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Church Officers' General Instruction Department

Special Appointments for the Month of May

Home-Foreign Day and Offering.....May 2
Foreign Periodical Week.....May 2-9
Foreign Missions Rally Day.....May 16
Elementary Schools Offering.....May 30

The Church Board

INQUIRIES have come in as to the present personnel constituting the local church board. At the recent General Conference session in San Francisco a change was made in the church officers who become members of the church board by virtue of their office.

At a meeting held June 10, 1930, under "General Recommendations," the following action was passed:

"We recommend, That the church board be made up as follows: The pastor, the elder or elders, the deacon or deacons, the treasurer, the clerk, the Sabbath school superintendent, the missionary leader, the Missionary Volunteer leader, the church missionary secretary, and two or three other members who may be chosen by the church at the time of its annual election of officers, where it seems advisable."

It will be noticed, and was noticed then, with attention drawn by the question of a delegate, that the deaconesses were omitted. It was explained that provision had been made for the election by the church of one or more of the deaconesses in the last clause of the recommendation, which provides that "two or three other members . . . may be chosen by the church at the time of its annual election of officers, where it seems advisable."

The question may now arise, Would it be possible to bring up later this matter of adding two or three others to the church board in a church having had its annual election of officers, this new regulation not having been known at that time? We see no reason why a church should not exercise such privilege by adding by vote one, two, or three other members to its board, where it deems such an action advisable for the strengthening of the work of the church. It should be understood, however, that this action simply completes the work of the last election time, and would hereafter come in at the time specified in the recommendation.

In this connection we might state that we thoroughly believe in this provision for the election to the church board of two or three "other members" of the church who are not officers. Providing it is thought wise to include among these one or two

deaconesses, that would leave one or two vacancies for the appointment of other members of good report—those who possess good judgment, and who conduct their affairs with discretion and wisdom—whose counsel would serve to strengthen the church board in carrying forward its responsibilities and in its service for the church. This new provision, therefore, brought into this recommendation passed at the recent General Conference should be borne in mind and taken advantage of at the time of the annual election of church officers.

T. E. B.

My Confidence in the Advent Movement and Leadership

It is over twenty-six years, I believe, since I came to the knowledge of the present truth, and I have rejoiced in it ever since. I have thanked the Lord many times that He has drawn me to Himself and has given me a little part in His service. I have felt it was, and is, a great privilege to belong to such a movement as the advent movement, and to be united and to work in unity with such people as the advent people in proclaiming so wonderful a message to the world.

Ever since I connected with God's people I have taken a deep interest in the organization and progress of the work. I can truthfully say that my confidence in the message, and in the brethren that God has called to lead out in this work, has never wavered nor failed.

Of course, through the years of service in God's cause and in coming in contact with different people, words and experiences like this were heard, "You are such a distance from headquarters, and you do not know the men at headquarters. If you did, you would think differently."

Well, such expressions caused me pain and heartache. I did not want to believe them, and thank God I do not have to believe them. Although I have seen and heard many of our leaders and General Conference men as they visited in our field, in union as well as in local committee meetings, and also at the General Conference, I never had such an opportunity to see and observe our leaders in the movement as was my privilege just lately at the Presidents' Council and the Fall Council of the General Conference at Omaha, Nebr. Well, brethren, I must say it did my heart good to see and hear these men, and not from a far distance either. It would have brought cheer and confidence into your hearts if you were ever tempted to doubt the sincere leadership of this movement, or if you have ever been tempted to withhold your support from the cause because you had heard some express themselves to you as they have expressed themselves to me—and, of course, very little they knew about what they thought or said.

Now, I do not worship men, and I do not and can not make them saints. The Lord only can do that. But I wish to say and emphasize this: The Lord has placed in leadership in this movement men of noble character, sincere men, devoted, consecrated brethren who have the cause of God at heart. These men wrestle day and night over the tremendous questions and problems which are placed before them, as they are expected to help solve questions and give counsel in a world-wide work. It is more than human strength can do or stand—so much more that many break down with the strain and burden, and are caused to rest awhile in order that they may take up the work again.

It is wonderful to be united and to have fellowship with the brethren and sisters in this blessed message, with men who love God and with souls for whom Christ died; to be united with brethren who make no difference between race and nationality, but who are all one in Christ Jesus. So let us remember the words of Paul in Hebrews 10: 35: "Cast not away therefore your confidence, which hath great recompense of reward"—confidence in God, even if we are passing through hard times; confidence in the message, confidence in leadership, confidence in the brethren, and confidence in one another.—O. Ziprick, in *Western Canadian Tidings*.

Looking After the Stranger at Church

A SHORT time ago I had the privilege of reading an article from the pen of Elder T. E. Bowen on welcoming the stranger in our churches. A number of instances were related of visitors attending church services and going away without receiving a cordial greeting from any of our brethren or sisters. I could add a number of such experiences to those mentioned, but the real point is to find the remedy in overcoming this lack of Christian courtesy.

So much depends upon the impressions gained by the stranger as he visits one of our churches for the first time as to whether he will come again. It is here that the cordial greetings, or the absence of them, counts for much in the stranger's reaching his decision. All would hope that he may come again. But this hope needs backing up with some real cordial actions on the part of the church members, in most cases, if this hope is to meet its fruition.

Some may say, "I do not know who the strangers are." Well, there is a way of finding out who they are, and that very effectively; and thus, as it were, a life line may be thrown out to some one who perhaps is on the verge of despair.

It rests with you and me, dear reader, whether or not we shall render the necessary aid to this earnest seeker for truth. In that wonderful sermon on the mount are those beautiful words, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled." Shall we allow these strangers to go away empty, or shall we give them such a cordial greeting that the next Sabbath they will come again?

But some will say, "It is so hard for me to speak to strangers." Perhaps it is. I find this a very good introduction, "I am so glad you came in to worship with us today. And will you not come again next Sabbath?" Then after his reply, you may ask, "Do you live near by? or are you visiting in the city?"

It was the writer's privilege years ago to belong to a live Christian Endeavor Society in a large city. They were organized as a branch of the church. They had a number of committees at work along different lines of service, but one was set apart particularly for church services. It was called the "lookout committee." It had a leader, and he selected a few others to work with him who were able to meet people properly with a hearty handshake and a cordial invitation to come again. In order to do this work thoroughly, the members were distributed in different parts of the church, and when the congregation was dismissed they sought out the strangers and had a little conversation with them as they were leaving the church. If possible, they were visited during the week by some one.

We must use every possible endeavor to advance the cause of Christ in the closing hours of the message. Well may we ask as did Saul, "Lord, what wilt Thou have me to do?" And then when we have found something to do, let us be faithful volunteers in real earnest.

W. H. JACK.

Destructive Criticism

THE "unruly member," when controlled by God, can be a source of real encouragement to the discouraged, can do much to heal the wounds of another, and bring cheer and comfort and sunshine into the soul of the benighted. But if that "unruly member" is not controlled by God, it is certainly a most poisonous evil.

"Keep a watch on your words, my darling,
For words are wonderful things:
They are sweet like the bee's fresh honey,
Like the bees, they have terrible stings;
They can bless like the glad warm sunshine,
They can brighten a lonely life;
They can cut in the strife and anger,
Like an open, two-edged knife."

After all, fellow pilgrims, why should we not be more careful in the matter of the use of the tongue that God has given us? Words once spoken can never be recalled. It is very sad to contemplate, but a fact nevertheless, that hundreds of thousands who have really had an ambition to live the Christian life and gain the higher planes, have been completely overwhelmed and have given up in despair and drifted down to destruction, because of the wicked sting that goes with the words of the one who indulges in destructive criticism.

S. A. RUSKJEK.

Home Missionary Department

THE HOME-FOREIGN MISSION FIELD

Suggestive Program for First Sabbath Home Missionary Service

(May 2)

OPENING SONG: "The Call for Reapers," No. 547 in "Christ in Song."

SCRIPTURE READING: Acts 2: 1-21.

PRAYER.

READING: "Untouched by the Needs of Those Around Them."

READING: "Foreign Literature Week."

SONG: "Bring Them In," No. 561 in "Christ in Song."

STUDY: "I Was a Stranger."

READING: "Just What the Church Ought to Be Doing All the Time."

READING: "Will You Help?"

OFFERING.

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

BENEDICTION.

Note to Elders and Other Missionary Leaders

Once each year we come to you for an offering in behalf of the foreigners who dwell among us. And each year our good people respond kindly to the appeal.

It has been arranged by the General Conference that on Sabbath, May 2, our churches in North America shall take up an offering to be used to help publish tracts and small books in the foreign languages used in this division. This literature is issued in much smaller editions than in the English, and consequently it costs considerably more to produce. From this offering we are able to pay for translating literature into the various languages, and also help to a certain extent on the initial expense, thus bringing this truth-filled literature within the reach of our churches and people.

What a wonderful foreign mission field is spread out before our churches in the hosts of foreigners living everywhere in North America! While we may not be able to speak these foreign tongues, we can use the literature that does speak them, and thus be the means of leading many into the truth.

There are instances where whole foreign churches have been raised up through literature given out by English-speaking believers. It is living, vigorous seed, and should be scattered broadcast everywhere.

May we count on a liberal offering from your church to aid in this worthy enterprise?

M. N. CAMPBELL.

"Untouched by the Needs of Those Around Them"

E. F. HACKMAN

In the promise that the Lord made to Abraham, "In thy seed shall all the nations of the earth be blessed," is reflected God's purpose for the children of Israel. We are told, "The all-embracing terms of this covenant were familiar to Abraham's children and to his children's children. It was in order that the Israelites might be a blessing to the nations, and that God's name might be made known 'throughout all the earth,' that they were delivered from Egyptian bondage. If obedient to His requirements, they were to be placed far in advance of other peoples in wisdom and understanding; but this supremacy was to be reached and maintained only in order that through them the purpose of God for 'all nations of the earth' might be fulfilled."—"Prophets and Kings," pp. 368, 369.

Was Israel true to this covenant? The Spirit of prophecy records the sad fact that she was not. "Had Israel been true to her trust, all the nations of earth would have shared in her blessings. But the hearts of those to whom had been intrusted a knowledge of saving truth, were untouched by the needs of those around them. As God's purpose was lost sight of, the heathen came to be looked upon as beyond the pale of His mercy. The light of truth was withheld, and darkness prevailed. The nations were overspread with a veil of ignorance; the love of God was little known; error and superstition flourished."—*Id.*, pp. 370, 371. What was it that caused Israel's downfall and subsequent national disaster? It was because they "were untouched by the needs of those around them."

The history of Israel is filled with tragedy. Here was a nation greatly beloved of God, given every advantage, and experiencing divine leadership in a most remarkable way; yet Israel failed to fulfill the purpose of God in their existence,

simply because of indifference to the needs of the nations around them. Sometimes we who live in this twentieth century, enjoying a knowledge of this wonderful truth, say in our hearts that had we lived in Israel's day we would have done differently. But are we doing differently? Is it possible that we, too, have forgotten God's binding claims upon us and are also untouched by the needs of those around us? Perhaps you will say, "Wherein have we failed and followed after Israel? Are we not carrying the gospel to the nations around us?" Indeed we are. There is not a denomination in the world today which is more enthusiastic in behalf of foreign missions than ours. "Well," you say, "just where then are we coming short?" We are failing to do foreign mission work at home! Our eyes are so accustomed to looking at the needs of the fields beyond that it becomes difficult to focus them on the needs at home. Distance often lends enchantment, and we may profess more love and interest for the heathen whom we have not seen than we do for the poor heathen whom we see about us on all sides. The Master said, "Go ye into all the world," but we should remember that today the ends of the earth are found in our large cities. I have no wish to minimize the importance of our foreign mission work, but I do have a deep burden that we in the United States and Canada shall do more to carry the third angel's message to the foreigners at our very doors.

At present very little is being done to reach the millions of all nationalities who have settled in the large cities of North America, located in every State and province. We have been told that these people are here in the providence of God that they might hear the truth for this time and carry it back to their native lands. Here is an economical method, of divine appointment, for carrying the gospel to all the world. Has not the time come then when we should put forth stronger efforts to reach this neglected class? Behold the whitened harvest fields at home! See these large cities teeming with hundreds of thousands who are longing for more light, many of them without God and hope in this world. How shall we answer the Judge of all the earth when He takes account of our stewardship, if we fail to give these poor souls the bread of life?

I know it is not always easy to reach the foreigner with the message, but I am afraid that many hide behind that worn-out excuse that it is not possible to work for the foreigner unless one is able to speak his language. But in these days it is not necessary to speak a foreign language in order to reach these people. Through the literature now available in all the principal languages, every Seventh-day Adventist may become a bearer of good tidings to people of all nationalities. And it is a recognized fact that the most effectual way of reaching them is through the ministry of the printed page. Not having such an array of reading material in their own language as we have in the English, they are eager to purchase literature printed in their mother tongue. Furthermore, we should bear in mind that even though the foreigner may be able to read the English language, when it comes to literature dealing with religious themes, he prefers that in his native tongue.

It is for this reason that we have set aside May 2-9 as the Foreign Literature Week, when it is hoped every church will put forth an earnest effort to send our literature to all foreigners residing in the community, and also that a very liberal offering will be made by our people for the Translation Fund. Would it be asking too much of every member to give one dollar toward this fund, half of which will be applied on a fund for foreign literature to be used in the local church, and half to be applied on the Translation Fund? Four times a year we are asked to give a Thirteenth Sabbath Offering of one dollar a member for our missions abroad. Is it too much to give a similar amount once a year for foreign missions at home? May the Lord help us at this time to truly fulfill our obligations to the strangers within our gates.

Foreign Literature Week

M. N. CAMPBELL

WE have fallen into the habit, as a denomination, of setting aside certain days or weeks for especially emphasizing some enterprise that should rightfully rest on our hearts through the whole year. Nevertheless, it is proving a good thing to

bear down in a strong way on special projects at certain times, as it serves to reach our consciousness as no other means would.

May 2-9 has been designated as Foreign Literature Week in the hope that the stream of thought may be turned from the usual channel to consider the needs of the stranger within our gates. Here in America we find foreigners by the million living in congested centers. These people speak and read languages unfamiliar to us, and their customs and viewpoints run counter to ours; but they furnish a foreign mission field on home soil, and we must overlook unusual circumstances and conditions, and endeavor to find the key to their hearts in order to bring them into the fold of Christ. He died to save them, and has made provision for adopting them into the family of the redeemed. When He launched His closing message He said it must be taken to every kindred, tongue, and people; and that of course includes the foreigner in America. Many of our people and workers are heeding this instruction and are experiencing a great blessing as a result.

Elder F. F. Schwindt of North Dakota writes that at the close of one effort among German people he added seventy-four adults to the church. At another place he raised up a company of twenty-eight in spite of strongly organized opposition from ministers. Every meeting place in the town was finally closed to them, so they did the only possible thing, and that was to build. They now have a comfortable house of worship of their own. In closing his letter, Elder Schwindt said, "In looking over my reports, I find that 101 people were added this year (1930) in two single efforts, and may I ask, Does this not prove that it pays to labor for the foreigners within our gate?" There can be but one answer to this question.

Elder A. G. Wearner of Michigan writes as follows:

"I am always interested in foreign-speaking people, and in my evangelistic meetings always seek to make friends with as many as possible. I can generally tell by the names to what nationality they belong. If they prefer literature in their own language, we furnish it. I find that many can understand literature in their native tongue better than in English, even though they speak the English in business and social relations. I conducted an effort in Grand Rapids the past summer—a place where 80 per cent of the people are Hollanders and belong mostly to the Dutch Reformed Church. Of the eighteen persons baptized, ten were Hollanders and two were Germans. In nearly every effort I hold, some foreign-speaking people come into the message."

The same responsibility rests on our church members as on the ministry, and to you this appeal is especially addressed. Would it not be possible for your church to subscribe for a club of at least five foreign periodicals for a year, and then see that they are regularly placed in the hands of as many foreign-speaking people? The result may be families of new believers won to God and eternal truth. One church distributed Russian literature which cost only about \$16, and the result is apparent in a Russian church of 150 members standing as a monument to the truth. This message-filled foreign literature is guaranteed seed. Sow an abundance of it "in the morning, . . . and in the evening withhold not thine hand: for thou knowest not whether shall prosper, either this or that, or whether they both shall be alike good."

"I Was a Stranger"

M. N. CAMPBELL

Question.—What name did Moses give his first-born son? Ex. 2: 22.

Answer.—Gershom.

Ques.—What is the meaning of this name?

Ans.—"A stranger in a strange land."

NOTE.—This experience of being a stranger in a strange land must have made a very deep impression on the mind of Moses to lead him to give his son a name that would perpetuate those feelings through life.

Ques.—What attitude does God take toward the man separated from his nation and dwelling in a strange land?

Ans.—The following texts, selected from a long list given in the Scriptures, show God's particular care over the stranger, and it will be found that he is classed with the widow and the fatherless as subjects of God's special love and watchcare.

"Thou shalt neither vex the stranger, nor oppress him: for ye were strangers in the land of Egypt." Ex. 22: 21.

"Ye shall have one manner of law, as well for the stranger, as for one of your own country." Lev. 24: 22.

"Thou shalt not pervert the judgment of the stranger, nor the fatherless; nor take a widow's raiment to pledge." Deut. 24: 17.

"If ye oppress not the stranger, the fatherless, and the widow, . . . then will I cause you to dwell in this place, in the land that I gave to your fathers." Jer. 7: 6, 7.

"I will come near to you to judgment; and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow, and the fatherless, and that turn aside the stranger from his right, and fear not Me, saith the Lord." Mal. 3: 5.

Ques.—What is the prevailing attitude toward the foreigner among us?

Ans.—It is, to an unfortunate extent, one of unfriendliness and scorn. Opprobrious terms, such as "Dago," "Sheeny," "Greaser," "Chink," etc., are commonly used, much to the sorrow and chagrin of these people. Those who use such expressions can never hope to reach the souls of the people thus designated.

Bishop McIntyre has written a beautiful poem of protest against such unfriendly names being attached to foreigners. We append it herewith, even though it may be quite familiar to many:

The Least of These

Dago and Sheeny and Chink,
Greaser and Nigger and Jap;
The devil invented these terms, I think,
To hurl at each hopeful chap
Who comes so far, over the foam,
To this land of his heart's desire,
To rear his brood, to build his home,
And to kindle his hearthstone fire;
While the eyes with joy are blurred;
Lo, we make the strong man sink,
And stab the soul with hateful word,
Dago, or Sheeny, or Chink.

Dago and Sheeny and Chink,
These are the vipers that swarm
Up from the edge of perdition's brink
To hurt and dishearten and harm.
Oh shame! when their Roman forebears
Walked where the Cæsars trod.
Oh shame! when their Hebrew fathers
Talked with Moses and he with God.
These swarthy sons of Japheth and Shem
Gave the goblet of life's sweet drink
To the thirsty world, which now gives them
Dago and Sheeny and Chink.

Dago and Sheeny and Chink,
Greaser and Nigger and Jap;
From none of these doth Jehovah shrink.
He lifteth them all to His lap;
And the Christ, in His kingly grace,
When their sad, low sob He hears,
Puts His tender embrace around our race
As He kisses away its tears,
Saying, "O least of these, I link
Thee to Me for whatever may hap,—
Dago and Sheeny and Chink,
Greaser and Nigger and Jap."

Ques.—For how long a time was the ancient church of God a stranger in a strange land and subject to all the unhappy experiences common to the life of a foreigner?

Ans.—For over three hundred years the Israelites were foreigners in Egypt. Again and again God reminded His people to be especially kind to the stranger, because they had been strangers themselves.

Ques.—Were our forefathers also once classed as strangers and foreigners in America?

Ans.—We are all the children of immigrants who came from other lands to these shores to find a home, hence the admonitions of the Bible to remember the stranger kindly, because we also were strangers in the land, come with special force and logic. Let us remember them in our plans for missionary work and see that they have a fair share of our efforts. Let us remember them in the offering taken today for the Foreign Trans-

lation Fund, and generously provide for them to share in the joy and blessing which a knowledge of the third angel's message brings.

Additional Material

Study Matthew 22: 36-40: "Who is my neighbor?" Read "Testimonies," Volume IV, page 226, last two paragraphs; "The Desire of Ages," page 500, second paragraph, also page 503, second, third, and fourth paragraphs. Our attitude to the stranger will be considered in the investigative judgment. Mal. 3: 1, 5. Jesus will justify and translate those who have cared for the stranger. Matt. 25: 30-40, especially verses 35, 38, and 40.

(A good book on the immigration question: "Aliens or Americans," by H. B. Grose, 35 and 60 cents. Published by Fleming H. Revell.)

Just What the Church Ought to Be Doing All the Time

W. B. OCHS

It pleases Satan to keep the church of God from doing her part in bringing the gospel to every nation, kindred, tongue, and people. One way to hinder the progress of the message is to keep our good literature from being translated into the hundreds of different languages. Many of our foreign-speaking people are rejoicing today in the truth of God because some one was willing to give liberally to the Foreign Translation Fund. Thousands are still in darkness, and the only way to reach them is through our literature in their mother tongue.

Speaking of the church's duty in keeping the printed page before the people, some one has well said: "When Martin Luther threw his inkstand at the devil, he acted more wisely than he knew. It is just what the church ought to be doing all the time. The devil himself, with a clear discernment of things, has turned the tables and is vigorously throwing the inkstand at the church. The inkstand is symbolical of literature, good or bad. It holds all the noble thoughts and all the base thoughts that are dipped out and spread upon the written or printed page."

"Just what the church ought to be doing all the time,"—what a mighty truth is in this statement! Satan is at it all the time, hurling the inkstand at the church. Why, then, should the church fail to do her duty? The inkstand, symbolical of literature, should be hurled constantly at Satan, and one most effective method is by contributing to the Foreign Translation Fund, thereby making it possible to translate literature into the different languages to place in the hands of people who are waiting for deliverance from the darkness of ignorance and sin. It is the gospel of Christ, "the power of God unto salvation," which will set men free.

It is so easy to overlook the fact that there are millions of people in North America who cannot read the English language, and who would most eagerly read our literature in their own languages. I am thinking of a family—father, mother, and children—living in the outskirts of New York City, who read themselves into the truth before they ever came in contact with our people. They were happy to get our message in their own language. Today the eldest son is in Broadview College preparing to enter God's work in behalf of the people of his own nationality.

It pays to give to this worthy fund. Let us give liberally this year, that means may be had to translate the message into every language, and that the end may come quickly.



Cincinnati, Ohio, German Church
This church was raised up in 1920. The pastor, D. H. Roth, and his wife are seated in center of front row.

The Church Missionary Service

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

Suggestive Missionary Service Program for Sabbath, May 2

MISSIONARY TOPIC: "Work for the Blind."

TEXT: Matthew 9: 27-31.

SUGGESTIONS: Every one sympathizes with a blind person, but not all are willing to do something for this unfortunate class which will help them enjoy a little of life's blessings. Consider for a moment this great army of more than 100,000 blind people in the United States and Canada, and the added millions who live in China, India, Africa, and South America. The question arises, What can we do to help them? Their greatest need is not pity, but an opportunity to become useful. There is not much that the ordinary blind person can do, but many of them in spite of this terrible handicap have mounted to the topmost rung in the ladder of fame. The ability to read is perhaps the greatest temporal blessing within their reach. As a denomination, we have recognized this fact, and a number of years ago established a publishing house at College View, Nebr., for the preparation of literature for the blind. In this little plant we print a monthly magazine called the *Christian Record*, Sabbath school lessons, and other literature. A circulating library is also operated in connection with the institution. At the present time our magazine has the largest circulation of any similar religious periodical in the country, reaching over 4,000 blind people in all parts of the world.

Some little idea of the extent of our work for the blind may be gained by considering that three tons of literature go out from this publishing house every month. Of course only those who read either the Revised Braille or the New York Point receive our literature. The ordinary blind person whom we meet on the street is uneducated and unable to read or write at all. All our church members can co-operate in this work by securing the names and addresses of blind people who can read, sending the same to the editor of the *Christian Record*, through the Book and Bible Houses. The government handles all mail for the blind without charge, and the *Christian Record* will be sent free to all persons whose names are sent in to them.

There are many other ways by which we can help the blind and brighten their lives. The *Christian Record* brings the truth to them, but it is our experience that many are unable to comprehend the truth fully unless they have opportunity to talk with some of our people. They should be visited in their homes and invited to our church services.

Suggestive Missionary Service Program for Sabbath, May 9

MISSIONARY TOPIC: "Home-Foreign Band."

TEXT: 2 Peter 3: 9.

SUGGESTIONS: Seventh-day Adventists are known everywhere as a people who are firm believers in foreign missions. And every Christian should be in harmony with the great missionary program of the Saviour when He said, "Go ye therefore, and teach all nations." Some think this commission is only a command to go into far-off fields and carry the gospel, but in reality the Saviour wants every Christian to go into his own personal world and witness for Him. Especially does this apply to the great foreign sections in our large cities where we find every important language under heaven spoken. If Christians are interested in disseminating the gospel to the heathen, how much more should they be interested in winning the foreigner at home. As some one has said, "If we cannot love the immigrant whom we have seen, how can we love the foreigner whom we have not seen?" The message that has been given to us is to reach every creature. That applies to the poor foreign laboring man in our cities as well as the rich man in his mansion. But as yet we have only touched the possibilities of this work with our finger tips. The ends of the earth are in our large cities; in fact, wherever you go you will find some one who speaks another tongue. America is the "melting pot" of the world, and one of the greatest problems confront-

ing this people today is how to carry our message effectually to the many nationalities in this country. This is a problem that is too big for our small laboring force. In order to solve it we must have the co-operation of all our churches. After careful study, the General Conference Home Missionary Department has recommended that home-foreign bands be formed in all our churches where there is a field for such labor, whose business it shall be to devise ways and means of carrying the message to the various foreign-speaking peoples in their community. "There is a work to be done in foreign fields, but there is a work to be done in America that is just as important. In the cities of America there are people of almost every language. These need the light that God has given to His church."—"Testimonies," Vol. VIII, p. 36. Every year hundreds of these people accept the truth. Even though we cannot speak their language, it is possible to reach them through the printed page. For suggestions and instruction regarding the formation of this band and the best methods of winning souls among this neglected people, we refer you to the new Home Missionary Series Leaflet No. 12, entitled, "How to Work Our Home-Foreign Mission Field."

Suggestive Missionary Service Program for Sabbath, May 16

MISSIONARY TOPIC: "Soul-winning Experiences."

TEXT: Revelation 22: 17.

SUGGESTIONS: How wonderful it is to see a whole church earnestly working and praying for souls. Yet this is God's ideal for His remnant church at this time. "God expects personal service from every one to whom He has intrusted a knowledge of the truth for this time."—"Testimonies," Vol. IX, p. 30. Some one has said, "No Christian will become effective in seeking to attract others into fellowship with Christ until he has formed the habit of conversation about the Saviour, as opportunity is offered, and of seeking to find such opportunities." The service this day should give opportunity to old and young to relate how God has used them to win others. It is not always the big things we do that get results, but often it is some little thing which, blessed of God, will break down the prejudice in the human heart and win it for Christ. Recently an experience of a brother in Argentina came to our attention, and we wish to pass it on. One of our brethren had a tract entitled, "Who Changed the Sabbath?" having on the cover a picture of the pope of Rome, standing before the law of God and chiseling out the fourth commandment. One of his neighbors asked to borrow the tract for two weeks, and our brother urged that it be returned to him, as it was the only copy he possessed, and contained some statements that he wished to preserve. At the end of the two weeks, the friend asked for a little more time before returning the tract, as another person wanted to read it. Two weeks later, the same request was repeated. At the end of six weeks, the little tract came back to its owner, looking sadly worn, but as the result of its journeying, nine persons accepted the truth.

Suggestive Missionary Service Program for Sabbath, May 23

MISSIONARY TOPIC: "Magazine Work."

TEXT: Philippians 2: 16.

SUGGESTIONS: This is a magazine-producing and magazine-reading age. There is hardly an industry, an interest, a society, or an organization, that does not have its magazine. Wherever we travel we find them,—on trains or street cars, on boats, in railroad stations, and in public places. The magazine-reading habit is evidently strongly established. Therefore, it should be turned to good use in making known to the public the saving truths of the third angel's message. "Let us now by the wise use of periodicals and books, preach the word with determined energy, that the world may understand the message that Christ gave to John on the Isle of Patmos. . . . Our publications should go everywhere."—"Testimonies," Vol. IX, p. 62.

We have a vast field of opportunity for our own message-filled magazines, and hundreds of our people should engage in their regular sale. The *Watchman*, *Life and Health*, *Signs of the Times*, *Canadian Watchman*, and *Liberty* sell readily, and present the truth in an attractive manner. "There are many who can help in the work of selling our periodicals. The Lord calls upon all of us to seek to save perishing souls. Satan is

at work to deceive the very elect, and now is our time to work with vigilance. Our books and papers are to be brought before the notice of the people; the gospel of present truth is to be given to our cities without delay. Shall we not arouse to our duties?"—*Id.*, p. 63. Our magazines are exerting a wonderful influence on the minds of the public, and many have been led to take their stand for the truth which they first found in one of our periodicals. A woman in New York recently wrote concerning the *Watchman*, "You will find inclosed a post office money order for my subscription to the *Watchman*, and \$5 for missions from my two daughters and myself. It is not much, but will help a little. I am so thankful for the *Watchman*. I have had so much light on my Bible since I have been reading it."

Suggestive Missionary Service Program for Sabbath, May 30

MISSIONARY TOPIC: "*Review and Herald*."

TEXT: 2 Peter 1: 12.

SUGGESTIONS: The General Conference considers the *Review and Herald* of so great importance that they request this matter be taken up in all the churches observing the fifteen-minute missionary service, in an effort to place this valuable paper in the home of every English-reading Seventh-day Adventist. The Spirit of prophecy has strongly stressed the importance of the *Review*. "The *Review* is a valuable paper; it contains matters of great interest to the church, and should be placed in every family of believers."—"Testimonies," Vol. IV, p. 598. It is a well-known fact that we publish tons of literature to enlighten people and bring them to unite with the Seventh-day Adventist Church, but the *Review* is one paper devoted to the interests of our church work and the inspirational and unified vision of all the church members. Only in the kingdom will we know the full worth of this paper to this cause. Seventh-day Adventists should be willing to make any sacrifice, even to the extent of limiting daily food, if necessary, in order to have this paper. We are also told very plainly that if there are families in the church who cannot afford to take the *Review*, the church should see that they get it. The subscription price is only \$2.50 a year, or less than 5 cents a weekly copy. Most families spend that much for a daily newspaper. But a very special and economical offer is made by the *Review and Herald* periodical department which is known as the "Big Four" combination. For the small investment of \$3 it is possible to secure a year's subscription for the *Review and Herald*, for the two magazines *Liberty and Life and Health*, and also our missionary paper *Present Truth*. Urge upon the brethren the importance of keeping abreast with the progress of the message, as presented in the *Review* from week to week. Make your church a 100-per-cent *Review and Herald* subscription church.

Suggestions for Church Elders and Other Missionary Leaders

At the May meeting of the church board careful plans should be laid to carry out the proposals of the first Sabbath missionary service on home-foreign work. This is one of the most important features of our work, and it will be necessary to formulate definite plans if anything worth while is accomplished. We would also like to call your attention to two subjects to be discussed in the church missionary service, i. e., work with our magazines, and the *Review and Herald*. The summer months afford an excellent opportunity for the sale of our periodicals, and it is hoped that each church will appoint at least one magazine representative to carry on this important work during the coming months. This time allotted to the subscriptions for the *Review and Herald* will be the only period during the year when this paper will receive any attention. Its value is well known, and surely is worthy of any consideration the church board may give in order to further build up its influence.

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

- June 6. Hospital and Prison Work.
- June 13. Doreas Society.
- June 20. Soul-winning Experiences.
- June 27. Open-air Services.

May we also suggest that a month in advance is none too early to lay plans for the first Sabbath program of June. The subject to be discussed at that time is, "Miscellaneous Missionary Endeavor," or lines of work that can be successfully carried on during the vacation days. This service should be made most inspiring and attractive, so that all may receive a real incentive to be faithful in spreading the message during the hot summer days ahead. Let the church board spend much time in earnest prayer. We are told that only that work which is accomplished with much prayer will receive the blessing of heaven. Feel free at all times to write the general department for help on any missionary problem you may have.

Will You Help?

J. J. REISWIG

I AM sure the advent people rejoice to hear of the advancement made by the third angel's message. How it cheers our hearts to hear that the message has entered a new language area. Each language added to the list is another sign that Matthew 24: 14 is being fulfilled and that Jesus will soon come.

Strange as it may seem, I think it is nevertheless true that many of us do not realize just what it means to carry the message to a people of a different language, and that the addition of each language requires an actual cash outlay. I think it is the lack of this knowledge that is responsible for our forgetting to mention the special offering for such purposes as the Translation Fund for the miscellaneous languages.

Let me give one illustration. We have at present approximately 275 Ukrainian members, and are confronted by a population of nearly 100,000 Ukrainians in North America to whom we must give the message. All the literature we have for these people at present consists of the books entitled, "Home Physician" and "The Great Controversy," and a few of the smaller books, a little four-page paper, something after the order of our union conference papers, and about eight tracts. We have an urgent call to translate and publish a paper similar to *Present Truth* for use in missionary work, also to translate and publish "Early Writings" and other books written by Mrs. E. G. White. Aside from "The Great Controversy" these people have nothing in their own language that would give them a knowledge of the Spirit of prophecy.

There is a real interest among these Ukrainian people, and now is the opportune time to give them the third angel's message. It is apparent that quite a number have become interested in the prophecies and are leaving the Catholic Church, only to drift into Russellism and other false doctrines, because we have neither sufficient literature nor workers to bring to them a knowledge of present truth.

During a recent visit in one of these communities I found such an interest that it was difficult to close the meeting after the sermon had been preached. After the people had worked hard at a threshing machine all day, they drove nine miles in a lumber wagon to hear the message. They requested that such subjects as "Babylon and Her Sin" be explained, also what is symbolized by the "beast," and the "woman in scarlet" referred to in Revelation 17. When we remember that these people are groping in darkness, we realize that it is the Spirit of God which is at work on hearts, causing them to seek for light.

We have requests for books suitable for Big Week sets in the Ukrainian, Russian, Portuguese, Armenian, and numerous other languages, and often our dear brethren and sisters wonder why more of the writings of the Spirit of prophecy are not made available for them. But in order to make this possible, we need a fund from which to pay for the translating, and when necessary, to subsidize the publishing house in order to get out a small edition such as we can handle among these people. We appeal to the church officers to give the collection for the Translation Fund its proper place in the program for Sabbath, May 2, and we pray that all our brethren and sisters will be liberal in their giving, realizing that the response involves the carrying of the gospel to people who speak these different languages and who cannot hear the truth in any other way.

A USEFUL and helpful life here is the best preparation for a life hereafter.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

May Topic: A Message and a Movement

A Message and a Movement

DURING the month of May the programs are directed to the purpose of establishing in the hearts and minds of youth an appreciation of the second advent movement and their responsibility in relation to it. Loyalty to the message and an inspiration to make the personal life a firm testimony for the distinctive features of our movement, are the underlying objectives of the society meetings. If the true spirit of Seventh-day Adventism fills the hearts of Seventh-day Adventist youth in a large measure as a result of the programs presented in the societies during the month, they will not have been in vain.

These studies should be considered together as a united plan. Their central connecting thought is to elevate in the hearts of the young people and of the boys and girls a greater love for and faith in the hope of Christ's return, a firmer loyalty to the commandments of God and especially the Sabbath. The ideals of conduct which these inspire should be manifest in the home life and in every feature of our contact with the world. The Sabbath instills obedience to God, and the message of the second coming of Christ inspires to action. What faith in these truths will mean in the life of the believer should be thoroughly studied in connection with the programs. Encourage the members to discuss the practical application of their belief to those living in our present age.

H. T. B.

A Good Society Leader

He will be a loyal and intelligent Seventh-day Adventist. He will keep constantly in mind the real purpose of the Missionary Volunteer Society.

He will be able to enlist others in active service; to set them to work without coaxing, scolding, or pouting.

He will study and make careful use of the GAZETTE.

He will be quick to note and welcome strangers in the meeting.

He will learn how to make announcements briefly, impressively, and effectively.

He will be quietly training several members to take his place.

He will plan his work as a general plans his campaign.

He will be a ready and satisfactory filler of vacant places, ready to step in at a moment's notice, thereby saving a situation which may threaten disaster.

He will carry a notebook with him always, containing the names and addresses of all society members. There will be pages for ideas and plans; for dates of coming events; for book lists, and in short, anything of interest to the society, which would be lost but for the notebook.

In addition to all this, a good leader will have large patience and a sunny, optimistic outlook on life.

Lest these things should discourage somebody, let it be said that all these qualifications can be acquired by any ordinarily intelligent young Christian, if he is determined to do his best for his Lord.—*Adapted.*

Special Music

SPECIAL music always adds to the interest of a meeting, but only those hymns which contain a message for the hour should be sung. There is much so-called sacred sheet music that is not appropriate for young people's meeting. Leaders should ever bear in mind that the object of the meeting is to win souls, and "the song that wins souls must be full of the gospel." It is the privilege and duty of the society leader to suggest to the one who is to sing, the kind of music desired. While it is sometimes advisable to invite persons to sing who themselves are seriously needing spiritual help, yet we must guard very earnestly against often putting such persons forward just because they may be talented, when there are others who, because of their consecration and influence, would bring more blessing to the hearers even though they may not have such fine voices. Only music that will lift the thoughts to that which is pure, noble, and elevating, and will awaken in the soul devotion and gratitude to God, should be sung.

MINNIE E. DAUPHINEE.

If one who daily communes with God errs from the path, if he turns a moment from looking steadfastly unto Jesus, it is not because he sins willfully; for when he sees his mistake, he turns again, and fastens his eyes upon Jesus, and the fact that he has erred, does not make him less dear to the heart of God.—*Review and Herald, May 12, 1896.*

The Master Artist

WHEN God paints hillside flowers,
There's no easel but the ground,
And no brushes but the sunbeams,
And no paint tubes scattered 'round.

In quietness, the sunshine
Of His love brings red and blue,
Yellow, purple, green, and orange,—
Here's my heart, God, paint it too!

—*Nathaniel Krum, in "The Master Artist."*

Progressive Classes

THE work of the Progressive Classes has always been connected with the Junior work, but it does not belong there solely. Every Senior Missionary Volunteer who has not already become a Master Comrade should be qualifying himself for this privilege. It is one of the finest ways in which youth can work for youth. It does not mean a long course of study before you can begin; you can *begin* today. Study the Master Comrade requirements in the Junior Handbook, pages 117-123; but turn farther back also and acquaint yourself with the Junior Pledge and Law and the requirements for a boy or girl to become a Friend. Then, with a kindly interest and love for these Juniors, start out by leading a small group of them into a life of homely usefulness and neighborhood service. This is part of the Master Comrade requirements. Word just received from Brother Wilbur Holbrook, Missionary Volunteer secretary in Wisconsin, says, "Although the Almond church does not have a church school (and hence no Junior superintendent for the Juniors), the leader of the Senior Society has an enthusiastic class of Juniors studying the Friend requirements, and another member of the society is leading a class for Master Comrade work. They are finding it very interesting work."

E. E. H.

The Gospel of Shaking Hands

It is fine to be fluent, with words at command,
But oft there's more gospel in a shake of the hand.
Though you may be no prophet nor son of a bard,
You can preach a whole sermon—if you

shake
hands
hard.

Be kindly and cordial, warm-hearted and true,
A soul that is lonely is turning to you.
Would you win him for Jesus? Then show your regard
And shake hands, my brother, just

shake
hands
hard.

—*Author Unknown.*

Our Junior Problem

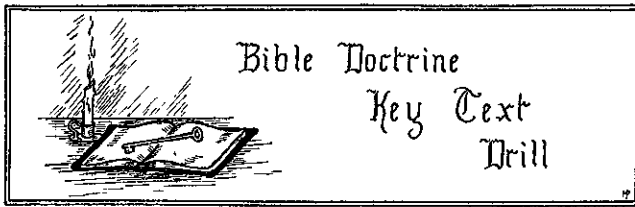
MISUNDERSTOOD! This youth with pent-up powers,
This awkward problem of the day's long hours!
Misunderstood, he shows a careless air,
And torments all with, "Say, now, that's not fair!"
He prowls the streets, or raids the pantry shelf,
Conundrum to the world and to himself,
Seeking his hero-man to imitate,
Hungry for true example—this his state!

But understood, his restless energies
Are harnessed into manly tendencies;
Yes, understood, there's something grand beneath;
That challenged fairness hates a man's defeat!
Responds to walk life's cleaner road with you,
An aim in mind, at heart a purpose true;
He drapes his plans with noble youth's ideal,
He's tasted of the good, this life is real!

—*Louise C. Kleuser.*

THERE are responsibilities for every one to bear; and we can fulfill life's grand mission only when these responsibilities are fully accepted, and faithfully and conscientiously discharged.—*"Messages to Young People," p. 37.*

Juniors and Seniors, please read all the footnotes this month.



Subject for May: Christ Our Mediator

To THE LEADER: Study Hebrews 10:19-39 for help this month in presenting the key texts, and the chapters in "Steps to Christ," entitled "Repentance" and "Confession."

Key Text for May 2: 1 Timothy 2:5. (Note Acts 4:12.)

"The intercession of Christ in man's behalf in the sanctuary above is as essential to the plan of salvation as was His death upon the cross. By His death He began that work which after His resurrection He ascended to complete in heaven. We must by faith enter within the veil, 'whither the Forerunner is for us entered.' There the light from the cross of Calvary is reflected. There we may gain a clearer insight into the mysteries of redemption. The salvation of man is accomplished at an infinite expense to heaven; the sacrifice made is equal to the broadest demands of the broken law of God. Jesus has opened the way to the Father's throne, and through His mediation the sincere desire of all who come to Him in faith may be presented before God."—*"The Great Controversy,"* page 489.

Key Text for May 9: Hebrews 4:14.

Key Text for May 16: Hebrews 4:15.

Key Text for May 23: Hebrews 4:16.

Key Text for May 30: Hebrews 9:28.

E. BLANCHE MARKHAM.

Senior Missionary Volunteer Meetings

Heralds of God's Memorial

(Program for Week Ending May 2)

BY FRANK H. YOST

NOTES TO LEADERS: In this program we are to consider an outstanding tenet of our faith, and the thought should be to stress the meaning and importance of the Sabbath, God's interest in it, some examples of His blessing on it, and our lifelong privilege of keeping and heralding it.

Personal experiences in becoming Sabbath keepers or keeping the Sabbath might be obtained from members of the church.

God Himself Heralds the Sabbath.—See "Miracles of Modern Missions," by W. A. Spicer, page 50, "In Early Russian Days," and pages 36-38, "The Guiding Voice." This book was in the 1930 Senior Reading Course. Your society library should have a copy. Order from your Book and Bible House. Price, \$1.50.

Faithfulness in Sabbath keeping may be illustrated by some experiences from "Miracles of Modern Missions," pages 204, 205, "Their Mother's Bible," and pages 259, 260, "The Error in the Register." To be a Christian takes everything that a man has that is worth while, especially in these days when God is looking for real men and women and boys and girls who will witness for His Sabbath truth. It costs something to keep the Sabbath, but remember that everything that is worth while in life costs something, or it wouldn't be worth while. Here is the way Dwight L. Moody looked on Sabbath keeping in relation to a man's job:

"Some one says: 'Mr. Moody, what am I going to do? I have to work seven days a week or starve!' Then starve! We want today men who will make up their minds to do what is right, and stand by it if the heavens tumble on their heads."—*"Weighed and Wanting."*

In the hearings on the Sunday law in the Sixty-ninth Congress, Mr. H. H. Votaw said: "In India I carried the case of one Seventh-day Adventist man who was thrown out of the government service because he refused to work the seventh day, clear to the viceroy. I didn't see the viceroy himself; I saw his secretary, Sir James du Boulay. When he had carefully considered the question, the verdict came down that the man was to be given his Sabbath off, and so careful were they in examining his record that they found out he hadn't been promoted for a long time, and they promoted him. They thought that much of a man who would stand for what he believed to be right."

You will need "Miracles of Modern Missions," by W. A. Spicer. Price, \$1.50—

On the island of Mauritius a girl in school was facing the problem of whether she would take her final school examinations upon the Sabbath. (In the school system of the island, the examination is the principal basis of credit.) She sought advice from an aunt. Her aunt said, "Mary, you are so young that I do not think the Lord would hold you accountable if you took the examinations on the Sabbath and lived as a Sabbath keeper afterward." But she replied to her aunt, "Auntie, I can't do that. I know the commandments, and the Lord expects me to keep them." She inquired of her teacher if a change could be made, but the teacher said, "I have no choice in the matter, but must give the examinations on the date set."

After earnest prayer she decided to write the commissioner of education, explaining her reason for her inability to take the examination upon the Sabbath. Days and weeks went by, but no answer came. Finally, the week before the examination, the following announcement was made by the principal of the school: "All the examinations in this school will be given next Saturday except those in — room [Mary's room], and they will be given on the ensuing Monday."

Symposium: The Test of the Sabbath and Its Heralding

The Sabbath a Memorial.—Every age has had a God-given test to show whether men would make allegiance to God the very first thing in their lives. And each test has had its heralds. Thus, the experience of the deluge brought its test, and its herald, Noah. The kingdom of Israel heard a call to turn from idolatry through the herald Elijah.

The Sabbath has always been, in a definite way, a test which, if kept, would have restrained men from idolatry and unbelief. Its importance is shown in the following statement: (See "Patriarchs and Prophets," p. 307, par. 2.)

The Sabbath's Place in Christianity.—The importance of the Sabbath, and the blessing of its observance, was not only lost sight of by the Jews, but about two centuries after Christ had ascended and the apostles had passed away, the Sabbath was set aside and the bulwark of obedience to God's word was broken down, admitting a great host of errors into the church. Moses, centuries before, was given a vision of this situation, and the faithfulness of some Sabbath heralds. (See "Patriarchs and Prophets," pp. 476, 477.)

The Sabbath in the Last Days.—Moses had a view of a faithful few who kept burning the light of true Sabbath observance. During the centuries after the apostate Roman power had trampled the Sabbath underfoot, the sacred day was still kept. In the British Isles; in Bulgaria; among the Passagians of Italy, France, and Hungary, and the Waldenses of Italy and France (see Andrews' "History of the Sabbath," chapter 21); in Abyssinia; and even in China and the East Indies, the Sabbath had its heralds who obeyed the true God, usually in the face of persecution.

So we may expect today. God's people, young as well as old, are to be His agents in emphasizing this great memorial of God's creating and converting power. This is becoming more and more important, for unbelief, selfishness, and religious indifference are increasing. And as we notice in the following statements the conditions under which the Sabbath is to be heralded in the last days, let us make our Sabbath keeping now a preparation for our witnessing later on. (See "The Great Controversy," pp. 605, par. 2; 608, par. 3; 609, top of page, continued from 608; 612, par. 1.) F. H. Y.

Be Strong!

BE strong!

We are not here to play, to dream, to drift.
We have hard work to do, and loads to lift.
Shun not the struggle; face it. 'Tis God's gift.

Be strong!

Say not the days are evil,—who's to blame?—
And fold the hands and acquiesce. O shame!
Stand up, speak out, and bravely, in God's name.

Be strong!

It matters not how deep entrenched the wrong,
How hard the battle goes, the day, how long,
Faint not, fight on! Tomorrow comes the song.

—Dr. Babcock.

THE cause of God demands the highest powers of the being.
—*"Messages to Young People,"* p. 22.

The Harbor of Home

(Program for Week Ending May 9)

BY N. H. SAUNDERS

NOTES TO LEADERS: A special invitation should be extended to all the parents. Give the meeting room an atmosphere of home. It is the purpose of this meeting to draw the parents and youth together in deeper consecration to this message and movement of which each is a part.

For additional material use these excellent books: "The Real Home," by Mrs. Vesta Farnsworth; "Home Making," by J. R. Miller; "Quiet Talks on Home Ideals," by S. D. Gordon; "Ministry of Healing," by Mrs. E. G. White; and "Messages to Young People," by Mrs. E. G. White.

(See also the Junior program material, especially the topic, "What Makes a Christian Home?" p. 13. This could easily lead up to a consecration service.)

Study: The Christian Home

(These quotations may be assigned to various individuals as a symposium, or be given as questions and answers. Use as an illustration, "The Tugboat.")

References	Thoughts to Develop
C. T., p. 162, par. 3; Messages, p. 324.	The home is the foundation of true character building. Home influences mold the destiny of nations.
M. H., pp. 365, 366.	Our example—Jesus. His home life furnished the warp and woof of His life.
Messages, p. 325, par. 3.	A Christian home is a powerful argument for God.
M. II., p. 352, pars. 2, 3.	The home is an object lesson more effective than sermons.
Messages, p. 327.	Unkind speech is one large rock that shipwrecks many homes.
Id., p. 331.	A call to the youth to do their part by turning their hearts to parents.
Id., p. 330, pars. 1, 2.	The mother's reward.
Id., p. 332.	The destiny that lies wrapped up in obedience.
M. H., p. 354, par. 3; p. 355, par. 1.	The home should be a place of refuge for the tempted youth. The home should be able to answer every perplexing question of the youthful heart. If his own home does not help him, he ought to go to some other Christian home for his answers—never to the street.

N. H. S.

Illustration: The Tugboat

As a lad I watched with great wonder shipbuilders lay the keel and place the framework of powerful but tiny ocean-going tugboats. It seemed that a boat with such immense timbers could not float or navigate. These boats were built not only to stand the strain of towing much larger vessels, but also to meet the heaviest storms on the broad Atlantic. Into the very framework must be built that sturdiness to meet all tempests and strains.

Even so, the world marvels as it sees the strong Christian home weaving into the very fabric of the life of its members that strong material that will stand every stress and keep the conscience steady against all temptation and allurements.

N. H. S.

Talk: The Home Life of Our Ideal—Jesus

NAZARETH stands for the home life of Jesus. By far the greater number of his years were spent here. Here were more praying for others and over the life plan, more communing with the Father, more battling with temptation, narrow prejudice, and ignorance, than in the few years of public service. Here were more purity of life and steadiness of purpose; more wisdom in action and patience in touch with others and with the knotty little problems of daily life; more of all this being lived than could ever find outlet at His lips.

Nazareth stands for that intensely human life of Jesus, lived in dependence upon God's grace exactly as other men must live. It was lived in a simple home that would seem very narrow and meager in its appointments and conveniences to most of us. He was one of a large family living in a small house, with the

touch of elbows very close, and with all possible, small, half-good-natured frictions that such close, almost crowded, touch is apt to give rise to.

He was a son to His mother. He was a brother to His brothers and sisters—a real brother of the little group.

And who can doubt the simplicity and warmth and practicality and unflinchingness of His love as it was lived in that Nazareth life? We will never know the full meaning of Jesus' word "pure" and of His word "love," and of His teaching, until we know His Nazareth life. The more we can think into what it really was, the better we can grasp the meaning of His public utterances.

Those three years and odd, of public life all grew up out of this Nazareth home life. They are the top of the hill; Nazareth is the base and bulk; Calvary, the tiptop. Here every victory had already been won. The public life was built upon the home life. Under the ministering to crowds, healing the sick, raising the dead, and patient teaching of the multitudes, lay the great strong home life in its purity. Calvary was built upon Nazareth.

The ideal home life, bathed in the fine ether of love, is a real life. It has been lived. Jesus lived it. Others have, in His strength. We can; and, please God, we will.—*Adapted from "Quiet Talks on Home Ideals," by S. D. Gordon.*

Reading: Daniel Webster's Home

DANIEL WEBSTER, referring to the early home of his parents in a log cabin, built amid the snowdrifts of New Hampshire, "at a period so early that when the smoke rose first from its rude chimney and curled itself over the frozen hills, there was no similar evidence of a white man's habitation between it and the settlements on the rivers of Canada," uttered these noble words concerning this rude cabin: "Its remains still exist. I make it an annual visit. I carry my children to it, to teach them the hardships endured by the generations which have gone before them. I love to dwell on the tender recollections, the kindred ties, the early affections, and the touching narratives and incidents which mingle with all that I know of the primitive family abode. I weep to think that none of those who inhabited it are now among the living; and if ever I am ashamed of it, or if ever I fail in affectionate veneration for him who reared it, and defended it against savage violence and destruction, cherished all the domestic virtues beneath its roof, and, through the fire and blood of a seven years' Revolutionary War, shrank from no danger, no toil, no sacrifice, to save his country, and to raise his children to a condition better than his own, may my name, and the names of my posterity, be blotted forever from the memory of mankind."—*J. E. Miller.*

Peace in the Home

A LITTLE path to a little gate,
A shout of glee where the children wait,
A simple meal when the day is done,
Good appetites when the food comes on,
With love to rule at the table fair,
Oh, what excelleth this anywhere?

Count your riches and boast your fame,
But more than these you can never claim;
The faith and love of the little few
Who watch and wait at the dusk for you,
If your home be glad at the long day's close,
You have all that any man ever knows.

If peace be yours when the shadows fall,
They can have no more in a marble hall,
And a king by his queen is never met
With a warmer welcome than that you get,
And the kiss she gives when you come from town
Would be the same if she wore a crown.

For whether you're rich or whether you're great
Doesn't matter at all where the children wait.
If love be there when the day is spent
And you sit down to your meal content,
If there's joy in your home, then while you live
You have all that this life on earth can give.

—Edgar A. Guest.

HIGHER than the highest human thought can reach is God's ideal for His children. Godliness—godlikeness—is the goal to be reached.—*"Messages to Young People," p. 40.*

—for program for May 2. Order now of your Book and Bible House.

Enduring Faith

(Program for Week Ending May 16)

BY H. T. ELLIOTT

NOTES TO LEADERS: The object of this program is to inspire loyalty to the message and positive assertiveness in Christian experience. Dean Inge of St. Paul's Cathedral, London, once said, "We are losing our Christianity mainly because Christianity is a creed for heroes, and we are a harmless, good-natured little people who want everybody to have a good time." It is plain that what he was trying to bring about was a revival of primitive faith and heroic achievement for the sake of religion. In the pursuit of broad-mindedness, tolerance, and pleasure, men have lost, to a large extent, the virtue of standing ruggedly for principle. Shall this loyal adherence to faith and energy, of crusade for the cross, pass from among Seventh-day Adventist youth? God forbid! Let us seek together to fill our hearts not only with the theory of the truth, but let us have also what is more vital, and that is the love of the truth.

Scripture Reading: Hebrews 11:24-27, 32-40; 12:1, 2.

Talk: The World's True Nobility

THE basis of thought for this talk is found in the book, "Education," by Mrs. E. G. White, pages 254, 255. What a challenge is here placed before us, the youth of the advent movement! Beginning with Enoch of the Old Testament, there are presented many illustrations of heroic men who have stood loyally for God in the midst of great difficulties. The line of Christian heroes is carried down through the experiences of the church of God until the time of the Reformation. Let the one who has this part give briefly the experience of these Bible and church heroes. The following thought is the conclusion, and it should be emphasized by the speaker:

"These are the world's true nobility. This is its royal line. In this line the youth of today are called to take their places."

H. T. E.

Testimony Study: A Call to the Youth

IN the book, "Messages to Young People," pp. 21-25, is a very earnest call to the youth. Have a series of questions prepared which may be answered by reading from this chapter. The following is suggestive:

1. What does God desire the youth to become? (P. 21.)
2. What opportunity has been given to youth? (P. 21.)
3. What is expected of those who engage in this work? (P. 22.)
4. What work may be done by young people? (P. 23.)
5. How may they work? (P. 23.)
6. How extensive may the work become? (P. 23.)
7. What advice is given to those who can do but little? (P. 23.)
8. What standard is held before the young? (P. 24.)
9. What kind of young men are wanted? (P. 25.)
10. For what is the church languishing? (P. 25.)
11. What is first necessary? (P. 25.)

H. T. E.

Talk: Shall He Find Faith?

"WHEN the Son of man cometh, shall He find faith on the earth?" Luke 18: 8. This was no idle question of rhetoric. It was the real heart concern of Jesus as He looked forward to the end of the world. Among the many signs of His near coming is this one,—there will be a dwelling of vital faith. If this question of the Master is a challenge to any class of people in the world today, it is a challenge to Seventh-day Adventists. In a special way it is a challenge to the Seventh-day Adventist youth.

Seventh-day Adventists profess to believe in Christ's personal return to this earth to redeem the righteous. To them has been committed a message of mercy and warning to be given to all the world ere He shall come. Believing in this faith, and accepting the commission of the Saviour to go to "all the world, and preach the gospel," the pioneers of the advent movement set forth with courageous determination to do so. Undaunted by lack of money or small membership, and undismayed by the jeers of the ridiculing world, they began their work. By dint of hard work, and upheld by a heaven-born faith, they continued.

Little by little the light of this message grew brighter and reached farther around the world. At the present time there are workers, churches, and companies located in 139 countries, proclaiming the message in over 400 languages. If on a

large map of the world, should be placed a dot for each one of the Seventh-day Adventist churches and mission stations, it would be revealed how strategically located they are in all parts of the world. It is now possible to reach all the world quickly from these centers. And the task remaining to be done does not seem nearly so gigantic as it must have appeared to the early pioneers of the movement.

The youth of the advent cause are as responsible as were the early pioneers for the advancement of the kingdom of God on earth. The work still calls for staunch-hearted young men and women to carry the banner of the Master into benighted lands, and to uphold by word and life the standard of Christian faith in a world of sin.

"The greatest want of the world is the want of men,—men who will not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*"Education," p. 57.*

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause. To plan with clear mind and execute with courageous hand demands fresh, uncrippled energies. Young men and women are invited to give God the strength of their youth, that through the exercise of their powers, through keen thought and vigorous action, they may bring glory to Him and salvation to their fellow men."—*"Messages to Young People," p. 20.*

Discussion: What Does It Mean to Believe?

LET there be a few introductory remarks by the leader of the discussion leading up to a discussion of opportunities for work before the society members. This should have been studied beforehand by the society officers' executive committee, so that there may be a good understanding and unity of opinion among the officers as to what is best to recommend. Such thoughts as the following may be helpful in starting the discussion:

"A crisis is right upon us. We must now by the Holy Spirit's power proclaim the great truths for these last days."—*"Testimonies," Vol. VI, p. 24.*

"It is the very essence of all right faith to do the right thing at the right time. God is the great Master Worker, and by His providence He prepares the way for His work to be accomplished. He provides opportunities, opens up lines of influence and channels of working. If His people are watching the indications of His providence, and stand ready to co-operate with Him, they will see a great work accomplished."—*Ibid.*

"To have faith means to find and accept the gospel treasure, with all the obligations which it imposes."—*"Christ's Object Lessons," p. 112.*

"Our professions are never beliefs until we act upon them."—*The Christian Herald.*

Phillips Brooks once said, "I do not believe any man genuinely, humbly, thoroughly gave himself to Christ without some other finding Christ through him."—*The Epworth Herald.*

"Bishop Birney has said that if twelve men loved God so well that they brought just one to Jesus' way the first year, and if each year they and their converts would each bring just one to Christ, all the inhabitants of the world would be won in twenty-eight years."—*Ibid.*

The following are some ways of working which may be suggested for discussion:

Prayer and Personal Work Bands.—What would be accomplished if the entire society were to divide itself into prayer bands of two each, and these bands of two would pray and work for others definitely chosen until they were increased to bands of four each. Then they might subdivide again and start anew to win others.

"First Friend" Plan.—In the Chicago young people's societies there has been tried and found very fruitful a plan whereby some members of the society are chosen to endeavor to be the "first friend" to any visiting young people at the church services or society meetings. The "first friend" seeks out any new young people who move into the territory of the church by a friendly call in person or on the telephone and an invitation to attend the Missionary Volunteer meetings and share in its service.

"Win-My-Chum" Meetings.—The Greater New York Conference young people arranged through their conference officers for a series of evangelistic meetings for young people. These were held every Friday night for six weeks. To these meetings they brought their friends, and a rich blessing was the result. In the San Francisco Bay district some years ago the societies themselves conducted meetings for the purpose of establishing wayward young people in their Christian experience and restoring their faith and loyalty to the church. These meetings were very fruitful.

Parents will enjoy sharing the meeting of May 9.

There are other ways of working, such as literature campaigns, correspondence band work, Christian help work, Bible reading circles, etc.

It would be well if the meeting concluded with a resolution definitely to carry out some one or more plans for missionary work which have been discussed.

H. T. E.

Youth in the Last Days

(Program for Week Ending May 23)

BY GORDON H. SMITH

NOTES TO LEADERS: It is the purpose of this program to develop candid discussion of conditions and facts that are part of these last days. What shall be our attitude toward them in the freedom of individual choice? Then following our choice, what effort must we put forth individually for ourselves, and what responsibility, if any, is upon us toward others?

It would be well to assign each suggested item for discussion to separate individuals. Texts or quotations are supplied in the light of which discussion may be directed and resolutions made. It is not the task of those who present each item to settle the question. Rather only to state the fact and arouse the thoughts and opinions of others. To create an atmosphere of freedom of expression, it helps greatly to ask individuals by name for their opinion. This may be done in a spirit of fellowship without embarrassing any one.

Christian Characteristics

I. Bible Study.

Matthew 7: 20, 21. The actions, conversation, attitudes, and personal relationships reveal the type of individual, Christian or otherwise.

Genesis 18: 19. Not the personal profession of Abraham, but the power of his example to command the respect and obedience of those who came after, is the evidence of the worthiness of his faith and cause.

Mark 16: 20. Evidence in those who profess to follow Jesus is to be expected of Christianity in these days.

2 Timothy 3: 1-5. The characteristics of the non-Christian are frankly and decidedly revealing. Should not the characteristics of the Christian be just as decidedly clear cut?

II. The Challenge.

A. "The fearful state of the youth of this age constitutes one of the strongest signs that we are living in the last days."—*"Testimonies," Vol. IV, p. 199.*

Thought for discussion: What attitudes or conditions constitute "the fearful state"?

B. John 6: 30. A reasonable challenge we are bound in honor to meet.

Thoughts for discussion:

What fruit does our profession work?

What is the value of our Christianity?

What is the power of our gospel in the lives of youth?

G. H. S.

Questions for Discussion

I. Read John 6: 66-69. Putting aside all material or physical benefits, and thinking in terms of moral and spiritual worth such as had been the challenge of Jesus in this sermon, what is our individual answer to His question, "Will ye also go away?"

A. What are the great realities of Peter's answer?

1. The predicament of human need—"To whom shall we go?"

2. The great possession in Christ—"Thou hast the words of eternal life."

3. The sublime fact of verse 69.

II. Recognizing and accepting Him as our Redeemer and choosing to follow Him—

A. What effort should we put forth to maintain His standards in our daily living?

"All should guard the senses, lest Satan gain victory over them; for these are the avenues to the soul." T., III, p. 507.

"Those who study the Bible, counsel with God, and rely upon Christ, will be enabled to act wisely at all times, and under all circumstances." T., V, pp. 42, 43.

"By Bible study and daily communion with Jesus, we shall gain clear, well-defined views of

individual responsibility, and strength to stand in the day of trial and temptation." T., V, p. 273.

"We must be much in prayer, if we would make progress in the divine life." T., V, p. 161.

B. What sort of interpretation of Him is essential in this generation? (See "Testimonies," Vol. III, p. 472, "The youth may have principles so firm . . .")

C. What relationship or attitude would He assume or sustain toward moral, social, and recreational standards and customs of our day? (See "Testimonies," Vol. III, p. 480, "Sustained by His enduring might . . .")

III. Realizing with Paul that "the wages of sin is death," and accepting with him the gift of life in Christ, should we not also accept with him the logical responsibility,—to "live . . . unto Him"? 2 Cor. 5: 14, 15.

A. How can we make our society count for Him in the social and civic life of our community?

"Every true reform has its place in the work of the gospel, and tends to the uplifting of the soul to a new and nobler life." M. H., p. 171.

B. What is our responsibility toward our fellow youth who do not know Him, whom to know "is life eternal"?

"The purest and most elevated devotion to God is that which is manifested in the most earnest desires and efforts to win souls to Christ." T., III, p. 187.

"Those who are humble in heart the Lord will use to reach souls whom the ordained ministers cannot approach." T., VI, p. 43.

"At the last day, the final decision by the Judge of all the earth will turn upon our interest in, and practical labor for, the needy, the oppressed, the tempted." T., V, p. 612.

"If we do but one third of that which we have intrusted talents to do, the other two thirds are working against Christ." T., VI, p. 439.

G. H. S.

Resolutions

I. In our great Youth-for-Youth Movement, as Missionary Volunteers, what individual reconsecration shall we make to insure a clear revelation of Him in our lives?

II. What definite soul-winning efforts should be inaugurated, renewed, or strengthened by our society? G. H. S.

If I Had Youth

If I had youth, I'd bid the world to try me:

I'd answer every challenge to my will;
Though mountains stood in silence to defy me,
I'd try to make them subject to my skill.
I'd keep my dreams and follow where they led me;
I'd glory in the hazards which abound;
I'd eat the simple fare privations fed me,
And gladly make my couch upon the ground.

If I had youth, I'd ask no odds of distance,
Nor wish to tread the known and level ways.
I'd want to meet and master strong resistance,
And in a worth-while struggle spend my days.
I'd seek the task which calls for full endeavor;
I'd feel the thrill of battle in my veins;
I'd bear my burden gallantly, and never
Desert the hills to walk on common plains.

If I had youth, no thought of failure lurking
Beyond tomorrow's dawn should fright my soul.
Let failure strike—it still should find me working,
With faith that I should some day reach my goal.
I'd dice with danger—aye, and glory in it;
I'd make high stakes the purpose of my throw.
I'd risk for much, and should I fail to win it,
I would not ever whimper at the blow.

If I had youth, no chains of fear should bind me;
I'd brave the heights which older men must shun;
I'd leave the well-worn lanes of life behind me,
And seek to do what men have never done.
Rich prizes wait for those who do not waver;
The world needs men to battle for the truth.
It calls each hour for stronger hearts, and braver,—
This is the age for those who still have youth.

—Author Unknown.

"Messages to Young People" is needed for the programs for May.

Junior Missionary Volunteer Meetings

The Sabbath a Lifelong Privilege

(Program for Week Ending May 2)

BY FRANK H. YOST

NOTE TO JUNIOR SUPERINTENDENTS: See the Notes to Leaders in the Senior program for this date, on page 8.

Our Heroes

HERE'S a hand to the boy who has courage
To do what he knows to be right;
When he falls in the way of temptation,
He has a hard battle to fight.

Who strives against self and his comrades
Will find a most powerful foe;
All honor to him if he conquers,
A cheer for the boy who says, "No!"

There's many a battle fought daily
The world knows nothing about;
There's many a brave little soldier
Whose strength puts a legion to rout.

And he who fights sin single-handed
Is more of a hero, I say,
Than he who leads soldiers to battle
And conquers by arms in the fray.

Be steadfast, my boy, when you're tempted,
Do what you know to be right!
Stand firm by the colors of manhood,
And you will overcome in the fight.

"The right!" be your battle cry ever
In waging the warfare of life;
And God, who knows who are the heroes,
Will give you the strength for the strife.

—Author Unknown.

Story: A Sabbath With the Smiths

(A composite story from the life of two individuals.)

RAY looked forward with eagerness to his visit with Jim Smith, and now that he had arrived at the farm on which Jim lived, some three miles from town, he found himself quite at home. Five years before, Jim's folks had moved away from Ray's community. The boys had both entered young manhood, and Ray wondered if they would now have much in common. Ray knew that Jim's family had joined the Seventh-day Adventist Church not long after their removal, and he understood they had become particular in matters of religion, but he had expected to fit into their "Saturday keeping" during his visit, and with his indifference toward "Sunday religion," he felt he would have no trouble accommodating himself to the habits of people who no longer considered Sunday of any religious significance.

Ray looked forward to the first Saturday with considerable curiosity. It would doubtless be a pretty dull, boresome day, among people so strict in their principles, but the novelty of the experience appealed to him. Friday afternoon Ray was impressed with the effort the Smiths made to have all their work done by the sunset hour. He worked right along with Jim, and somehow it seemed worth while,—the attaching of importance to the keeping of a day as belonging to God; the seriousness of their attitude; and their unquestioning faith that they were doing the right thing. Then came the sunset hour, and as Mr. Smith led out in a short season of worship "to introduce the Sabbath," as he put it, Ray went through this, the first experience of the kind he had ever had, almost awed with a feeling that God Himself was not far away. For the first time religion, which heretofore had been a formality, began to seem a reality to him.

Friday morning Jim told Ray they would be going to church Saturday morning and to young people's meeting in the afternoon. He said, "You are welcome to go with us if you wish to, or if you'd rather go to church Sunday morning, I'll take you to town in the car." But Ray had said it made no difference

to him; he would be glad to go with his host. The next morning breakfast followed chores in the usual way, then all remained seated around the table and the Sabbath school lesson was reviewed. They then drove to town for the day's services.

Ray was wondering what to expect. In town business was going on as usual, with the movement of traffic and the bustle of Saturday trading, and it was a contrast to enter into the quiet of the Seventh-day Adventist church. There were two characteristics that impressed him, as he analyzed his experience later: first, simplicity in the church building and arrangements, and lack of outward display on the part of the people; second, earnestness; the people gathered there in the church seemed to act as if they were there to learn something, and to accomplish something. He could not help asking Jim if anything special were to happen that day, but Jim, surprised, said, "No."

The visitor paid careful attention to the services. The feeling of strangeness and novelty was giving way to a growing respect for the sincerity he saw. Classes were formed, just as in his home Sunday school, for the study of the lesson. Though Ray noted the contrast produced by a spirit of levity and inattention displayed by a few, he gained several points from the lesson, which dealt with reverence. The question of conduct in church was discussed, and the right keeping of the Sabbath. Ray decided he would find out if it was true that when Christ came again he would specially reward those who had kept the commandments, and if obedience to the Sabbath commandment was really the sign of loyalty God looked for from His followers.

After the morning services, Jim introduced Ray to the groups of young people outside the church. There was some comment on the sermon and on the question of attending the young people's meeting in the afternoon. Then some parties and picnics, and a ball game which had been held during the week, were discussed. Ray's sense of "Sabbath" gave place to the accustomed "Saturday" feeling. He was puzzled, and wondered if he could find out what there really was to this Sabbath business, down underneath.

After young people's meeting that afternoon, the Smiths gathered in the sitting room and talked over the events of the day. There was something fine and restful about the whole thing. Presently Mr. Smith said, "Well, Ray, I suppose you wonder what it's all about, don't you?" "Yes, I do," came the serious answer. "I knew you folks believed in another religion, but didn't know much about the facts of it. You act as if you mean it." "We do," spoke up Jim; "it has made a lot of difference to us." "Tell me about it," said Ray.

And so Mr. Smith told of the truths they had found in the Bible, the nearness of Christ's coming, and the kind of people God expected to be ready for the Lord when He should appear. "From the very beginning," said Mr. Smith, "God has set aside one particular day, the seventh, as a memorial of His creative power—the power He showed in making the world, and which He uses to convert men and women to His service today. He's never changed the day, which He says is a sign to show who His people are. When Christ comes, it will be those who obey Him in faith, without question, that He will take to heaven with Him."

Ray was thinking deeply as the talk continued, asking an occasional question. He could not help asking about some who did not seem to take the Sabbath so seriously: "Well," Jim answered, "I fear we get careless sometimes. We shouldn't. It isn't loyal. It dishonors God. We would all sacrifice anything for God and His truth, and it is a pity that we misrepresent the truth before others thoughtlessly." "I have no room to criticize," said Ray. "Before this, I never thought of paying attention to any day. I can never be indifferent again."

Sunset worship closed a day that affected the guest more than he realized. After he had returned home, letters were exchanged, books and papers were read, and today Ray and his family are living a life of loyalty to God. F. H. Y.

Reading: The Sabbath and Church Attendance

I remember blaming my mother for sending me to church on the Sabbath. On one occasion the preacher had to send some one into the gallery to wake me up. I thought it was hard to have to work in the field all the week, and then be obliged to go to church and hear a sermon I didn't understand. I thought I wouldn't go to church any more when I got away from home;

Has your society received the Standard of Attainment examination?

but I had got so in the habit of going that I couldn't stay away. After one or two Sabbaths, back again to the house of God I went. There I first found Christ, and I have often said since, "Mother, I thank you for making me go to the house of God when I didn't want to go."—*D. L. Moody.*

Beginning at Home

(Program for Week Ending May 9)

BY N. H. SAUNDERS

NOTES TO JUNIOR SUPERINTENDENTS: In this program we wish to emphasize the part Juniors may play in the home life and in the advent message because of the home. Excellent material for Testimony readings may be found in "Messages to Young People," under the index heading, "Home." Statements could be typed and handed to the Juniors to read as a symposium.

"Bible Homes" might be given by several Juniors.

The experience of the little girl raised from the dead, recorded in Mark 5: 35-43, may be used as a talk; "Let Jesus Come Into Your Home and Your Heart." Explain the difference Jesus' coming into her home made in her life. Picture her joy and enthusiasm and her praise for Jesus.

Parents might be invited to share in this meeting. A consecration service could well follow the reading, "What Makes a Christian Home?"

Outline Talk: Bible Homes

Isaac's Home.—Genesis 22.

Isaac's home was a tent. Let the Junior who is asked to speak of this tell the story of Isaac's obedience to his father.

The Home of a Slave.—2 Kings 5.

The Junior will picture a great palace, a rich home. Let him tell the story of the Hebrew maid and how she testified for Jesus and won Naaman. We may tell in our homes what we know about God. We may lead our friends to Jesus as Naaman was brought to Him through the prophet.

Jesus' Home in Nazareth.

A picture of an Oriental house might be shown. (See Senior topic, "The Home Life of Our Ideal—Jesus." Compare with what ours may be.)

Reading: What Makes a Christian Home?

A MAN once set out to make a home. How did he go to work? In the first place, he had a skillful architect draw a plan for a house. In a few weeks the plan was completed, nicely laid out on sheets of paper. Every detail of the house was drawn, so that one could look at the plan and tell just where every door would be, and every window, and just how the house would look when it was finished. But that plan did not make the home, did it?

Then the builder set to work. Many carts carried great loads of stone for the foundation, of brick for the chimneys, of boards and plaster and everything else that goes to make up a house. After a while, all these materials for the house were gathered together, heaped on the ground. And yet the man did not have a home, did he?

Then the masons came and built the foundation, the carpenters came and put together the boards to make the house. The plaster was spread on the walls, the blinds were hung at the windows, the doors were placed on their hinges, and at last the house stood there all but finished. And yet the man had not made a home.

Then came the painters, and covered the boards with pretty colors, and frescoed the walls inside. Then came great loads of furniture, and the carpets were laid down, and the rooms became very comfortable and beautiful. But for all that, you would not call that house a home, would you?

What was lacking after all this you can readily guess. The house with all its furniture could not be called a home until it had people in it. Very soon a happy family came,—grandfather and grandmother, the young married folks, and the little children,—and then indeed a home was made.

Now all this is to show you what it means to become a Christian. A Christian is just the home in which Christ lives, as Christ Himself has said. A plan does not make a man or a woman a Christian any more than the plan for that home made the home. If you merely expect sometime to be a Christian, or if you are merely planning just when you will become a Christian, or how you will become one, don't think that plan has made you a Christian. Not a bit of it.

Nor does the power to become a Christian make one a Christian, any more than the piles of boards and stone and brick heaped up in the yard made a home. Any man or woman or any boy or girl has all the powers necessary to make a splendid Christian, but until something else happens, he is not a Christian, no matter how many powers he has.

Neither do forms and ceremonies make one a Christian, any more than the house was a home after the walls were up and the boards had taken the form of a house. Simply joining a church, or going through any other kind of form, will not make you a Christian.

Nor will deeds make one a Christian, any more than the furniture and the paint made that house a home. You can keep on forever doing the things you see Christians do, and saying the things you hear Christians say, but those things by themselves will never make you a Christian.

No; the thing that is necessary to make you the home in which Christ lives is just the thing that was necessary to make a home out of that house. You must have Christ come to live in your life,—to be a part of your soul. After that has happened, then your plans and your powers, the words you say and the deeds you do, will all be filled with Christ. But without Christ, all these things put together will never make you a Christian. What you need, then, is to know more about Him, and come to love Him and obey Him with all your heart and soul.—*Amos E. Wells.*

Chums

(To be used especially if mothers are present.)

THEY wonder why I run and tell
Of every little thing,
And say I'm such a baby boy,
Tied to an apron string.
But truly I don't blame them much;
They're different from me;
My mother knows just what is what,
Because we're chums, you see!

When things are in a tangle up,
And tempers snarling, too;
When some one needs a whipping bad,
(And maybe it is you!)
She never scolds or makes a fuss,
But, sweet as sweet can be,
Will try to help a fellow out,
Because we're chums, you see!

She ciphers with me on my slate,
Then helps me read and spell,
And makes me study hard and learn
To say my lessons well.
And mother's great at games; she likes
To play as well as we;
When our side wins, she's just as glad,
Because we're chums, you see!

I'm sorry for those other chaps,
I pity every one;
They'd love to have a chum like mine
For all they're poking fun.
Some mothers are too tired, I know,
And others do not care
To bother with the little boys,
Their plays and studies share.

But mine! She's just the very best
Of loving friends to me!
And, oh, I'm such a happy son,
Because we're chums, you see!

—*Author Unknown.*

Story: Do You Appreciate Your Home?

THE other day my telephone bell rang, and upon taking down the receiver, I heard a voice saying, "This is a deputy sheriff of the county speaking. The sheriff would like to have you come over here this afternoon." I said, "What does he want to see me for; what have I done?" But the deputy said, "You kindly come over this afternoon." So, soon after I had eaten lunch, I went over to the county jail, thinking all sorts of thoughts as to why the sheriff wanted to see me.

When I asked the sheriff what the trouble was, he said, "There is no trouble for you, but there is a young man locked up upstairs who wants to see you." "What has he done?" I asked. "Only stolen two automobiles and committed some other offenses," he replied.

Have you invited the parents to share your meeting of May 9?

Well, I went up to see this young man and had the door—a big iron door—locked behind me. He was a fine-looking young man of about twenty years of age. To make a long story short, he wanted to see a minister, to ask him if he thought, after he had served a prison sentence, he could come back and be a man again—if he could really reform.

But this is what I want to talk about here,—how that young man came to be what he was. He told me the story of his life. He said when he was a small boy he lost his home. It was this way: His father died, and after a little while, his mother married again. But his stepfather did not want him around, and made such a fuss about it that he was finally set adrift. He had hard work to earn a living, and so he just drifted in and out of good and poor places. No one seemed to care to help him to lead a good life. He tried to go back to what he called home, but they would not have him. After a while, he came to think that he did not care what he did, and finally landed in the county jail. I did all I could for this young man. I gave him one of my own Bibles, and I hope I did him good.

The point I want to make is: "Do you appreciate your good homes? Do you honor your fathers and mothers?" When that young man, in jail, told me how he lost his home and how much he would have liked to have a good home, I thought of you boys and girls, and I wanted to give you this message: Make much of your fathers and mothers and do all you can for them—they have done so much for you. In almost every case you will find behind a delinquent boy and girl a poor home or none at all. Remember—"Honor thy father and thy mother."—*Henry T. Sell.*

Believing in It

(Program for Week Ending May 16)

BY MRS. MABEL A. ELLIOTT

NOTES TO JUNIOR SUPERINTENDENTS: The purpose of today's program is to acquaint the Juniors with the meaning of faith. By concrete experiences help the boys and girls to understand the power of faith in personal life. Lead them to make personal application of the lessons of faith in their own lives. At the close of the meeting, if possible, take time for each to tell of some way in which he may exercise faith, or encourage them to tell of faith experiences of which they know. Make this an *every-member-take-part* meeting.

See also the Senior program of this date for other suggestions.

Good songs for today: Nos. 678, 490, 219, in "Christ in Song;" and Nos. 289, 270, 27, in "The Gospel in Song."

Talk: What Is Faith?

"Now faith is the substance of things hoped for, the evidence of things not seen." Heb. 11: 1.

"Faith is the belief in and the turning to God.

"If love makes the world go round, faith holds it together.

"Faith is a mysterious, undefinable thing, and yet it is a simple common-life thing.

"Faith is a sixth sense—it is to the soul in spiritual things what the five senses are to the body in connection with material things. Things are real to you through the five physical senses. The reality of spiritual things can be appreciated only through the exercise of faith."—*Service.*

The greatest achievements of mankind—the greatest discoveries, inventions, and accomplishments in the world—have been attained because of faith. All can mention many achievements brought to pass because of some one's faith,—Columbus and his discovery of America, Fulton and his steamship, Edison and his many useful inventions, the Wright brothers and their flying machines.

This same spirit of faith has carried the Christian through trials, sickness, and perilous experiences. The faith of Jairus was shown in his journey to find the Master. Naaman's faith in the healing power of Elijah's God caused him to bathe in the river Jordan. In Korea many walk fifty miles to join a Bible class that they may come under the care of the Great Physician. Many times our missionaries have been miraculously delivered from persecutors, bandits, robbers, and even death itself. Surely faith is a conviction of the reality of things which we do not see!

Mrs. M. A. E.

Symposium: Examples of Faith

ASSIGN the following names to five boys and five girls. Let each tell briefly some experience of the person whose name he is given, emphasizing how faith was exercised: Noah, Daniel, Martin Luther, John G. Paton ("Miracles of Modern Missions," by W. A. Spicer, pp. 110-114), Joseph Bates ("Pioneer Stories," by A. W. Spalding, pp. 240-246), Ruth, Esther, Mary Slessor ("Heroines of Service," by Mary R. Parkman, pp. 242-252), Ann of Ava ("Ann of Ava," by Ethel Daniels Hubbard, pp. 207-216), Ellen G. White ("Testimonies," Vol. I, pp. 92-95).

Mrs. M. A. E.

If I Believed

(This poem may be recited by one Junior or it may be divided among several.)

If I believed with all my heart
That Jesus came and died;
That He on yonder Calvary hill
Was really crucified;
If I believed He gave His life
For me, that I might live,
Would I not, in return for this,
My life in service give?

If I believed some might be lost
Because I failed to see,
And through the sin of my neglect
Might lose eternity;
And that my place could not be filled
Except by me alone;
That by my help some wanderer
Might safe be guided home;

If I believed that I must work
If I that home would gain;
That I must spend more time in prayer,
An entrance to obtain;
That I must sacrifice the world,
Not fearing foe or friend;
And that I must, though rough the way,
Endure unto the end;

If for my service here I thought
Eternal life I'd see;
And sensed how very short is life,
How long eternity,
How little time I have to work
Though all my life I give,
And in return how much to gain,
And oh, how long to live!

And if I thought when life was o'er,
A crown of life I'd wear,
Could I bring nothing in exchange,
And think I'd traded fair?
Would I in vain amusements
Spend uselessly my time,
And in exchange ask that a home
Forever might be mine?

If I believed that Christ would come
Erelong in power to reign,
That soon I'd view the barren fields
Where once had stood the grain,
Should I then come with empty hands
When all was gathered in,
And seek to be with those who fought
The noble prize to win?

Oh! I who know the story well,
If I believed 'twas true,
Could I, if it were real to me,
Withhold it, then, from you?
I might by being good and kind
Help some along life's road,
For doing is the thing that counts
And helps to lift the load.

We gather only sodden husks,
And leave the grain so fair;
We gather pebbles from the shore,
And leave the diamonds there;
O friend, we wish for things of earth
Which boast of but a day,
And seek not for eternal things
Which ne'er shall pass away.

—A. L. H.

Talk: What Juniors Can Do

(NOTE TO SUPERINTENDENT: Suggest some things which your Juniors may do now. See also in Senior program, the discussion, "What Does It Mean to Believe?" p. 10. The following quotations will be helpful.)

"In order that the work may go forward in all its branches, God calls for youthful vigor, zeal, and courage. He has chosen the youth to aid in the advancement of His cause."—*Gospel Workers*, p. 67.

"Messages to Young People," p. 198, par. 3.

"Messages to Young Peoples," p. 197, par. 2.

2. The Jewish Maiden and Naaman.
3. The Boy Samuel With Eli.
4. Esther at the Persian Court.

C. L. B.

A Place for the Juniors

(Program for Week Ending May 23)

BY C. LESTER BOND

NOTE TO JUNIOR SUPERINTENDENTS: Endeavor in this program to help the Juniors to recognize that God has a very definite place for them in His work, and encourage them to enter heartily into this responsibility. Juniors naturally like a challenge, and they will readily dedicate their lives to service for God when they see that they have been spoken of in prophecy, and that God has made it clear that they will fill an important place in the finishing of His work.

Bible and Testimony Study

(Conducted by the Superintendent)

Isaiah 8: 16-18.—The children in the church are for signs and for wonders, especially at this time when the law of God is being sealed among His disciples, and when God's people are looking for Him to come to redeem them.

"Counsels to Teachers," p. 177.—"By them [the children] God's message will be made known, and His saving health to all nations. Then let the church carry a burden for the lambs of the flock. Let the children be educated and trained to do service for God; for they are the Lord's heritage."

Matthew 21: 23-30.—The father represents God, and the two sons represent all of His children. The father said to both sons, "Go work today in my vineyard," therefore God expects all of His children to take an active part in His work.

"Counsels to Teachers," pp. 166, 167.—"In the closing scenes of this earth's history, many of these children and youth will astonish people by their witness to the truth, which will be borne in simplicity, yet with spirit and power. They have been taught the fear of the Lord, and their hearts have been softened by a careful and prayerful study of the Bible. In the near future, many children will be endowed with the Spirit of God, and will do a work in proclaiming the truth to the world, that at that time cannot well be done by the older members of the church."

Proverbs 20: 11.—Juniors as well as people who are older are judged by their deeds. Let us as Juniors be faithful to every duty which God places before us.

"Education," p. 53.—"Every youth, every child, has a work to do for the honor of God and the uplifting of humanity."

C. L. B.

Take Your Place

SOMEWHERE the world has a place for you
That is all your own;
Somewhere is work that your hands can do,
And yours alone.
Whether afar over land and sea
Or close at your door may the duty be,
It calls for your service full and free—
Take your place!

Somewhere the world has bitter tears
Your smile might dry;
Somewhere the burden of doubts and fears,
The hopeless sigh.
There are steps that falter, weary, weak,
For the strong, brave arm they vainly seek;
Will you pass them by on the journey bleak?
Take your place!

Somewhere the world has a desert spot
Your toil might till;
Somewhere a life whose loveless lot
Your love might fill.
If the place that waits be high or low,
Question not, cry not, onward go!
The world's great battle needs every blow.
Take your place!

—Author Unknown.

Symposium: "Go on God's Errands"

HAVE four Juniors (two boys and two girls) present this topic through the following Bible stories:

1. Joseph in Egypt.

Talk: What Juniors Have Done

(Each experience may be told by a Junior, or one person may tell all of them.)

THEY were only a group of Junior boys on the camp ground in Western Canada. The camp meeting was held on the fair-ground. In playing about the grounds they met another boy from a near-by neighborhood. He was smoking. They endeavored to tell him what a bad effect smoking would have in his life and on his health; and after he had partly admitted the evil effects of it, they went with him to the bookstand where they bought for him, with the little money they had in their pockets, a tract upon the subject of tobacco, and another upon the second coming of Christ. These the boy took home with him.

The father and mother listened to his story and read the literature themselves, and in a few nights, upon the invitation of the Junior boys, their new-found friend and his parents came to the evening meeting, where they met the Junior group. After a little conversation the Junior group led the father and mother to the bookstand, where they purchased other literature to take home to read, and thus became interested in the truth.

A little eleven-year-old boy went Harvest Ingathering with a group of people. After a time some one missed him. Then they started a search for the boy. They found the little lad in a home near by, doing his best to answer the questions the lady was asking him as to why he was a Seventh-day Adventist.

Elder Stecu Rasmussen, of the Southern European Division, tells the following story: "I was talking with a little boy in one of our very few church schools in Europe. He asked me, 'Mr. Rasmussen, you are an Adventist, aren't you?' 'Yes,' I said. 'Are you an Adventist?' 'Yes,' he said, 'I am an Adventist, but I am not baptized.' I asked him, 'Do you know what it means to be an Adventist?' 'Yes,' was his reply, and his face beamed. 'An Adventist is one that believes that Jesus is coming again soon, and that loves the appearance of the Lord, and that prepares for the coming of the Lord.' I find that to be a test in my daily Christian experience."

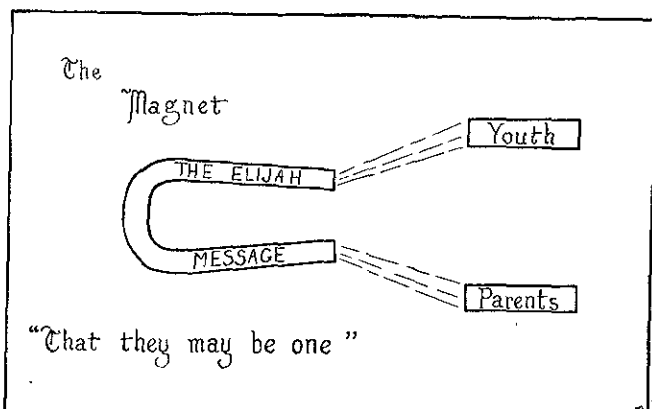
A ten-year-old Chinese girl had to attend a district school where the ceremony of bowing to the picture of Sun Yat-sen was observed. She thought of the first commandment, and prayed to God that He would help her to remember His word and be obedient to Him. Her teacher asked her the reason for not bowing. She explained to him. Then the teacher himself went to the meeting held on Sabbath. His heart was touched. Now the whole school is closed on Sabbath, and when the term ends, the teacher will become a colporteur, giving his life also to the taking of this message to others.

Questions for Discussion

(Let the boys and girls make their suggestions and discuss these questions freely together.)

1. How can Juniors help to finish God's work?
2. What are some of the ways in which our Progressive Class work will help us to be prepared to go on God's errands?

(See the programs, "The Harbor at Home," p. 9, and "Beginning at Home," p. 13.)



OUR FOREIGN MISSIONS

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

Holding the Ropes at Home

WHEN B. Petersen was asked by the Mission Board to go out to Manchuria as a pioneer missionary, an official in the conference where he was working visited him, and either in the spirit of helping him decide not to accept the call, or to test his faith (for in very fact they did not want to lose this young worker), asked, "But suppose, on your getting out to Manchuria, the people at home should forget you?" "But they won't," was his quick and unhesitating reply. That was eighteen years ago. Hoar what this same, though now tested, missionary writes back:

"There is nothing that cheers the missionary more than to know that he is remembered by brethren and sisters in the homeland in their prayers. It will soon be eighteen years since we left home and friends and started out for this unknown mission field to bring to the people the news of a soon-coming Saviour. None of our people had as yet entered this part of the world field. During these many years we have been battling against the walls of heathenism and superstition, and we rejoice to see many of them fall before the sword of the gospel.

"Our people have never failed us with their loyal support, and have faithfully held the ropes at the base while we have been on the firing line. But after all, the greatest encouragements that have come to us have been from those who have assured us that their prayers were ascending to the throne of grace in behalf of the work we were doing. As the years have gone by, we have learned that our greatest support and strength have been in prayer—and this is the secret we need to learn more and more if we ever finish this work.

"The Lord has blessed us with 130 baptized this year. We hope to have one thousand believers in Manchuria at the end of next year. If every worker and every member will stretch every nerve, and work for God, we shall surely reach this goal. There is also a good increase in our finances over last year."

Over in South Nyasaland

In a recent letter Superintendent M. M. Webster of the South Nyasaland Mission, Africa, sends on these encouraging words:

"The Lord is of a surety speeding His work along, and here in South Nyasaland companies are taking hold of the truth on their own initiative. Our native colporteurs walk through the length and breadth of the land and scatter our books everywhere. The result is that we have three groups of people who are gathering together every Sabbath to study the word of God, some converted, others interested.

"I have just returned from visiting a group of fifteen Sabbath keepers eighty miles away from any of our schools. These are faithfully representing the truth for this last time. At this same place many others are hungering for truth, for they said to me that they want to study and know the truth. I plan later to conduct an effort at this place. At another place where our colporteurs sold books, there is a teacher of another society who bought a book, became interested, and is now baptized. He is teaching thirty others who have become interested through his efforts.

"The native directors on our three stations are eager to make a success of the work of God. When we organized these stations, there were no buildings. So they rallied their people and made bricks and have built their churches with the help of a few pounds. Two of these have been completed, and the third will soon be finished. But word came to us a few weeks ago that one of these churches was burned down by a hush fire. All the grass was hoed up for seventy-five yards around the building, but there was a wind storm, and the flames were carried across to the building and it could not be saved. The people feel downhearted about this, for everybody had joined hands and worked very hard, and it was heartbreaking to see all their efforts thus come to naught. This building cost us more than the others because of its being far from the source of supplies. Notwithstanding all this, their hopes are still good. They will do the best they can.

"The spirit of sacrifice manifested at our camp meeting was really wonderful. Many of the people gave four times the amount they gave last year. The spirit of giving is taking hold of their hearts, and they are glad to be able to give so that they may help somewhere else."

"Lo, I Am With You Always"

WHEN the Lord spoke these words, as He slowly wended His way over Olivet's summit with His disciples, He meant exactly what He said. This promise was made very real to Mrs. Cameron A. Carter recently up in Kiangsi Province, Central

China. She had received a letter from her husband saying he was to go on the next day farther west into another bandit-infested province. But we will let her tell it:

"When I got that letter all I could do was to cry. I was in agony as I tried to sleep. I was afraid I would never see him again. It seemed to me I had reached the limit of endurance. Then this text came as if spoken, and yet I did not hear a voice, 'Lo, I am with you always, even unto the end of the world.' What a calm and comfort it brought! And with it came sleep. I felt that it was my promise for my husband's protection and safety. How that little experience has helped me through these lonely days!

"He has written telling of a few good experiences. In one Chinese inn where they were staying he said the soldiers came into the court and took every cart and mule that the people were using for travel except theirs. The one they were using was not touched. They were helped all along the trip. In one place they got into a bus that only military officers were supposed to use, and so were allowed to travel while others could not. He said they could see plainly the Lord was working in their behalf all along the way."

"'Lo, I am with you always' is the sure promise."

Planning on Entering New Tribes

MISSIONARY A. N. ALLEN, on his way out to civilization to obtain now supplies for their Araguaya Indian Mission, to "find a teacher, get machinery—a windmill, an oil press for peanuts," etc.—speaks of plans for opening work among other Indian tribes:

"Two young men and their wives, who have been under instruction at the mission for some time, have offered to go out among the Indians next dry season, without pay if necessary. All are young people. I have baptized two in Goyaz, and they were married there on the Araguaya. One couple we wish to leave among the Javahés, on the Ilha Bananal. The other we wish to take to the Tapirapés. They will take cloth for trade and tools for building, and look to the Indians for food. It is a trial, and we hope in this way they may learn the language of the tribes they are with, and begin school work. Then we plan to bring them back to the mission during the rainy season for further study. And we hope they may bring some of the Indians with them.

"Recently the old chief where we are died, and the two children who remained came at once to the mission. We see quite a turning toward us by the Indians. Several expressed a desire to be baptized recently when I baptized a young man. They said they were going to get ready. I have baptized nine Brazilians on the Araguaya this year, and more are nearly ready. God has led us step by step, and I believe we shall soon see many more find their Saviour."

Medical Mission on Mongolian Border

MISSIONARY G. J. APPEL, of the North China Union Mission, in a recent letter tells of the opening of our new medical mission at Kalgan, near the border of Mongolia. The airplane was brought into use on this occasion as Elder Evans and Dr. Miller came up from Shanghai to attend this council meeting:

"We rejoice in that our hope for the opening up of medical work in our union is at last being realized. We have purchased property in Kalgan where the North China sanitarium and hospital is to be located, and now we are pushing our Harvest Ingathering campaign to raise the balance of the \$50,000 (Mex.) necessary to complete the project. Dr. Elmer Coulston and his wife have arrived, and are here in Peiping studying the language. It is our plan to start work on the main hospital building early in the spring, so that everything will be ready for the doctor to go to work as soon as he completes his first year of language study.

"It has been decided to make Kalgan the headquarters for Mongolia, which is now an organized mission. The four Russian families formerly connected with our Mongolian work, with headquarters at Harbin, Manchuria, have all been transferred to Kalgan. They are living there this winter, holding meetings for the Mongolians, as well as studying the language. Next spring these families will move into Mongolia. The Mongolians are very responsive to medical help, so the hospital in Kalgan, which is the main pass leading from North China into Mongolia, will not only serve as a medical institution for medical evangelistic work for the Chinese, but will also serve in the same capacity for the Mongolians.

"We feel especially to praise God for His protecting hand that has been over the work and workers in North China during the past few years. Some of our colporteurs have been arrested and cast into prison, but their lives have been spared. From the latest reports this will be our happier year in baptisms. We hope to be able to report over 700 baptized members by the end of the year [1930], which will be more than a 100-per-cent gain during the past four years. Our workers are of good courage, and all are united in the one purpose of helping to finish the work quickly in North China."

MISSION BOARD.