (See note.)  
Poem: "Three Things."  
Study: "Storing Light."  
Talk: "The Sabbath School and Our Dimes."  
Exercise: "Don'ts and Do's for Sabbath School."  
Song: "Work for the School" (No. 607 in "Christ in Song.")  
Repeat Together Our M. V. Aim: The Advent Message to All the World in This Generation.

### Note to Junior Superintendent

Plan and pray to the end that this meeting may create within each Junior's heart a love for the Sabbath school which will continue with him in years to come. For further helps on your talk, glean items of interest from "The Soul-Winning Sabbath School." See the index for any point you decide to emphasize. Encourage the boys and girls to invite neighbor children to come with them to Sabbath school.

### Talk: "Influence of the Sabbath School"

THE Sabbath school plan was begun by Elder James White in 1852. The first lessons for the young people were published in the *Youth's Instructor* during that same year. Elder White wrote them, using as a table the bottom of his lunch basket from which he had eaten his dinner as he stopped by the roadside on one of his many trips visiting churches. From this small beginning we have grown around the world, until now we have 9,478 Sabbath schools, and in 1929 we raised \$1,970,993.55 for missions through this channel.

The Sabbath school is one of the first religious influences to come in contact with our lives. Our earliest remembrances are of Picture Rolls, Memory Verse Cards, and mission stories, which are forever indelibly stamped on our memories.

The Sabbath school is a real missionary training school. We learn the Bible in its true setting; we memorize its precious promises. 2 Tim. 2:15; 3:14-16. The daily lesson study, bringing systematic and daily Bible study into our lives, leads us each day to thoughts of God and prayer. These things hold us in times of temptation and draw us back when we stray. It is here we hear our first songs of praise and promise which cultivate our tastes for the high and noble in music, one of God's plans for worshipping Him. We here learn reverence for the house of God and holy things. We also learn to associate with and appreciate those of like precious faith. Many a tie of friendship, like that of David and Jonathan, has held young people together and in this truth. In some cases such inspirations have led young men and women into the work of God. I believe that after the work of this life is finished, and we gather in little companies around the tree of life in the city of God, many a Sabbath school class will gather as a united whole to rejoice and thank God for the influence and saving power of the Sabbath school. Will you be there? Yes, you will be there if you yield to the molding influence of the Sabbath school, and are obedient to the heavenly vision there obtained. May God grant that each one here may be there with those with whom we have played and for whom we have prayed.

K. L. G.

### Talk: "The Sabbath School and Our Dimes"

Not long ago I sat in a Sunday school of a great city church and watched the crowd flock in, chiefly to hear a great singer who was to sing that morning. Little response was there to the religious hymns, and only a pause for the short prayer. Great applause was created by the singer, but no response

August 23 is open for a Consecration Service.

during the lesson study. Then came, not the offering but a drawing. Each boy and girl there got a dime for being present, and the older ones drew names to see who would get first a five-dollar bill and then a number of one-dollar bills. Oh! how different when boys and girls catch the vision of carrying this message to all the world in this generation. Through the Sabbath school our boys and girls give thousands of dollars to keep our missionaries at their post of duty. In this age when there are so many places for our dimes and quarters, let us be thankful for a training to do good with ours.

K. L. G.

### Three Things

THREE things the Master hath to do,  
And we who serve Him here below  
And long to see His kingdom come,  
May pray, or give, or go.

He needs them all—the open hand,  
The willing feet, the asking heart—  
To work together, and to weave  
The threefold cord that shall not part.

Nor shall the giver count his gift  
As greater than the worker's deed,  
Nor he in turn his service boast  
Above the prayers that voice the need.

Not all can go; not all can give  
To arm the others for the fray;  
But young or old, or rich or poor,  
Or strong or weak,—we all can pray.

Pray that the full hands open wide  
To speed the message on its way;  
That those who hear the call may go,  
And pray that other hearts may pray.

—Annie Johnson Flint.

### Study: "Storing Light"

1. THE young people of the message are to store up the word of God in their minds for the time when the Bible will be taken from us and we will have to do as Peter says in 1 Peter 3:15. (Read.)

2. We shall soon appreciate more than we do now what this admonition means, for we are told by Mrs. E. G. White that "there will be an effort made to unsettle the faith of every believer in present truth."—*Review and Herald, April 15, 1890.*

3. The Bible is not believed by many people today because false science and worldly education are undermining their faith. Christ foresaw this, and looking down to our time asked the question, "When the Son of man cometh, shall He find faith on the earth?" Luke 18:8.

4. Not only will our faith be tested, but Satan will stir up the powers of the land to persecute us because of our stand for God and His truth. And when that time comes, "many will be called to speak before councils and in courts of justice, perhaps separately and alone."—*Testimonies, Vol. V, p. 463.*

5. Knowing these things, we should count it a privilege to study the word of God in the Sabbath school. Let us be faithful in attending Sabbath school, in carefully studying the lessons, and in memorizing precious promises.

K. L. G.

### Exercise: "Don'ts and Do's for Sabbath School"

(Have the words "don't" and "do" on large placards. Let a child come out holding one word, and another give the suggestions beginning with that word. Or several children may give parts.)

Don't ever miss Sabbath school; for if you do, you will have a wrong influence on others, and yourself lose interest.

Don't be late, for that puts you in the wrong light.

Don't carry a grudge, for that is as a cloud over the sun.

Don't be indifferent, for that kills the Sabbath school class.

Don't talk too much, but be ready to respond when you ought.

Don't be slouchy, for neatness and cleanliness are of God.

Don't whisper, for that is rude and shows poor home training.

Do be regular in attendance, for that builds a good Sabbath school and a good character for you.

Do come in the spirit of prayer, for it casts a good influence over the whole class.

Do smile, for that is like sunshine.

Do give attention, for that inspires your teacher.

Do study your lesson every day, and you will have it well prepared and be drawn nearer to God.

Do be the best pupil in your class, and you will feel you have done your best.

Do be reverent in the house of God, for it is a holy place.

Do express your appreciation to your teacher for his efforts.

Do bring your questions to class. Your teacher will be glad to answer them, and it will give spice to the class.

Do have your offering every Sabbath, and help with all goals. That may mean some soul saved.

Do bring some one to Sabbath school, and your class will grow and be the best class in the Sabbath school.

Do your best, be your best, and look your best when you come to Sabbath school.

K. L. G.

A Consecration Service, "Missionary Volunteers and Their Work," pp. 152, 174.

## Senior Missionary Volunteer Meetings

### Suggestions to Senior M. V. Leaders

*The Place of the Bands in Your Missionary Volunteer Society* is an important one. Without them, the meetings are in danger of developing into mere literary societies, or becoming dry and formal. The Spirit of prophecy admonishes us:

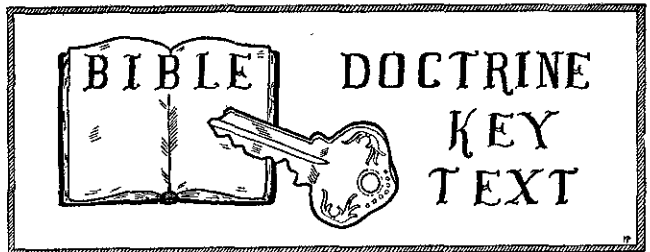
"Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."—*Testimonies for the Church, Vol. VI, p. 436.*

Read again the suggestions on band work in "Missionary Volunteers and Their Work," pages 220-226, and answer these questions as they should be worked out in your society:

1. How many bands should you have in your society?
2. Do you find topical or territorial bands the better?
3. What officers are needed to operate a band?
4. Do you have a prayer and personal workers' band?
5. Do you have regular times for band meetings?
6. Do you take an active interest in the work of your society bands?
7. Have the band leaders enlisted every young person in service?
8. Does each band have a working policy?
9. Do the bands have opportunity to report in the society meeting?
10. Do your bands co-operate? Do you co-operate?

*The Consecration Service for August 23* will be wide-awake and full of interest if your Missionary Volunteers are in the habit of reporting items of missionary work they have done. If you have not encouraged this before, now is the time to begin.

E. E. H.



### Subject for August: "Signs of the Master's Second Coming"

#### Key Text for August 2: 2 Timothy 3:1, 2, 5.

Read the first five verses of this chapter as a Scripture lesson, memorizing at least the first two and the fifth verses. Do not omit the fifth verse, for it carries a vital lesson to many professed church members. "Many have a form of godliness, their names are upon the church records, but they have a spotted record in heaven."—*Testimonies, Vol. II, p. 442.* "While making a profession, they deny the power of godliness. If they continue in this state, God will reject them."—*Id., Vol. VI, p. 427.* How tragic, that such signs pointing to the coming of Jesus are found in His own church!

#### Key Text for August 9: Matthew 24:37-39.

"Men are rushing on in the chase for gain and selfish indulgence as if there were no God, no heaven, and no hereafter. In Noah's day the warning of the flood was sent to startle men in their wickedness and call them to repentance. So the message of Christ's soon coming is designed to arouse men from their absorption in worldly things. It is intended to awaken them to a sense of eternal realities, that they may give heed to the invitation to the Lord's table."—*Christ's Object Lessons, p. 223.*

#### Key Text for August 16: 2 Peter 3:3, 4.

"The world, full of rioting, full of godless pleasure, is asleep, asleep in carnal security. Men are putting afar off the coming of the Lord. They laugh at warnings. The proud boast is made, 'All things continue as they were from the beginning.'

... At the very time when the world is asking in scorn, "Where is the promise of His coming?" the signs are fulfilling." —"The Desire of Ages," p. 635.

**Key Text for August 23: Matthew 24:14.**

"What shall be the sign of Thy coming, and of the end of the world?" asked the disciples of the Master. They asked for *only one* sign; Jesus in His reply gave them many. They wanted to know what particular sign, with its fulfillment, would bring the "end of the world." And among those Jesus listed was one that definitely answered their question. "The end is not yet," He said when giving the sign of "wars and rumors of wars," but to this one, and *this one only*, He added, "and then shall the end come." Not many knew about Jesus when He uttered that prophecy. Today, nineteen hundred years later, this last gospel message is being proclaimed in 347 languages, and entering a new language nearly every five days. Its progress has averaged a new language every twelve days during the past four years. This truly is one of the surest evidences of the soon coming of Jesus, and its literal fulfillment before our very eyes should thrill our hearts!

**Drill for August 30: General Review.**

J. L. McCONAUGHEY.

**The Foreign Mission Field in America**

(Program for Week Ending August 2)

- Song Service. (Nos. 275, 124, 95, 241, 83, in "Gospel in Song.")
- Bible Doctrine Key Text Drill.
- Prayer, Closing With the Lord's Prayer in Concert.
- Reports, Announcements, and the Offering.
- Leader's Talk: "The Foreign Mission Field in America."
- Blackboard Talk: "Our Neighbors."
- Symposium: "Self-supporting Missionaries." (See p. 8.)
- Special Song: "Pass Me Not." (No. 278 in "Gospel in Song.")
- Talk: "What Can We Do for the Foreigners?" (See p. 9.)
- Recitation: "Missions At Home." (See p. 15.)
- Discussion: "How Shall We Respond to the Challenge?" (See Note.)
- Closing Song: "There's a Work for Jesus." (No. 254.)
- Close by Repeating in Concert the Missionary Volunteer Pledge.

**Note to Leaders**

Before this meeting, some one should have been appointed to learn what opportunities you have for serving foreigners in your home community. Have definite plans to submit, and enlist every Missionary Volunteer to take an interest in this great home-foreign mission field. It may be the beginning of that foreign mission service of which so many young people dream. Encourage all to join in the discussion, and if you know your territory well enough, decide now which papers in foreign tongues you should order to use. Enter upon this work with as much prayer and earnestness as you would give to a definite call to the mission field, and God will surely bless your efforts.

E. E. H.

**Talk: "The Foreign Mission Field in America"**

THE United States and Canada have a strong attraction for the poor and the oppressed of Europe. Both of these countries have similar political ideals, and both offer opportunity for advancement to the temperate, hard-working immigrant.

The heavy tide of immigration that formerly flowed into the United States has been diverted, to a large extent, into Canada. But in spite of the restrictions that are being imposed on immigration into the United States, there are from 250,000 to 350,000 admitted each year. This represents many foreign home seekers to be assimilated into the body politic. It is also a tremendous challenge to the people who are giving the world the last message of mercy. What are we doing in our English-speaking churches and Missionary Volunteer Societies to take the message to these strangers? The vigor and enthusiasm of our organized youth must constitute in a large part the answer to this question.

We have a splendid publishing house, The Pacific Press International Factory Branch, at Brookfield, Ill., which prints an abundant supply of literature in the leading languages used by foreigners in America. It ought not to be left to molder on the shelves, when so many millions would gladly welcome it if brought to them.

In English-speaking North America there are 10,000,000 Germans, 3,000,000 Scandinavians, 1,300,000 Russians, 4,500,000 Italians, 4,000,000 Poles, 3,800,000 French, 3,000,000 Spanish, 300,000 Portuguese, 850,000 Slovaks, 4,000,000 Jews. Altogether there are in the United States and Canada about 40,000,000 foreigners, including their children of the first generation. Astonishing as it may seem, there are 1,624 languages and dialects spoken in the two countries. No other section of the world presents such a problem. India comes the nearest with 350 languages and dialects.

The following shows the number of daily, weekly, and monthly periodicals published in foreign tongues:

German .....	225	Yiddish .....	43
French .....	175	Japanese .....	28
Spanish .....	150	Jugoslavic .....	24
Czechoslovakian .....	75	Chinese .....	21
Scandinavian .....	98	Portuguese .....	20
Italian .....	109	Dutch .....	14

These journals have circulations ranging from 3,000 to 150,000 each.

A surprisingly large number of foreigners cannot speak English. In the various States where there are large settlement of aliens the United States 1920 census shows that the percentage of these people who cannot speak English ranges from 7¼ per cent in Maryland to 52 per cent in Arizona. In New Mexico 49 per cent of the foreigners do not speak English; in Texas, 51½ per cent; and in Arizona, 52 per cent; while in the following States 10 per cent of the foreigners do not speak English: Maine, Connecticut, New York, New Jersey, Illinois, Wisconsin, Nevada, California, and Kansas. In West Virginia and Florida 18 per cent of the foreigners do not understand the language of the country. In Pennsylvania, Rhode Island, Ohio, and Oklahoma 12 per cent of the alien population do not understand English. In the Province of Quebec the bulk of the population understand only French.

The Interchurch Movement gathered statistics which showed that twelve States were more than 50 per cent foreign, three States were more than 35 to 50 per cent foreign. The cities of New York, Chicago, Cleveland, Detroit, Boston, Pittsburgh, and Buffalo were found to be 70 per cent foreign.

Other authorities reported New York to be the largest German city in the world except Berlin, the largest Italian city except Naples; the largest Jewish city without any exception, having ten times as many Jews as all Palestine. Chicago contains 400,000 Poles, forming a city nearly equal to Warsaw.

The Detroit *Free Press*, October 12, 1920, informed the public that 10,000,000, or more than 25 per cent, of the foreigners in America, were unable to speak the English language.

America always has welcomed that clear-thinking, energetic, and industrious type of foreigner that has helped to make this country what it is. The man who has come here to contribute his share to the welfare of his adopted country, to respect her institutions, obey her laws, and to become assimilated into her national life has always found warm friends.

M. N. CAMPBELL.

**Blackboard Talk: "Our Neighbors"**

LANGUAGE	NO. OF CHURCHES	LANGUAGE	NO. OF CHURCHES
German .....	150	Slovak .....	7
Swedish .....	48	Polish .....	1
Danish-Norwegian .....	52	Portuguese .....	3
Spanish .....	28	Finnish .....	1
French .....	7	Armenian .....	1
Russian .....	16	Japanese .....	2
Italian .....	7	Greek .....	2
Hungarian .....	4	Rumanian .....	7

The members of churches and isolated believers represent 18,000 foreign-speaking Seventh-day Adventists in the United States and Canada. Each year, through the agency of workers, who devote their time to evangelizing the foreigners, from 1,000 to 1,500 are brought into the truth and added to our churches. In addition to this, many more are converted through the home missionary work of our English-speaking churches. Here is a splendid opportunity for Missionary Volunteers.

M. N. CAMPBELL.

**Sabbath Schools and Young People's Societies**

(Program for Week Ending August 9)

- Song Service. (It will please the older people who are present in your meeting today if you request them to call for songs which they have always enjoyed singing in Sabbath school. Then, sing them heartily.)
- Bible Doctrine Key Text Drill. (See p. 11.)
- Sentence Prayers by Missionary Volunteers.
- Reports and Announcements. (Give time for making out reports of work done.)
- Special Music of Your Own Selection.
- Leader's Opening Remarks. (See Notes.)
- Talk: "The Beginning of Seventh-day Adventist Sabbath Schools." (See "The Soul-Winning Sabbath School," pp. 12-14; also "Origin and Progress of Seventh-day Adventists," pp. 317-329.)
- Talk: "Young People's Societies." (Base on "Missionary Volunteers and Their Work," pp. 10-30, pointing out especially the calls through the Spirit of prophecy to organize, how the Sabbath school

Order papers in foreign languages from Pacific Press, Brookfield, Ill.

fostered and builded these weak beginnings, and the two important conventions which put the young people's societies on a stronger basis.)

Talk: "The Sabbath School—A World-Wide Institution." (Gather up-to-date stories on the progress of the Sabbath school; also see chapter of this title in "The Soul-Winning Sabbath School," pp. 27-30.)

Talk: "Missionary Volunteer Progress." (See "Missionary Volunteers and Their Work," pp. 45-56, together with up-to-date items which you have read in our papers or heard in sermons.)

Recitation: "Are All the Children In?" (See "The Soul-Winning Sabbath School," p. 108; or "Missionary Volunteers and Their Work," page 392.)

The Offering. (Before this is taken, tell about the first offerings in both the Sabbath school and the young people's society. See index of each of the two reference books for this program.)

Closing Song and Prayer.

### Notes to Leaders

The purpose of this program in our series of denominational history programs is to help the young people understand better the definite leadings of God in organizing two more branches through which we may learn of Him and go out in service for Him.

In addition to the two departmental manuals referred to throughout the program, the stories of the beginnings of these two departments are told in "Origin and Progress of Seventh-day Adventists" by M. E. Olsen, and "Story of the Advent Message," by Mrs. E. E. Andross. See the index for any additional items you desire to look up.

If it is at all practicable in your community arrange to open a Sunday school, or invite friends and neighbors to your own Sabbath school. See suggestions on the band page, 15.

E. E. H.

## Christian Pleasure

(Program for Week Ending August 16)

BY C. LESTER BOND

Opening Song: "Take the World, but Give Me Jesus." (No. 315 in "Christ in Song.")

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

Prayer.

Minutes and Offering.

Special Music.

Readings: "Guiding Principles in Recreation."

Bible Study: "Pleasure Seeking."

Talk: "How to Have a Good Time." (See p. 9.)

Closing Song: "I Would Be Like Jesus." (No. 136 in "Gospel in Song.")

Repeat Together: Psalms 19: 14.

### Readings: "Guiding Principles in Recreation."

(Note: Assign the twenty paragraphs to as many young people to read in rotation.)

1. One danger in recreation is that we shall allow the spirit of competition to develop into pique, envy, faultfinding, and anger. The best game is spoiled without brotherly kindness.

2. Any game, however good, is rendered harmful if it is played too much, or played when duty calls us elsewhere.

3. Any game is harmful that teaches those that play it to rely on chance. Life is strengthened by self-reliance and by reliance upon God, and there is no chance here.

4. A good recreation for the body will tend to strengthen and invigorate all parts of the body, and not merely one set of muscles.

5. Some games, though good in themselves, will be avoided by Christians because they have bad associations, and are quite likely to lead us into those associations.

6. A good recreation for the mind will not depend upon chance, but will cultivate and strengthen the mind in some direction or in many directions.

7. The best recreations are those that can be carried on most easily, at little or no expense, and in all seasons and weathers.

8. The best recreations are so simple that they may be enjoyed by a beginner, and yet admit of high degrees of skill, so that they do not wear out.

9. "Pastime" is a word whose original thought should never be linked with recreation. The person whose object is to kill time, cannot know a trace of the zest of true recreation, which can be shared only by those that know what it is to have worked with a will.

10. The idea of recreation is to restore strength and spirits that have been spent in serious efforts. The word is falsely used when one plans sport to spend strength, not to replace it, or whenever sport is put first in time or in importance.

11. Recreation is not to be bought. Far too often the word suggests simply admission to some place of entertainment. The sky, the sunshine, the air, and the earth are beyond the reach of but few; and they offer the materials for the refreshment that in nine cases out of ten is most needed.

12. An important element in recreation is change. Too constant reliance on one kind of diversion may entirely defeat one's purpose. What is sought as a remedy may only aggravate the trouble.

13. Activity that serves a useful end does not lose its value for giving pleasure; it may gain. Some of the jolliest times in farming communities come when a large group get together to do some task that under such conditions yields delight. The principle is not limited to farming communities in its application.

14. A daily quiet season with the Bible was the prescription of a wise doctor for a patient worn with work and worry. The greatest restoration of tone to tired muscles and to nerves on edge may come in that way. The refreshing most needed is often not bodily but spiritual.

15. A recreation that does not bring improvement in body, mind, or spirit needs to be improved or dropped.

16. "The companions I choose during my leisure are more important with reference to the development of character than are my associates during business hours."—*Luther H. Gulick, M. D.*

17. "Recreation which strengthens family ties and preserves the integrity of the family is useful."—*L. A. Halbert.*

18. "No real solution of the amusement problem will be found in Jesus' teaching by any man who refuses to face the true nature of his own amusements and to change his attitudes and participations in the light of the truth he finds."—*Richard Henry Edwards.*

19. "There is more real recreation in one hour of communion with Christ than in a whole week of social revelries, however gracious and worthy they may be."—*J. H. Jowett, D. D.*

20. "In selecting your recreations, shun the things which are hurtful, and choose the things which are helpful to your moral character and spiritual life."—*C. Lester Bond.*

### Bible Study: "Pleasure Seeking."

2 Tim. 3: 4. Love for worldly pleasure a sign of the end.

Luke 8: 14. Worldly pleasures a hindrance to Christian growth.

Prov. 21: 17. The love of worldly pleasure brings poverty.

Isa. 65: 11-14. Results of seeking pleasures of this world.

1 John 2: 15-17. Results of seeking pleasures of this world.

Ps. 16: 11. The source of true joy and pleasure.

Rom. 14: 17-19. The kingdom of God is a kingdom of joy.

Matt. 25: 21, 23. Joy the reward of faithfulness in service.

John 15: 8-11. Joy in fruit bearing.

Matt. 6: 33. Make first things first.

## Our Great Soul-Winning Campaign

(Program for Week Ending August 30)

BY RUTH TYRRELL

Opening Song: "There's a Work for Jesus." (No. 254 in "Gospel in Song," or "Loyalty to the Master," No. 484 in "Christ in Song.")

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

Prayer.

Announcements and Offering.

Song: "Be a Messenger Somewhere for Jesus." (No. 63 in "Gospel in Song," or "Working, O Christ, With Thee," No. 477 in "Christ in Song.")

Bible and Testimony Study: "What God Has Done and What He Expects."

Leader's Talk: "Harvest Ingathering Proclamation."

Talk: "This Way to Success."

Talk. (Material to be taken from the Harvest Ingathering magazine.)

Special Harvest Ingathering Victory Song.

Presentation of Local Band Plans.

Closing Song: "Yes, the Lord Can Depend on Me." (No. 238 in "Gospel in Song," or "Ask Not to Be Excused," No. 513 in "Christ in Song.")

Benediction.

### Note to Leaders

This program is to begin the Harvest Ingathering campaign. Let us make it a real beginning. Have the territory which you are to cover carefully mapped out, so that assignments can be made without delay. Appoint consecrated and enthusiastic leaders who will lead the Missionary Volunteers confidently into this great soul-winning campaign. Through your church missionary secretary secure the Harvest Ingathering magazines, authorization cards, and all other supplies obtainable. Set a definite goal, and then begin at once to march toward it. Before you give out the supplies, gather Missionary Volunteers around the papers, and following the example of early workers in distributing literature, engage in an earnest season of prayer for true success in this campaign.

### Study: "What God Has Done and What He Expects"

1. God blesses us, that we may be a blessing. Gen. 12: 1, 2.

"Every good thing of earth was placed here by the bountiful hand of God as an expression of His love to man. The poor are His, and the cause of religion is His. The gold and the silver are the Lord's; and He could rain them from heaven if He chose. But instead of this He has made man His steward, intrusting him with means, not to be hoarded, but to be used in benefiting others. He thus makes man the medium through which to distribute His blessings on earth."—*"Testimonies," Vol. IX, p. 255.*

2. God gave up all, that we might give up all. 2 Cor. 8: 9; Phil. 3: 8.

"The foundation of the plan of salvation was laid in sacrifice. Jesus left the royal courts, and became poor, that we through His poverty might be made rich. All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern."—*Id., Vol. III, p. 387.*

3. God loves us, that we may love Him and those whom He loves. 1 John 4: 19; 2 Cor. 5: 14; Eph. 5: 1, 2.

Order Harvest Ingathering supplies early.

"Christ gave no stinted service. He did not measure His work by hours. His time, His heart, His soul and strength, were given to labor for the benefit of humanity. Through weary days He toiled, and through long nights He bent in prayer for grace and endurance that He might do a larger work. . . . To His workers He says, 'I have given you an example, that ye should do as I have done.'"—*Gospel Workers*, pp. 292, 293.

4. God saves us, that we may seek to save others. Matt. 4: 19; Luke 22: 32.

"The Son of God came to this world to leave an example of a perfect life. He sacrificed Himself for the joy that was set before Him,—the joy of seeing souls rescued from Satan's grasp, and saved in the kingdom of God. 'Follow Me,' was Christ's command. Those who follow His example will share in the divine work of doing good, and will finally enter into the joy of their Lord."—*Testimonies*, Vol. IV, p. 615.

"Resolve, not in your own strength, but in the strength and grace given of God, that you will consecrate to Him now, just now, every power, every ability. You will then follow Jesus because He bids you, and you will not ask where, or what reward will be given. It will be well with you as you obey the word, 'Follow Me.' Your part is to lead others to the light by judicious, faithful efforts. Under the guardianship of the divine Leader, will to do, resolve to act, without a moment's hesitation."—*Id.*, Vol. VIII, pp. 55, 56. R. T.

**Leader's Talk: "Harvest Ingathering Proclamation"**

WHEREAS, Our heavenly Father has again graciously permitted the hand upon the great clock of time to strike the fall of the year; and,

WHEREAS, God has definitely appointed the youth to be His helping hand, planning that they shall share in the responsibility and labor of spreading the threefold message to the uttermost parts of the earth; and,

WHEREAS, Since the official inauguration of the Harvest Ingathering campaign by the General Conference Committee in 1908, the young people of this denomination have loyally engaged in this missionary endeavor;

Now therefore, in consideration of the foregoing, desiring that the young people of this movement shall continue and increase their activities along this line, the General Conference Missionary Volunteer Department does hereby designate and proclaim September 6 to October 18, 1930, as the period of this year when every Missionary Volunteer shall be engaged in the Harvest Ingathering campaign, endeavoring, individually, to reach the threefold goal:

- At least one soul won to Christ
- At least ten hours Ingathering work
- At least \$10 for foreign missions

In witness whereof the secretaries of the General department have hereunto set their hands in signature, with the keen anticipation that the young people within our ranks will on this occasion, as they have done many times before, zealously share in the campaign, going forth in the Saviour's strength to win souls at home and provide means that they may be won in mission lands afar.

M. E. KERN,  
H. T. ELLIOTT,  
C. L. BOND.

**Talk: "This Way to Success!"**

THIS caption caught my eye as I was scanning through the pages of a weekly magazine, and drew my attention to a new cookbook, just off the press, the recipes of which were so simple, the directions so explicit, that, if followed, successful culinary results would *absolutely* be forthcoming.

With the 1930 Harvest Ingathering campaign on my mind, especially that part of which will be carried by the Missionary Volunteers of this great advent movement, I pondered, and my thoughts ran like this: "Every loyal Missionary Volunteer believes in the aim and purpose of the campaign, the winning of souls at home and the raising of funds that souls may be won in those dark, heathen lands beyond. Why of course they do! But wouldn't it be fine, yes, wouldn't it be fine, if we could send into the field information so explicit, comprehensive, and complete that we could say to every society in every local church: 'This way to success, young people. Follow implicitly, and we guarantee your goals will be reached!'"

As I pondered further, the thought burst, in all-enlightening force, upon my consciousness: "We can do exactly that." The power of reason answered cautiously: "No, not that! We can inform, we can suggest, we can instruct, we can inspire, but we can't guarantee results." Quick as a flash this argument was met, not by reason, but by faith: "We can! WE CAN!"

Just note these words: "When we give ourselves wholly to God, and in our work follow His directions, He makes Himself responsible for its accomplishment. He would not have us conjecture as to the success of our honest endeavors. Not once should we even think of failure. We are to co-operate

with One who knows no failure."—*Christ's Object Lessons*, p. 363. Read also "Gospel Workers," p. 19, par. 2.

There it is, young people, simple, plain, explicit, and absolutely certain of successful results. "When we give ourselves wholly to God." "The Lord Jesus is our efficiency in all things." O, what a different light it puts on the Harvest Ingathering campaign! Thinking of it, calls to mind the story of a group of travelers who were going across the country, stopping each night at a different hotel. Among the company was a little girl, who, just learning to play the piano, had reached the stage of delight at a one-fingered tune. At every place they stopped she would rush to the hotel parlor, throw open the instrument, and start her one-fingered playing, much to the annoyance of the other members of the party. Finally they decided that if at the next place they spent the night the little girl persisted in this practice, they would appeal to her parents to put a stop to it. And sure enough the very next night the singsong tune was again begun. Staying at the same hotel, however, was a great musician who heard the sound of the piano, came to the door, stood a few minutes, then seated himself by the little girl's side. Placing his trained hands over hers, he began to improvise, and produced harmony so perfect, music so beautiful, that it attracted all within hearing distance. When it was finished, a mighty burst of applause came from the listeners, and to the little girl the great musician said: "Stand up, my dear, it's your music they applaud."

"When we give ourselves wholly to God!" Do you get the point? When we place our hands in His and the very life of Christ takes possession of us, we exchange our weakness for His strength, our ignorance for His wisdom, our failure for His success; "the Lord Jesus is our efficiency in all things," and our Harvest Ingathering work becomes not a one-fingered tune of failure, but a grand symphony of success, bringing a knowledge of the blessed truth of God to those whom we visit and providing means for the spread of our great mission work. May it be so in every Missionary Volunteer Society in every local church during this campaign! R. T.

**Ingathering Victory Song**

J. HARKER, Secretary Home Missionary Department, British Union

German Air

1. One more task be-fore us, One more goal to win, One more call to  
 2. Hasten the fi-nal mes-sage, On-ward let it speed; Darkened lands are  
 3. God's great work is clos-ing, Days of grace are few, To the call of

ac-tion, In the fight with sin. Let us stand u-nit-ed,  
 eal-ling, Ur-gent is their need. We will nev-er fal-ter  
 du-ty We must each ha-true; An-gel hosts are with us,

Strong in heart and will; God is ev-er lead-ing,  
 While the fight is on, Ev-er press-ing for-ward  
 Beat-en are our foes, Our all conqu'ring Gnd and

We will fol-low at-ill. One more task! We rat-ly, Mas-ter, let it  
 Till the goal is won, Cour-age, broth-er, cour-age! Ours will sure-ly  
 King no fail-ure knows, Soon we'll stand tri-um-phant On yon glass-y

ha-fu Thy name ac-com-plished, One more vic-to-ry.  
 be One more task ac-com-plished, One more vic-to-ry.  
 sea, With all tasks ac-com-plished, Shout-ing vic-to-ry.

**Band work: Organize Sabbath schools, distribute foreign literature.**



## MISSIONARY VOLUNTEER SERVICE BANDS

The very purpose of organizing young people's societies in the Seventh-day Adventist denomination was that they might band together for service. Read the report of the committee appointed to study the development of the young people's work at the General Conference of 1901, in "Missionary Volunteers and Their Work," page 17.

### Prayer and Personal Workers' Band

#### Hints for Meditation and Discussion:

1. Do not wait for a convenient opportunity to do personal, soul-winning work. Make the opportunity by setting other matters aside.
2. Before you can show others the way to Christ, you must know the true way yourself.
3. The life of a prayerless person will not win souls.
4. To win souls we must love them. God measures our service by our love.
5. A discouraged soul casts dark shadows upon the pathway of others.
6. "Hope and courage are essential to perfect service for God." P. K., 164.
7. Remember that you are not to work in your own strength. It is the Holy Spirit that convicts and converts souls.
8. Don't preach. *Never* argue. Talk calmly, letting your own life be a demonstration of what God will do for others.
9. Be persevering, but do not talk too much. There is little danger of doing too much praying, but there is danger of doing too much talking.
10. As soon as possible, get those for whom you are working to pray.

#### Suggestive Topics for Study and Discussion:

1. Habit: (a) Our future destiny is determined by the habits we form. T., IV, 452: 1. (b) Habits of sobriety, self-control, close application, sensible conversation, patience, and true courtesy are gained by diligent, close watching over self. T., IV, 452: 2. (c) The indulgence of one evil habit opens the way for Satan to lead us astray. P. P., 452: 2. (d) Through Christ every evil habit may be conquered. M. H., 175: 1.

Personal question: Am I putting forth earnest persevering effort to cultivate habits of self-control, close application, patience, etc.? What are some of the evil habits which, unless overcome, will cause my destruction?

2. Criticism: (a) Satan is the author of criticism. C. O. L., 44: 3. (b) Satan will lead those who are not working for others to indulge in criticism. T., IX, 39: 3. (c) Criticism withers spirituality. T., I, 145: 1. (d) When tempted to censure, you should ask, "Shall I stand without fault before the throne of God?" T., I, 705: 2.

Personal question: We are admonished through the Spirit of prophecy: "Instead of criticizing and condemning others, say, 'I must work out my own salvation. . . I must put away every evil from my life. I must overcome every fault. . . Then, instead of weakening those who are striving against evil, I can strengthen them by encouraging words.'" M. H., 492: 3. Am I heeding this admonition?

3. Prayer: (a) We must have *set times* for meditation and prayer. M. H., 509: 2. (b) We should also cultivate the habit of talking with the Saviour *when alone*, *when walking*, and *when busy with our daily labor*. M. H., 511, top of page. (c) When we ask for a blessing, we should believe that we receive it, and thank God for it. G. W., 261: 3. (d) Those who devote some time *every day* to meditation and prayer and Bible study, *will be* connected with Heaven, and will have a soul-saving influence. T., V, 112: 4.

Personal question: If I do not follow such plain instruction in regard to prayer, can I hope to attain eternal life?

4. Discuss the chapter entitled, "Rejoicing in the Lord," in "Steps to Christ," pp. 119-132.

MINNIE E. DAUPHINEE.

### Christian Help and Gospel Meeting Band

ONE thing young people need to acquire is the grace of continuance. It is much easier to start something than to keep it going. Determination, energy, and perseverance are necessary to success in anything. It weakens the character of an individual, a band, or a society to begin an enterprise and then give it up for insufficient cause. It is written of Jesus in His work for humanity, "Having loved His own, . . . He loved them unto the end." John 13: 1. We sing of that love, "O love that will not let me go," but how weak and undependable we often are in our work of love for Him and His children. Make your band meetings times for earnest prayer for the work you are attempting to do for God, and for yourselves that He will give you grace to persevere and to improve; and that in this service you may learn how to do better service in the future. Many a great missionary for God, whose reports you read, or whose biographies you have enjoyed, proved their mettle first in just such work as your band is doing. The light that does not shine near home, is not likely ever to chase away the darkness in a foreign land.

Band work: Follow up jail work suggested in June GAZETTE.

Review your work and study how to improve,—work for Juniors, letters or visits to the bereaved, flowers and literature to the sick and shut-ins, Bible readings, cottage meetings, jail work, help for the blind, open-air meetings, chores for widows, or whatever neighborhood service you have undertaken. The reports and discussions will bring new ideas, and perhaps encourage some timid members to begin.

Have you tried branch Sabbath school or Sunday school work? The Sabbath school programs given this month ought to create an interest in this kind of work. One young woman all alone gathered the poor children of a certain section into a near-by park, on Sabbath afternoons, and told them Bible stories. This was followed by a distribution of *Our Little Friend* and the holding of an open-air Sabbath school. Then when the chilly days came, a vacant store building was secured and the Sabbath school went merrily along during the winter, with the help of others who were enlisted to help. The Lord wants young people who *do* things. Are you that kind?

M. E. K.

### Literature and Correspondence Band

THE programs given for both Senior and Junior young people this month on the foreigners in America are an opportunity for this band. Get in touch with the society leaders, and assist them in every way possible in determining what territory is available for distribution of foreign literature. If possible, before this program is given, procure copies of papers in the languages that you will be able to use, or have quantities on hand to begin systematic group work. Write to the Pacific Press International Factory Branch, Brookfield, Ill., for information and samples. If a group is being formed for this kind of work among the older people of your church, be sure to work in co-operation with them. Cover all the territory available, but nothing will be gained by duplication. In the Christian Help and Gospel Meeting band notes it is suggested that branch Sabbath schools or Sunday schools be started as missionary work. You may be able to work in conjunction with them, members of this band giving out the foreign literature to older people who are unable to speak English, then with the other band members forming a Sabbath school among the children. Usually they understand the English, and they will be delighted with stories and songs. This is real missionary work which may bear fruit abundantly in years to come.

The Harvest Ingathering program for Senior young people the last of this month indicates that there will soon be campaign possibilities for this group of young people, as well as the entire Missionary Volunteer Society. Those who have the literature work especially upon their hearts, should step out and be real leaders in such a campaign. Join with the society leaders in laying definite and practical plans. Order supplies early, so that you may begin on time, and be "over the top" before the closing date for the campaign. Let us make this a soul-winning campaign.

E. E. H.

### Missions at Home

O FRIEND, do you know that a work for the Lord  
Lies right at your very door?  
That your neighbor's heart may be just as dark  
As one on a foreign shore?  
For the souls that live in a heathen land,  
Where Christ is a name unknown,  
Need workers sore, but surely no more  
Than the missions we have at home.

The people right there in the town where you live  
Are willing and eager to read;  
But fiction is high, for it's worthless to buy—  
Our papers are just what they need.  
In their own language written you'll find them today,  
They are good for the old and the young.  
Let us give them with zeal, for the truth they reveal  
In these dear people's own mother tongue.

And who can foretell what results there will be  
If these papers we send far and wide?  
Our duty, indeed, is to scatter the seed,  
And God will the harvest provide.  
"The advent message to all the world" is our aim;  
In our youthful hearts let it burn,  
So that forth we shall go, till our neighbors all know  
That our Saviour soon will return.

—Adapted.

# OUR FOREIGN MISSIONS

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

## The New Amazon Boat Mission

AN excerpt or two from a recent letter from F. A. Stahl, telling of progress in the region of our Upper Amazon mission, will be of interest to all:

"I shall be so glad when our new boat arrives. We shall consider this a portable mission which will go to the people all along these rivers; for our mission here is a river mission. This boat ought to relieve me from a great deal of hardship which I have experienced up to this time. With this boat we can have a place to rest, and also carry with us necessary supplies for treating the Indians, and proper food for ourselves. I am expecting this boat about the first of March. Surely God is good to us.

"We are of good courage. The work is going forward. Two hundred seventy-three were baptized in this mission during 1929. Of these 222 were Indians, and 51 white believers. In a special way these people were gathered out amid great opposition and persecution. At Contamana the enemies threatened to kill me if I baptized there. But they did not even say a word; for God had made some of them sick in the meantime, and I was able to help them.

"At Yurimaguas, Mrs. Stahl was there taking care of our worker's wife. At that very time at one of our Sabbath meetings the police came in, dispersed the congregation, and took our worker to jail. Mrs. Stahl sent a cable to the minister of government at Lima, and inside of four hours our brother was released. The police asked pardon of Mrs. Stahl, saying that there was a misunderstanding. This is now one of the most promising places we have in this mission.

"Metraro and Cascadas are our missions among savages. Sabbath, August 24, I baptized 184 at Cascadas. Both these missions are in charge of Aynara Indians."

## All Aged Pilgrim Set Free

WILLIAM STEELE writes from Venezuela telling of a mother of fourteen children, fourscore and eight years of age, long bound by the shackles of superstition and hurtful habits, having been set free. Of this really wonderful victory, to God's glory, he says:

"Two years ago she heard the truth for the first time, and it reached her heart. The chains that for so many years had bound her to the vice of tobacco and superstitions were broken, and she rejoiced in her new freedom in Christ her Lord.

"At the time that she accepted Jesus as her Saviour she was in poor health. She could scarcely walk. She asked the Lord to heal her that she might be baptized. Her prayer was answered, for just recently she walked over a very difficult path to the sea one and one-half miles, and her heart was filled with great joy as she came up from the watery grave.

"All but one of her sons are opposed to the truth. Naturally, the mother is made sad because her sons are against the truth; but on the other hand, she rejoices that in her old age she has found liberty from sin and vice through the power and merits of her Lord and Saviour."

## Do Medical Missions Pay?

DR. ADRIAN E. CLARK, who was compelled on the year of his long-anticipated furlough after seven years of service in India, to come home alone, leaving his beloved companion asleep in the compound of the new hospital in South India that together they had built up, writes:

"Do medical missions pay? Do they pay financially, physically, spiritually?"

"As a rule, medical missions do not pay financially. Some may be self-supporting, but these are few in number as compared with those more or less dependent upon the home churches for support.

"Do medical missions pay from the physical standpoint? Surely they do, every day and hour they are in existence. In China, in Africa, in India, every day human wrecks straggle into the hospital, hoping that here they may find physical relief. They come usually as the last resort. While Christian doctors cannot perform miracles as did Jesus, who healed all who came to Him, the physical relief may be short-lived before the poor sufferer passes on into the dark unknown of which he or she knows nothing. Their stay in the hospital may be too short for them to learn about that land beyond the grave, the doctor or hospital evangelist not being able to make them grasp very much of the gospel in their dying condition. Then there is a sort of fatalistic atmosphere which surrounds the people in these heathen countries,—I speak now of India, particularly,—a state of mind in which they regard all misfortunes that befall them as having been foreordained by the gods. As the Hindu expresses it, 'It was written on the forehead,' so the poor suf-

ferer accepts it without further ado. Yes, medical missions pay physically.

"Do medical missions pay in their results spiritually? We believe that medical missionary work is a definite part of the preaching of the gospel. We believe that the gospel can be lived out in the lives of men and women so that even the heathen may see in the lives of medical missionaries something which testifies of Jesus—in their loving acts and words they testify that Jesus loves them too. Kindness is something the heathen men or women at first cannot understand. They think if the doctor leaves his home and friends and all the comforts of life to come to their land to help them, he has some ulterior motive in so doing. But when they see the life of Jesus lived out in the lives of these men and women, they begin to understand. And as they remain in the hospital for a time, and daily have opportunity to hear more about Jesus, and learn of their Saviour, they are led to believe on Him, and many accept Him. So in India, in Africa, in China, and in the islands of the sea, many are learning about Jesus and His soon coming through the medium of the medical missionary work. *It Pays.*"

## Brazilian Indians Now in School

IN a recent letter from A. N. Allen, away back in the interior of Brazil at our Araguaya Indian Mission, he passes on this good word:

"Yes, we are now doing regular school work with the Indians. The Indians of three sections have moved around us, and our daughter, who graduated from the school in Santo Amaeo recently, is teaching them. Then we are holding a night school for the older young people here. [He incloses pictures of their new school building, also of the daughter with the Indian children about her. These look good, and we wish we had space to print them.]

"The Indians are learning more of the truth continually. About twenty are out each Sabbath, sometimes more. We can see that the truth is changing some of their ideas and lives. When I baptized some of the Brazilians recently, several Indians came to me and asked to be baptized also. We told them that is just what God wants, and then I explained to them how they can get ready.

"Some one to lead out in the medical work here is our greatest need at present. I do what I can, and God has greatly blessed, and to Him belongs all the honor. It is gratifying to meet men continually who say they would not now be alive had we not come here. This gives me an opportunity to point them to God the Great Physician who heals not only the body, but desires to heal sin-sick souls. Continue to pray for us here that the truth may find access to many hearts."

## The Gospel in Song

THE announcement of Jesus' birth was first heralded to men by an angelic choir as it burst forth on the night air to the shepherds on the hills about Bethlehem. And why should not the glad tidings still be told through the medium of song? G. Gudmundsen, connected with the Central Abyssinian Mission, tells what he found away back in the mountains:

"One evening as I entered a mountain village, where I intended to pass the night, I heard the beautiful voices of children. They were in a hut on the mountain slope, and were singing some of the hymns usually sung at our mission station in Asmara. I went to the hut and asked the children how they had learned all these hymns, for this place is about one month's journey from our mission station. The children told me that some men from the village had joined a caravan party who were traveling to Asmara, and there they visited our mission and learned these hymns. When they returned to their village, they taught the children the hymns, and these children taught other children. Indeed, the Lord has wonderful ways of working."

## The Miracle of Changed Lives

PETER NYGAARD, of the Santo Domingo Mission, tells us of the wonderful transformations being witnessed in men's lives in his section of the world field:

"A general awakening to the fact that this is a God-given message, is noted everywhere, and many speak highly of the truths presented and of the elevated moral standard seen among the believers. It seems a mystery to many how those accustomed to all kinds of vices, including tobacco and liquors, can leave them off, and be happy and contented without these things that formerly made up their pleasures. Several have told us that they would not have believed such transformations could be effected in persons as are seen in Mr. A, B, or C, had they not seen it with their own eyes. 'We have never seen anything like it before. It is a miracle.' Yes, truly, it is a miracle of the first magnitude to see a person saturated with all kinds of vices during a lifetime, to turn in one day from all these things unto the gospel, and be liberated from all this sin and slavery of the devil, becoming children of the living God, to thus show forth the divine nature and virtues in their lives. Without contradiction it is the miracle of miracles."

MISSION BOARD.