

The Church Officers' Gazette

Vol. XVIII

FEBRUARY, 1931

No. 2

The Church Officers' Gazette

Issued monthly
Printed and published by the

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

SUBSCRIPTION RATES

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

EDITOR T. E. BOWEN
ASSOCIATE EDITORS H. T. ELLIOTT, J. A. STEVENS
ASSISTANT EDITORS EMMA E. HOWELL, RUTH TYRELL

EDITORIAL COUNCIL

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

Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.
Acceptance for mailing at special rate of postage provided for in Sec. 1103, Act of October 3, 1917, authorized on June 22, 1918.

Church Officers' General Instruction Department

Special Appointments for the Month of February

Christian Home Day February 7
Signs of the Times Campaign February 7-20
Foreign Missions Rally February 21

The Holy Spirit—His Work

To Zerubbabel, to whom was commissioned power to rebuild and restore Jerusalem, this message was sent by the Lord through Zechariah: "Not by might, nor by power, but by My Spirit, saith the Lord of hosts." Zech. 4: 6.

As Christ's earthly ministry was about to close, He began to give directions to the disciples regarding how the work of the gospel, through His newly organized church, was to be carried on. More than human wisdom or power would be needed in coping with the mighty spiritual and worldly forces arrayed against the church. The gift of the Holy Spirit was promised the disciples as their unerring guide and comforter, commissioned by Heaven with needed power to impart to His struggling church the very help needed in their every time of perplexity and peril.

"The Comforter, which is the Holy Ghost, whom the Father will send in My name, He shall teach you all things." "When the Comforter is come, whom I will send unto you from the Father, even the Spirit of truth, which proceedeth from the Father, He shall testify of Me." "It is expedient for you that I go away: for if I go not away, the Comforter will not come unto you." "Ye shall receive power, after that the Holy Ghost is come unto you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." John 14: 26; 15: 26; 16: 7; Acts 1: 8.

These promises of the Holy Spirit's presence and power were not confined to the apostles alone, but extend to us who are engaged in carrying His gospel of truth for the last hours into "the uttermost part of the earth." And of all men in all ages, the church today needs the energizing power and guidance of the Holy Spirit for the completion of its task.

"With the consecrated worker for God, in whatever place he may be, the Holy Spirit abides. . . . The Spirit furnishes the strength that sustains striving, wrestling souls in every emergency, amidst the hatred of the world, and the realization of their own failures and mistakes. . . . It is not essential for us to be able to define just what the Holy Spirit is. . . . The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a

human construction upon them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—"The Acts of the Apostles," pp. 51, 52.

While we cannot define what the Holy Spirit is, any more than one can understand the attributes of God Himself, the Scriptures make plain what the Spirit is to do. He convicts of sin, points the sinner to Jesus, comforts him with the assurance of forgiveness as he confesses his sins to Christ, imparts strength as the repentant one looks unto Jesus to become transformed into His likeness, and acts as Counselor to the church when in perplexity it seems difficult to know the safe way to take. Acts 15: 25-29.

Some seem to get the impression they must experience a certain ecstasy of feeling upon some extraordinary occasion even to receive the gift of the Holy Spirit into their lives. God may be pleased and glorified to impart His Spirit to some in a manner like this publicly, and yet from this it should not be concluded that no one has received this heavenly Gift unless he has passed through a like experience. God imparted His Spirit on the day of Pentecost by sending tongues of fire, thus giving power to His servants to tell the story of Jesus' life and death and resurrection in the various languages to the people assembled that day in Jerusalem. He may never again bestow His Spirit upon His church in precisely this manner.

"It is not a conclusive evidence that a man is a Christian [possessed of the Holy Spirit] because he manifests spiritual ecstasy under extraordinary circumstances. Holiness is not rapture: it is an entire surrender of the will to God; it is living by every word that proceeds from the mouth of God; it is doing the will of our heavenly Father; it is trusting God in trial, in darkness as well as in the light; it is walking by faith and not by sight; it is relying on God with unquestioning confidence, and resting in His love."—*Id.*, p. 51.

With the above fruitage seen in the life, very good evidence is at hand that the Holy Spirit has wrought His work of transformation in the heart of the believer. It is not left to human skill or made the duty of any one to explain just how the Spirit may have done His work. It is enough to know the work has been wrought—and that all the glory belongs to God. These blessed heart transformations are taking place everywhere today, in the homelands and in the mission fields out unto the very "uttermost part." Let us thank God it is so. God's Holy Spirit is at work in ways and in places of which we know nothing. And God's Spirit at work accomplishes things. In the beginning God spoke the word, and the Spirit "moved upon the face of the waters," bringing form to that which was spoken of before as being "without form and void." And so it is today. God is pouring out His Spirit upon all flesh, and wonderful changes in the lives of men and women are taking place, bringing into living form hearts wrecked and void through sin, made fit temples in which God can dwell.

"From the beginning God has been working by His Holy Spirit through human instrumentalities for the accomplishment of His purpose in behalf of the fallen race. . . . And today God is still using His church to make known His purpose in the earth. Today the heralds of the cross are going from city to city, and from land to land, preparing the way for the second advent of Christ. The standard of God's law is being exalted. The Spirit of the Almighty is moving upon men's hearts, and those who respond to its influence become witnesses for God and His truth. In many places consecrated men and women may be seen communicating to others the light that has made plain to them the way of salvation through Christ. And as they continue to let their light shine, as did those who were baptized with the Spirit on the day of Pentecost, they receive more and still more of the Spirit's power. Thus the earth is to be lightened with the glory of God."—*Id.*, pp. 53, 54.

T. E. B.

Counsel to Church Leaders

To be a true leader in any capacity in the church requires skill, care, and earnestness. There is need for much tenderness, patience, and perseverance. To guide the young, to teach the ignorant, to open the Scriptures to all and educate them

for usefulness and right action in holy service, is an art that must be learned by much prayer and contact with the Master.

Men who are chosen to take the oversight of the church should not be lords. They are not to be dictators and rulers, but leaders with a rich experience in spiritual things. They should have a good knowledge of the word of God, a ready mind that may teach and feed the people with spiritual food. They are to be examples to the flock in word, in purity, in doctrine, in labor, and thus by precept and example lead the membership into active, loving, continuous service for God.

Peter was an elder, called of God. He recognized what a high and sacred work it was to be a leader in the church.

"Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind; neither as being lords over God's heritage, but being ensamples to the flock. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away." 1 Peter 5: 2-4.

There is much need of instruction, and more tender, yet firm dealing with those who are out of the way. Many have lost their vision and wandered. Some may have gone into sin and brought reproach upon the cause. Sin is not to be covered up, winked at, or indorsed. No, never! We do well to remember that "while God's hatred of sin is as strong as death, His love for the sinner is stronger than death."

When we come to deal with those who are in sin, we must think of what it cost heaven to save a sinner. Think, too, of the matchless love manifested by the Lord when He died to rescue the lost in sin. And as we review the scenes of Calvary, our hearts will soften under its holy influence, and we can approach those under discipline or censure of the church, from an angle quite different from the usual one. We are never to lose sight of the exceeding sinfulness of sin, but remembering our own weaknesses and failures, we will seek to deal with those who must be disciplined, as tenderly but fearlessly as Christ would deal with us.

We are told that in the spirit of meekness we should go to those in error, "considering thyself, lest thou also be tempted." Gal. 6: 1. "Tell him his fault between thee and him alone." Often the truth must be told in great plainness of speech; the individual must be led to see his error, that he may repent and reform. Let every effort be made for his recovery. If you succeed, you will "save a soul from death" and "hide a multitude of sins." James 5: 20.

The Master has given clear instruction regarding discipline in the church. This instruction cannot be disregarded, and we have the approbation of heaven. The elders and officers should study carefully and prayerfully all the instruction given, and seek in the fear of God to carry it out. Thus the church under true leaders would be brought into right relationship to God, and sweeter fellowship with one another. The church in its organized capacity has a responsibility toward its members. She cannot neglect this duty and be clear before God. The officers are to manifest the spirit of Christ, standing as representative men, to lead the church in right lines of service and to minister to them the things of God.

There needs to be a higher regard for sacred things. The responsibility laid upon the church officers makes them partners in service with Jesus Christ. This responsibility must not be laid aside or carried lightly. The growth and unity of the church depend to a large degree upon the relationship the leaders sustain to the Master Workman and the flock over which they are appointed. The church must be led and fed. Souls must be shepherded and saved. The kingdom of Christ must be strengthened and built up. The people are to be loved and instructed. The elders and officers are to seek and work for the unification, prosperity, and spirituality of the church, at the same time not neglecting the doctrines, or its finances, its ordinances or its discipline.

They are to be leaders in gentleness, peacefulness, faithfulness, and kindness. They are to be merciful and just, in small matters as well as large. In true heart devotion they are to serve, and never sound an uncertain or wavering note. What a high calling! "Who is sufficient for these things?" The One who has chosen men and appointed them and accepted men as His servants says, "My grace is sufficient for thee." Therefore study and believe, pray and receive.

G. W. WELLS.

Home Missionary Department

CHRISTIAN HOME DAY

Suggestive Program for First Sabbath Home Missionary Service

(February 7)

OPENING SONG: "Joy By and By," "Christ in Song," No. 863.
ANNOUNCEMENTS.

FIRST SABBATH OFFERING FOR CHURCH MISSIONARY WORK.

CHURCH MISSIONARY SECRETARY'S REPORT.

DUET: "What Shall the Harvest Be?" "Christ in Song," No. 56.

PRAYER.

READING: "The Story-Teller."

STORY: "What Jesus Did One Sabbath Day." (To be told, not read.)

READING: "Because Mother Held Family Worship."

ADDRESS: "Almost Home."

DISTRIBUTE CIRCULARS:

CLOSING SONG: "How Far From Home?" "Christ in Song," No. 845.

BENEDICTION.

Note to Leaders

"The success of the church . . . depends upon home influences."—"Ministry of Healing," p. 349. No more vital work can be done by the church than to build up its homes. This must be no spasmodic effort, but regular, systematic teaching and training of parents and children. The Home Commission of the General Conference is engaged in the work of parent education. It needs the earnest, intelligent co-operation of every church officer in enlisting the interest of parents. We ask this co-operation of you.

The first Sabbath in February is designated as Christian Home Day. It comes but once a year. Surely upon this day the church should give attention to the great work of building Christian homes. A suggestive program is herewith given, with material for use. A supply of leaflets describing the study plan of the Home Commission is also being sent you. Will you please see that these are distributed at the meeting? Then lend your influence to the organization and maintenance of either a Mothers' Society or a Parents' Council, as described in the leaflet. A Sabbath program once a year is not sufficient; study all the year round is necessary to the training of parents.

The Story-Teller

ARTHUR W. SPALDING

A LITTLE lad stood at his mother's knee, listening to tales as old as the world. And his eyes went wide with the wonder of them: the dim old days when order and beauty sprang out of darkness at the breath of God; the days when giants worked their will upon a shivering earth, till God's wrath smote in a flood that changed the world; the days of the pilgrimage of the patriarchs; of the faith of an old man who lifted a knife at the command of his God to slay his only son; of the gentleness of a maiden who would water the camels of a stranger come out of the west, and of the love of her that made light of deserts and river and mountains to reach her chosen lord; of the wonderful adventures of a boy who dreamed dreams, who toiled as a slave, who languished in the dungeon, who was set on high by a king, and then, in the bowing of his cruel brothers' forms, saw his dreams come true. And the little lad drank it all in, night after night, in the charmed family circle, with his brother, and his elder sister, and his bent, toil-wearied father.

It was a humble home, mud-walled, sod-thatched, a table within and a stool for one, with a bench, a pot or two, and some pallets on the floor—the home of a slave family. A twisted rush, oil-soaked, for a light sometimes, or just the glow of the coals under the savory pot, or again the stars above for company, with the uneasy stirrings of the cattle or the sheep in the fold. And yonder, dim and ragged and ernel in grim threat, the rising walls of the treasure city which the toil of the slaves was rearing.

A slave mother! But she told stories! And to her it was just the wide eyes of a boy who thanked her; it was the heart of a child that drank in those stories; it was for this little one whom God had given to her twice over that she remembered, and formed for telling, and made wonderful in simplicity and power, the stories of God's dealings with men for two thousand years. She hoped those stories would help to hold him to his

God—and they did. But she never knew, she never could dream, how they would go sounding down the ages of the world to the last day thereof, and fill with faith and joy and hope and strength, millions upon millions of men to a thousand generations.

A little hut in the grassy lands of Goshen, a weary mother with the day's toil as yet not ended, a little lad with his ever-present word, "Mother, tell me a story!" But when Jochebed told stories to her little boy Moses, she gripped the world with a lever kings could not grasp, and she set God in the hearts of men.

What Jesus Did One Sabbath Day

ARTHUR W. SPALDING

ONCE on a Sabbath day in Jerusalem, Jesus was walking, when He came to a pool of water that had a porch built around it, called Bethesda, which means, "The House of Mercy." There were a great many sick people lying under the porch by the side of the pool, for here they thought they could be made well. Every *once* in a while the water bubbled up in the pool, and the people thought an angel had come down from heaven and was stirring it. They said that the first sick person who stepped into the pool after the water was troubled, would be healed of whatever disease he had. So there they were, sick people of every kind, waiting for the water to be troubled.

As Jesus walked by them, He saw one poor man who could hardly lift his head, he was so sick. And he had been sick a long, long time, oh, a great deal longer than all the years you have lived; he had been sick thirty-eight years. And here he was, trying to be made well. But he never could get into the pool first after the water was troubled, for others were so much srier than he.

Jesus looked at him, and knew all about him. The sick man was lying there all discouraged, when he saw a strong, fine man bending down to him, and in the most beautiful voice saying, "Do you want to be made well?"

"Oh, yes, sir," said the sick man; "but I have no one to put me into the pool when the water is troubled; and while I am coming, some one else steps in before me."

It was the only way he knew to become well. And you know he had never seen Jesus before, and he didn't know who He was.

But Jesus said to him, "Rise! Take up your bed, and walk."

The man looked up into Jesus' face. Jesus was the very picture of health, and, more than that, He looked as if he could give other people good health. And the man, as he looked into Jesus' eyes, believed that Jesus could make him well, sick though he had been for thirty-eight years. So he didn't wait a minute, but he stood right up on his feet! And sure enough, he felt the thrill of life go through his body and knew he was well.

Then, just as Jesus told him to do, he took up his bed (which was only a thin mattress), and straightened up to thank Jesus. And Jesus wasn't there! But anyway the man was *all well*, and even if he couldn't thank the One who had cured him, he could do what He had told him to do.

So he started out, carrying his bed with him. And along came some Pharisees. They stopped the man, and said to him: "See here! It's the Sabbath day! You can't carry your bed on the Sabbath day!"

The man had been so happy he had forgotten that the Pharisees forbade every one to carry anything on the Sabbath. And all he could think to say was, "The Man that cured me, He said, 'Take up your bed, and walk.'"

I think those Pharisees must have suspected it was Jesus who did that, for no one else could cure such a man. But to make sure, they asked him, "Who told you to take up your bed and walk?" They didn't care anything about the man's being cured, but they did want to make sure he should not be carrying anything.

The man said, "I don't know who He was." And he went on with his bed.

Then he went to the temple to praise God. And there Jesus found him again, and said to him: "See, now you are made well. Sin no more, lest a worse thing come upon you." Then the man learned that it was Jesus who had cured him; and I believe, don't you? that he loved Jesus all the rest of his life.

Because Mother Held Family Worship

ARTHUR W. SPALDING

THIS is the story a man told me the other night, a man who has held important positions of responsibility in God's work, and who with his wife has made that greatest success of life, the rearing of an upright, noble-minded family of children.

He was in boyhood reared as a Mormon, but in later life had no religion at all; a bluff, straight-speaking, fearless man, immersed in business and politics, proud of his liberal-mindedness, and content with his character.

Then, suddenly, his wife embraced the faith of Seventh-day Adventists. No particular matter to him! let her take up any tomfoolery she wished; women have to have some such foolishness to keep them contented!

They had only two little children at that time. The mother felt her responsibility in teaching them the truth. She determined to establish the family altar, and she asked her husband if he would object. "Object! Of course not. Do anything you please."

So in the evening after supper, she gathered their little ones to her, and opened the Bible to read. The father got up and went out; he didn't want to embarrass her, he said to himself. The next evening it was the same, and the next, and so on. Each time mother called the children for worship, father would go off to the barn, or down town, or somewhere. And so it went on for weeks.

But one evening he said to himself, "What's the sense of my going off just because mother wants to play this fool game every night? I'll not do it. I'll just stay here." And so that evening, when worship began, he just sat still, and kept on reading his paper. Quite unconcerned, you know! Let them read and pray, or poke the fire, or play with the cat; nothing to him!

Mother read—that wonderful, comforting promise of the Lord: "Let not your heart be troubled. . . . If it were not so, I would have told you. . . . I will come again, and receive you unto Myself." Then she and the little boy and the little girl knelt down to pray. Father, of course, sat bolt upright, reading his paper; wasn't going to listen.

He didn't particularly notice what his wife said; but pretty soon the boy, his boy, was praying. He prayed that he might be a good boy, that the Lord would keep mamma and sister, and then—"Bless papa, and help him to know the truth, and to keep the Sabbath. For Jesus' sake. Amen."

The father quietly laid down his paper. He stared at the kneeling boy, and the little girl, and the mother. Then his little girl, his baby, began her prayer. He got up softly and tiptoed to the door; but just before he went out he heard her lisping words: "An' bless papa, an' help him keep de troof."

He went out to the barn and stared at his cattle, and tried to talk to his horses, and looked in on his pigs. But he couldn't get any satisfaction out of their dumb companionship. He couldn't think about profits, or work, or responsibilities. He could just hear his children's voices: "Bless papa, and help him know the truth."

He wandered around in the dark until the children were in bed, until his own bedtime. Then he went in and went to bed, saying as little to his wife as he could. He thought it would wear off by morning.

But the next day his mind was just as disturbed as ever. He went about his work all day in a daze. It came evening. As he picked up his paper, his wife took up the Bible. He laid his paper down, and looked at her while she read. Wonderful, somehow, that she could get so much out of that sort of thing.

Mother and children knelt down to pray; he sat upright, but he didn't take his paper. He listened while his wife prayed, and—*she* prayed for him, too; for him, sitting right there. Then his little boy began to pray. And that father slipped down to his knees. It astonished him; he never had done such a thing in all his life; his mother had not taught him to pray.

He got up before they did, and they didn't know he had been on his knees. He picked up his paper, looked at it, turned the pages now and then, though he read not a word. Then he went to bed.

The next day was Sabbath. When he had done the chores,

he went back and changed into his best clothes. His wife looked at him without astonishment; she had faith in her prayers. But, "Where are you going, father?" she asked.

"Why, mother, I thought I'd go to Sabbath school with you, if you don't mind."

"Of course," she said, "we want you to go." And the children, a rather staid little pair, solemnly took hold of his hands, and the one said to the other, "Papa's going to keep the Sabbath;" and the other said to the one, "Papa's going to keep de troof."

That night he openly joined them in family worship. Within a few weeks he was a member of the church. Next year he was the church elder. And then, year by year, came wider responsibilities, the efficient bearing of which has had an influence on thousands of souls.

Just because mother held family worship.

Almost Home

ARTHUR W. SPALDING

ONE night in the mountains I was returning on foot to my home in the valley. The day had been one of physical and spiritual toil, among a people warped by ignorance, poverty, and vice. It had rained, and still an intermittent drizzle fell. My garments were soaked, my shoes sodden. I was weary. With longing I looked forward to the warmth and cheer and comfort of my home.

The trail led on, winding narrowly around the mountain side, rocky, with precipices above, chasms below. The last light of day was failing, the darkness grew denser. I felt my way with caution, yet eagerly my mind reached forward to the point on the trail where I might see, far below and beyond, the gleaming light that should welcome me home. Just around the jutting cliff the glad sign would thrust through the night its thrilling message, "Almost home!"

I came to the turn in the path, I rounded the point, and paused to search for the much-desired beacon. Yes, there it was, gleaming through the murk—the light of my distant but nearing home. Satisfied, and with rising spirits, I turned again to the trail, took a step forward and—the wet, treacherous clay failed me, and my feet shot out into space. Desperately I clutched, and my hand closed over a bush on the brink. It held, and slowly, carefully I drew myself up. Shaken and sobered, I went cautiously on my way. So near to home—so close to death and never seeing home!

Brethren and sisters, we are close to our heavenly home. The rough trail of the ages is near its end. Distantly, and yet near, we see the gleaming signs of the eternal home. But dangers lie on every hand, waiting for the unwary feet of our children and ourselves. It is not enough that we make out to discern the evidences of Christ's soon return. Versed though we may be in the interpretation of the prophecies, keen though our vision to perceive the signs of the times that herald the world's close and the heavenly kingdom's beginning, still, unless we watch the way on which the feet of our children tread, they and we may never see home.

There is no issue before us so great as the building of our Christian homes. There is no problem before us so great as the problem of training our children. There is no question before us that should so greatly engross our thought and attention as the question of whether we are measuring up to God's standard as parents. Let me enumerate some of the essentials in child training without which no home is a Christian home and no parent nor child is safe from the world.

1. *The Inculcation of Reverence.*—The world generally is going into atheism, with contempt for the old conceptions of God, the Bible, and human destiny. Unless anchored by precept and practice, our children will imbibe this destroying science. Many of them are already tainted with it. Reverence for God and sacred truths must be inculcated by the atmosphere of the home, by thoughtful teaching, and prayerful, cheerful practice. It will be taught by story, by Bible study, by nature study, and by prayer in private and in family worship.

2. *Self-government.*—The government of the home must be aimed not merely at establishing the parent's rule, but at training the child, more and more as he grows older, to be the master of himself, directing his ways in the right paths of

conduct. This will be taught by firm parental discipline, which gradually merges into the child's self-management as he is taught reasons and laws. It will be taught by story, Bible memorizing and study, strong teaching and discipline in physical habits, especially during the early years, in control of the appetite, and by lessons in justice, generosity, and unselfish service.

3. *Industry.*—One of the great causes of evil in youthful lives is lack of discipline through work,

"For Satan finds some mischief still
For idle hands to do."

From early childhood the child of Christian parents must be taught to perform duties suited to his age and strength. This work must be increased as he grows older, and instruction in handicraft must be given him. Thus he will come to find pleasure in creative work and be delivered from the temptations to idleness and evil.

4. *Recreation and Social Life.*—The necessity for play in childhood must be recognized and directed. Play may and should prepare the immature child for later performance of manhood's duties. To this end there must be study of the nature, aim, and effects of recreation. The social instincts of the child and youth must also be recognized and directed. It is unthinking, untrained parents who allow the social instincts of their children to degenerate into evil. The power of social life must be harnessed to the cause of Christ, and to this end parents must study.

5. *Vocational Direction.*—To have a great aim even from childhood, and certainly from early adolescence, is a necessity to right development and purposeful life. Such an aim is not suddenly gained; it is the result of the training of childhood's powers and of incentives held before the child from earliest years. We cannot hope to meet successfully the problems of our adolescent sons and daughters unless we begin far in advance while they are yet children.

For all these great goals of the Christian home, parents must receive a training. The Lord tells us: "Never will education accomplish all that it might and should accomplish until the importance of the parents' work is fully recognized, and they receive a training for its sacred responsibilities."—*"Education,"* p. 276.

The Home Commission of the General Conference is helping our parents to reach these goals and to accomplish these ends. But it lies with individual parents to decide whether or not they will take advantage of this help, and whether or not they will succeed or fail in the training of their children. Circulars will be distributed to you at the close of this service, which describe the work of parent education. We invite all parents and young people to take advantage of this proffered training.

What are our homes? Are they worthy of the name? Are they refuges from the evil of the world? Are they schools of righteousness? Are they patterns of the dwelling place of our heavenly Father? We are nearing our heavenly home. Oh, may our earthly homes reflect the peace and power and purpose of the home to which we are bound. And as voyagers upon life's great and sullen sea, may we be able to sing in utmost confidence:

I'm almost home at last,
Almost home,
Driving before the blast,
The sheeted foam,
The wrack and roar of waves
Eager to open graves,
Yea, but each comber laves
The shores of home!

I'm almost home at last,
Almost home!
Dark is the weltering past
I chose to roam:
Wrecks of the gifts of life,
Prizes,—the scars of strife,
Yea, but the winds are rife
With sounds of home!

For I'm almost home at last,
Almost home!
The signs are clustering fast
Amid the gloam.
I see the twinkling heights,
The star-illumined heights,
I sense the dear delights
Of welcome home!

Home, blest home,
Where night and storm and scar
Fade in the stillness of a life afar!
Home, dear home,
I'm almost home!

A World Message

God has committed to us a world message. In its onward sweep it recognizes no territorial nor racial limitations. It must go "to every nation, and kindred, and tongue, and people." It is the great antidote for every delusion of the enemy, the solution of every problem the world is facing today. No other message will fully satisfy the longings of a weary soul who is hungering for a better life. Amid the confusion of religious beliefs that are becoming more and more numerous from year to year, the third angel's message alone is able to anchor the storm-tossed soul on the sea of life.

God has committed the proclamation of this world message to a definite people, and it is His design and purpose that they shall be the agency through whom the message is to reach the ends of the earth.

"In a special sense Seventh-day Adventists have been set in the world as watchmen and light bearers. To them has been intrusted the last warning for a perishing world. On them is shining wonderful light from the word of God. They have been given a work of the most solemn import,—the proclamation of the first, second, and third angels' messages. There is no other work of so great importance. They are to allow nothing else to absorb their attention.

"The most solemn truths ever intrusted to mortals have been given us to proclaim to the world. The proclamation of these truths is to be our work. The world is to be warned, and God's people are to be true to the trust committed to them."—*Testimonies*, Vol. IX, p. 19.

We are thus led to recognize that every believer in the third angel's message occupies a very important place in the proclamation of the message. In a special sense they sustain an indispensable relationship to this great unfinished task, and it becomes necessary therefore to provide a place for the service of every one who has taken the name of Christ upon his lips. This alone will solve the problem of the finishing of the work. This truth was stated clearly by the servant of God more than a decade ago:

"The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Id.*, p. 117.

When this message has been given to every nation, kindred, tongue, and people, the work of God in this earth will be finished, and Christ will come. Therefore, if the work of God in this earth can never be finished until the church members rally to the task, the responsibility of delaying the finishing of it rests largely upon them. That the work could soon be finished if the church members did rally to it, is evident from the following statement: "Were every one of you a living missionary, the message for this time would speedily be proclaimed in all countries, to every people and nation and tongue."—*Id.*, Vol. VI, p. 438.

Every Sabbath keeper who really loves the Lord, longs for the time when the work shall be finished, when the resting time shall begin, when the Lord of lords and King of kings shall come to take His people to the mansions above, and when sin, sorrow, suffering, and death shall no more trouble God's people. How much they really long for this will be shown by their actions, for by them the finishing of the work will be either hastened or hindered. How great, then, is the responsibility which rests upon the church members! The work of God for the salvation of lost souls is now in the days of its finishing, and to the small army of Sabbath keepers has been given the honor of being God's instruments to finish it.—*Home Missionary Series, No. 1, "The Relation of Church Members to the Finishing of the Work."*

"THE moment of greatest discouragement is the time when divine help is nearest."

The Church Missionary Service

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

Suggestive Missionary Service Program for Sabbath, February 7

MISSIONARY TOPIC: "The Signs of the Times."

TEXT: Proverbs 22: 20, 21.

SUGGESTIONS: The church missionary service today introduces the 1931 *Signs of the Times* campaign. This pioneer missionary periodical comes to us with the indorsement of the Spirit of prophecy. Long ago Sister White wrote: "The *Review and Herald* and the *Signs of the Times*, are cheap papers at the full price. . . . These periodicals are one in interest. They are two instrumentalities in the great field to do their specific work in disseminating light in this day of God's preparation. All should engage just as earnestly to build up the one as the other."—*Testimonies, Vol. IV, p. 598.*

After all these years, however, there are still about 1,600 churches in the North American Division that do not have the help of the *Signs* in their soul-winning work. Hundreds of churches do use the *Signs*, nearly 70,000 copies a week being sent out from the publishing house during the spring months following the last *Signs* campaign. Many churches average one copy a member, and our slogan is, "A club of *Signs* in every church." One church began with a club of thirty copies in 1916, increasing it to 130 copies in later years. These were used in systematic house-to-house work and regular correspondence. More than thirty persons have been won to the truth through this effort. Not long ago one of our workers in Alaska reported having baptized a man who had been reading the *Signs* for thirty years, and had kept the Sabbath for over twenty-six years. He had never seen a Seventh-day Adventist until the minister arrived to baptize him, but was well instructed concerning all points of the faith through reading the *Signs*. One church sends the following report of the ways its members use this splendid missionary paper: "One worker has charge of the rack work, another takes care of the library binders, another visits doctors' offices, and another visits barber shops. Two members supply the steamboats, and several members leave papers at grocery stores where an interest has been created. There are seven fire stations to be cared for by one of the brothers, and another brother supplies a group of business houses. One sister distributes our papers in the rest rooms of the different dry goods stores and also in the drug stores."

The *Signs* wins souls. And it does it at a very small expenditure of time and money. Surely every Seventh-day Adventist church will use a club in its missionary work during 1931. Place your individual order today, and do your part also to supply a club for the missionary work of the church. Remember, "More *Signs*, more souls."

Suggestive Missionary Service Program for Sabbath, February 14

MISSIONARY TOPIC: Tract Racks.

TEXT: Ecclesiastes 11:6.

SUGGESTIONS: Like the tree of life, our literature is to bring healing to all who will accept the message it bears to them. There are varied ways to circulate this truth-filled printed matter, and every believer may share in them. One of the successful methods of literature distribution is through tract racks placed in suitable places, such as railway, electric line, and bus stations, hotel lobbies, interurban car stops, city parks, entrances to large manufacturing plants, amusement parks, and on the inside of the front and rear doors of every Seventh-day Adventist home.

Tract racks distribute our tracts, periodicals, and small books. When a rack is placed where it will serve a large number of people daily, plans should be perfected for some faithful missionary worker to keep it well supplied with clean, up-to-date literature. Care should be taken to see that it is not filled with

advertisements, or literature of other religious organizations. There are those who like to use Seventh-day Adventist influence to obtain a reading of their error-filled tracts.

Expressing appreciation for literature furnished, a sister wrote as follows:

"I wish to take this way of thanking you for your liberality in helping me furnish my reading rack. I am receiving regularly packages of truth-filled books and papers.

"I am placing the books in the rack, with a handy notebook for the names of those who buy or borrow them, asking those who borrow to return the books to the rack when they have read them, and borrow others. I am ordering sets of 'Bedtime Stories' for the children, and other small books for older people. The little folks love to come and get the *Watchman* and the papers which have attractive covers to look at, and then take them home to their parents, who also get the benefit of them.

"This is the only way I have of preaching the truth to my neighbors and friends, as the silent minister tells the story of Jesus and His soon coming plainer than I could. So I thank you again. Please continue the good work, as you, too, are helping to spread the message."

Your home missionary secretary can secure tract racks for you at a reasonable price, and a good supply of tracts and papers will enable your church to sow the good seed of the kingdom among those who come and go in your part of the great harvest field.

Suggestive Missionary Service Program for Sabbath, February 21

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Luke 10: 17, 23, 24.

SUGGESTIONS: The third Sabbath missionary service of each month is to be used as one of the opportunities for the members who have been working for souls to relate their experiences. Long ago the Spirit of the Lord sent the church the following instruction: "There are times when it is fitting for our ministers to give on the Sabbath, in our churches, short discourses, full of the life and love of Christ. But the church members are not to expect a sermon every Sabbath."—*Testimonies*, Vol. VII, p. 19.

In the six or eight minutes allowed for telling experiences only two or three short ones can be related, but these will be a blessing to all who listen. Two minutes will suffice for telling the following experience, sent in by R. F. Bresec, a minister in the Iowa Conference:

"A man of southern Iowa was very seriously injured in a coal mine, and his doctors acknowledged they believed the end was near. Adding to his already grave condition, he contracted a severe case of pneumonia. A dark cloud hung over the home. The family had been careless and worldly, giving the Lord and the Bible no place whatever in their busy lives. Now the father lay at the point of death. How he longed for a hope that reached beyond the grave; how much he wished some one who knew God would come in, some neighbor who had his soul's welfare at heart and would be able to help him.

"It was at this time that one of our brethren, hearing his neighbor had met with an accident, called to see him. Our brother felt anxious for the sick man's soul, and believing his condition was serious, he directed the suffering man to the loving Saviour. This appeal met with an earnest response. The sick man said his life had to a large extent been wasted, but now he was ready to get right with his Maker. Again and again our brother, though a busy farmer, made his way to this sick room, and with his Bible led both father and mother into a study of the saving truths of God's word. The family soon became convinced that Seventh-day Adventists had the truth. The man began to improve, and it was not long before our brother was driving over on Sabbath mornings to take him to church. It was my privilege later to meet this man and to study with him. I found him quite well informed on most of the points of our faith, though he had never met an Adventist minister up to the time of our acquaintance.

"I was made happy a little later to lead this dear brother, with his companion at his side, down to the watery grave for baptism. Faithful missionary work did it."

Suggestive Missionary Service Program for Sabbath, February 28

MISSIONARY TOPIC: "Magazines and Periodicals in Public Libraries."

TEXT: Matthew 13: 3-9.

SUGGESTIONS: Millions of studious people visit the public libraries and reading rooms in the United States and Canada each year. In the United States alone there are approximately 4,111 public libraries, 2,618 educational and professional libraries, 2,490 high school libraries, 843 special business libraries, and 258 other libraries, including Y. M. C. A., club libraries of various kinds, and prison libraries. This totals more than 10,000, and practically all of these libraries are wonderful opportunities open to us for the presentation of our message through our books and magazines.

Every public library should have the *Watchman*, *Life and Health*, and *Liberty* magazines for the use of the reading public, as well as the *Signs of the Times*, *Youth's Instructor*, and *Our Little Friend*. Many librarians are ready to list some of our books when demand seems to require it. Such books as, "Steps to Christ," "Christ's Object Lessons," "The Desire of Ages," "The Ministry of Healing," "Alone With God," etc., may be placed in most libraries without serious difficulty. Usually it is well to have several people go to the library and ask for one or more of these books before the effort is made to have them placed there. In some instances the librarian has purchased the books, after requests have been registered for them several times.

Only the judgment can reveal the fruitage of papers read in these libraries and reading rooms. A man read a copy of the *Signs* in a public library in Atlanta, Ga., and wrote the publishers as follows: "In the public library here, I found a number of old numbers of your periodical, in which the belief was stressed that the geologic (so-called) structure of the earth, etc., was a result of the pressure and action of the waters that covered the earth during the flood. This theory I had never heard before. I am trying to maintain my faith in God, amid the disturbing conditions of our day, and wish to know if there is a book published (authentic) that supports the flood-water theory, or proof, as described above.

"I certainly commend you Adventists upon your Bible study and missionary zeal. Do you know of any books in Atlanta (with your people, perhaps) dealing with the flood water as being the motivating force that brought about these changes? A reply would be appreciated."

The cost of this form of seed sowing is small, and every library should be supplied with our magazines and books. A *Watchman* subscription and library binder will be furnished by the Southern Publishing Association, Nashville, Tenn., for \$1.65. The Pacific Press Publishing Association also makes an attractive offer where the *Signs* is furnished to libraries. The Review and Herald Publishing Association furnishes *Liberty* and *Life and Health* at very reasonable prices. Let every member of every church enlist in this annual effort to place our literature in libraries and reading rooms. Such work wins souls.

My Daily Prayer

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.

If I can right a human wrong,
If I can help to make one strong,
If I can cheer with smile or song,
Lord, show me how.

If I can aid one in distress,
If I can make a burden less,
If I can spread more happiness,
Lord, show me how.

If I can do a kindly deed,
If I can help some one in need,
If I can sow a fruitful seed,
Lord, show me how.

If I can feed a hungry heart,
If I can give a better start,
If I can fill a nobler part,
Lord, show me how.

—Grenville Kleiser.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

February Topic: Our Church

Our Church

God's love for His church is set forth in "The Acts of the Apostles," page 12: "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."

What a privilege is ours to belong to God's church, to "the one object upon which God bestows . . . His supreme regard"! Before the month of February closes, with this special topic considered in different phases each week, every young person in your church ought to have a deeper, stronger, fuller love for his church than ever before. Young people who settle it early in life to let Jesus Christ rule supreme in their hearts are not left to drift and doubt in later life.

Draw a lesson from the story of the German sculptor Dannecker and his statue of Christ: "Long years he sought to portray the human lineaments of the Saviour of men; but repeated efforts ended only in disappointment. This only deepened the intensity of his desire to depict the divine-human face. He studied every detail of the Saviour's life, brooded over his task, and dreamed of it, till at length he was rewarded by what he believed to be a vision of the Redeemer's face; and gratefully and devotedly he embodied the vision in marble.

"Some time later, when the French emperor desired to commission him to make a statue of Venus for one of the great collections of France, Dannecker replied: 'I who have had a vision of the Christ cannot degrade my art by making a statue of a heathen goddess. Henceforth my art is consecrated.'

"So the Christian who has had a vision will say to every tempter to evil: 'I have had a vision of the Christ and of divine realities. I cannot degrade my powers to any unworthy service. Henceforth my life is sacred.'"

Why not have a Gratitude Box this month, into which young people may drop little notes of appreciation for the love of Jesus, what service in the church means to them, and their determination to serve better? They need not be signed. Read a few of these in the meeting each week. E. E. H.

Missionary Volunteer Bands

Your band work ought to be such a definite part of your society that it will be interwoven into every meeting. Our topic this month affords excellent opportunity to mention the band work frequently. Encourage the young people to talk of their service for the Master, and if they talk about it they will love it more. Here are a few ways some of our Missionary Volunteers are serving, and suggestions for service:

Organize Sabbath Schools.—"In some places, especially in villages where we have no regular Sabbath school, a group of Missionary Volunteers may organize a Sabbath school to meet on Sabbath afternoons. Make singing a prominent part of the exercise, have an earnest prayer for all those in attendance, study the regular Sabbath school lesson for the day, receive a thank offering for missions, and close with song and prayer. Such a school may be the beginning of a church. It will also open opportunities for other lines of missionary endeavor.

Writing Missionary Letters.—"We all like to get a letter. There are excellent opportunities open before those who can and do write letters to speak of the love of Jesus and His soon coming. Quote a verse of Scripture, or copy a message from a book, or tell of your own experience in accepting Jesus,—all are good ways of writing missionary letters. Then, remember to give an invitation to your friend to study the truth for himself to find out what the Bible teaches. It may be in this way that the truth will find its way into the heart of some one who will tell it to still others."—*African Bulletin*.

A New M. V. Society.—"We rejoice in the news of another Missionary Volunteer Society added to our list. One M. V. leader has gathered together a group of young people not of our faith, twenty in number. There are three high school seniors, and the rest thirteen and fourteen years of age. She writes that last week three cars, 'just packed with young people loaded down with fruit donated by their parents, went to the U. S. Marine Hospital to visit the unfortunates there. Last Sabbath these young people were the guests of the M. V. Society. They are deeply interested in the study of the lessons outlined in the Standard of Attainment.' I am asking a special favor of every society,—please have special prayer at your meeting this week-end for this group of young people at ——. Especially remember the leader of this group."—*Mrs. A. E. King, in her Ohio Bulletin*.

The Youth's Instructor in Public Libraries is an excellent form of missionary work. Call upon the librarian, and ask permission to give a subscription. E. E. H.

Welcome

INVITE young people to your Missionary Volunteer Society, and then make them feel welcome. This will require definite arrangements, especially in large societies where a newcomer might easily be overlooked. At the last General Conference in San Francisco, Professor Kern made these remarks: "Brother Spicer came to my office a few weeks ago with a card and said, 'I dropped into a Chicago young people's society the other day. And here is a card telling me they appreciated my visit and asking me to come again.' Then he added, 'I believe everything has been assigned to some one except this thing of welcoming strangers in our midst.' I know of a girl today who is out of the church because no one welcomed her. She is a nurse. She went to a strange city to work. At first she went to church, but no one noticed her, no one welcomed her, and today she is gone. It was too cold."

Miss Minnie E. Dauphinee says this is the way some of the city societies in the California Conference reach the visitor: "We have the ushers watch for strangers, speak to them, and give them one of these visitors' cards:

Visitors' Card

Name
 Address
 City State
 Church Affiliation
 Remarks:

A cordial welcome always awaits you at the
 S. D. A. Church

Please fill out and return to usher

"In this way in our large city societies we get the names of visitors, and then in the meetings sometimes the leader will say, 'We are glad to see Miss — is a visitor here.' We keep these cards in a permanent record, and send the writer a letter, sometimes slipping in a leaflet. Thus we get in contact with some of the strangers we would not otherwise meet."

Cards and letters, however, are not necessary in most of our societies. They are small enough so that the stranger is easily recognized, and a friendly handclasp and a smiling welcome are worth more than any printed message. Let it never be said of your society as it was of one. A Seventh-day Adventist girl went to a new town, and attended the Missionary Volunteer meeting the first Friday evening, but never a soul spoke to her. At the earnest request of her neighbors, she attended the Christian Endeavor Society the following Sunday, and she said that before she left that meeting she had been welcomed by no less than six individuals, each giving her a hearty invitation to join their society. Being a staunch Missionary Volunteer, she clung to her own society, but what might have been the result? Let us not be ashamed of our message. Invite young people to attend, and welcome them, whether you know them or not. It does them good! It is good for you! E. E. H.

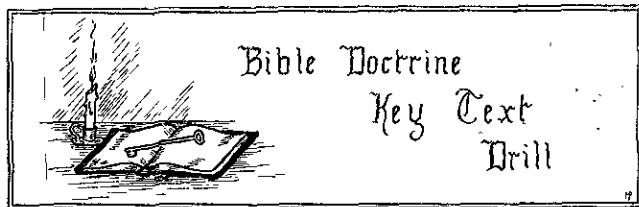
Papers on File

EVERY Missionary Volunteer Society, large or small, ought to keep a file of the *Review and Herald* and the *Youth's Instructor*; or at least clippings from these papers should be kept for future use. Occasionally, back numbers are referred to in connection with the GAZETTE programs, but if definite reference is not made, the alert leader will find many up-to-date reports of our world-wide work in them, and bring them into the society meeting. The GAZETTE must go to press four months in advance, while the *Review and Herald* often gives items only two weeks old when it reaches you. Watch for these reports of the progress of our work, and make brief, spicy comments thereon in the meeting. Especially is it good to give a mission experience just before taking the offering. E. E. H.

Taking the Offering

INSTEAD of having a regular cash offering taken, some Sabbath, have a "good deed" offering. That is, have each member desiring to contribute to this offering, stand and acknowledge publicly a certain good deed that he plans to do the following week. Or, if he does not care to tell what he plans to do, let him stand signifying his intentions. A week later those who pledged might be given opportunity to tell their experiences in carrying out the "good deed" offering.

G. M. MATHEWS.



Subject for February: "The Spirit of Prophecy"

Key Text for February 7: Ephesians 4:8, 11.

The leader of this drill should read the twelfth chapter of I Corinthians, also Ephesians 4: 8-16, for the context of the key text. The purpose of the gift of prophecy is concisely set forth in these expressions, "for the perfecting of the saints," "till we all come in the unity of the faith . . . unto the measure of the stature of the fullness of Christ," "that we . . . be no more . . . carried about with every wind of doctrine," "but . . . may grow up into Him in all things, . . . even Christ."

Key Text for February 14: Revelation 12:17; 19:10 (last clause only).

"In the rise and progress of the third angel's message He [the Lord] has communicated with His people through the gift of prophecy. This has not been in the form of a new revelation to take the place of the Bible, nor in a manner to pervert the Scripture teachings, but to show where, in this age, there is danger of departing from the simplicity of the gospel of Christ."—"The Great Second Advent Movement," p. 466.

The leader will find the interesting account of the rejection of Hazen Foss and the choosing of another in "The Great Second Advent Movement," pp. 182, 183, 202, 203; two might prepare the story briefly.

Key Text for February 21: Proverbs 29:18; 2 Chronicles 20:20.

(See Hosea 12:13.) Modern Israel will be "brought out of Egypt" and "preserved" (saved) by attending to the voice of the prophet. Cannot time somehow be found to read to the group that wonderful first vision of Mrs. White, the journey of the advent people to the city of God, more entrancing than any story man has written ever? (See "Early Writings," pp. 13-20.)

Key Text for February 28: Isaiah 8:20.

After properly emphasizing the "acid test" of a true prophet, as named in the key text, it would be intensely interesting to cite a few descriptions of Mrs. White's condition in vision, as given by eyewitnesses. (See "The Great Second Advent Movement," pp. 204-211. See also tests given in Deut. 18:22 and 13:1-4.)

E. BLANCHE MARKHAM.

Senior Missionary Volunteer Meetings

Reverence

(Program for Week Ending February 7)

BY W. E. BEMENT

NOTES TO LEADERS: Reverence is defined in the dictionary as a feeling of mingled awe, respect, and admiration; veneration; esteem heightened by awe, as a superior; reverent regard, especially such a feeling toward the Deity. The attitude with which we enter the house of God affects the blessing derived. It affects other worshippers as well. There is no question but that there is a prevailing irreverence manifested in our places of worship today. It may be that we do not sense God's power, greatness, and majesty as we should. Possibly we do not realize His presence. Our irreverence may be thoughtlessness, or a habit. Whatever the reason, it is hoped that this program will show the need and suggest ways for manifesting a more worshipful attitude as we come into the sacred presence of the Most High.

For a Bible Study Today ask some one to prepare a short reading. He may be guided, if necessary, by the study on reverence found in "Bible Readings for the Home Circle," pp. 617-620. An original Bible study will have a freshness and effectiveness that a ready-made Bible reading could not give. It also fosters individual Bible search and study.

Talk: *Suggestions for Reverence*.—Excellent helps are given in "Good Form and Social Ethics," by Fannie Dickerson Chase, pp. 125-133.

Testimony Drill.—Study carefully the section on reverence in our new book, "Messages," pp. 265-267. This may be conducted in the form of questions and answers, the latter being written on slips of paper and passed out to be read when wanted. Memorize in concert at least two choice thoughts,

one of them being, "The place where His [God's] people meet for worship, is as the gate of heaven." Or, if you do not have "Messages," see "Testimonies for the Church," Vol. V, pp. 491-500. Also see the Index to Mrs. E. G. White's Writings.

An Excellent Blackboard Motto: Psalms 89:7.

Songs: Nos. 196, 349, 366, 455, 200, in "Christ in Song."

Reverence

LORD, may I enter Thy house of prayer
As though I sensed Thy presence there,
And felt Thy power and majesty,
Though plain and humble the place may be,
And know that angels from heaven above
Had been sent to earth with the Saviour's love.

O Lord, forbid that evil eye
Should criticize the passer-by;
That I my tongue should lose control
And speak a word to harm a soul;
Or that my ears be bent to hear
The ill report of neighbors dear.

But may I think of thoughts sublime,
In prayer and praising spend the time,
In listening to Thy word so dear
Which fills my heart with godly fear
And tunes my life of sojourn long
To worship with the heavenly throng.

W. E. BEMENT.

Resolutions: Reverence in the House of God

IN connection with the 1929 Fall Council of the General Conference Committee held in Columbus, Ohio, a convention of local conference presidents and other church leaders was held. One of the questions considered was "reverence in and for the house of God," and a series of recommendations were adopted. In part they read:

"WHEREAS, 'To the humble, believing soul, the house of God on earth is the gate of heaven,' and is 'God's appointed agency to prepare a people for the church above, for that loftier worship into which there can enter nothing that defileth;' and,

"WHEREAS, Even to the casual observer, there is evident in most of our churches a marked irreverence for the house of God as well as a growing carelessness among our people generally in their department and procedure in connection with our church services, which grieves the Spirit of God; . . . therefore,

"Resolved, That we solemnly and determinedly covenant together before God to remedy this deplorable tendency toward irreverence in our churches, and that we call upon our people generally, for their own sake and for the sake of God's great cause, to join us in reformation in this regard; and further, . . .

"That determined and continuous efforts be made to preserve the sacred, quiet atmosphere of the holy sanctuary by eliminating conversation within the church auditorium; and that in entering and leaving the church edifice a worshipful quietness be maintained, keeping ever in mind that the church is God's meeting place with His people, and not a social center for common visiting. And further, that we suggest to our people the habit of a moment of individual, silent prayer in the pew immediately upon entering the service. . . .

"That as the pulpit, or rostrum, is that special place in the church edifice from which the word of God is preached, and from which the Sabbath school, young people's society meeting, and other departmental meetings may properly be conducted, where no secondary rostrum has been provided, our church leaders so regard it, and our members be asked to refrain from using it in any common way, out of harmony with its unique character. . . .

"That only those who represent in their dress and general conduct the principles of Christian modesty, dignity, and sobriety, be placed in responsible positions in the church. . . . That all, particularly those who act in a representative or public capacity in the church, manifest in their dress scrupulous cleanliness, avoiding all that is slovenly or inappropriate in one who should be an example to the flock."

We believe these recommendations should be studied, and put into the book of acts by all our people.

CHARLES THOMPSON.

Talk: Behavior in the House of God

IF Jesus were to visit our churches in person and be recognized by us, how different would be our attitude from what it is commonly in the house of God!

In Great Britain a beautiful custom prevails, which I should very much like to see started in our houses of worship here. When the worshiper enters the house of God, before taking his seat, it is customary to kneel in silent prayer. In some instances he will take his seat and then bow the head in silent prayer for a few moments. Following this, perfect quiet is maintained until the service closes. Another beautiful custom

which prevails in Scotland, and which I believe would be very advantageous if it could be introduced into our churches, is that as soon as the benediction is pronounced, the worshipers all quietly take their seats and engage in a few moments of silent prayer. Then all quietly withdraw from the house of worship. (Read "Testimonies for the Church," Vol. V, p. 491, par. 2.)

E. E. ANDROSS.

What Our Church Is Looking For

(Program for Week Ending February 14)

Text: Hebrews 9:23

NOTES TO LEADERS: Discuss with your young people the meaning of our denominational name, Seventh-day Adventists. See "advent" in Webster's dictionary. We think of the second coming of Christ as one of our fundamental doctrines, but it is striking to note that the early leaders in this movement were led to incorporate it in our denominational name. "The coming of the Lord has been in all ages the hope of His true followers," and it is no mere accident that it should be one of the distinguishing features of the movement which is to carry the last message of mercy to the world.

Talk: Two Classes.—See Matthew 25:1-13. Also glean thoughts from "Christ's Object Lessons," pp. 405-413.

Blackboard Talk: Peace and Safety.—Ask each one to come prepared to name one sign within the last ten years that points toward the soon coming of Jesus. List on blackboard.

Talk: The Greatest Danger of All.

Discussion: Unto Them That Look for Him.—Put the question to your Missionary Volunteers definitely and clearly today: Do I really want the Lord Jesus to return just now? Use questions under, "If I Really Were Looking for Jesus to Return," p. 13, as thought stimulants throughout the discussion. You might ask all to sit with heads bowed while the questions are asked, quietly, simply—leaving them to answer in their own consciences. Then, after a brief period of silent prayer, read our text for today, and call for volunteer testimonies. The testimonies may be direct results of the questions asked, or if your young people hesitate to testify in this way, pass out thoughts from "Christ's Object Lessons," pp. 415-421, asking different ones to comment upon the thought read.

A Motto: "It is not time, but a task, that lies between us and the coming of the Lord."

E. E. H.

Till Jesus Comes

I SAW a youth with soul aflame,
As to life's parting ways he came,
Pause just a moment to behold
The glittering pleasures of sin's road.
A moment, then he grasped the cross,
And counted all of earth as loss.
His aged father urged him on,
"Be faithful, son,
Till Jesus comes."

I saw a missionary stand
Upon a stormy ocean strand,
His eyes looked back to home and friends,
His soul looked forward to earth's ends.
With perils of the deep before,
With perils of a foreign shore,
His lips took up the words so oft
Repeated o'er,
"Till Jesus comes."

I saw a lonely woman stand,
With tear-dimmed eyes and trembling hand,
Beside a mound upon a hill,
A lovely spot, so calm and still.
She thought of happy days lived o'er,
She thought of lonely years before.
But still she grasped the tender words,
And softly said,
"Till Jesus comes."

An aged soldier of the cross,
Whose soul long years had purged of dross,
Sat facing life's descending sun,
Her little day was nearly done.
And her voice, too, caught up the strain
So oft repeated in His name,
"I'll faithful be,
Till Jesus comes."

O precious words! How much they hold
For young and strong, for weak and old;
In manhood's golden hour of youth,
In sorrow's search for hope and truth.
From dawn of day till set of sun,
From youth's bright hours till life is done,
We'll loyal be

"Till Jesus comes."

—Marguerite M. Jasperson.

Does your public library have a 1931 subscription to the "Youth's Instructor"?

Moody's Testimony

I HAVE felt like working three times as hard as ever since I came to understand that my Lord is coming back again. I look on this world as a wrecked vessel. God has given me a lifeboat and said to me, "Moody, save all you can." This world is getting darker and darker; its ruin is drawing nearer and nearer. If you have any friends on this wreck unsaved, you would better lose no time in getting them off.

Standbys or Bystanders?

(Program for Week Ending February 21)

BY R. J. CHRISTIAN

NOTES TO LEADERS: The purpose of this program in our series for the month, on Our Church, is to get all the members to see the necessity of daily standing up for Jesus. It is not a spasmodic Christianity that wins for Him. In his historical sketches of the doings of early Christians, Luke says of one church, "The Lord added to the church daily such as should be saved." Acts 2:47. This was the Jerusalem church, founded by Jesus Himself. He and His twelve disciples were the charter members. And why were souls added to this church, do you ask? The Jerusalem church was a working church. The members of that church made their religion a daily business. (Read Acts 5:42.) Our topic today affords an excellent opportunity for considering your band work. Group together, and go out into definite service.

In mountain climbing, the climbers sometimes tie themselves together with ropes, so that the sure-footed and those who find the better path will steady and support those less sure-footed. Thus is fulfilled the old maxim, "In unity there is strength." In our society work we have no time to blame those who may fail to come up to our ideal. The strong should keep the "rope" taut, so that the one who falls today may regain his feet and add his strength to the pullers tomorrow. Endeavor to have each one signify his determination to be a real Standby in your Missionary Volunteer Society. To be real followers of Christ we must be Standbys. To be merely a Bystander is to deny Christ, for "indifference in the Christian life is a manifest denial of the Saviour."—*Testimonies*, Vol. VIII, p. 45.

Songs for Today should be such as, "What Hast Thou Done?" "Saved to Serve," "Stand Up for Jesus," Nos. 96, 474, and 628, respectively, in "Christ in Song."

Scripture Reading: Luke 10:25-28.

Symposium: Can We Likewise Stand?

Christ.—Show how His entire life was one dedicated to a noble purpose: "From His earliest years He was possessed of one purpose; He lived to bless others."—"The Desire of Ages," p. 70. Tell of His standing by when cursed, when spit upon, mocked, beaten, and finally crucified for us. Cannot we then stand by for Him in our everyday lives?

Moses.—Relate some of the trying experiences through which Moses passed as he led the Israelites out of Egypt, ending with his experience as recorded in Exodus 30:31, 32. Bring out his ability to stand by under criticism, distrust, and murmurings.

Paul.—Some of the things in which Paul was willing to stand by for Christ. 2 Cor. 11:23-28.

R. J. C.

Talk: Opportunities to Stand By

CRASH! An accident! Two cars have collided. The crowd gathers. Two young men rush forward; a young lady steps from a car. "I am a nurse," she volunteers. The crowd parts to permit her to reach the injured, for here is one who can serve. The injured are removed from the wreckage. The crowd looks on as the young men and the nurse render first aid. A siren is heard and then a bell. Again the crowd parts, for the police and the ambulance have arrived. The injured are taken away, the young lady again joins her friends who have been waiting in a car near by. The young men clear away the glass, the cars are moved from the highway, and once again the busy world rushes on, nervous and annoyed at the delay to traffic.

Soon the accident will be forgotten by all but the injured and those who served. The Bystanders talk of the folly of speed and the uselessness of getting dirty by clearing up the debris. The Standbys have the feeling of one good deed having been done to make some one's load a little easier.

This merely illustrates the vast gulf that separates the two classes, Standbys and Bystanders. The one views; the other serves. The one talks of the folly; the other feels the thrill of a promised blessing. (Read the words of our Saviour in Matt. 25:40, last part.)

As Christians, we should be Standbys, ready to serve, ready to spend and be spent for others. (Read John 15:13.)

"Loving the Lord Jesus, I promise to take an active part in the work of the Missionary Volunteer Society—" That is the part of a Standby.

(Here draw illustrations of how we can be Standbys in our own local society.)

R. J. C.

Talk: Two Bystanders—Just One Standby

THE night was dark, but within the heart of the weary traveler there was gladness, for soon he would be in his home town, Jericho. As he reached the top of the hill, he could see the lights in the distance. Could it be that one of the lights he saw was in his own home? Now, he hurried, for only a short time and the weary body could rest in peace in the security of his own home. But, alas! As he passed through the darkness of the valley below the hills and between the rocks, he was attacked by robbers who desired his life, and his savings, which he was so carefully taking home to his family, were lost. Yet he lived. The darkness of the night deepened. All was quiet. How he suffered—alone—the pain was almost unendurable. At last in the east the first rays of the morning sun could be seen. Hope revived, for with the morning many would be going to the city for their daily work or to sell in the markets.

Joy filled his heart, for in the distance he could see a lone traveler. Yes, it was a priest. Surely, he would give aid to one so sorely distressed. The traveler paused, and then continued on his journey, but "he passed by on the other side." The heart was bruised. Would no one stop and render the needed help? Was there no one to stand by in the time of distress? Joy again filled his heart, for in the distance could be seen another traveler. Nearer and still nearer he came. He stopped and "looked on him," and he, too, "passed by on the other side." Could he be mistaken? Was not the man a Levite? And yet, could it be possible that he, a Levite, in the time of need would prove to be only a Bystander? Hope waned, for two of the supposedly good men of the city had passed him by without even a word. Did it mean that all the followers of Christ were merely Bystanders? Was there not one Standby in the time of dire need?

Down the distant hill there came another traveler. His ass hesitated, for there in the road was the prone body of a man. Little hope was awakened, for the approaching traveler was a Samaritan, and were not the Samaritans supposed to be worse than dogs? The Samaritan urged his animal on. Was some one in need? He hastened onward. Blood? Yes, there was blood, and as the Samaritan "saw him, he had compassion on him, and went to him, and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again, I will repay thee." Luke 10:32-35. Once again joy filled the heart, for here was a Standby, one who was willing to serve. Here the story ends, but cannot we finish it in our minds? What comfort it brought to the sufferer! What joy to the Samaritan! For had he not done his best? Did he not stand by the stranger in his distress? (Read Luke 10:36, 37.)

R. J. C.

It Isn't Your Church, It's You

It isn't the preacher's Sabbath prayer,
Or the way the choir sings,
Or the size of the coin your neighbor gives,
Or the help your brother brings.

It isn't the size of your favorite church,
Or the cost of your favorite pew,
Or the style of the clothes the members wear,
For it isn't the church—it's you.

A chain's as strong as the weakest link,
And it breaks with a heavy load;
But a church that's full of the links that pull
Can level the roughest road.

If while you're saving your personal soul
You can help save your neighbor's too,
Your church will be what you want it to be;
It isn't your church—it's you!

—Adapted.

Your series of meetings on Our Church will not be

Special Program Material

This testimony study and poem seem very fitting in connection with this month's topic, Our Church. The poem may be given as a whole or in parts. Two appropriate songs to use would be "Drifting Away From the Saviour" and "Shall You? Shall I?"

Testimony Study: Let Us Not Drift

(Be sure to read the entire paragraph where references are given.)

1. In speaking of the Lord's prayer, what explanation does Sister White give of the phrase, "Lead us not into temptation"?

"In offering the prayer that Christ has given, we surrender ourselves to the guidance of God, asking Him to lead us in safe paths. We cannot offer this prayer in sincerity, and yet decide to walk in any way of our own choosing." M. B., 171.

2. Though some may think the Christian road a hard one, yet is it worth while to be a Christian?

"You will say, This is hard work; the way is too narrow, I cannot walk in it. . . . Heaven is worth a lifelong, persevering, untiring effort." T., IV, 38.

3. Why is it that some make a failure of their religious life?

"They are always wavering, and do not have determination. They are frequently convicted, and come almost up to the point of surrendering all for God; but, failing to meet the point, they fall back again. While in this state the conscience is hardening, and becoming less and less susceptible to the impressions of the Spirit of God." T., II, 263.

"Wrongs cannot be righted, nor can reformations in character be made, by a few feeble, intermittent efforts. Sanctification is the work, not of a day, or of a year, but of a lifetime." T., VIII, 312, 313.

4. God speaks to us through our conscience; it is dangerous to disregard His voice.

"Conscience is the voice of God, heard amid the conflict of human passions; when it is resisted, the Spirit of God is grieved. . . . It is not that God sends out a decree that man shall not be saved. . . . But man at first resists a motion of the Spirit of God, and having once resisted, it is less difficult to do so the second time, less the third, and far less the fourth." T., V, 120.

5. It is not so easy to change our course as we may think.

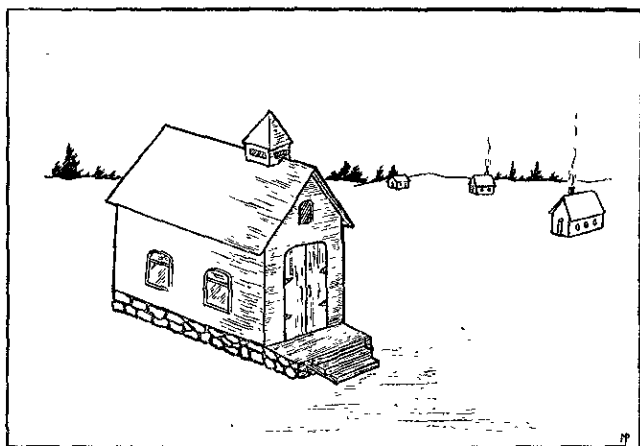
"Those who are quieting a guilty conscience with the thought that they can change a course of evil when they choose, that they can trifle with the invitations of mercy, and yet be again and again impressed, take this course at their peril. They think that . . . when danger compasses them about, they will change leaders. But this is not so easily done. The experience, the education, the discipline of a life of sinful indulgence, has so thoroughly molded the character that they cannot then receive the image of Jesus." P. P., 269.

6. God is continually sending us messages of warning, and calling us back to Him.

"God speaks to men through His servants, giving cautions and warning, and rebuking sin. He gives to each an opportunity to correct his errors before they become fixed in the character; but if one refuses to be corrected, divine power does not interpose to counteract the tendency of his own action." P. P., 268.

7. What happens when the light is withdrawn?

"Some are closing their probation; and is it well with them? have they obtained a fitness for the future life? Will not their record show wasted opportunities, neglected privileges, a life of selfishness and worldliness, that has borne no fruit to the glory of God?" T., V, 18.—Mrs. O. A. Hall.



This simple drawing may be made interesting all during the month, by building only the foundation in connection with your "Reverence" program. The second week, build the walls; then the third week your "Lifters" or "Standbys" will want to put on the roof and belfry. The small chapels in the distance are to be added as your mission offerings mount up. Decide upon an amount which will erect one chapel, according to the size of your society membership. Keep the device where all can see how the mission offerings grow. A church without missionary interest is dead.

The Church and the World

I

THE Church and the World walked far apart
On the changing shores of time;
The World was singing a giddy song,
And the Church a hymn sublime.

II

"Come, give me your hand," cried the merry World,
"And walk with me this way;"
But the good Church hid her snowy hand,
And solemnly answered, "Nay,
I will not give you my hand at all,
And I will not walk with you;
Your way is the way of eternal death,
And your words are all untrue."
"Nay, walk with me but a little space,"
Said the World with a kindly air;
"The road I walk is a pleasant road,
And the sun shines always there;
Your path is thorny and rough and rude,
While mine is broad and plain;
My road is paved with flowers and dews,
And yours with tears and pain.
My path, you see, is a broad, fair one,
And my gate is high and wide;
There is room enough for you and me
To travel side by side."

III

Half shyly the Church approached the World,
And gave him her hand of snow;
And the World grasped it and walked along,
Saying in accents low,
"Your dress is too simple to please my taste,
I will give you pearls to wear,
Rich velvets and silks for your graceful form,
And diamonds to deck your hair."
The Church looked down at her plain white robes,
And then at the dazzling World,
And blushed as she saw his handsome lip
With a smile contemptuous curled.
"I will change my dress for a costlier one,"
Said the Church with a smile of grace;
Then the pure white garments drifted away,
And the World gave in their place
Beautiful satins and shining silks,
And roses and gems and pearls;
And over her forehead her bright hair fell,
Crisped in a thousand curls.

IV

"Your house is too plain," said the proud old World,
"I'll build you one like mine,
With kitchen for feasting and parlor for play,
And furniture never so fine."
So he built her a costly and beautiful house—
Splendid it was to behold;
Her sons and her daughters met frequently there,
Shining in purple and gold.
And fair and festival—frolics untold,
Were held in the place of prayer.
And maidens hewitching as sirens of old,
With worldly graces rare,
Invented the very cunningest tricks,
Untrammelled by gospel or laws,
To beguile and amuse and win from the World
Some help for "the righteous cause."

V

The Angel of Mercy flew over the Church,
And whispered, "I know thy sin;"
Then the Church looked back with a sigh and longed
To gather her children in;
But some were off at the midnight ball,
And some were off at the play;
And some were drinking in gay saloons,
So she quietly went her way.
Then the sly World gallantly said to her,
"Your children mean no harm,
Merely indulging in innocent sports,"
So she leaned on his proffered arm,
And smiled and chatted and gathered flowers,
As she walked along with the World,
While millions and millions of precious souls
To the horrible pit were hurled!

VI

"Your preachers are all too old and plain,"
Said the gay World with a sneer;
"They frighten my children with dreadful tales
Which I like them not to hear.

They talk of judgment, a coming Lord,
And the horrors of endless night;
They warn of a place that should not be
Mentioned to ears polite.
I will send you some of a better stamp,
Modern and brilliant and fast,
Who will tell them that people may live as they list,
And go to heaven at last.
The Father is merciful, great, and good,
Loving, and tender, and kind;
Do you think He would take one child to heaven
And leave another behind?
Go train your teachers up to the times;
Adopt the stylish way;
We all want entertainment fine,
And only that will pay."
So she called for pleasing and gay divines,
Gifted, and great, and learned,
And the plain old men that preached the cross
Were out of her pulpits turned.
Then Mammon came in and supported the Church,
Renting a prominent pew;
And preaching and singing and floral display
Proclaimed a period new.

VII

"You give too much to the poor," said the World,
"Far more than you ought to do;
Though the poor need shelter, food, and clothes,
Why need it trouble you?
And afar to the heathen in foreign lands
Your thoughts need never to roam;
The Father of Mercies will care for them;
'Charity begins at home.'
Go take your money and buy rich robes,
And horses, and carriages fine,
And pearls and jewels and dainty food,
And the rarest and costliest wine.
My children they dote on all such things,
And if you their love would win,
You must do as they do and walk in the ways
That they are walking in."
Then the Church her purse string tightly held,
And gracefully lowered her head,
And simpered, "I've given too much away,
I will do, sir, as you have said."
So the poor were turned from her doors in scorn,
And she heard not the orphan's cry;
And she drew her beautiful robes aside
As the widows went weeping by;
Her mission treasurers beggarly plead,
And Jesus' commands were in vain,
While half the millions for whom He died
Had never heard His name.

VIII

And they of the Church and they of the World
Walked closely hand and hand,
And none but the Master, who knoweth all,
Could tell the two apart.

IX

Then the Church sat down at her ease and said,
"I am rich and in goods increased;
I have need of nothing and naught to do,
But to laugh and dance and feast."
And the sly World heard her and laughed within,
And mockingly said aside,
"The Church has fallen, the beautiful Church,
And her shame is her boast and pride."
Thus her witnessing power, alas! was lost,
And then perilous times came in—
The times of the end, so oft foretold,
Of form and pleasure and sin.

X

Then the Angel drew near the mercy seat,
And whispered in sighs her name;
And angels their anthems of rapture hushed,
And covered their heads with shame.
And a voice came down from the hush of heaven,
From Him that sat on the throne:
"I know thy works and how thou hast said,
'I am rich,' and hast not known
That thou art poor, and naked, and blind,
And wretched art thou indeed;
Thou hast turned from the truth to error's way,
And knowest not thy need.
Thou hast ceased to watch for that blessed hope,
And hast fallen from zeal and grace;
So now, alas! I must cast thee out,
And blot thy name from its place."

—Matilda C. Edwards.

Junior Missionary Volunteer Meetings

How Can We Show Reverence?

(Program for Week Ending February 7)

BY WILBUR HOLBROOK

NOTES TO JUNIOR SUPERINTENDENTS: Open the meeting with the spirit of reverence. Repeat together: "The Lord is in His holy temple: let all the earth keep silence before Him." Suggest one or two themes for silent prayer. End it by singing softly, "Nearer, My God, to Thee," one stanza. Keep the same spirit throughout the meeting. Use prayer songs, sung with bowed heads, very softly; the Lord's prayer; season of sentence prayers. If your society is troubled by irreverence, be sure to give the disturbers some part to take in the meeting, as, some searching questions to answer. Keep the blackboard motto before the Juniors.

We must be reverent or respectful in the presence of all things of value; the more valuable they are, the more they demand reverence. God is man's Maker; therefore, we should reverence Him. We must revere all human life, because of its value. Even a flower is sacred, because of its lessons; God made it.

See resolutions on reverence passed in Fall Council, p. 8.

Talk: *By Keeping the Sixth Point of the J. M. V. Law.*—Base on interpretation of the Junior Law in the Junior Handbook, p. 28.

A Blackboard Motto: "Practice reverence until it becomes a part of yourself."—*Messages*, p. 266.

Responsive Scripture Reading: *Psalms 98, 100.*

Outline for a Talk: Reverence

(This may be given by one individual or in parts by several Juniors.)

1. In Church.

a. By our general attitude, keeping quiet, awake, and paying attention.

(1) People were busy doing a lot of other things while Noah was preaching. Many of the things they did would have been all right at any other time, but they were lost in the flood because they had not listened.

(2) It was while men slept that the enemy sowed, according to the parable of Jesus. (Matt. 13:24-30.)

(3) In a crowd a man stood looking upward. Others saw him and they, too, looked up. Then they saw what he was looking at. It was an airplane flying like a bird across the sky. What this man did was to help the others to look up—to show them that there was something to look at. We can lead others to do as we do—and so help them to see God; or we can disturb them so that they see nothing.

(4) Oliver Wendell Holmes has said that one reason he was a regular churchgoer was because he had in the corner of his heart a little plant called "Reverence," which needed to be watered at least once each week.

2. In Prayer.

a. Jesus "knelt down, and prayed." "The hour and place of prayer are sacred, because God is there; and as reverence is manifested in attitude and demeanor, the feeling that inspires it will be deepened."—*Messages*, p. 251.

3. In Singing.

a. Reverent singing depends upon thoughtfulness. Do we think of the words which we are singing?

4. In Speaking the Name of Jesus.

a. When angels speak that name, they veil their faces.

5. In Nature.

a. Worshiping nature's God.

(1) I saw a great and complicated machine one day. The maker of it explained it and its intricate working to me. As I watched it do its work, I felt deep respect for the man who made it. It proved that he was a most unusual man. But as I look on the wonders of the world around me, I see the work of God and marvel at its beauty and its usefulness. No clock ever made by man keeps so exact time as the sun, God's clock in the heavens.

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

b. Look up the words "Reverence" and "Nature" in index to "Messages to Young People."

c. "A people without children would be a hopeless future; a country without trees is almost as hopeless; forests which are so used that they cannot renew themselves will soon vanish,

and with them all their benefits. When you help to preserve our forests or plant new ones, you are acting the part of good citizens."—*Theodore Roosevelt*.
W. H.

Humbly Bow

If before an earthly king
We were called to stand,
Humbly would we bow the head,
Humbly fold the hand.

Had we done some sinful thing
And defied his laws,
Gladly would we welcome one
Who would plead our cause.

Should we look about and laugh,
He would think that we
Did not care if all our crimes
Should forgiven be.

Thus when to the King of kings
One shall lead in prayer,
Humbly let our listening hearts
The petition share.

Foreheads bowed and hands at rest
Should our posture be,
While from wandering thoughts and plans
Heart and mind are free.

—Selected.

Story: The Indian's Sign Word

THE sign language employed by the Plains Indians had but 761 words in it, according to William Tompkins, of San Diego, Calif., who has studied it carefully and published it. Though these "sign" words are few and very simple, yet they are full of meaning, and are interesting, as they reveal to us the true character of the Indian himself.

The "sign" word for reverence really meant, "know great mystery." The first two fingers were held up, with the rest of the hand clinched and palm away from the speaker. This meant "wisdom" or "to know." Then God, the Great Mystery above man, not easily understood, was indicated by a spiral waving motion of the hand just above the face.

So the reverent one knows God, according to the Indians of the Plains. And is not this true? We are reverent because we know God is our heavenly Father, that He is the one that has made us, that He loves us, and that we can talk to Him when we pray. Why should we not be reverent when He is near us?
—Selected.

Reading: What a Great Athletic Coach Thinks About Reverence

REVERENCE, as I interpret it, is a way of looking at the big beautiful things of life. You revere honorable old age. You revere the Bible, your mother, your father. You honor and respect them all. You look up to them from the lower level of youth and inexperience with the world. There is your school. Perhaps it is just a small school in the country village. But it is like the church in many ways. In this school of yours, you are taught to live a useful, happy, contented life. It is something of a shrine, this school of yours. Its teachers, who labor with you while you learn how to adapt yourself to a livelihood or further study, are our own missionaries. They sit back, out of the rushing stream of life, and give their lives to youth and you.—*Fielding H. Yost*.

Questions for Answer or Discussion in the Meeting

1. WHAT does reverence mean to you?
2. Why is reverence due to God?
3. What is likely to produce a lack of reverence?
4. How can each of us personally cultivate reverence?
5. Why is reverence necessary in our Junior meeting?
6. What helps you toward reverence in your private devotions?
7. What can Juniors do toward promoting reverence in their church?
8. How can we show reverence in our common speech?
9. What kind of reverence should we show our parents?
10. Why should we be reverent toward old folks?

"THE Lord is in His holy temple,
Let all the earth keep silence."

Am I Looking for Jesus' Return?

(Program for Week Ending February 14)

BY MARJORIE WEST

NOTES TO JUNIOR SUPERINTENDENTS: Make the topic for today a very personal question for each boy and girl, "Am I looking for Jesus' return? Do I want Him to come soon?"

Bible Study: *The Second Coming of Christ.*—See Junior Standard of Attainment Manual, p. 12. Memorize John 14: 1-3, our Lord's promise.

A Study on Signs of Christ's Second Coming.—Base on section by that title in the Junior Standard of Attainment Manual, p. 12. Also, ask Juniors to be ready to tell of present-day signs that they themselves have seen or heard about.

The questions under, "If I Were Really Looking for Jesus to Return," might be given out in advance for the Juniors to think about and be ready to discuss in the meeting. The discussion might take the form of suggesting definite things Juniors can do, or personal testimonies of the Junior's own intentions to make the thought of Jesus' return real in his own life and let others know about it.

Recitation: *If Christ Should Come Tonight.* See 1931 Morning Watch Calendar, poem opposite March.

If I Were Really Looking for Jesus to Return

1. Would I talk to Him more than I do now?

(When friends or relatives are coming to visit us, we are glad to know their plans and write them frequently. How many times a day do we talk to Jesus?)

2. Would I talk about Him more than I do?

(If a rich uncle were coming to visit you, and would bring you many precious things, do you suppose you would tell any one about it?)

3. Would I think about the things that I think about now? (Would I think more about Him? Or would I think more about myself and the things I want for myself?)

4. Would I study more carefully what He has said to me?

5. Would I do for others the things I do now? How much more might I do—

a. For mother and father and brother and sister, at home?

b. For my teacher and the other scholars in school?

c. For older people? What are some of the things that Jesus would do to show kindness and respect for them?

d. For little children? Would I be a real big brother or sister to them?

6. Do I live every day as if I were looking for Jesus to return? What we really are is bound to be shown in our daily life and contact with others.

Mr. Arnold, who traveled a great deal, one day met a young man who was plainly and almost shabbily dressed. Mr. Arnold paid little attention to outer garb. The two men were together in the same car for two or three days. All that the young man had told of himself was that he was going to the same town where Mr. Arnold lived, in the hope of obtaining a position. When they arrived there, the older man said, "You are a stranger here; come home and I will help you all I can to get the place you want."

The young man showed surprise. "But you know nothing about me, sir. How can you invite me to your home?"

"Oh, come with me, and I will tell you about that later!"

After dinner, the host said, "You are of a cultivated family, the tone of your voice told me that. You are well educated, your intelligence betrayed that. You are cultured and refined, your use of words and the views you take of things told me that. I see you are surprised, but you know the words: 'Open thy mouth that I may know thee.' We will now see what we can do about a situation."

Talk: The Greatest Danger of All

Do you believe that Jesus is coming soon? Really? Truly? With all your heart? And are you ready to meet Him?

"Oh, yes," says one, "of course I believe it; and I expect to be ready when He comes, but *what's the hurry?* Things will probably go on as they are for a while, and really, I'm having a pretty good time! When the important prophecies begin to fulfill,—like the Turk leaving Europe or a national Sunday law being passed in the United States,—then I'll change my way of living. But just now, *what's the hurry?*"

Don't forget Paul's admonition about the day of the Lord coming "as a thief in the night," while you are arguing with yourself in this fashion. As the Bible pictures the scene of the last day, there will be no time then for preparation, no time to right-about-face, for it will steal upon us unawares, unless we are prepared and on the watch. Those who allow themselves to be lulled to sleep by the refrain, "There's time enough, time enough, plenty of time!" will be among that great company of bitterly disappointed folk who flee to the rocks and

mountains to escape the wrath of a just and righteous Judge.

I stood in the grand concourse of a great railway station in Philadelphia on a recent evening, watching the thronging crowds that streamed out through the gateways where local trains waited for the homeward-bound pilgrims of the day. And the signboards were darkened as first one and then another of the puffing engines, their loaded cars in tow, pulled out of the terminal. Finally, only the one reading, "Norristown 9:10," was left shining. The guardman stood with his hand on the gate ready to swing it shut, when a disheveled young woman dashed down the long covered way. But the gate clanged into place just as she reached it. "Let me through! Let me through!" she cried, frantic, hands grasping the iron bars. But the train was already moving, and her plea was in vain. "Sorry, lady, it's too late," offered the guard by way of sympathy as he turned away. And then an agonized voice rent the air, "But I *must* go! It's the last train!"

As I looked and listened, the thought persisted that this is just the experience which will come to many young men and women who are telling themselves—and incidentally others—that there is no hurry about putting sin out of their lives and getting ready to meet Jesus.

They do not purpose to be left out when the King shall come to claim His own, oh, no! and their disappointment will be keen and bitter when they find the gates of heaven closed against them.

A minister of the gospel determined, on a certain occasion, to preach on the text, "Now is the accepted time; behold, now is the day of salvation." While sitting before his study fire, thinking of his sermon topic, the good man fell asleep, and dreamed that he was in a conclave of Satan and his host. They were assembled to devise means whereby they might more effectively capture the souls of men. One rose and said, "I will go to the earth, and tell men that the Bible is all a fable, that it is not divinely appointed of God." No, they decided, that would work with many, but not with enough. Another said, "Let me go; I will tell men there is no God, no Saviour, no heaven, no hell." "No," the rest declared, "we can never make everybody believe that." Suddenly one arose, and with a wise mien, like the serpent of old, suggested, "Brethren, hear! I will journey to the world of men, and tell them there is a God, that there is a heaven, yes, and that there is punishment in store for the wicked; but I'll tell them there is no hurry, that tomorrow will do, it will be even as today." And they sent him.

Won't you, as you read these words, pause, and ask yourself whether you are really ready to meet Jesus if He should come today? If not, won't you get down on your knees and make everything right with Him before another moment passes? Don't put it off. There is every reason in the world why you should hurry!—Lora E. Clement.

Lifters or Leanners

(Program for Week Ending February 21)

BY T. ROSE CURTIS

NOTE TO JUNIOR SUPERINTENDENTS: The program today is aimed to help Juniors to sense their vital connection with and responsibility in the family of the church, and to make specific and personal application of this opportunity to serve. It might be well, the week previous, to ask each Junior to write on a slip of paper kinds of service we may do for Jesus and for others, in answer to one or more of the following questions: How can we serve Jesus in our homes? How may we serve children in other lands? What can we do to help sick or poor children? Then in the discussional part of the meeting let the Juniors read their slips, and add a few words explaining them. Be prepared, yourselves, to give, if necessary, brief instances of service. (See article, "Look Around You.")

Talk: Saved by Saving

It was a bitter, freezing day in Lapland. Two brothers were traveling by dog sledge, wrapped in furs from head to foot, yet nearly freezing. Suddenly they came upon a poor traveler who had given up the struggle and was perishing in the snow.

"Let us stop and help him," said one; "we may save his life."

"Yes, and lose our own," replied the other. "None but a

Sing those inspiring songs on the Second Coming of Jesus.

fool would think of stopping on such a day as this. I would not throw off my cloak of fur to save a hundred travelers."

"I am freezing as well as you," said the first, "but I cannot pass on and leave this stranger to die; I must help him."

He chafed and rubbed and exercised the almost-unconscious man, and gave him a bit of wine to drink to revive him. The effort he made for the stranger brought new warmth and life to himself, and as he picked up the man and carried him to the sledge, he said, "Brother, look! I have saved this stranger's life, and also, I really believe, I have saved my own. I am quite warm now."

But his brother did not answer. Still wrapped in all his fur robes, but doing nothing, he had frozen to death. He was a "leaner." But his "lifter" brother had saved two lives—his own and another's.

So God is placing opportunities for service along the pathway of our lives. If we are alert and watchful, we may use them for the glory of God and the advancement of His kingdom. If we are careless and indifferent, we pass them by, and they are lost to us forever.

The running brook, and even the clear, sparkling lake, are things of beauty and blessing, because they give of what they receive—to bless everything and every one near; the stagnant pool keeps all it gets, does nothing for any one or anything else—and presently it is drained or dries up, and is no more.

The lifter will "hold on when others let go; push ahead when others turn back; stiffen when others weaken; advance when others retreat." Which am I, which are you—a lifter or a leaner?

T. R. C.

Story: Members of His Body

TEN-YEAR-OLD Bessie was puzzled over the meaning of a verse in her Bible, reading, "We, who are many, are one body in Christ." What could it mean? Ah, here comes Aunt Sarah; she will know. But before Bessie could ask about her verse, she noticed that Aunt Sarah's right hand and wrist were bandaged, and that she carried them carefully.

"Why, Aunt Sarah, what did you do to your wrist?" she asked anxiously. "Is it broken?"

"No, child," was the answer, "not broken; but the doctor says it is a bad sprain, and I must not use it or move it. And the minister says now I know how the church feels in not having the use of all its members. He wasn't joking, either," she continued, noting the question in Bessie's wide eyes. "I had sense enough, too, to feel I deserved to have him say it to me. A word like that comes home pretty straight when one of your members is useless and worse."

"O Aunt Sarah," Bessie interrupted eagerly, "that sounds like this verse I was just trying to figure out when you came in: 'We, who are many, are one body in Christ.' Can you explain it?"

"Well, I've never thought much about just what being a member of a church meant before," Aunt Sarah began hesitatingly, "though I've been one for thirty-five years. I've never felt obliged to do what the church wanted done. I felt it was a favor, my doing it at all, and half the time I let some one else do it instead—just as my left hand is now going to have to try to do the work that both should do. When I was through with work at home, and with what things I wanted to do, then I was willing to do something in the church—if it was the kind of work that suited me! I guess I've been just about as useful a member to the church as the sprained hand is to me, all stiff and crippled, and refusing to bend more than an inch or two."

"There are lots of things I need to do, but I can't use this member to do them—that's certain. And that's the way the minister has felt about me, I guess. If the rest of the members had been like me, the church would have been as paralyzed as old Cousin Josiah Jones, who can't move hand or foot. I'm ashamed of myself—I truly am—and things are going to be different from now on."

Bessie's face was all aglow. "Aunt Sarah, I'm truly sorry you've sprained your wrist. But I think I understand now what it means to be a member of the 'body of Christ.'"

"We cannot all do the same kind of work in the church," said Aunt Sarah, "even as each member of our bodies is fitted to do its own work. But if one fails to do his part, the whole body of the church is hindered in its work, and some one else

must carry a double burden; or perhaps the work just doesn't get done at all, and precious souls may be lost that he might have won. It makes me sad now to think of the opportunities I've neglected all these years."

"I wonder what part of the 'body of Christ' I am, and what He would want me to do," mused Bessie. "I'm such a little member, but I don't want to be useless."

"Just this afternoon I read a story of a little candle that was taken out of a drawer by its owner," replied Aunt Sarah thoughtfully. "What are you taking me out for?" the candle is imagined as asking. 'To show big ships the way across the ocean,' answered the owner. 'But no ship could see by my little light,' objected the candle. 'Leave that to me,' said the owner. And he lighted the candle, and with it he lighted the big lantern in the top of the lighthouse, and then blew out the candle and put it away.

"Maybe you and I are like that candle: we cannot do big things, but we can do what we can, and that may help some one else to do some big thing. And God will accept our helpfulness just the same as the great service of those we help. Really, Bessie, I'm almost glad I sprained my wrist! It's helping me to see some things more clearly than ever before."

"It has helped me, too," Aunt Sarah, answered Bessie happily. "I shall be more watchful for little things I can do to help, and not be always looking ahead to some great thing I shall do when I'm grown up. May I begin on you? Surely there are many things you can't do now with your sprained wrist. And I could do some of them for you—if you'll tell me how."

And so a sprained wrist and a Bible verse and a candle helped two "leaners"—a young one and an older one—to become happy, enthusiastic "lifters." Let you and me not wait for a sprained wrist.

T. R. C.

Look Around You

(Discussional: Opportunities for All Here and Now)

We have talked with boys who said, "If only we had been born fifty years ago, how easy it would have been to serve." We are given to fancying that the opportunities of some past day were greater than those of today. This is untrue. There were different opportunities suited to the time, but no more numerous or obvious than those which are now at hand. Any boy or girl may be an opportunity seizer—in any age, anywhere.

A new newsboy was on the route, and when asked where the regular boy was, he replied that he was sick. Upon inquiry it was found that he had hurt his leg, and could not deliver his papers; but his widowed mother needed the money desperately, and his friend said at once: "I'll deliver the papers until Jack is better, and will keep his job for him." And he did, but the money all went to Jack's mother.

When Edward Everett Hale was a boy, he learned shorthand "for fun." One day he was sitting in his general's tent when he heard him send for a stenographer. "Use me," said Hale. "Use me" would be a good motto for every Junior to adopt as his own. Then prepare to be used by learning how to do things, and lend a hand.

A minister calling on an old Negress, found her bending over a washtub, and asked: "Aunt Dinah, don't you get very tired doing that hard work?" "Oh, yes, Massa!" she replied. "I haven't got much strength; but I ask de Lord, and He gives me de spirit of washin'!" When the Lord gives us the spirit of service, we shall find happiness in doing even hard and disagreeable tasks.

Over in England a Junior Society heard of a little girl who could not walk and had no wheel chair. The children began to save their pennies, and in time they had enough money to buy a wheel chair for her. The chair was lent to her, so that if she got well and did not need it, the society might be able to lend it to some one else who did need it.

A man stepped into a street car in New York, and before taking his seat gave to each passenger a little card: "Look to Jesus when tempted, when troubled, when dying." As one of the passengers left the car, he said to the giver: "Sir, when you gave me this card I was on my way to the ferry, intending to jump from the boat and drown myself. The death of my wife and son had robbed me of all desire to live, but this card has persuaded me to begin life anew. Good day, and God bless you."

T. R. C.

"Messages to Young People," price, cloth, \$2; leather, \$3.

For Seniors and Juniors

My Church Abroad—Why?

(Program for Week Ending February 28)

Text: Matthew 28:19, 20

NOTES TO SENIOR LEADERS AND JUNIOR SUPERINTENDENTS: The purpose of this program is to create within the minds and hearts of Seventh-day Adventist youth a vision of the meaning of that last command given by our Saviour, "Go ye." While some denominations are withdrawing their original purpose in foreign missionary work, the denomination carrying this closing message to earth's remotest bounds must not lose sight of the true objective of missionary service. In a recent meeting held by a board of commissioners for foreign missions, this specific statement was made, "We cannot expect to get young people to offer themselves as candidates on the old basis of converting hearts and saving souls." Their only appeal is to go out filled with the Spirit of Christ, to make better Brahmans, better Buddhists, endeavoring to show them that the logical outcome of their philosophy is to accept Christ, but make no radical change in their lives—just carry on. No wonder one of the leaders of such a movement was astonished as he witnessed Seventh-day Adventist missionaries flocking onto a ship leaving San Francisco, and he turned in astonishment to ask of one who chanced to be a Seventh-day Adventist minister at the wharf to see the missionaries off, "How do they get them to go?" Ah, the answer to that question is summed up in the motive given in this command of Christ, "Go ye therefore, and teach all nations;" margin, "make disciples, or Christians, of all nations."

Coupled with the Master's "Go ye" there is yet another incentive to cause genuine Christians to carry the message to fellow brethren in lands where Christ is not known. When Professor Kern, in company with C. P. Crager, who was then young people's secretary for South America, was visiting one of our missions in Peru, one morning a stalwart Indian appeared and asked to see the mission visitors. Elder Wilcox, in charge of the mission, recognized the Indian as one who had repeatedly asked for a teacher for his part of the country; but there was no teacher to send. It was decided that the Indian should be tested. When he presented his request, Professor Crager asked in a rather sharp tone, "Why do you want a teacher?" "Oh," replied the Indian earnestly, "we want to know more about the true God." He did not say they wanted to learn to read or write so they could be more intelligent to carry on their own affairs; they wanted to know more about God. Is not that, Missionary Volunteers, reason enough why our church should be represented in foreign lands?

I am glad to tell you that we are increasing our representation in these lands each year. At the close of 1929 our work was being carried forward in 394 languages, 142 of which had been added during the four preceding years, or the addition of a new language every eleven days. At the last General Conference held in San Francisco, Calif., one day native delegates and missionaries from various lands went onto the platform and repeated John 3:16 in sixty-three different tongues. It was an impressive sight and sound. But they were representatives of but barely one sixth of the languages in which this message is being preached.

We are cheered at the progress of the message, but as this goes to press there is much discussion of a financial crisis, shortage of funds. Will the young people of the advent movement permit missionaries to be recalled, will we refuse to begin new mission stations, because of lack of money to carry on? Elder E. C. Beger, who was home on furlough during 1930, went back to his post in Africa with a lurking fear that such a thing might happen, and he wrote back to a friend: "The next day after I arrived I had a meeting of our union committee, and we went over items pertaining to our work here. All seemed of good courage. The only thing we fear is that there may be a cut in our budget this year. You overseas can hardly realize what that would mean to us. If we retrench, it will mean closing up village schools, which will be very serious. We are praying that God may guide, and stir His people as never before to give of their means for the advancing of the work."

Sing songs today with a mission ring. "They Call Us," No. 624 in "Christ in Song," could well be introduced with this story:

A girl with her mother was looking at the picture of Christ before Pilate, where Christ's hands are tied. "O mamma," exclaimed the child, "I want to untie His hands!" That is foreign missionary work. The hands that were nailed to the cross are tied because Christian people do not take His gospel to the lands imprisoned because of ignorance.

A Good Blackboard Motto: "We may be willing to give our property to the cause of God, but this will not count unless we give Him also a heart of love and gratitude. Those who would be true missionaries in foreign fields must first be true missionaries in the home."—"Messages," p. 143. (See the entire paragraph.)

E. E. H.

Talk: Why Foreign Missions?

In proportion as the soul's experience in Christ is genuine and deep, will we desire to communicate it to others. Propagation is a law of the spiritual life. The genius of Christianity is expansive. Ruskin reminds us of Southey's statement that no man was ever yet convinced of any momentous truth without feeling in himself the power as well as the desire of communicating it. That was an exquisite touch of regenerated nature, and one beautifully illustrative of the promptings of a normal Christian experience, which led Andrew, after he rose from Jesus' feet, to find first his own brother, Simon, and say unto him: "We have found the Messiah." "He brought him unto Jesus." No external authority, however commanding, can take the place of this internal motive.

People who say that they do not believe in foreign missions are usually quite unconscious of the indictment which they bring against their own spiritual experience. The man who has no religion of his own that he values, of course is not interested in the effort to make it known to others. One may be simply ignorant of the content of his faith or the real character of the missionary movement, but as a rule those who know the real meaning of the Christian experience are conscious of an overmastering impulse to communicate it to others.

He who has knowledge that is essential to the welfare of his fellow men is under solemn obligation to convey that knowledge to them. It makes no difference who those men are, or where they live, or whether they are conscious of their need, or how much inconvenience or expense he may incur in reaching them. The fact that he can help them is reason why he should help them. This is an essential part of the foreign missionary impulse. We have the revelation of God which is potential of a civilization that benefits man, an education that fits him for higher usefulness, a scientific knowledge that enlarges his powers, a medical skill that alleviates his sufferings, and above all a relation to Jesus Christ that not only lends new dignity to this earthly life, but saves his soul and prepares him for eternal companionship with God. "In none other is there salvation." Therefore, we must convey this gospel to the world. There is no worthy reason for being concerned about the salvation of the man next to us which is not equally applicable to the man five thousand miles away.

"It is hard to realize this concerning those who are so distinct." Precisely; foreign missionary interest presupposes breadth of soul. Any one can love his own family, but it takes a high-souled man to love all men. He who has that which the world needs is debtor to the world. The true disciple would feel this even if Christ had spoken no command. The missionary impulse would have stirred him to spontaneous action. Christ simply voiced the highest and holiest dictates of the human heart when He summoned His followers to missionary activity. The question whether the heathen really need Christ, may be answered by the counterquestion: Do we need Him? And the intensity of our desire to tell them of Christ, will be in proportion to the intensity of our own sense of need.

—A. J. Brown, in "The Why and How of Foreign Missions."

Talk: Minding His Business

DR. ROBERT P. WILDER says: "Once when I was working in India I went to a place near Poona. On Saturday night when I entered the hotel dining room I found seated at the same table with me a naval officer, an infantry major and his wife, and a sergeant major and his wife. When the conversation started, the naval officer said: 'Why don't these missionaries stay at home and mind their own business? You can get all the converts you want at a rupee a head.' It was the time of the Armenian massacres, and there were rumors that the British fleet might be ordered to Constantinople. I turned to the naval officer and said: 'Suppose you were ordered to take your battleship to Constantinople tomorrow, and I was to say, "Why don't you stay here and mind your own business? There is no sense in your going to the Bosphorus."' The man's eyes flashed fire as he said, 'I would tell you to mind your own business; if we are ordered to go, we must go, even if every ship is sunk and every sailor killed.' I said, 'Quite right, my friend, and I have marching orders from the divine Government to preach the gospel to every creature.'"—From *the King's Business*.

Order all supplies from your Book and Bible House.

OUR FOREIGN MISSIONS

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

Entering the Heart of Brazil

THE superintendent of the East Brazil Union, Missionary E. H. Wilcox, writes:

"Each year is marked by the establishing of greater and more stupendous enterprises. It was in 1929 that we definitely established our mission and philanthropical work among the Indians of the great heart of Brazil.

"Such a work cannot be started without sacrifice. Some one must say good-bye to those who are near and dear; civilization must be forgotten; the forest where roams the panther, the leopard, the boa constrictor, and the *sucuraju*, must be entered. Volunteers were called for, and from them was chosen a Brazilian, named Manoel Pereira, and his wife. These two are now living in a little thatched palm-leaf hut five days by rowboat from the nearest trading post. Not all would be willing to make such a sacrifice. Some would say, 'I cannot leave father or mother.' Others would say, 'I cannot leave the beautiful cities with their modern civilization.' It is only those who really love Jesus, and who are willing to sacrifice as He sacrificed, leaving His home and His Father to come to this sin-cursed earth to die for us, who are willing to answer such a call. These face death from tropical diseases, from poisonous snakes, ravenous beasts, and enraged Indians. But God has said that the glad tidings of salvation must be carried to every nation, kindred, tongue, and people. It is for this reason that we are entering all the far corners of earth.

"Definite and productive work is now being carried on among the Maues Indians of the great Amazonas state of Brazil. [Note on the map where this is, at the south of the headwaters of the great Amazon River, where our missionaries have never before penetrated.] Our worker there informs us that by the use of simple remedies, wonderful cures have been wrought. His services are sought continually in giving counsel and treating the sick. All this is done free of charge, and by willing hands free from all personal interests. Plans are on foot for opening a school. We have faith to believe that ere you read this the school will be in operation, but these Indians are poor. Your help will be needed in order that this school may be continued. That which is of greatest importance to mortal man is also being accomplished. The gospel of a living Saviour is being given them; men are getting a new vision of life and its possibilities.

"The business man without doubt would ask, 'Does it pay?' In dollars and cents we must answer, 'No.' Such work cannot be measured that way. Another might ask, 'Is it worth while for a man to sacrifice his life working for such poor ignorant people?' Our answer is, 'Yes.' Jesus considered poor lost souls worth His life. Should we not be willing to do the same for others? Another would say, 'Leave them alone. They are happy as they are. Why bother them?' In reply let me say, They are not happy as they are. Far from it. They suffer and die without God, without hope, without love. They are bound about by superstitious fears, are in abject bondage to wicked spirits—their false gods. God bids us go in unto such and teach them the delivering message of salvation, leading them to their loving Saviour, who only has power to deliver and set them free. Shall we not heed this command?"

Something to Think About

"ROUNDLY speaking, one thousand million persons in the world today are still in ignorance of Jesus Christ. Two infants out of every three in the world look up into the faces of mothers who can tell them nothing of the world's Saviour. Missions are not a matter of choice, but of plain obedience. 'This gospel of the kingdom shall be preached in all the world for a witness unto all nations.'"

Seventh-day Adventists are addressing themselves to the task of preaching the gospel of the coming kingdom "in all the world for a witness." To this work are they called, knowing that when it is done, according to Christ's sure promise, "then shall the end come."

Some Free Publicity

FROM the Southern European Division office, L. L. Caviness passes on this note:

"A recent letter from Brother R. Gerber, president of the Iberian Union Mission, tells of some publicity they are getting down in Spain, where our work has not been so well known as elsewhere. There was a newspaper photographer present at a recent baptismal service, when Brother H. Struve, superintendent of the East Spanish Mission, baptized six candidates. The reporter wrote up a three-page article, with large fine photographs, which appeared in the very center of one of the most widely circulated illustrated magazines of Spain. In his report he said some things in the spirit of levity, but the article was not written in a malicious spirit, and Brother Gerber feels the publicity given will be very helpful to our work."

Just to Be in the Battle

Just to go forth as a soldier of Jesus,
Under His banner so precious and white;
Just to be out in the ranks of the fighters;
Just to be there in the thick of the fight;

Just to be there in the smoke of the battle,
Out at the front where the war billows roll;
Just to be there on the red field of glory—
This is the wish that sweeps over my soul.

Just to bear onward the blood-purchased banner,
Out over the top and into the fight;
Just to be there in the pathway of duty,
Waging the battle for truth and for right;

Just to be there to be crowned with the glory,
That comes to each soul when the battle is o'er;
Or die on the field where the tumult is raging—
For this I petition—I ask for no more.

EDWARD J. URQUHART.

Seoul, Korea.

Two of the Six Faithful

IT was down in the Lower Amazon region. Missionary J. L. Brown was soon leaving on furlough. Of one of his farewell visits he writes:

"One of the Lower Amazonas Mission colporteurs was sent to São Luiz to canvass. He started his work with splendid success. During rest hours he tried to find a lady who once kept the Sabbath. He failed to find her, but found a barber who was doing the work of a Bible worker. He had a group of believers around him and was very zealous for the truth. He was one of a group of six whom Brother Rentfro had baptized some years before. Only two had remained faithful.

"I had the privilege of making two visits to Maranhão, and held a short series of meetings for these people and the public. Great interest was manifested from the beginning. At the close I baptized twelve, and fifteen others handed in their names for Bible study.

"The colporteur went on to the state of Piauí, and there left six more dear souls keeping God's Sabbath day. So God is working along the Amazon."

Skeptical About Missions Until He Saw

SAID Robert Louis Stevenson: "I had conceived a great prejudice against missionaries in the South Seas, but I had no sooner come there than that prejudice was at first reduced and then at last annihilated. Those who debate against missions have only one thing to do,—to come and see them on the spot."

Boats as Mission Equipment

OVER on the other side of the earth, where our winter is their summer, our south sun their north sun, in the South Sea Islands, boats as well as mission homes must be provided the missionaries. As apparently the offspring of our original "Pitcairn," many mission craft have sprung into existence under the general administration of the Australasian Division for use altogether in our mission work, two more having been built recently for use in New Guinea. Of their launching, Missionary J. Ross James tells us:

"The 'Papuan Chief' is in port, and sails for Vailala [Papua, or New Guinea] on Sabbath morning at daylight. Is that awning finished on your boat, Brother Howell? We must let the boys sail her around to port before Sabbath, so the steamer people can put her on board. Call me when you are through, and we can take a picture as she leaves."

"Get the oars, boys, quickly!"

"Sail O! 'Bamahuta moro!' (Good-bye, boys). They'll be there in half an hour at that rate, brother. You'll meet them at the wharf. I must get this dingy finished. Two boats in one month! The hard work over, now you must learn, Brother Howell, how to sail it all by yourself."

"Thus the boats were finished, and in the early morning hours Brother and Sister Howell sailed away to the scene of their future labors. Many boys went with them, some to help them in the teaching work, others returning to their own district after being at our Bisiatabu mission. Instead of a canoe, Brother and Sister Howell now have a good boat with engine, sails, oars, and an awning to keep off sun and rain.

"We know you will be pleased that some one is at Vailala, again doing aggressive missionary work, real pioneering work. You may have heard of the foundering of the coastal boat 'Vaiverc.' Had it not been for these boats we have built, these dear workers would have been on board that vessel when she foundered. But the Lord overruled. The knowledge of His care gives us great confidence as we frequently face uncertainties."

MISSION BOARD.