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Church Officers' General Instruction Department

Special Appointments for the Month of January

Home Missionary Day January 3
Elementary Schools Offering January 31

Ordination of Church Elder

1. "To ordain a resident member of the church, should the president of the conference officiate, or may any ordained minister in the union conference give the charge?"

The regulations of the denomination make it possible that any ordained minister is authorized to ordain local elders, one who has been elected to this office by a local church. It is understood, however, that this ordination service should be arranged by the officers of the local conference, either the conference president himself officiating, or one that shall be appointed to officiate at the service. If a minister of the union conference were available, and it was desired that he act instead of a local conference worker, it would be proper that he officiate by arrangement with the local conference president. So far as the authority is concerned of a union conference minister performing the ordination service, there is no question; but that a working harmony be maintained, the service should be arranged through counsel with and at the request of the officials of the local conference of which the church forms a part.

2. "If a man is elected elder of the church, does that provide him the right for ordination?"

Ordinarily it does. But sometimes a case arises where even though a local church may have unanimously elected one as elder of the church, upon wider counsel it develops that he should not be ordained to this sacred office. Such cases, however, are rare, and must be counted as very exceptional.

3. "If a man is received into the church on profession of faith (who was one time an ordained elder of another church, but through neglect by moving about lost his letter) and is elected elder, should he be reordained, especially if he demands it, believing under the circumstances it would be the proper procedure?"

Reordination of a local elder on being elected to this office in another church is not in denominational practice required, providing the individual has maintained a good and regular standing in the church during the interim. If, however, one who has been ordained may have fallen back in his religious experience, and, as is implied in the question, become so careless as to lose his church membership standing, his case would

have to be considered upon its individual merit. If that one has come into the church on the same basis as that of a new member, on profession of faith, the question might be raised as to whether he has maintained his status "during the interim" as a member in good and regular standing. And it might be added, that in a case of this kind it would be very unwise for a church to proceed hastily to that place of choosing such a one for elder without first obtaining the counsel of conference officials where he before served as local elder. However, as mentioned above, where the individual maintains his religious experience as a member of the church in good and regular standing, on being elected to the office of elder in another church his former ordination to this office holds, and he may go forward in the exercise of all the duties of this office through the authority vested in his former ordination.

4. "Would it be proper for an unordained elder, one that has been elected by the church, to officiate in the transfer of members by letter, as otherwise months would go by without action?"

A newly elected elder is not authorized to take up his duties until he has been ordained. Under the circumstances mentioned we see no reason why the deacon, the second officer in the church, might not act (provided the elder previously holding office has moved away, for he is supposed to hold office until his successor appears prepared to officiate) in bringing before the church the name of the church member calling for transfer of membership in an emergency of this kind. It should be remembered that it is the *vote of the church*, not that an elder presents the name, that gives authority for the issuance of a letter of transfer of membership.

T. E. B.

Computing the Tithe

THE following letter raises questions that will be of interest to many, as it relates to the matter of tithes and offerings:

"I have asked a number of our people, some church elders, Sabbath school teachers, and lay members about tithe paying. All seem to understand that the tithe is the tenth part; but not a tenth part of the same principal. For example:

"Some pay a tenth after car fare is taken out. Others pay a tenth after car fare and gifts to home and foreign missions and Harvest Ingathering are taken out. One sister told my wife that she paid tithe on what was left after food and other expenses were deducted from her husband's salary.

"So you can see that we do not harmonize on tithe paying. Since I became an Adventist I have always paid a tenth of whatever amount I received, regardless of what it cost me to make the amount. It always cost me money to get to my work and back again, but I never deduct it from my salary before I take out my tithe. I also must buy tools to perform my work, which is dead expense to me, and I never deducted that. I always paid tithe on it. I have never deducted offerings to home and foreign missions or Harvest Ingathering from my salary before paying my tithe. I have always given my offerings and Harvest Ingathering out of the nine tenths left after I have paid a tenth of the full amount I received.

"Please let me know if I have been doing right, or give me an example of proper tithe paying.

"If you have a boarder paying \$4.50 a week and you know that you are not making any profit out of it, how would you figure the tithe? If you intend to go into business at some future time and need \$500 to start, would it be necessary to work and save \$550 in order to get the \$500?"

It should be understood that the Lord is not making requirements of His people relative to tithe paying that are too indefinite or incomprehensible for us to follow. It is true that many questions arise, but as I study the question, I am made to understand that the matter is presented to us just as the Lord designed it should be. In ancient times it was required to pay a tenth of the increase. In our day when there are many complications, there arise questions from time to time, and in the face of these questions I like to think of the counsel that is given us in the Spirit of prophecy. The responsibility of computing the tithe rests with the individual. It seems to be designed of God that man's benevolence be brought into exercise as he sits down to determine what portion properly

should go into the Lord's treasury. On this point I quote the following:

"Of the means which are intrusted to man, God claims a certain portion,—a tithe; but He leaves all free to say how much the tithe is, and whether or not they will give more than this."—*Testimonies*, Vol. V, p. 149.

"As to the amount required, God has specified one tenth of the increase. This is left to the conscience and benevolence of men, whose judgment in this tithing system should have free play."—*Id.*, Vol. III, p. 394.

No man should assume the responsibility of definitely telling another just what his tithe should be. It is true that we can talk about the general principle, and plan, but the responsibility of computing the tithe is an individual one. There will be questions and doubts at times as to just what the requirement is. When we are in perplexity, it is well to have in mind this counsel:

"In determining the proportion to be given to the cause of God, be sure to exceed, rather than fall short, of the requirements of duty. Consider for whom the offering is to be made. This recollection will put covetousness to flight."—*Id.*, Vol. IV, p. 485.

When in doubt, we are to give God the benefit of the doubt. Of course this does not mean that we are to throw aside the general instruction with reference to one tenth, but in such questions as are listed in the letter quoted this principle should be helpful. Those who receive a fixed salary should find no difficulty, as I understand it, in computing their tithe, and I feel that it is generally understood that a full tenth of the salary received is required. I cannot believe that there is any very general practice of taking out a portion for car fare or such other expenses as are mentioned. Such a practice would seem to be wholly at variance with the teachings and general understanding of us as a people in this matter.

It is not quite so simple with the man who runs a farm. The tendency, I believe, is for farmers to pay less tithe than would be properly required. To pay tithe on the net income, after taking out expenses for seed, fertilizer, machinery, and help, would not cover the full obligation, since the family has lived largely on the products of the farm. It is proper for a family living on a farm to make a liberal estimate of all that is used, to constitute a part of the income to be added to the net income that may be received in money.

At one time the writer met a situation where a man was teaching that the tithe should be paid on every cent of money that a man received in business. This teaching brought discouragement to many. We must recognize that there are lines of business where the net income (or "increase," as stated in the above quotation) only could be considered as tithable. For instance, a man may take in \$10,000 during a given period, during which time the net earnings would be only \$1,000. If he paid tithe on the entire \$10,000 he would have nothing left on which to live. The tithing system is not based upon unreasonable requirements, and extreme positions can only damage and discourage.

By the following we are told that Christ is the author of the plan:

"Just in proportion as God has given His property to man, so man is to return to God a faithful tithe of all his substance. This distinct arrangement was made by Jesus Christ Himself."—*Id.*, Vol. VI, p. 384.

It applies to our time:

"The tithing system reaches back beyond the days of Moses. Men were required to offer to God gifts for religious purposes before the definite system was given to Moses, even as far back as the days of Adam."—*Id.*, Vol. III, p. 393.

"The tithing system was no burden to those who did not depart from the plan. The system enjoined upon the Hebrews has not been repealed or relaxed by the One who originated it. Instead of being of no force now, it was to be more fully carried out and more extended, as salvation through Christ alone should be more fully brought to light in the Christian age."—*Id.*, p. 392.

When we keep in mind the Lord's purpose in this arrangement, these financial requirements will not be burdensome, and these perplexities that arise as to computing tithe serve more and more as a means of reaching God's great objective of rebuking covetousness and bringing into exercise unselfish benevolence as we have placed upon us the task of furnishing funds for the support of the Lord's work in the earth.

E. K. SLADE.

South Lancaster, Mass.

Home Missionary Department

ORGANIZING OUR FORCES

Suggestive Program for First Sabbath Home Missionary Service

(January 3)

OPENING SONG: "Holy, Holy," No. 327 in "Christ in Song."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

BIBLE STUDY: "Organization for Individual Effort."

SONG: "Toiling On," No. 576 in "Christ in Song."

TALK: "A Divine Institution With a Divine Purpose."

TALK: "How a Busy Pastor Organized His Church for Service."

FIRST SABBATH OFFERING FOR HOME MISSIONARY WORK.

CLOSING SONG: "Will There Be Any Stars?" No. 552 in "Christ in Song."

BENEDICTION.

Note to Church Elders and Other Missionary Leaders

"Every one who is added to the ranks by conversion is to be assigned his post of duty."—*Testimonies*, Vol. VII, p. 30. The services of our church members are needed in the finishing of the work, and plans should be laid to organize them so they may labor to the best advantage. This work of organization, however, cannot be carried out without thought, time, prayer, and effort. At the very beginning of the year every church board, acting in the capacity of missionary committee, should enlist every member in soul-winning service. The General Conference Home Missionary Department has prepared two leaflets, —one for church officers, entitled, "The Organization of the Church for Missionary Work," and one for church members, entitled, "The Relation of Church Members to the Finishing of the Work." These may be obtained through your Book and Bible House, and should have a wide distribution as the program for the first Sabbath service in January is being given consideration.

"Those who have the spiritual oversight of the church, should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line."—*Id.*, Vol. IX, p. 116.

Are plans for missionary work in your church clearly laid and fully carried out? Is every member acting some part in God's work? Are you laying plans for advance moves all along the line? If not, why not? *Counsel with your local conference home missionary secretary.*

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Organization for Individual Effort Bible and Testimony Study

J. A. STEVENS

1. *Question*.—What is the purpose of organization?
Answer.—The efficient co-operation of the individual with other individuals. Deut. 32: 30.

2. *Ques.*—Did Jesus recognize the value of organization?

Ans.—Luke 9: 13-16.

3. *Ques.*—What other example did Jesus give of organized effort?

Ans.—Luke 10: 1.

4. *Ques.*—How did the apostolic church benefit from its organized training in a time of great persecution?

Ans.—Every member continued to work for souls. Acts 8: 1-4.

"God is a God of order. Everything connected with heaven is in perfect order; subjection and thorough discipline mark the movements of the angelic host. Success can only attend order and harmonious action. God requires order and system in His work now no less than in the days of Israel. All who are working for Him are to labor intelligently, not in a careless, haphazard manner. He would have His work done with faith and exactness, that He may place the seal of His approval upon it."—*Christian Service*, p. 73.

"The organization of the church at Jerusalem was to serve as a model for the organization of churches in every other place where messengers of truth should win converts to the gospel. . . . Later in the history of the early church, when in:

various parts of the world many groups of believers had been formed into churches, the organization of the church was further perfected, so that order and harmonious action might be maintained. Every member was exhorted to act well his part. Each was to make a wise use of the talents intrusted to him."—*Id.*, pp. 73, 74.

A Divine Institution With a Divine Purpose

E. F. HACKMAN

THE strongest institution in the world today is the church of Jesus Christ. There may be some who doubt this assertion, who in their minds compare the church as they know it with the political institutions of this generation, which outwardly seem impregnable. The strength of the church, however, does not lie in its earthly power, but in its divine connection. It is not of the world, even as Jesus Christ, its head, is not of the world. Receiving power from Him, it has stood the ravages of time and the assaults of its enemies. Instead of growing weaker it has grown stronger, and eventually through it will be made manifest the final and full display of the love of God. "Through centuries of persecution, conflict, and darkness, God has sustained His church. Not one cloud has fallen upon it that He has not prepared for; not one opposing force has risen to counterwork His work, that He has not foreseen. . . . Truth is inspired and guarded by God; and it will triumph over all opposition."—*The Acts of the Apostles*, pp. 11, 12.

Why was the church established? Why was such an institution organized when every believer in Christ had access to the throne of grace? God in His infinite wisdom saw that such an institution was necessary for two reasons,—first, every soul who accepted salvation needed the encouragement and strength that came through fellowship with those of like precious faith; second, in order for the plan of redemption to accomplish its work, some organization had to be established that would have as its supreme purpose the spreading of the good news of salvation into all the world. The church is not only a haven of rest to the weary, a refuge for the oppressed, and a tower of strength to the weak, but it is also a workshop. God has designed that through His church shall be reflected to the world His love and mercy for lost sinners. "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house." Isa. 42: 6, 7.

"From the beginning God has wrought through His people to bring blessing to the world." The Old Testament abounds with instance after instance of how God worked through the church for the salvation of others. Church history and secular history alike testify to the endeavor of the church to fulfill the divine commission. At times, however, the people of God lost sight of heaven's program. They failed to fulfill their holy mission. Instead of carrying the rays of light to the nations around, Israel became the agent of Satan for their destruction. In the end, however, God's plan was fully carried out, and the glorious conquests of the church in apostolic times and in the days of the Reformation eclipse all its faults and failings. We have now come to the last days of this world's history, and God's purpose is still unaltered. "Jesus Christ the same yesterday, and today, and forever." He delegates to His church in this last hour a special message of warning to all the world, which is to prepare the way for His second coming.

Facing a Great Task

This message is clearly outlined in Revelation fourteen, and is familiarly known to every Seventh-day Adventist as the "third angel's message." It is not only the most solemn warning to the inhabitants of the world between the covers of the Bible, but its proclamation constitutes the greatest task ever given to the church. According to prophecy it is to be carried to "every nation, and kindred, and tongue, and people" in the short time of one generation. Matt. 24: 34. You and I are a part of a movement which, springing from obscurity, in the space of a few years has expanded into all the world. Our work is far from being finished, however, and if we stop to pride ourselves on the achievements of this message, we should also think of the unentered sections of the world which must

be warned before the end comes. Probation's hour is fast slipping away, only a moment of time remains. Surely, "the Lord of heaven and earth expects His church to arouse to action as never before."—*Prophets and Kings*, p. 716. To give power to this last message God honors His remnant church with the outpouring of the latter rain, and He has a right to expect that its individual members will go forth weighted with a burden for souls. In fact, this great advent movement is to be similar to the work which God did through His delegated messengers on the day of Pentecost. It is to be a movement in which the clergy and laity unite for the last great offensive. "In the closing controversy now raging between the forces for good and the hosts of evil, He [God] expects *all*, laymen as well as ministers, to take part."—*Testimonies*, Vol. IX, p. 116. The prophet, in viewing this last conflict, pictured the church as going forth, "fair as the moon, clear as the sun, and terrible as an army with banners." Song of Solomon 6: 10.

It is not God's purpose that this last message will diminish in power as we near the end. On the contrary, it is to hurst forth on every side, and cover the whole earth as the waters cover the sea. The Holy Spirit will be poured out in its fullness, and the church will fearlessly give the last solemn warning, "Come out of her, My people, that ye be not partakers of her sins, and that ye receive not of her plagues." Rev. 18: 4. In the history of the church of God there has never been a movement comparable to this. Years ago the servant of God gave us a stirring picture of the church in action as this message swells to the loud cry. "The advent movement of 1840-44 was a glorious manifestation of the power of God; the first angel's message was carried to every missionary station in the world; . . . but *these are to be exceeded by the mighty movement under the last warning of the third angel*. The work will be similar to that of the day of Pentecost. . . . The great work of the gospel is not to close with less manifestation of the power of God than marked its opening. . . . Servants of God, with their faces lighted up and shining with holy consecration, will hasten from place to place to proclaim the message from heaven. *By thousands of voices all over the earth*, the warning will be given. Miracles will be wrought, the sick will be healed, and signs and wonders will follow the believers."—*The Great Controversy*, pp. 611, 612.

We are further told in "Testimonies," Volume VIII, page 47, "This work can be accomplished only by *the whole church* acting their part under the guidance and in the power of Christ." In this last great movement there will be no such thing as individual members working independently of the church. God works through organization. "In heaven there is perfect order, perfect obedience, perfect peace and harmony."—*Id.*, Vol. IV, p. 429. Paul tells us the church in heaven and the church on earth are one. "For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named." Eph. 3: 14, 15.

A Simple Missionary Organization

It is easily seen that in order to accomplish the great unfinished work which lies ahead of this people, there must be perfected in every church a simple organization that will enlist and train every soldier of Jesus Christ to take part in this closing conflict. God recognizes no select group in the church as professional soul winners. The obligation of carrying this message to the entire world rests upon all. "The entire church, acting as one, blending in perfect union, is to be a living, active missionary agency" for the salvation of the lost.

In the organization of the church for service, there are three things to be taken into consideration:

1. The recognition by the church of its missionary territory as outlined by the local conference.
2. The study of the best methods for working this territory, so that the inhabitants of every home will have opportunity to accept salvation through Jesus Christ.
3. The training of every church member for soul-winning service.

The training program in some churches will necessarily have to be carried forward on a small scale, but this need make it none the less effective. The General Conference Home Missionary Department has prepared lessons on simple nursing, the giving of Bible readings, distribution of literature, etc., and there is no excuse for any church, large or small, not mak-

ing an effort to give its members a preparation for missionary endeavor.

The responsibility for organizing the church for service does not rest upon any individual, but is the work of the church board. There are some who would assign this work to some other body, but to them we say, "Is there anything more important for the church board to study than the work the church was organized to do?" It seems a pity that some church boards have ample time to consider matters of church discipline and other incidentals connected with the actual operation of the church, but can spend only a comparatively short time during the course of the year in carefully planning and supervising the missionary activities of the church. If we are ever to finish this task, we must have a different conception of our work than this, and we must apply ourselves as never before.

The first step by the church board in actually organizing the church for service is the formation of missionary bands, as emphasized in the Spirit of prophecy as follows: "Let there be in every church, well-organized companies of workers to labor in the vicinity of that church."—*Review and Herald, Sept. 29, 1891*. The missionary organization is simplified when these bands are formed of the same persons who sit together in Sabbath school classes, and this organization is strengthened by the adoption of the church missionary service plan.

The next vital step in the organization of the church for service is the inauguration of a program for the training of church members who are desirous of improving their talents in soul winning. It is very essential that such an education be given the members of the church that they may become efficient, unselfish, loyal workers for God. We are told, "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, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted."—*Ministry of Healing, p. 149*. This nice work of discerning and developing talent in the church is the responsibility of its leaders, and is not to cease as long as the church exists. It should not consist entirely of theoretical instruction, but as far as possible the leaders of bands and classes should take the members out in field work. If this work is perseveringly carried forward, very soon the church will be composed of an army of skilled soul winners who will know how to approach the public with our message. From such planning and organization there can be only one result—the membership of the church will increase. God's blessing will rest upon the church that follows His divine plan. The time has come when the church should arise and finish its appointed work. "Time is short, and our forces must be organized to do a larger work."—*Testimonies, Vol. IX, p. 27*. The word says, "Thy people shall be willing in the day of Thy power." That day is here. "Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability. When the members of the church of God do their appointed work in the needy fields at home and abroad, in fulfillment of the gospel commission, the whole world will soon be warned, and the Lord Jesus will return to this earth with power and great glory."—*The Acts of the Apostles, p. 111*. May God hasten the glad day when the church will arise in the power of its Leader to finish its Heaven-appointed task, with every layman filling his allotted place.

How a Busy Pastor Organized His Church for Service

A. J. MEIKLEJOHN
Pastor, First Denver, Colo., Church

THE missionary work of the First Denver church has been going forward in a strong way this year. We are still far from perfect in our efforts along this line, but we are doing so much better than in the past, that a brief description of our methods and the results they have accomplished may be interesting and helpful to others.

Our present plan of working dates from the beginning of this year, when we organized the church into bands, taking the Sabbath school class as the basis for band membership. The Sabbath school teacher is not necessarily the band leader,

the person selected for this responsibility being chosen because of his qualifications and ability to lead.

Twenty minutes are allotted for the missionary meeting each Sabbath, and this is none too long, most of the time being used by the leaders for instruction to their band members, in accordance with the weekly program supplied in the CHURCH OFFICERS' GAZETTE.

Our reporting system is a little different from the one generally used. We have the various items printed on a card ruled for thirteen Sabbaths. At the beginning of the quarter, each band member is given one of these cards with his name on it, which he marks and hands back to the band leader. From these cards the church missionary secretary gets her report. This system has resulted in more people reporting and more work done. Our reporting membership has increased 100 per cent over the same period of time last year, and the amount of missionary work along various lines has increased from 100 to 300 per cent.

In addition to this we use the bands to handle most of our campaigns. When the *Review* or *Signs* effort is on, the band leaders present the matter to their band members, and in a few minutes the subscriptions are secured. This relieves the pastor of much routine work that he would otherwise have to carry, and leaves the regular church service hour free from these things which properly belong to the missionary organization.

At the time of our Big Week this year we divided the church goal among the various bands, and the members went to work. Each Sabbath we took a report of what had been accomplished, and in just a short time the church had gone well over its goal. We are working on Harvest Ingathering in much the same manner, and two of the bands went over the goal in two weeks. By the time the four weeks are up, several more will have this fine record.

These are only some of the phases of missionary work we are endeavoring to foster through the band organization. We are also working to get in touch with those who do not attend the Sabbath school, and encourage them to do so; we are carrying forward systematic literature distribution, and planning to start a Home Bible Study League in the near future.

The Lord is blessing our efforts, but there is still much to be done, and we are pressing on, determined to do our share in the finishing of the work.

Walking With Sure Steps

SLIPPERY walking is a common experience in winter; but it ought not to be a common experience in the spiritual life of the Christian. Indeed, God has made such abundant provision that no child of His need ever slip. The psalmist declared by inspiration concerning any one who trusts and obeys God: "The law of his God is in his heart; none of his steps shall slide." Ps. 37: 31. Again, we read the word of the believer addressed to God: "Thou hast delivered my soul from death: wilt not Thou deliver my feet from falling, that I may walk before God in the light of the living?" Ps. 56: 13. At another time the psalmist confessed, of his own experience: "As for me, my feet were almost gone; my steps had well-nigh slipped. . . . Nevertheless I am continually with Thee; Thou hast holden me by my right hand." Ps. 73: 2-23. To sin is to slip and fall; but God will keep from sinning the man who surrenders to God's will and trusts Him fully; therefore the psalmist says: "Order my steps in Thy word: and let not any iniquity have dominion over me." Ps. 119: 133. To walk without falling, always calls for God's will and guidance; as Jeremiah said: "O Lord, I know that the way of man is not in himself: it is not in man that walketh to direct his steps." Jer. 10: 23. One must be raised from the death of trespasses and sins before one can walk safely; "therefore we are buried with Him [Christ] by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life." Rom. 6: 4. Then, as we follow the example that Christ set for us, "that ye should follow His steps" (1 Peter 2: 21), our life will be an unceasing praise "unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy." Jude 24.—*Sunday School Times, Jan. 14, 1928*.

The Church Missionary Service

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

Suggestive Missionary Service Program for Sabbath, January 3

MISSIONARY TOPIC: "New Reporting System."

TEXT: Acts 15: 4.

SUGGESTIONS: Wherever there is life there is growth. The nest that so well cares for the hatching of the eggs, soon becomes too small for the family of birds, and eventually must be abandoned. As the work of the church grows, changes in plans must be made to accommodate the development of its various phases. In the time of the apostles the church had no printing establishments, no schools, no sanitariums, nor many of the things that are being so mightily used of God to give the last gospel message to the world in this our day. The development of our church missionary work brought in the church missionary service, and with it has come changes in the gathering of missionary reports. It has also resulted in a simplification of our reporting system, and a new form of report blank was adopted at the General Conference held last year in San Francisco. This new system of reporting is being launched in all our churches on the first Sabbath of 1931.

The new report form requests information concerning just eight items of missionary work done by the members of the church, but these eight items comprehend every feature of church missionary work. It asks for a report of Bible readings or gospel meetings, which includes cottage meetings or other meetings held by lay members. Missionary visits are to be reported when the object of the visit has been to make a personal appeal to the heart of the individual. Any call on the sick, infirm, or those who may be interested in the truth, with the purpose of winning them to Christ, may be termed a missionary visit. There will be also the item, "Persons taken to Sabbath school or other services." This, of course, is primarily intended to include those outside the immediate family, but may include relatives who are not in the truth.

A new item appears as, "Persons given needed help." This includes all that formerly appeared under "Hours of Christian help work," and much more. An explanatory note on the blank says: "This item includes a variety of Christian help work, such as supplying the needy with food and fuel, helping those who, because of illness, or other untoward circumstances, need assistance with crops, caring for children, important errands, sitting up with the sick, etc." Each ministrations, even though it be for the same individual or family, will be reported the same as it would be for a different person each time, provided such help is given on different days. And it will be reported where the help is given a member of the church just the same as for one not of our faith if it is a case of real need.

"Treatments given" appears as on the old blank, and offers opportunity for members to report the medical missionary work they do. "Articles of clothing given to the needy" finds a place on the new blank, and Dorcas Society members and Missionary Volunteers will unite with the other members in this important phase of missionary helpfulness.

The various kinds of literature ministry are all grouped under one head on the new blank, the item reading, "Books, missionary periodicals, or tracts distributed." And the last item covers missionary correspondence, asking for a report of missionary letters written.

Our slogan still is, "Every Member a Worker and Every Worker Reporting." Do something for somebody every day, and glorify God by reporting, that others may be inspired to do something also.

Suggestive Missionary Service Program for Sabbath, January 10

MISSIONARY TOPIC: "King's Pocket League."

TEXT: Hebrews 4: 12.

SUGGESTIONS: Wherever the word of God is planted, the seed

springs forth and bears fruit. The results are inevitable if we plant the seed, for the harvest follows the sowing just as certainly as day follows night. The one business of every Christian is to sow the seed, and it is God's business to give the increase, which He has faithfully promised if we do our part. The King's Pocket League gives every Seventh-day Adventist opportunity to win souls. It is an organization made up of those who will dedicate a pocket in their clothes or space in their hand bags for tracts to distribute as opportunity occurs. Already thousands of our people have joined this organization and have signed the covenant card, pledging themselves to carry out faithfully the provisions of the King's Pocket League. Every church should have its band of Pocket Leaguers, who will be continually sowing the seed. The following from the pen of Ernest Lloyd, the originator of the King's Pocket League plan, should prove an inspiration to all to enlist in this noble work:

"The King's Pocket Leaguers are doing noble work in these days of new and enlarged opportunity. I like to think of the hundreds of earnest and active church members scattered over the country, always ready with our small message-filled literature to use as opportunity offers, as they come in contact with the people. The League idea has spread with rapidity during recent months, and now the "dedicated pocket" and the "dedicated space in the hand bag" are the agencies in the hands of our people, young and old, for a *continuous seed sowing* in every land where we are represented. What a splendid service!

"A simple thing—yes, surely; but how far-reaching the possibilities! It enlists many in active service who before had not seen just what they could do. It is emphasizing the conversational method of evangelistic endeavor. This is the peer of all methods. No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities. Dr. Chalmers once said: 'Our great business with Christianity is to proceed with it.' This means *every* Christian becoming a proclaimer, a reporter, a herald of the joy-giving story of salvation. Wilberforce truthfully said, 'If my religion is true, I am bound to propagate it; if it be false, I ought to change it.'

"So the personal evangelistic method is simply this,—form *the habit of conversation* about the Lord Jesus and His coming. The great need is that the rank and file of the church make this a *life policy*, and in a definite fashion seek to habituate themselves to a campaign of daily testimony. And the literature in the hand is a mighty helper in such witnessing. Here is a ministry open to all,—the ministry of tract distribution. It is a ministry made up of little conversations, little personal services, little messages; but these are little things that often accomplish wonderful ends. 'A little pebble might bring down a big Goliath; a little maid might lead a rich and lordly leper to the prophet of Israel and the river of life; and a little tract and a well-chosen word might save a soul from death, and add to the many crowns of Christ.'

"Let me urge you to pledge yourself to this personal service. Get others to enter it. If *all* were engaged, as *all* should be, in daily witnessing for the Master, in conversation or with the printed page, the spiritual life of our people would be so stimulated and deepened that the entire church would quickly feel the throb of new spiritual energy. This work requires tact because it is the finest of the arts. Good sense, guided by a warm love for Christ and for those whom He came to save, will make this united and earnest effort wondrously effective in forwarding the message for the hour."

Suggestive Missionary Service Program for Sabbath, January 17

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: John 14: 12.

SUGGESTIONS: How quickly the third Sabbath of the month rolls around! In every church there will be a number who will have glowing experiences to relate of how God is using them to bring this precious message to others. The text for this morning's service clearly indicates that the Master expects us to do great things in this closing work, but this is contingent on our receiving His grace and power in our lives. "He who becomes a child of God should henceforth look upon himself as a link in the chain let down to save the world, one with

Christ in His plan of mercy, going forth with Him to seek and save the lost."—*Ministry of Healing*, p. 105. There is nothing that will arouse the missionary spirit in our churches more than for the lay members to relate their experiences. This will not only prove a source of encouragement to the one relating the experience, but it will stimulate others to go and do likewise. The following experience is told by J. M. Wike, a lay member in the Asheville, N. C., church:

"About two years ago Elder Westermeyer started a Bible study class in the Asheville church, using as a text the little book, 'How to Give Bible Readings.' When the course was finished, I was desirous of trying it out; so my wife and I visited some of our friends, and found one family of young people interested in knowing more about the Bible. We made an appointment with them for Bible studies, which were continued for about six months. As a result, they were baptized and are now very active members.

"I have also been giving Bible studies to different people during and since that time. I find it has been a great help to me in becoming better acquainted with God's word, and has strengthened me spiritually.

"If Seventh-day Adventists would get a burden on their hearts to give this message to their friends and neighbors, we could soon rejoice in seeing the work completed and Christ's kingdom ushered in."

Suggestive Missionary Service Program for Sabbath, January 24

MISSIONARY TOPIC: "Christian Help Work."

TEXT: Acts 10: 37, 38.

SUGGESTIONS: To the members of our churches there are opened many avenues of Christian service, all of which make the sum total of a happy Christian life. As we visit from house to house with literature of various kinds, we will come in contact with those who need help in various ways. There will be times when the only thing that will reach the human heart will be some act of kindness prompted by love. There are the sick, the chronic invalids, the blind, the poor, the discouraged, and others who may be cheered on their way. For every such opportunity the Christian worker should always be on the watch. Life is made up of little things. In "Testimonies," Volume IX, page 30, the servant of the Lord tells us, "Those who are fighting the battle of life at great odds may be refreshed and strengthened by little attentions which cost nothing." This is what the world needs today and that for which it is looking. Such little attentions as a hearty handshake, kindly words simply spoken, and acts of helpfulness, will often sweep away the cares of life and make it worth while. "The followers of Christ are to labor as He did. We are to feed the hungry, clothe the naked, and comfort the suffering and afflicted. We are to minister to the despairing, and inspire hope in the hopeless."—*The Desire of Ages*, p. 350. In places where hospitals, jails, and other institutions are located, there is opportunity for helpful ministry to those who are sick, suffering, and discouraged. Bouquets of flowers, with a text attached, may be distributed, and are gladly received. Tracts and papers can be given at the same time. In visiting patients in hospitals, care should be taken not to weary them. The children of the church should be encouraged to make scrapbooks of *Our Little Friend* and the *Youth's Instructor* for distribution among the children's hospital wards.

A Helping Hand

"There's a joy and satisfaction,
As we travel down life's road,
In feeling we have helped some one
To lift a heavy load;

"Just to know that as we've journeyed,
We have lent a helping hand
To one who found the going hard,
Or was too weak to stand.

"Perhaps 'twas only just a word
That brightened up the day,
And brought new hope to one downcast,
And cheered him on his way.

"Or maybe it was but a smile,
As we were passing by,
That rent the dark'ning clouds, and showed
The rainbow in their sky.

"We cannot all be born to fame,
Nor riches have to give;
But each can play his little part,
And help another live.

"And when we reach the long trail's end,
And lay our trophies down,
What joy 'twill be if we have helped
Another win a crown!"

—Selected.

Suggestive Missionary Service Program for Sabbath, January 31

MISSIONARY TOPIC: "Home Bible Study League."

TEXT: John 20: 29.

SUGGESTIONS: Our text fits most appropriately into the subject for this week's missionary service. Although the Saviour is talking expressly about those who believe on Him without having seen Him, it also seems to fit, in a very definite way, the work of the Home Bible Study League, for there are many accepting the message through this means who have never seen a Seventh-day Adventist minister or lay member. The Home Bible Study League, as now organized, has for its objective the reaching of every home with the third angel's message. It does this in two ways: 1. By sending the message through the mails in a connected serial form, much in the same order, as far as subjects are concerned, as a minister presents it in a series of meetings. 2. By personal distribution of literature from house to house. The latter method is familiar to most of our church members, but the former is not so well known. Both are effective, and the results of such work will be surprising to those who have never tried it. By following both methods we are able, not only to reach every class of people, but also to enlist more of the church members in missionary work. There are many who cannot go from house to house who can wrap and address literature. Even those who are shut in can be of service in this work. If this plan were carefully followed from year to year, we could work every unentered section in our conferences. The following excerpt tells in a graphic way the story of the letter box: "In through the top, out through the side, moves the wealth, the woe, the power, the weakness, the hope, and the despair of humanity. The words of love, the sentences of threat, the scrawled lines from infant's hands, the pleas from parents' breaking hearts, the announcements of a new life, the end of another,—every expressed emotion finds its way through this Pandora's box. Truly Uncle Sam is the keeper of the keys of fate!" We might add that through this medium the advent message might reach thousands of hearts, which are longing for light and truth.

The Home Bible Study League is very simple in its operation. After securing the names and addresses of those to whom literature is to be sent, it is a very easy matter to enlist all who care to address and wrap packages of literature. Usually *Present Truth* or the *Family Bible Teacher* is used. Each week the individual is sent a different number treating on the message, until he has received a whole course in connected form. The first few subjects naturally should cover the simpler doctrines, but as the course goes on, the testing truths are brought in until the individual receives a full and complete outline of the truth. This course may cover three months or a year, but experience teaches that the longer the course the firmer the individual is grounded in the message. At the conclusion of the course a questionnaire is sent to those who have been receiving literature, which is to be filled out and returned. Those who report they are keeping the Sabbath and show special interest are carefully followed up by conference workers. Space will not permit the rehearsal of experiences, but we know of one conference where seventy-eight persons have been baptized as a result of this work, and scores of churches where the League is being followed can report hundreds of souls interested and many baptized.

"If I can do some good today,
If I can serve along life's way,
If I can something helpful say,
Lord, show me how."

CHRISTIANITY is a natural life upon a supernatural basis.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

January Topic: A Youth for Youth Movement

A Youth for Youth Movement

"AN elevated standard is presented before the youth, and God is inviting them to come into real service for Him."—*Messages to Young People*, p. 24.

It is this special call from God Himself that we are presenting to you in this Youth for Youth Movement. It is the call of the hour. God has placed before the young people high privileges of studying and working and consecrating their lives and all that they have to Him in such a way as has never been asked of any other group of young people at any time heretofore. We are living in the closing hours of earth's history! The question before us as Seventh-day Adventist youth is, How will we respond to this call?

As the young people's workers, assembled in the last General Conference session, discussed the task before us, we felt that we could depend upon the youth of this movement to rally to the call. This firm belief in you caused us to pass recommendations which read in part as follows:

WHEREAS, There should be a renewed call to consecrated youth to labor for the salvation of their unconverted companions,

We recommend, (a) That we give a new and concerted emphasis to the encouragement of a movement among the young people to labor more earnestly for their friends

(b) That in this endeavor the following specific objectives be recognized:

1. The development of soul-winning vision and power among the converted youth.
2. The enlistment of these youth in personal soul-winning endeavor for their unconverted companions.
3. The enlistment and training of all the youth for full responsibility in the life and activities of the church.
4. The creation of a sense of unity and world-wide fellowship among the youth of the advent movement.
5. The strengthening of conviction and stimulating of initiative and close, careful thinking on the part of the youth.
6. The inculcation of sound ideals of Christian manhood and womanhood.
7. Thorough education in the doctrines of the advent message and in the Spirit of prophecy as related to the problems of youth.

With these recommendations before us, we are giving the month of January to a study and discussion of our relationship to this Youth for Youth Movement. Let us accept the challenge given to Moses, "The Lord said, . . . Behold, I have begun to give: . . . begin to possess." Deut. 2:31.

Programs and Discussions

Suggestions for both Senior and Junior meetings will be given in the next eight pages of the GAZETTE. Space forbids our giving all the material we should like, and often only a mere outline of what should be included in a part can be printed. But that gives your young people all the better opportunity to develop. If you do not have a large library from which to draw additional material, do the best you can with the few books at hand. Remember, Abraham Lincoln became better educated by thoroughly digesting the few books at his command than most people are today, surrounded by libraries.

During 1931 we shall omit the outline at the beginning of each program. Suggestions for song services and ways of varying the opening exercises will be given from time to time.

The programs will be planned with the definite idea of leading our young people's societies into *discussions* of our work in the light of present-day opportunities, privileges, and duties. The GAZETTE must go to press much too far in advance to bring in up-to-date incidents bearing on the signs of the times in which we live, but we hope that each society will make special efforts to connect current events with our message. Encourage the young people to bring in products of their own thought, and then make room for discussion. Let us develop a spirit of thorough consecration among the youth, and then talk it from the heart. What answer can we give to the well-founded accusation through the Spirit of prophecy: "When the truth of God is introduced, you have nothing to say. Why so silent? Why so talkative upon worldly things, and so silent upon the subject that should most concern you,—a subject that should engage your whole soul?"—*Messages to Young People*, p. 133. G. B. Hallock says, "Meditation leads to conversation. It would be easier for us to talk of His doings if we thought more about Him."

Space forbids giving even a glimpse of the program outlines before us for the entire year of 1931, but here are the topics for the next three months:

- February Topic: Our Church
 March Topic: A Special Month With Jesus
 April Topic: Preparing to Serve

The Service Bands

Instead of a band page this year we shall have suggestions for the entire executive committee, both Senior and Junior, on this, the officers' page. The service bands should continue in a strong way. The number of bands in your society, of course, will depend upon your membership and the opportuni-

ties in your community. For present organization and suggestions on the various bands see "Missionary Volunteers and Their Work," pages 212-286. The second program this month is designed to aid you in organizing for service in groups or bands. Begin with the small things lying right at your very door. The words of commendation expressed by our Saviour, and recorded in Matthew 25:32-45, were to those who had done the "little things which are generally overlooked."

By all means, every society should have a Prayer and Personal Workers' Band. The third program for this month will aid you in forming this, though surely you will have an officers' prayer band previous to this. We give below six good prayer band points presented by Minnie E. Dauphinc, M. V. secretary in the California Conference, at the last General Conference:

1. Young people's officers ought to recognize the Missionary Volunteer meeting as a great soul-winning agency. In every meeting there are young people longing for a deeper experience.
2. Every Missionary Volunteer Society officer should have a daily prayer list, and every M. V. officer should be a leader of a small prayer band. We follow this plan: We suggest that our society officers organize a band of just two at the beginning of their work. Then, that they pray for definite individuals and invite others to the band. When they get to be four in the band, they divide, after studying what to take up in a prayer band. They now have two in each band. Let each of these bring others into the prayer band, and then divide again. In that way in some societies we have a large majority of our young people in prayer bands working for others.
3. Invite those on your prayer list to your home. Visit those on your prayer list in their homes. Plan social gatherings according to our "blue print," and invite them to your gatherings.
4. Jesus never appeared shocked or offended, no matter what others did. I believe when a Seventh-day Adventist young person goes to the movies, he knows it is wrong just as well as I do. I used to think my first business was to talk to him about it, but now I do not believe that was the method of Jesus. We need to study how to help those on our prayer lists.
5. Get them to take an interest in others. If you have a telephone, use that to have friendly visits with those on your prayer lists. Where evangelistic efforts are being held, invite them to attend the meetings. Call for them at their home and bring them.
6. One reason the Lord can use young people to help other young people is because their own lives may be a demonstration of what the Lord can do for young people.

Books You Should Have

1. "Missionary Volunteers and Their Work," price, \$1. Every member of the executive committee ought to have ready access to this book, which is our Senior Manual. Society leaders should own individual copies, which they can mark and refer to any time. Junior superintendents also will find helpful suggestions regarding organization and band work in the Senior Manual, much of which is not duplicated in the Junior Manuals.
2. "Junior Manual for Missionary Volunteer Workers," price, \$1. Especially necessary to the Junior superintendent.
3. "The Junior Missionary Volunteer Handbook," price, 35 cents. Indispensable to those who are studying the Junior Progressive classes,—the boys and girls, the Junior superintendent, and the Senior Missionary Volunteers.

This Is Your Page

Officers of the Missionary Volunteer Societies, Senior and Junior, around the world, this page is expressly for you. We hope you will read it, use the ideas given from month to month, in so far as they are adaptable to your society,—and then send in your suggestions. How do you do things in your society? What efforts have accomplished the most good? What phase of Missionary Volunteer work do you enjoy most? Jot it down, and send it to your Missionary Volunteer secretary, or direct to the General Conference Missionary Volunteer Department, Takoma Park, D. C.

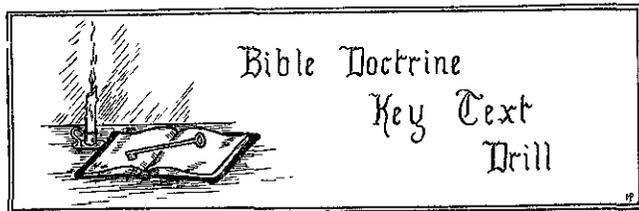
Senior Society leaders should consult the index in "Missionary Volunteers and Their Work" regarding the duties of each member of the executive committee. Especially see pages 115-145. Junior superintendents see the Junior Manual and the Junior Handbook, referred to under heading, "Books You Should Have." Further suggestions will be given on duties of officers from month to month.

"It is not the capabilities you now possess, or ever will have, that will give you success. It is that which the Lord can do for you."—*Christ's Object Lessons*, p. 146.

"I wonder if we'll help Him,
 You and I;
 Or shall we look across His work
 With careless eye?
 Shall we not offer some dear service
 In His name?
 Set burning in some heathen heart
 God's flame?
 Or better yet, our truest, best lives give
 That He who died on Calvary may live
 In some sad heart—perhaps not o'er the sea;
 That heart may wait next door to you and me?"

E. E. H

Order all supplies from your Book and Bible House.



Subject for January: "Prophecy"

Key Text for January 3: Isaiah 46:9, 10.

"The revelations of prophecy are facts which exhibit the divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden underfoot of the Gentiles; so long as the great empires of the world march on in their predicted courses,—so long we have proof that one Omniscient Mind dictated the predictions of that Book [the Bible] and that 'prophecy came not in old time by the will of man.'"—*"Will the Old Book Stand?"* p. 20.

Key Text for January 10: Amos 3:7.

"The prophecies which the great I AM has given in His word, uniting link after link in the chain of events, from eternity in the past to eternity in the future, tell us where we are today in the procession of the ages, and what may be expected in the time to come."—*"Prophets and Kings,"* p. 536.

Key Text for January 17: Deut. 29:29.

What merciful foresight upon the part of our Father to route the way of this journey to heaven abundantly with road signs of coming events. He has given us an "Automobile Blue Book" in which every turn of the way is foretold. "The prophecies of Daniel and the Revelation should be carefully studied, and in connection with them the words, 'Behold the Lamb of God, which taketh away the sin of the world.'"—*"Gospel Workers,"* p. 148.

Key Text for January 24: 2 Peter 1:19-21.

"Prominent among the apostles who engaged in this work were Peter, James, and John, who felt confident that God had appointed them to preach Christ among their countrymen at home. Faithfully and wisely they labored, testifying of the things they had seen and heard."—*"The Acts of the Apostles,"* page 165.

"Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole."—*"Will the Old Book Stand?"* p. 22.

Key Text for January 31: Rev. 1:1, 3.

"Revelation is the revelation of Jesus Christ,—an unfolding of the life of the God-man. . . . Every doctrine necessary for salvation was given in the revelation of Christ, and the book becomes a compendium of the whole Bible." The heavenly benediction pronounced upon him "that readeth" and upon those "that hear . . . and keep those things which are written therein," is pronounced upon all who read and believe and keep all other prophecies between the covers of the Bible, all of which proclaim Christ, the Babe of Bethlehem, as the Crucified and Risen One, or the Coming King and Mighty Redeemer who shall "save His people from their sins" and "dwell with them" forever, when "the former things" have "passed away."

E. BLANCHE MARKHAM.

Senior Missionary Volunteer Meetings

What Our Pledge Means to Me

(Program for Week Ending January 3)

NOTES TO LEADERS: Make the challenge of this Youth for Youth Movement ring strong and clear today. Get every young person within your ranks under the burden of winning other young people. The program is designed to point out the challenge, the need for high resolves, and the love of Christ that ought to constrain us to respond. (See the exercise, "Love—and Jesus," p. 12.) As you take the Missionary Volunteer Pledge in unison, let it be with a ringing earnestness such as you have never put into it before. The application for Membership cards (M. V. Blank No. 38) should be signed today. Then make no delay in sending them to your conference Missionary Volunteer secretary and getting the Membership Cer-

tificates. Do this in a businesslike way; it is a great concern to which we belong,—this Missionary Volunteer army. Help the young people to sense it.

Your next meeting should be a discussion of the possibilities before you as a society of Missionary Volunteers. If you have enough members to divide into two or more working groups, the leaders should already be appointed and on the alert. Today, or the first thing in next week's meeting, divide into groups under leadership for literature and correspondence work, Christian help work, or whatever bands you decide to foster. Encourage every young person to feel that he is a part of this concern, and that it is up to him to help make it go.

E. E. H.

Talk: Chosen "Because Ye Are Strong"

1 John 2:14

IN his book, "Entering on Life," Cunningham Geikie points out that "the world, in all its affairs, is mainly what young men have made it. Manhood and age may often have taught, but it is youth that makes the disciples and spreads the doctrine."

Alexander the Great conquered the world when he was twenty-three. Hannibal commanded the Carthaginian forces at twenty-six. Columbus had his plans all laid to find India when he was twenty-eight. John Smith staked out a colonial empire in Virginia when he was twenty-seven. Martin Luther started the Reformation when he was thirty. Jean of Arc had done all her work and was burned at the stake at nineteen. Patrick Henry cried, "Liberty or death," at thirty-nine. Hamilton was thirty-two when he was Secretary of the United States Treasury. A youngster of twenty-six discovered the law of gravitation. Jesus was crucified at thirty-three.

Surely the Seventh-day Adventist young people should not come one whit behind youth of other ages. To us has been committed the *greatest* work. Our ideals and efforts ought to be in accordance therewith. Recently when speaking in London, Dr. John R. Mott, who for more than forty years served the Young Men's Christian Association, confessed, "My forty years of service has taught me to trust youth. I have never regretted trusting them with heavy burdens. I have often regretted not trusting them enough. We are tempted to say that we must make their responsibilities light in order that they may not be discouraged. This is an absolute mistake. If you make the burden heavy enough, the youth will rise up under it. It is an error not to make the challenge to youth sufficiently stern and exacting. A heroic appeal wins a heroic response."

That sounds like an echo of confessions made by young people's workers assembled at the last General Conference in San Francisco, Calif., as they discussed the work that lies yet unaccomplished before the young people of this denomination. Again and again the relief was expressed that we have been doing too much thinking for the young people of this denomination, and not thrusting enough of the burden upon them. We believe that Mrs. E. G. White knew whereof she spoke when she declared that the youth would have to pick up the burdens of the Seventh-day Adventist movement and carry on the proclamation of a soon-coming Saviour—to all the world. Listen to her challenge:

"Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church, when the present standard bearers fall? We can but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall. These must take up the work where others leave it."—*"Counsels to Teachers,"* p. 536.

It is to you, young people, that we come at the very beginning of this new year, 1931, with the challenge to put your shoulder to the wheel and move this Seventh-day Adventist movement in a way that it has never moved before. One writer in the Divine Book says, "I have written unto you, young men, because ye are strong." 1 John 2:14. We ask you to come to the forefront and use that strength today, young men and young women; we ask you to volunteer, because you are strong, because you are needed, because you have been *chosen*.

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen

the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, unerippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*"Messages to Young People,"* p. 20.

(Discuss two thoughts: 1. It is the young men who are first chosen when any great conflict is on. Only when the strength of youth has been spent are the older ones taken. Shall we young people leave the work of our denomination to the old folk? 2. It is always an honor to be *chosen*, selected from the crowd for a special service. God "has chosen the youth to aid in the advancement of His cause"—not just a few, but every one of us can have some part. Next week we shall consider the *needs* for our services.) E. E. H.

Talk: Aim High

"THE vision that you glorify in your mind, the ideal that you enthrone in your heart—this you will build your life by; this you will become." The truthfulness of this statement by James Allen is illustrated in a story I read the other day. A student at Amherst College, soon after entering, placed above the door of his room the letter "V." Often when he came to his room tired and sometimes tempted to be discouraged, his eyes would turn to the "V" above the door, and always his chin squared just a trifle more firmly. Many curious questions were asked about the significance of that letter, but the young man kept his secret throughout his four years in college. The mystery of the capital "V" was revealed at the close of his course when he stood among his fellows the valedictorian of his class.

It is absolutely necessary that we have ideals if we expect to arrive anywhere. Otherwise, we become like a derelict, adrift, abandoned on the high seas, a vessel bound for no port, having no destination, and one of the greatest dangers on the deep. "Hitch your wagon to a star!" admonished Emerson in his effort to impress the necessity for a high ideal. Seventh-day Adventist young people have every reason to set their aims and purposes higher than any other class of youth living today. "An elevated standard is presented before the youth, and God is inviting them to come into real service for Him. True-hearted young men who delight to be learners in the school of Christ, can do a great work for the Master, if they will only give heed to the command of the Captain as it sounds down along the lines to our time, 'Quit you like men, be strong.'"—*"Messages to Young People,"* p. 24.

Here discuss with the young people some of the ideals and aims that should be worked toward in your Missionary Volunteer Society. Repeat the ultimate aim of Seventh-day Adventist youth: "The advent message to all the world in this generation." This aim can be reached by beginning with our individual selves, then reaching out to others. On page 41 of *"Messages to Young People,"* we read: "If the youth will consecrate their minds and hearts to God's service, they will reach a high standard of efficiency and usefulness." Consecration to God leads us into service for Him.

As we set our aims in this Youth for Youth Movement, the program before Seventh-day Adventist young people today, let us remember that "God puts our greatest duties nearest to us," and let us look around and find them. We need to be tremendously in earnest. We need to take to heart the advice of the old pastor to Livingstone as he was about to board ship for Africa. Laying a kindly hand on the young man's shoulder, he said, "Lad, make religion the everyday business of your life, and not a thing of fits and starts." The Missionary Volunteer Society is our training field. Who knows what greater duties the Lord has for us! If we would be prepared to meet them, we must make the most of every opportunity to speak, to serve, to win souls—now and here! E. E. H.

February Topic: Our Church

THERE are so many good things that could be used in programs on this topic that we have combined the Senior and Junior material for February 28. See February GAZETTE, page 15. Then, material for a special program will appear on page 11. For those who have nothing special in mind for our fifth Sabbath in January, this is a suggestion.

Sharing Our Message With Others

(Program for Week Ending January 10)

Text: 1 Corinthians 12:12-14

NOTES TO LEADERS: There is a beautiful story of the scientist Louis Agassiz when he was but a mere lad. The family lived on the edge of a lake in Switzerland. One winter day the father was on the other side of the lake, and Louis and his younger brother wanted to go over to him. The lake was frozen, so the mother consented. But she watched to see them safely across. All went well until they came to a crack in the ice. The mother saw them hesitate and understood. Anxiously she exclaimed to herself, "Louis will get over safely, but the little fellow will fall in." But they were too far out to hear her call, so she could only watch and pray. Soon she saw Louis throw himself down on the ice, and the little fellow creep across on the body of his bigger brother.

That is what Jesus did with His life—He made Himself of no reputation that through Him we might cross the great gulf, that would otherwise be impassable, between us and heaven. We are His representatives. He lived as a young man here upon earth. Did you ever stop to think that Jesus knew no old age? Primarily His call for followers is to the youth.

The object of our meeting today is to discuss ways and means whereby we may span the great gulf of want and need and sin in this world, that others beholding the Christian life in us will want to know Him who only can span the great gulf for them. The last message Mrs. E. G. White left for the young people is a challenge to us to do these things: "Tell the young that they have had many spiritual advantages. God wants them to make earnest efforts to get the truth before the people."—*"Messages to Young People,"* p. 289.

Other workers who long ago had to lay down the burden of giving the last message to the world, had a vision of what the Lord could do through the youth. That pioneer, Elder J. N. Loughborough, in his old age sat thinking of the great work to be done and praying that the Lord would qualify the young people to do it, and he fell asleep and dreamed that they would do it. In his own words he wrote to Prof. M. E. Kern some years ago, "I seemed to be in a broad valley with high rocks on either side. This valley was filled with people who were looking intently at groups of young people. I noticed one group with a leader, and as the leader raised his hand, his group at once arose, looking intently at him, their very countenances expressing, 'What do you want us to do? We are ready to do it.'" Elder Loughborough said there then seemed to be many groups of such earnest young people around him, and as he awoke from his sleep he could not help saying to himself, "That is what will be the result of this Volunteer movement with the young people."

The band leaders should have been busy during the week between this and our last meeting. They should be ready to lead in the discussions today. Get the young people to make verbal expressions of what they feel can be accomplished by the Missionary Volunteer Society right in your immediate community. If all can be led to enter into the plans, each will feel an individual responsibility to see them carried through to completion. See the officers' page for suggestions.

"Take up the duty lying nearest you, and perform it with fidelity, and your work will be wholly acceptable to the Master. Do not, in your desire to do something great, overlook the smaller tasks awaiting you."—*"Messages to Young People,"* page 96. E. E. H.

Inspirational Thoughts for the Discussion

1. When Michael Angelo was ordered to decorate the walls of the Sistine Chapel, it is said that he refused, because he had never done any work of that kind and felt he could not do it. But he was told that he *had* to,—his refusal was not accepted. When he found there was no getting out of it without unpleasant consequences, he mixed his colors and set to work. The result was the finest painting ever done. Few realize the possibilities locked up within them until some necessity compels them to attempt a thing they had always considered impossible. Even those who have least to contribute would be surprised if they could get a glimpse of their hidden resources.

2. "To every one engaged in this work Christ says, I am at your right hand to help you. . . . Whatever is to be done at His command, may be accomplished in His strength. All His blessings are enablings."—*"Messages to Young People,"* p. 101.

3. "The chisel cannot carve a noble statue—it is only cold, dead steel. Yet neither can the artist carve the statue without the chisel. When, however, the two are brought together, when the chisel lays itself in the hands of the sculptor, ready to be used by him, the beautiful work begins. We cannot do Christ's work—our hands are too clumsy for anything so delicate, so sacred, but when we put ourselves into the hands of Christ, His wisdom, His skill, and His gentleness flow through us, and the work is done. Christ and we do it—not we alone, for we could not do it; yet not Christ alone, for He depends on us."

4. It is said that during the "Titanic" disaster a vessel equipped with the Marconi system of wireless passed within

a few miles of the ill-fated ship. It was near enough to have rescued every passenger. But it passed on, all unmindful of the hundreds of perishing within easy reach. Why was it, do you ask? That passing vessel's wireless set was so keyed that it would receive calls only from a distance of a hundred miles or more. Do we see the opportunities near at hand? Or are we always looking afar?

5. The *Christian Herald* states that two Vail medals have recently been awarded to two New England telephone workers. One of them gave intelligent first aid to a boy whose hand was injured when a musket exploded, and rushed him to a hospital, thus saving the boy's life. The other workman, doing a job in an apartment house, smelled escaping gas, traced it, found a woman unconscious on the floor, applied artificial respiration, and saved her life. Both were installation and repair men, and such activities were far outside their jobs.

6. "It was John Newton who said that if two angels had been sent down to this world, one of them to rule an empire and the other to sweep a crossing, they would never wish to exchange tasks. Each of them would feel that what God had set him to do was the grandest thing he could do, and would be entirely content in it." E. E. H.

The Power of Prayer

(Program for Week Ending January 17)

BY MRS. A. E. KING

LEADER'S REMARKS: How very real and simple does the great science of prayer become when we understand it to mean simply talking with God as friend to friend. And how marvelous are the results that come from the prayer offered in sincerity and confidence! It would hardly seem that there could be presented to us for our consideration and benefit, a subject freighted with greater importance to us as young people, than the subject: "The Power of Prayer."

Meyers says, "If prayer is anything, it is everything. It is the greatest power in the universe." Prayer is a supreme privilege, an absolute necessity, and it is the secret of genuine power in the life of the Christian. Men of power of all ages have been men of prayer. They have been men who knew that being in touch with the Infinite through prayer was the one source of their strength. The great people of the earth today, men and women who are really accomplishing things, are the ones who put prayer first, and group the other items in their daily program around, and after, prayer. These are the men and women who are doing most for God, whose very lives are a dynamic power and force in keeping this old earth which is crumbling to pieces with vice and wickedness, a place in which it is safe to live.

For an illustration of the power of prayer see story of the conversion of J. Hudson Taylor, first chapter in the book, "A Retrospect," by J. Hudson Taylor, which will be found in most public libraries.

I want us to bow our heads in just a moment of silent prayer, dedicating ourselves to a prayer life that will make possible the working of a mighty power in our Missionary Volunteer Society,—a power that will be the means of drawing us closer to the Lord, and making us instruments in His hands for the salvation of the unconverted youth in our church and communities.

After Prayer: I wish that we might sing this little prayer song. (If this is not possible, let it be repeated in unison, after the leader has read it audibly once or twice.)

"Prayer changes things; prayer changes things.
No matter how heavy the burden you bear,
If you cast it on Jesus, He'll carry your care,
And nothing can hinder the soul that will dare,
For prayer changes things."

Mrs. A. E. K.

Bible Study: The Power of Prayer

1. In these closing days of earth's history, with what adversary do we especially have to contend? 1 Peter 5: 8.

2. When are we subject to the power of the enemy? James 1: 14.

3. How may we overcome? Matt. 26: 41; 1 Thess. 5: 17; Luke 21: 36; Rom. 12: 12.

NOTE.—This does not mean that we should be constantly bowed before God in prayer, but that we should not neglect prayer, and that we should ever be in a prayerful frame of mind, even when walking by the way or engaged in the duties of life,—ever ready to send up our petitions to heaven for help in time of need.

4. Why did the unjust judge answer the widow's prayer? Luke 18: 4, 5.

NOTE.—If this woman, by her persistence in asking, obtained her request from such a man, surely God, who is just, will answer the earnest, persistent prayer of His children. There is power in prevailing prayer.

5. When Daniel and his fellows were about to be slain, how did God answer their united prayers? Dan. 2: 19.

NOTE.—In 1839 the sultan of Turkey decreed that not a representative of the Christian religion should remain in the em-

pire. When Dr. W. Goodell, an American missionary to Turkey, heard this, he went to his friend, Dr. Cyrus Hamlin, president of Robert College, Constantinople, and said, "It is all over with us; we have to leave." To this, Dr. Hamlin replied: "The Sultan of the universe can, in answer to prayer, change the decree of the sultan of Turkey." They gave themselves to prayer. The next day the sultan died, and the decree was never executed. (See Dan. 4: 17, 24, 25.)

6. When Peter was imprisoned and about to be executed by Herod, what did the church do? Acts 12: 5, 7-10.

7. What experience will be ours if we wait upon the Lord? Isa. 40: 31. Mrs. A. E. K.

Prayer

PRAYER makes the darkest cloud withdraw;
Prayer climbs the ladder Jacob saw,
Gives exercise to faith and love,
Brings every blessing from above.

Restraining prayer, we cease to fight;
Prayer makes the Christian's armor bright;
And Satan trembles when he sees
The weakest saint upon his knees.

—William Cowper.

Talk: The Successful Prayer Life

(Allow two or three minutes for an application of the last experience in this talk in your society. Emphasize the need of prayer habits and what the results might be. See officers' page also.)

THE secret of Christ's power.

Elijah's experience with prayer. James 5: 17, 18.

General Gordon's almost magical influence arose from the all-pervading sense, inspired by his mere presence, that here was a man who always was, and always would be, inflexibly true to his highest conviction. When he was in the Sudan, he never hesitated to place outside his tent the white handkerchief, which meant, as every one knew, that he was at prayer, and that during that sacred hour when he was in communion with his God, he must not be disturbed.

Stonewall Jackson never failed to invoke the Prince of Peace to preside over his battles.

There is, on the subtreasury building in New York City, a fine piece of statuary of George Washington at Valley Forge, kneeling in prayer in the woods in winter. That figure explains a great deal of the strength of Washington's life. It is no accident that the two greatest Americans whom we all look up to and most admire, Washington and Lincoln, were men of prayer and men of faith in God.

"Up in a little town in Maine," said Dr. Torrey, in an address, "things were pretty dead some years ago. The churches were not accomplishing anything. There were a few godly men in the churches, and they said: 'Here we are, only uneducated laymen, but something must be done in this town. Let us form a praying band. We will all center our prayers on one man. Who shall it be?' They picked out one of the hardest men in town, a hopeless drunkard, and centered all their prayers upon him. In a week he was converted. They centered their prayers upon the next hardest man in town, and soon he was converted. Then they took up another and another, until within a year, two or three hundred were brought to God, and the fire spread out into all the surrounding country." A definite prayer for the unconverted youth in the church is the need of the hour. Mrs. A. E. K.

Quotations to Be Memorized by Individuals

"PRAYER is the opening of the heart to God as to a friend. Not that it is necessary, in order to make known to God what we are, but in order to enable us to receive Him. Prayer does not bring God down to us, but brings us up to Him."—"Steps to Christ," p. 97.

"The darkness of the evil one incloses those who neglect to pray. The whispered temptations of the enemy entice them to sin; and it is all because they do not make use of the privileges that God has given them in the divine appointment of prayer."—"Steps to Christ," pp. 98, 99.

"Pray in your closet; and as you go about your daily labor, let your heart be often uplifted to God. It was thus that Enoch walked with God."—*Id.*, p. 103.

"If a telescope can find a star in the heavens, then a soul can find its God. The humblest heart lifted up brings the power of the Eternal down. The stammering tongue and faltering voice can make things move at the center of the universe."—Meyers.

"God's greatest agency for winning men back to Himself is the prayer of other men. He is counting upon this, and counting most upon the man who believes it and practices it."—Meyers.

Every one needs the Junior Handbook.

"By prayer, by the study of His word, by faith in His abiding presence, the weakest of human beings may live in contact with the living Christ, and He will hold them by a hand that will never let go."—*"Ministry of Healing,"* p. 182.

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

Men Who Saw Their Task

(Program for Week Ending January 24)

BY CHRIS P. SORENSEN

NOTES TO LEADERS: The purpose of this program is to give our young people a glimpse of several men and women who in their youth caught a vision of the world's great need and who set out to fill at least one part of that need. May every young person in your Missionary Volunteer Society be stirred with a determination and purpose to step into some gap, be it ever so humble, the one nearest at hand, and fill that place well, until he shall be called to greater service. There is plenty of work for every one to do. If any do not see even a small part that they may take now, let them begin today to pray most earnestly that God will guide them into the place He would have them fill. Then, let them fill their lives with daily kind deeds.

(See Junior program, p. 15, for talk, "Bible Youth Who Saw Their Tasks.")

Talk: A Woman With a Mission in Life

"THE foremost citizen of Chicago" celebrated her birthday recently, and the world paused to pay her tribute. . . .

Miss Jane Addams of Hull House—which is a sufficient introduction—has turned into her seventieth year, and Henry Morgenthau, former ambassador to Turkey, gathered a few friends at a luncheon at Bar Harbor, Maine, to pay her honor now, rather than to wait until the time for the final inscription of her virtues. For all who follow after ideals, we are told, she is the great example of the age, inspirer of youth and comforter of the old.

"She appears to have been a woman born with a mission in life," observes the *Utica Press*. "In her were concentrated those ideals for social uplift which, to a considerable extent, have been practically realized during her lifetime."

And so because, as the *Boston Daily Globe* says, "her achievement has become an inspiration, her example a pillar of light, her life one of the noblest of those human biographies which are written in deed, in faith, and in the sharing of splendid hopes, the story of Jane Addams should be read and reread by every American who finds himself slipping into easy cynicism, or despair for his country; and by every youth who debates within himself, in troubled uncertainty, whether dedication to ideals and affirmatives is worth while."

The main facts of her life are easily summed up, and the *Boston paper* tells: "How, through her father, who was an Illinois State senator and a friend of Lincoln, Jane Addams, as a small girl, was brought into living familiarity with the democratic faith of the Emancipator; how she set out to follow a career in medicine and suffered a nervous breakdown; how she went to Europe to recuperate, visited the London slums, and discovered for herself the squalor, the misery, the need of the lowly; how she found herself, studied the idea of settlement work at London's famous Toynbee Hall, and returned to America determined on a life devoted to relief of suffering, poverty, and ignorance; how, finally, Hull House, on Halsted Street, Chicago, became the birthplace of that idea into the realm of living realities.

"It was Jane Addams' labors at Hull House, as the years fled, which carried her influence first into the hideous environs of one of the worst city slums in America, then into the educational affairs of Chicago (which made her chairman of the Board of Control of Educational Policy), then bit by bit into other cities, and finally brought her to the interested attention of the world beyond her city.

"The first conquest was summed up early in the present century, in the story of the visiting European who asked his Chicago host: 'Who is America's greatest living man?' 'Jane Addams,' was the reply. . . .

"No more stirring story of the power of individual effort is written in the pages of modern American history than this."

—*Literary Digest*, Sept. 27, 1930.

Glimpses of Men and Women Who Saw Their Tasks

(Only a few brief biographical sketches and references are given here. If at all possible, send some of your young people to the public library for sketches of the life and work of such characters as D. L. Moody, Florence Nightingale, and Mary Reed—men and women who have backed some great and good cause. Expand also upon the sketches given here. Emphasize especially our own movement, the calls and the responses on the part of earnest, consecrated workers. See "Story of the Advent Message.")

1. WILLIAM BOOTH, 1829-1912, founder and "general" of the Salvation Army. As a minister he saw work that needed to be done which his church was not doing. This work from the first has been regarded by the Army leaders as an organized warfare against social evils in order to clear the way for evangelization. It was realized that the physical and environmental condition of many of the people, especially in great cities, made it extremely difficult for them to apprehend the spiritual message which the Army had to deliver.

At fifteen, William Booth underwent the experience of religious conversion, and he became a revivalist preacher. After nine years of the ministry, Booth broke loose and began his career as an independent revivalist. In 1864 Booth went to London and founded at Whitechapel the Christian Mission, which became (in 1878) the Salvation Army and which made every convert a daily witness for Christ, both in public and private. His fame lives as the man who believed that the outcast may be restored to society if he can be made to feel that a decent member of that society cares whether he rises or not. The real strength of the man lay in his intense religious conviction and his wide humanity. (*Encyclopedia Britannica*.)

In the early days of Booth's work there was prejudice to overcome, opposition in the forms of persecution, prison, fines, and molestation, but back of it all was a crying need and a man with a vision of a work that must be done.

2. Francis Edward Clark, 1851-1927, American clergyman. He was born of New England ancestry at Aylmer, province of Quebec, Canada, Sept. 12, 1851. He graduated at Dartmouth College and at Andover Theological Seminary, and was pastor successively of the Williston Congregational Church in Portland, Maine, and of the Phillips Congregational Church in South Boston, Mass. In February, 1881, he founded at Portland the Young People's Society of Christian Endeavor, which, beginning as a small society in a single New England church, developed into a great interdenominational organization, which in 1908 reported 80,000 societies and more than 4,000,000 members throughout the world.

Dr. Clark wanted to promote the spiritual life among young people and to prepare young men and women for active services in the church. (From *Encyclopedia Britannica*, 14th edition.)

3. Wilfred Grenfell. (See 1926 Junior Reading Course book, "Wilfred Grenfell, the Master Mariner," pp. 31-36, 41.)

4. Those first student volunteers for modern missions who gathered for that now famous Haystack Meeting near Williams College were young men who had a vision and an ambition for Christ. (See "Our Story of Missions," by W. A. Spicer, p. 67, reading back a page or two to get the connection.)

5. Our own Missionary Volunteer Movement. (See "Missionary Volunteers and Their Work," pp. 11-14, for messages through Mrs. E. G. White, calling for this movement among Seventh-day Adventist youth, and the response down the line by such men as Luther Warren, Meade MacGuire, A. G. Daniels, and C. C. Lewis.) The first recorded report of young people's societies (1904) lists 130 societies with a membership of 2,182 in North America. The beginning of 1930 finds us with 1,481 societies and 28,140 Missionary Volunteers in North America, and a world total of 3,315 societies and 75,957 members. With such an army of workers under the hand of God, how quickly this advent message will spread to the ends of the earth!

C. P. S.

The Vision Splendid

HE had a vision splendid,
This youth of common clay;
He dreamed, and then set out to be
Uncommon all the way—
Uncommon in his private thought,
Uncommon in his aim,
Uncommon in his daily life,
All in the Master's name!
For years he struggled day and night
To make the vision fact,
To make it his and his alone,
Conscious of much he lacked!
And when at last he had attained,
And fame was his to own,
He bowed his head, "Dear Lord," he said,
"The praise is Thine alone,
The vision Thine, Thou gavest it,
Time, strength, and all to be
The human agent of the task
Thyself hast wrought through me!"
And thus the vision splendid
In the yearning soul of man
Has led the race to do and dare
Since history began.

—William Wood.

Junior Missionary Volunteer Meetings

What Does It Mean to Pledge?

(Program for Week Ending January 3)

BY MARJORIE WEST

NOTES TO JUNIOR SUPERINTENDENTS: A pledge is a promise. A promise means that I will honestly and loyally do what I have said I will do. I will be a standard bearer. Discuss the matter from the standpoint of what it means to me to pledge, and what it means to others for me to pledge. Some Bible examples of loyalty are David and Jonathan, Ruth and Naomi, the boy with the little lunch out of which Jesus fed more than five thousand people, Jesus when a child. Name others who were loyal to Jesus when He was here on earth. How may we be loyal to Jesus?

No ordinary excuse absolves one from the obligations of a promise. James A. Garfield, when a young district school teacher, walked four miles in a pouring rain one dark night rather than break a promise that he had made to one of his pupils to return him his knife at the close of school. Many would have thought the fact that Mr. Garfield could hand it to the boy the next morning would have released him from keeping this promise, since the weather had become so inclement. But Mr. Garfield said, "A promise is a promise, and I must keep mine."

Adapt the talk, "Chosen 'Because Ye Are Strong,'" from the Senior program, p. 8, stressing that Juniors as well as Seniors are chosen of God.

The Application for Membership cards (M. V. Blank No. 38) should be signed today. Help the boys and girls to understand what it means to pledge. The exercise, "Love—and Jesus" will help them to see that their pledge should mean love to Jesus because He loves us.

Talk: The Standard Bearer

WHEN we hear the words "Standard Bearer" there comes into our minds a picture of a soldier bearing the flag of his country into the thick of the fight. This ensign shows which side he is on and which captain he is following. A standard bearer must be courageous and never flinch, even though going on may mean losing his life. Is not each one of us a standard bearer for our great Captain?

Let us read 2 Kings 5: 1-5. When her master, Naaman, was afflicted and in great distress, the little maid, even though a captive out of the land of Israel, said, "O that my lord were with the prophet in Israel! I'm sure he could heal him."

What a brave little girl she was to stand up for her God when she was so far away from home and a captive, too. What a wonderful example she was, for did not Naaman say after the good man Elisha had healed him, "Behold, now I know that there is no God in all the earth but in Israel?" He realized that the little maid came from a country where a kind and loving God reigned, for when Naaman was willing to do as Elisha said, he was healed.

Read Acts 8: 26-35. What an example of obedience and loyalty to Christ was this disciple, Philip! He was truly a standard bearer, for he belonged to God and so was courageous enough to speak to this man of Ethiopia who did not understand the Scriptures. Here was Philip's chance to win a man for Christ. Did he, as a standard bearer, fail to do this? Oh, no; he immediately sat down by the side of this Ethiopian and explained all about Jesus. And the Ethiopian became a Christian. Boys and girls, that is what a true standard bearer will do. He will always be on the lookout for a chance to help some one and bring him to our Christ. The standard bearer will be brave and loyal, but gentle and kind. Surely if we are loyal Juniors, ever living up to our pledge, we will indeed be the right kind of standard bearers. Remember a standard bearer is one who carries his ensign or colors with him into the thick of the fight.

O Juniors, fine and strong,
To Christ your lives belong;
Be loyal, brave, and true,
Striving ever His will to do.
Be kind and loving and pure,
As you pledge, so stand secure;
Happiness true will then be yours,
Stanch and loyal volunteers.

—Adapted.

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

Exercise: Love—and Jesus

(This is an exercise of story and song illustrating the love of Jesus for us and what our love for Him will lead us to do. Sing one or two stanzas each of such songs as "Because He First Loved Me," "When Love Shines In," "Be a Messenger Somewhere for Jesus," "If You Love Him," and "Let Your Light Shine," in "The Gospel in Song." Alternate songs and stories.)

1. A SOLDIER in the Belgian army was on dangerous sentry duty. It was a serious time and the young man's thoughts turned to serious things. All at once he had a feeling that some one was behind him, but he dared not turn his head to see. At last, turning just a very little, he saw the king of Belgium. And all during those two long, tedious dangerous hours that soldier boy stood as a sentinel, the king stood behind him, motionless, on sentry duty also, that he might share in every experience of his soldiers. During those two hours, as the soldier meditated and prayed, he came to realize that as his king was backing him, so Jesus has experienced every phase of life on earth that He may know better how to help us.

2. The great trouble is that people take everything in general, and do not take it to themselves. Suppose a man should say to me, "Moody, there was a man in Europe who died last week, and left \$5,000,000 to a certain individual."

"Well," I say, "I don't doubt that; it's rather a common thing to happen," and I don't think any more about it. But suppose he says: "But he left the money to *you*." Then I pay attention; I say: "To me?" "Yes, he left it to you." I become suddenly interested. I want to know all about it. Some are apt to think Christ died for sinners; He died for everybody, and for nobody in particular. But when the truth comes to me that eternal life is mine, and all the glories of heaven are mine, I begin to be interested.—D. L. Moody.

3. A ship's surgeon told this story: "On our last trip a boy fell overboard from the deck. I didn't know who he was, and told the crew they had better go out and try to save the boy. One of the crew pulled him up. They took off his outer garments, turned him over a few times, worked his hands and feet, and when they had done all they knew how to do, they said, 'Haven't we done all we can?' 'Yes,' I said, 'I think you have.' A sudden impulse told me I ought to go over and see what I could do. I went over, and found it was my own son. Well, you may believe I didn't think the last thing had been done. I pulled off my coat. I bent over that boy, blew into his nostrils, and breathed into his mouth. I turned him over, and simply begged God to bring him back, and for four long hours I worked, until just at sunset I began to see the least flutter of breath that told me he lived. Oh, I will never see another boy drown without taking off my coat in the first instance and going to him and trying to save him as if I knew he were my own boy."

Purpose

Not for the sake of the gold,
Not for the sake of the fame,
Not for the prize would I hold
Any ambition or aim;
I would be brave and be true
Just for the good I can do.

I would be useful on earth,
Serving some purpose or cause,
Doing some labor of worth,
Giving no thought to applause.
Thinking less of the gold or the fame
Than the joy and the thrill of the game.

Medals their brightness may lose,
Fame be forgotten or fade,
Any reward we may choose
Leaves the account still unpaid.
But little real happiness lies
In fighting alone for a prize.

Give me the thrill of the task,
The joy of the battle and strife,
Of being of use, and I'll ask
No greater reward from this life.
Better than fame or applause
Is striving to further a cause.

—Edgar A. Guest.

The Junior Pledge

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

We Pass It On

(Program for Week Ending January 10)

NOTES TO JUNIOR SUPERINTENDENTS: Among the ancient Greek or Olympian games the relay race was one of the most striking. Men bearing torches stood abreast at the starting point. Each man belonged to a separate team. Away in the distance stood another row of men waiting, each a comrade of one of those men at the starting point. Still other groups were stationed farther on,—the number of groups depending upon the distance of the race. At the word "Go!" the men at the starting point leaped forward, their torches burning. They ran at top speed toward the waiting men, and then each passed his torch to his comrade in the next row. He, in turn, seized the flaming torch, leaped forward, and dashed along the course toward the next group, and so on until at last one man flashed past the winning post with his torch burning ahead of all the others. The Greeks, who were very fond of this race, coined a proverbial phrase from it: "Let the torchbearers hand on the flame to the others," or "Let those who have the light, pass it on."

We are runners in the great relay that Jesus is supervising. Are we training ourselves to run with the light and pass it on to others? The flaming torch of God's love and the wonderful plan of salvation He has provided for us must be passed on. Under your supervision the children should discuss ways and means of helping those about them and of carrying the torch to those in darkness. Bands should be organized for the different lines of missionary work which the society can foster. See the *officers' page* for suggestions for the various group or band activities. Make your plans concrete and practical. The children always like to do things.

Inspirational thoughts for the discussion may be found in the Senior program material, p. 9. M. W.

Story: Raoul's Light

RAOUL, the shepherd's son, lived at the edge of a broad meadow that spread out just below a sharp turn in the mountain path. The path was wide enough to afford sure footing; but strangers were in grave danger of continuing straight on and stepping over the cliff.

One night when Raoul was returning home after helping all day in the fields, he heard a groan coming from the ravine. A traveler had fallen over the cliff and had been hurt. Raoul called some men to help him carry the wounded man to the cottage. Before he was well, another traveler, a wealthy merchant, fell over the cliff and was hurt. His servants carried him away to the city. Raoul often thought of the dangerous corner. The men talked about it.

"There should be a wall there," said one. But all knew that it would take the labor of many men for months to build a wall high and long and strong enough to guard the turn. None could spare that much time from their work.

"There should be a light there," suggested another. "It would attract people's attention, and let them know there was something unusual there. Then they would see the cliff." It would cost money and time to erect the pole, get the lantern, and the whale oil from the fishermen, and care for the lantern. Who would do all that? Everybody knew it ought to be done. Nobody did it.

Raoul could not stop thinking of the light. A few days later he asked his father for a holiday. When he received permission, he traveled to the city the other side of the mountain, and came back with a pack on his back. Then he went to the seacoast to the fishermen's village. After that he worked every afternoon, cutting the straight tough sappling, digging the hole, erecting the pole, bolstering it strongly with a heap of rocks at its base. Next he fastened the lantern to the pole. The lantern was a strong iron framework, with sides of glass. There were very few such lanterns. When darkness came, Raoul ran out and lighted the lantern. All the people in the neighborhood came to see the lamp, and were delighted with its strength and usefulness. The merchants had been pleased to help Raoul get the lantern. They were glad their men could travel safely if darkness overtook them on the mountain.

Before a month had passed, half a dozen people stopped at the cottage to tell Raoul that the light had been a great help to them. The fishermen from the village said they could steer their boats and avoid the dangerous rocks by that light. As you can imagine, Raoul was a very happy boy to know his light was so useful.

One rainy night there came a knock at the door, and when Raoul opened it, his uncle who had been on a journey to foreign lands, stood waiting. "God's blessing upon the man who put up yonder light," he said after his first greeting. "I was headed straight for the edge of the cliff, and in another minute would have gone over. How happy Raoul felt to know that the light had saved his own dear uncle.

In the winter Raoul's mother fell ill. One afternoon she seemed so much worse that they told Raoul to go over the mountain for the doctor, as their treatments did not help her. The doctor came back riding on his horse with Raoul in front of him. On the way a terrible snowstorm came up.

"Are we not near the turn in the path?" said the doctor at length.

"I don't think so," replied Raoul. "We haven't passed the jutting rocks yet."

Now the two had passed the jutting rocks fifteen minutes before, but the snow was falling so heavily they had not noticed them in the twilight. A moment later a pale light overhead startled Raoul. He drew on the bridle sharply, and looked up. There was his lantern gleaming down on him through the clouds of snow. Two feet beyond, the cliff dropped away to the ravine. The travelers made the turn in the path, and a few minutes later were safe in Raoul's home and the doctor was able to help the sick mother.

"The light saved your life tonight, Raoul," said the doctor when he was talking about their dangerous journey.

"Yes," said Raoul. "I never thought when I put it up that I myself might need it. But it has helped me most of all in saving the doctor, my mother, and myself. Isn't that strange?"

"Not at all. That is a law that the good God has made for this world," declared the wise old doctor. "When one unselfishly helps his neighbor, his good deed is bound to come back to his own door many fold."—*Adapted.*

Pass It On

HAVE you found the heavenly light?

Pass it on.

Souls are groping in the night,

Daylight gone.

Hold thy lighted lamp on high.

Be a star in some one's sky.

He may live who else would die.

Pass it on.

HAVE you had a kindness shown?

Pass it on.

'Twas not given for you alone,

Pass it on.

Let it travel through the years,

Let it dry another's tears,

Till it at last in heaven appears,—

Pass it on.

Be not selfish in thy creed.

Pass it on.

Look upon thy brother's need.

Pass it on.

Live for self, you live in vain;

Live for Christ, you live again;

Live for Him, with Him you reign.

Pass it on.

—Henry Burton.

What Would My Prayers Do?

(Program for Week Ending January 17)

BY NANNIE MAY SMITH

NOTES TO JUNIOR SUPERINTENDENTS: One way in which Juniors can help to pass this message on to others is by praying for those who go to take the gospel to the world. Even if they cannot go as foreign missionaries, they have a part to do at home. Object lessons may impress on their minds the fact that in order to have their prayers answered, their lives must be pure and sinless. Pour some ink into a glass containing water. This water cannot now be used for drinking. It cannot be used for cleaning. It is really of no value. It must be pure to do any good. Another illustration is a bottle with a cork in it, the cork representing sin. Even though the content of the bottle might be good, it would be of no use while the cork was in the way of its getting out. So if there is sin in our lives, God cannot answer our prayers and do good through us. Moses prayed that he might enter Canaan, but his one sin kept him out. God answered his prayer by taking him to

heaven after he died, but he could not answer it in the way Moses at the time desired. When we ask God to forgive our sins and daily try to keep from sinning, we have a right to expect Him to answer our prayers. Sometimes He answers, "No," because we do not know what is best; but He always gives us something better than we ask—better for us or for others. Teach the Juniors to pray for their playmates who have not given their hearts to God. (See prayer band suggestions on the officers' page—7.)

The talk, "What Would My Prayers Do?" might be given by several Juniors. Other examples may be gleaned from the talk, "The Successful Prayer Life," p. 10.

Prayer songs may be used today, or songs with special petitions.

Story: The Girl Who Prayed for Her People

ONCE upon a time there was a little Jewish girl whose father and mother were dead. She lived with her cousin who was much older than she and who was a very kind man. The little girl was always obedient to her cousin.

This little girl, whose name was Esther, grew to be a beautiful young woman, and when the king sent out through all the land in search of the prettiest maiden to be chosen to take Queen Vashti's place in the royal palace, Esther was the one that pleased the king most, and he made her queen.

One day, one of the king's counselors who hated the Jews became angry at Queen Esther's cousin. This man did not know that the queen was a Jew. He determined that he would not only kill the Jew with whom he was angry, but he would kill all the Jewish people. So he told the king that the Jews were very wicked people and they all ought to die. The king gave him permission to kill them on a certain date. This grieved Esther and all her people very much.

Her cousin, Mordecai, sent word to Esther that there was evil planned against the Jews, and that she must go in to the king and beg him to spare her people. This might mean death to Queen Esther, but she had always obeyed her cousin Mordecai. What must she do? I'll tell you what she did, she gathered her maidens together and fasted and prayed, and in answer to their prayers the Lord not only softened the heart of that great king and caused him to spare the life of Queen Esther, but also put into the queen's mind a plan to work out whereby all the Jewish people were saved from death. This happened back in Bible times, but God still hears and answers prayers.

N. M. S.

God Answers Prayer

I know not by what methods rare,
But this I know: God answers prayer.

I know not when He sends the word
That tells us fervent prayer is heard.

I know it cometh soon or late;
Therefore we need to pray and wait.

I know not if the blessing sought
Will come in just the guise I thought.

I leave my prayers with Him alone
Whose will is wiser than my own.

—Author Unknown.

Talk: What Would My Prayers Do?

I know a little girl who prayed that she might find a knife that she had lost in her play. God heard her, and she went right out in the field where she had hunted and hunted for the knife before, and this time walked right to the place where it was.

I know of a mother who prayed that her son might come back from the navy, and he came. Then she prayed that he might give his heart to God. He did not do so for a long time, but that mother kept praying; she did as Queen Esther did—fasted and prayed. By and by God answered her prayers for that son, and he was converted and became a preacher. Today he is telling others about Jesus, and trying to save them.

I know a little boy whose father was a very wicked man. One day the boy said, "Daddy, I am praying for you." Those words kept ringing in the man's ears, "Daddy, I am praying for you." Finally he said, "If my boy is praying for me, I'll pray for myself, too," so he gave his heart to God in answer to the prayers of the little lad.

Now, if the prayers of others are heard, what can my prayers do? They are carried to that same God who answered their prayers. And He is just as ready to hear and answer mine. If I pray earnestly for some of my people who are not Christians, God says He will hear my prayers. If I ask Him to keep me from sinning today, I believe He will hear me for that, too. If I pray that He will encourage our missionaries in the heathen lands, then I can believe that some one who needs help will get it because I ask God to give it. I am so glad to know that my prayers can help somebody today.

N. M. S.

Great Builders

(Program for Week Ending January 24)

BY MARJORIE WEST

NOTES TO JUNIOR SUPERINTENDENTS: A Chinese stood by the wayside hacking at a long log. He never struck twice in the same spot. A traveler came along, and seeing the uncertain hacking said, "Well, John, what are you making?" "Oh, I don't know," said John. "Maybe idol; maybe bedstead!" Just so aimlessly is life often lived that people do not know the real object of their toil. In this meeting we should bring to the minds of the Juniors the value of having a definite purpose in life for every day, for every week, for every month, for every year, and for all of life. At the opening of the meeting, distribute pencils and slips of paper, and ask that each, after a minute of prayerful thought, write some purpose which he would like to carry out during the coming month, and perhaps through all his life. These slips are not to be signed, but are to be collected and redistributed, each member taking one. Then in answer to roll call he will read the slip he has drawn, and say how he thinks the Junior who wrote it may carry out his purpose, making helpful suggestions that occur to him. This might be left until the close of the meeting.

The song, "Building for Eternity," No. 33 in "Christ in Song," may be illustrated while some one sings. Sketch a castle, and as the bricks in the structure are put in place, they may be named the characteristics necessary for one to have in order to be successful, or to carry out his purpose in life. "A great purpose" and "determination" may be prominent corner stones.

Additional material for this program may be given on the life of Florence Nightingale, whose great purpose was to help suffering humanity. The life of Edward Bok, the little seven-year-old immigrant Dutch boy arriving in America, poor and without friends, but rising to be one of the most successful journalists and business men in the United States, shows constancy to purpose and determination to win in spite of difficulties. He backed up every dream with the determination to make it come true if work could bring it to pass. (See books in your public library.)

M. W.

Talk: Walter Reed, a Hero Who Fought Disease

WALTER REED was born in Virginia in 1851. His father was a Methodist minister. When Walter was a boy, he liked to learn new things and did a great deal of reading and studying. When he was only sixteen years old, he was admitted to the University of Virginia, by special permission, because he was below the age ordinarily admitted. He wanted to take the complete university course, but two of his brothers were already planning to do that, and Walter knew his father could not stand the additional expense. Therefore, he asked the faculty of the university whether he would be given the degree of doctor of medicine if he could pass the examinations. The faculty consented, thinking it was a safe promise. For a boy so young, they considered the undertaking impossible. As Walter left the faculty room, he bowed to the chairman and said:

"Gentlemen, I hold you to your promise."

At once he began to study medicine, and nine months later he was graduated third in his class. He was not yet seventeen years old, the youngest student ever graduated from the medical school at Charlottesville, Va. Medical courses in those days were much shorter than they are now, but even so, the standard at the University of Virginia was a high one for that time, and only a clever student and a hard worker could have made a record equal to that of Walter Reed's.

After his graduation he went to Bellevue Hospital Medical College in New York, and received the degree of M. D. a year later. After some hospital experience he was appointed a district physician in one of the poorer parts of New York, where his kindness and skill soon gained for him a fine reputation as surgeon and physician. At the age of twenty-two he was made

one of the five inspectors of the board of health in Brooklyn. A year later he became an army surgeon. The examinations for a commission in the Army Medical Corps were very hard. He said: "The more I read, the greater the task looms up before me, till I stand appalled at the work that must be done, and almost think all I ever knew has forsaken me. But one thing I will not permit to forsake me is my courage, and if effort will avail anything, it shall not fail me in this case." He passed his examinations with good grades, and in June received his commission.

Dr. Reed was stationed at various places on the frontier. When typhoid fever broke out among the troops during the Spanish-American War, he was sent there to try to check the distress. Between 1893 and 1900 he started the investigation of yellow fever. People then knew all the symptoms of the disease, and the kind of places in which the fever thrived, but no one knew what caused or carried it. Dr. Reed was convinced that yellow fever was caused by the bites of mosquitoes which had become infected by previously biting some person already suffering with the fever. Over and over again with infinite patience Dr. Reed experimented, and each experiment helped to confirm him in the belief that he had at last found the cause of this disease which had been such an age-long enemy of the human race. Two young doctors went into the fever hospital in Havana, Cuba, and allowed themselves to be bitten by mosquitos which had previously bitten fever patients. Both of these young men were soon ill with the fever. One recovered, but the other died. Others from the army volunteered to be bitten to test the problem once more. When they found out that the mosquito was the cause of the spread of yellow fever, a battle was begun to do away with the stagnant pools where the pests thrived. Dr. Reed lived just long enough to see this battle well begun.

Maj. Gen. Leonard Wood, military governor of Cuba, said, "I know of no man who has done so much for humanity as Major Reed. His discovery results in the saving of more lives annually than were lost in the Cuban War, and saves the commercial interests of the world a greater financial loss in each year than the cost of the entire Cuban War."

Dr. Reed died at the age of fifty-one. He was buried in Arlington Cemetery, near Washington, D. C., and on the monument at the head of his grave are inscribed these words: "He of this disease which had been such an age-long enemy of the

He was a true hero, always deeply moved at the sight of human suffering. After his great discovery he wrote to his wife: "The prayer that has been mine for twenty years, that I might be permitted in some way or at some time to do something to alleviate human suffering, has been granted." Dr. Reed determined to help those who were suffering, and surely he accomplished his purpose. M. W.

Talk: Bible Youth Who Saw Their Tasks

THE Bible is a young people's book. It is written about boys and girls, young men and young women, and hence it is written to young people. Its appeal is to youth. The seventeen mentioned by name in God's Honor Roll of His Hall of Fame in the 11th chapter of Hebrews were all young people when they, by faith, did mighty things. Biblical history is well enough known to us all that a brief mention is enough to refresh our minds.

Isaac was a lad of less than twenty when offered by his father on Mt. Moriah, which was a test to Isaac as well as to Abraham, his father. Jacob listening as a lad to his father explain the spiritual birthright became so interested that it became the absorbing ambition of his every effort, finally taking advantage of Esau's hunger and buying the birthright. As a shepherd lad Joseph had often heard his father tell his story, and he determined to consult duty rather than inclination; and under very unfavorable circumstances he attained fame as world premier of his day. Moses could not be bribed by worldly position or honor, because he was bound by a childhood vision of leading God's people out of slavery. The successor of Moses, though born a slave, left Egypt (at the age of forty), later to stand alone with Caleb in bringing back a good report of the land of Canaan.

In going through the list of fifteen judges of Israel we are impressed with the fact that in almost every instance it was

a youth who received a call, and determined to deliver Israel from oppression. There was Gideon. (See story in Judges 6 and 7.) Think of the varied experiences of Samson, yet his determination to deliver Israel. Think, too, of the lad Samuel, surrounded by the corrupt influence of Eli's sons, yet he stands out as a judge, prophet, priest, and founder of the schools of the prophets. David, another shepherd lad, was scarcely twenty-one when he slew Goliath, and just a few years later he took over the government from another young man who failed to remain true to a youthful conviction. "In his youth Solomon made David's choice his own." "I am but a little child: . . . give therefore Thy servant an understanding heart." Then in the midst of wicked kings, we find a boy of eight, Josiah, anointed and doing that which is right. There is something that appeals in Ruth and Esther,—two girls, the one a heathen by birth, the other a Jewish maiden. The latter, chosen by the king at a critical time, through her loyalty, faith in God, belief in the power of prayer, and willingness to risk her own life for the sake of her people, wrought deliverance for Israel. Daniel and his three youthful comrades stand out as examples of what noble purpose and determination with God's blessing can accomplish. The prophet Jeremiah at fourteen tries to decline his anointing as a prophet because of his youth.

"The most sublime program ever given to man came from a Teacher of thirty, who completed His earthly ministry in three years, and who called as companions and helpers a dozen humble youths, every one younger than Himself. The youngest of that immortal group was seventeen." Christ as leader of that young men's society inspired them with noble ideals, a vision of work to be done, sent them out to do missionary work. And what a report they did give! You can read it at leisure in the book of Acts. We may add to that early group, John Mark and Timothy, two other young men who caught the vision and passed it on.

It was a youthful prophet, Elijah, who came out of the wilderness in his day that stands out paramount among the prophets. God chose a young man as the forerunner of Christ to prepare the world for Christ's first coming. And he did his work in the short space of less than two years, the last year being spent in prison. Nevertheless, he was true to his purpose and calling. CHRIS P. SORENSEN.

The Victors

HAD Columbus been a "can't"-er,
Would he have held his way
Across wide, unknown oceans
Long, long, day after day,
His little ships like playthings
By winds and waters hurled,
With sullen crews to threaten him,
Till he found a great new world?

HAD Washington been a "can't"-er,
Would he have fought the foe
Through seven years of trial,
Of hardship, and of woe,
Till the long, dark night of waiting
To a rosy dawn gave way,
And he flung the skies a banner
That is floating there today?

HAD Livingstone been a "can't"-er,
Would he have carried the light
Through the tropic's trackless jungle
And the Congo's darkest night,
Where serpents glide and glisten
And the fierce, wild lions roar,
Till he lit the lamp of progress
That shall shine forevermore?

Whatever the years have yielded
To the onward march of man,
Has been won by the dauntless leaders
Whose motto has been, "I can!"
And the great world yet uncharted
Holds goals as splendid still
For the ones who dare go forward
With the brave, firm vow, "I will!"
—Nixon Waterman.

January 31

SEE suggestions in this GAZETTE, page 9. See February GAZETTE, page 11.

Your society should have a Christian Help Band.

OUR FOREIGN MISSIONS

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

Commanded Not to Baptize

In a recent letter Missionary F. A. Stahl tells of the experiences through which they are passing in Iquitos, the headquarters of the Upper Amazon Mission. This first letter is dated July 23. He says:

"The work is advancing here in spite of the efforts of enemies to stop it. There are now in Iquitos twelve missionaries of other denominations, who spend much of their time trying to discourage our people from keeping the Sabbath. They even visit us. The other day the prefect demanded that I baptize no more. He seemed demon-possessed as he shouted at me.

"When I told him that the One who sent me here commanded me to baptize, he wanted to know who that was. I told him it was Jesus Christ, our Chief. Then he shouted, 'You go see Jesus Christ, your Chief, about this.' I told him I certainly would do so."

In another letter just received as this note is written, dated August 26, Brother Stahl adds this:

"Yesterday in the afternoon the prefect here in Iquitos was thrown out of office, and is now under guard. This is the man who forbade us to baptize. God has taken him in hand.

"The work is going forward, and many more people are becoming interested in the message. Our courage is good."

With Our Australian Aborigines Brethren

MISSIONARY F. E. LYNDON tells of a recent visit to our Monamona Mission in North Queensland, where mission and school work for several years has been carried on among Australia's aborigines, a people once reported to be too low in the scale of human living to be reached by God's saving grace, or who were even capable of appreciating or being reached with the uplift of civilization. At one time evolutionists believed they had here found their much-looked-for "missing link." All of this has been quite satisfactorily disproved in the results of Seventh-day Adventist mission work among them. Brother Lyndon reports:

"Missionary Hare and the writer proceeded to Cairns and thence through the Barron Gorge to Monamona Mission, situated at an elevation of 1,300 feet above sea level. We found about two hundred on the mission. I was quite surprised to see such a good work accomplished for our aborigines. Missionaries J. L. Branford and L. A. Borgas and their wives certainly have stood faithfully by the work to produce such good results as are now seen in the mission. The seed sowing has gone along steadily, and now the fruitage is seen, although some of the old people have not identified themselves with the message for this time.

"For nine days we held four meetings a day. The music rendered by the boys and girls of the mission was excellent, the anthem music especially. We have not heard such effective music and such perfect time in any of our churches except perhaps one. On one occasion the Spirit of the Lord indicated that we should call for testimonies from every one. The response was more than we expected. Mothers, fathers, young people, and little children of five years responded to the call, confessed their sins, and many with sobs and tears began to serve the Lord afresh. It made us weep when little girls of tender years arose without pressure and said, 'I want to be Jesus' girl,' and 'I want to be Jesus' girl and go to His home.' Some of the little boys, too, responded with encouraging words. It is these expressions that count with God, and bring forth fruit to eternal life."

Still Working on Tibet's Border

DR. J. N. ANDREWS sends on this word from Tatsienlu, the last word, though written in May:

"With the coming of spring, patients crowd around our dispensary in the forenoons, and we have had an average of 1,000 a month the past four months. Our hospital beds are not all full, but we have had some interesting cases. Just now we have in a private room Dor Je Rab Teh, a lama who is the agent of the Panchan lama, recently installed officially in Tatsienlu. He is from Shigatse, which is the great religious center beyond Lhasa, over which the Panchan lama is supposed to preside,—or would preside, were living conditions in Tibet friendly for him at present.

"Anyway, this lama is a friendly and pleasant man, and we are glad for this contact with him; for we understand his chief, the Panchan lama, has expressed himself definitely opposed to Christian missionaries' being allowed to work along the border. This man has now been with us three weeks, and

seems disposed to continue to stay for a time yet. His trouble, chronic multiple arthritis, does not lend itself to any striking sudden cure, but he has been improving under our light treatment and fomentations, and he seems pleased with the progress made.

"I am sorry that he does not seem inclined to look at our literature yet, but I have been able to tell him somewhat regarding the coming of the Lord. We feel that we are stealing a march on the great Panchan lama, though, by having this man with us in such a friendly contact.

"Our tracts have been going out as usual to Tibetans, local and travelers. These four months we have distributed nearly eight thousand tracts. We are all well."

"And These From the Land of Sinim"

MISSIONARY B. F. GREGORY, of the South Chkiang Mission, China, tells of new interests springing up, despite bandit uprisings, in their section of the field. He writes:

"We are seeing the blessing of God in our work more clearly than ever. Four workers wrote in that each had a new interest near him, and wanted to open Sabbath schools. These new interests have developed during the last two months. Besides these four new companies there is another, a most remarkable interest recently sprung up about three hundred miles from our nearest evangelist. It is in a hsien city. There are eighteen reported as keeping the Sabbath, and about ten others who are attending the Sabbath services. They had already organized themselves before an evangelist went to help them. The Lord surely is going before us preparing hearts to receive the truth."

How the Chief's Son Was Won

It is of Samoa that Missionary R. Reye tells this experience:

"One day Tamala's youngest son, a lad of about fifteen, took ill with fever. The father came up to the mission for some medicine, which was readily supplied. The day after, I was returning from a visit to Apia when I met Tamala on the road. He looked troubled, and I thereupon asked him how his boy was progressing. 'Not well at all,' he replied. 'His body is still very hot, and his sputum is streaked with blood.'

"On going into the house, I found the patient to be suffering from pneumonia in an advanced stage. The Samoans have a great dread of pneumonia, and when I told the chief of my finding, he despaired of his son's recovery. Finally he said to me, 'Can't you do something for my boy?'

"I replied by asking him whether he had suffered any of the many native quacks and devil doctors to dose his boy with their concoctions. I also made it plain to him that if he was desirous of having Mrs. Reye and myself treat his son, he must on no account permit these witch doctors to interfere. He said he had sent a messenger to a man in a neighboring village who claimed to be able to heal, but if we would take the case over, he would immediately send another messenger to stop the 'other doctor' from coming. And he added, 'If the Lord prospers your ministrations to my sick boy, I will give him to your mission, and you may use him as you see fit.'

"Arriving at the mission, I, with Mrs. Reye, sought the blessing of God in prayer, and then, armed with fomentation cloths, we made our way back to the village. All I need say more is that the Lord blessed the treatments given, and the boy was restored to health.

"Tamala kept his promise. Early in the year, To'ulu (the restored boy) came to make his abode with us. And he has been on the mission ever since, attending school, and distinguishing himself by his willingness and earnestness. To'ulu is now preparing for baptism, and is one of our most promising boys. The other day he said to me, 'The Bible is a new book to me now. It certainly was the Lord's leading that brought me to stay with you here on the mission.'"

New Recruits for the Rabaul, East New Guinea, Mission

From the Australasian Division office the word is passed on of Missionary G. McLaren proceeding with a new mission boat, "Veilomani," from Fiji to augment the staff of workers on that now mission recently established by Missionary G. F. Jones and his wife in mandated British territory to the east of New Guinea, including some large islands accessible from Rabaul, the mission's headquarters:

"Brother G. McLaren is on his way from Fiji to Rabaul, on our mission ship 'Veilomani.' He is accompanied by a deep-sea captain from Fiji, and four of our Fijian young men who are serving as boat's crew. They left Suva on August 11, and a radio message from Vila, New Hebrides, informs us that they called at that port eight days later. Their next port of call will be in the Solomon Islands, as they travel west to New Britain. Brother McLaren will remain in the territory of New Guinea, and with this fine mission ketch enabling him to travel around among the islands within that large and promising field, a much more aggressive work can now be undertaken."

MISSION BOARD.