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Church Officers' General Instruction Department

Special Appointments for the Month of April

Medical Missionary.....April 2
Big Week.....April 9-16
Rural School Offering.....April 23

Transfers in Church Membership

BECAUSE of irregularities having crept in in some quarters regarding the granting of church letters and the counting of church membership when church and conference goals are being worked out, recent General Conference Committee councils have given very careful study to the principles underlying these questions.

After a church grants the usual letter of transfer, this letter having been sent by the granting church clerk to the clerk of the receiving church, the following instruction is given as to how, during this interval of transfer, the member should be statistically registered:

"Under no circumstances shall the clerk of the church granting the letter remove the member's name from the church roll until the return certificate of the letter has been received certifying that the member has been voted into the fellowship of the receiving church. To follow any other plan is to deprive the person of church membership during the period of transfer, and is an unwarranted proceeding that should never be countenanced under any circumstances. The clerk, the elder, the minister, and the conference president are all responsible for seeing that the above plan is uniformly adhered to in all the churches.

"At the end of the quarter and of the year when church statistical reports are made up, all members to whom letters have been granted, but whose return certificates have not been received, are to be counted in the membership of the church granting the letters. When the return certificate has been received certifying that the member has been accepted by the receiving church, the name is then to be dropped from the list of the granting church and deducted from the next quarterly statistical report. The receiving church will place the name on their roll and the member will be included in their next quarterly report."

Sometimes, though seldom, it occurs that the receiving church, for some reason to them considered valid, does not accept the letter of transfer. What then?

"The church to whom the letter of transfer is addressed is under no obligation to receive the member if they know of any

good and sufficient reason why they should not extend the privilege of membership. In case they do not receive the member, the church clerk should return the letter to the granting church with a full explanation of the reasons. The person's membership then rests just where it was before the request for transfer was made, namely with the granting church. The member should co-operate with the church in clearing up any questions that arise out of the other church's refusing to receive him as a member."

Suppose a member while under discipline of the church seeks to obtain a letter of transfer to another church.

"In no case should a church vote a letter of transfer to a member who is under censure or the discipline of the church. To do so would be a violation of the spirit of the golden rule."

Continuing with the golden rule, should a letter which reads, "in good and regular standing," be voted to a member seeking transfer, when in actual fact there may be serious question in the minds of the officers and other members of the church as to whether the member meets this qualification?

"Church letters are granted to only those members who are in good and regular standing. All indorsements on church letters noting exceptions to this rule are out of order. Any church that votes a letter to a member and then makes a notation on the letter calling attention to some point on which the member fails, thereby confesses its own weakness and slackness in properly looking after the spiritual welfare of its members, and in exercising proper discipline where members are not living up to their membership vows. Proper labor should be bestowed on the member, thus helping him to the spiritual experience where the church can vote him a letter without any disqualifying notations."

One other question receiving careful study is that of voting transfer of church membership without the knowledge or the consent of the member involved.

"In no case should a church vote a letter of transfer contrary to the desires or without the request of the member in question. Nor is any other church bound to accept into membership any member by letter granted under such circumstances. Church membership is the personal relationship of an individual to the body of Christ. He should not be treated as though he were a commercial commodity that can be disposed of without his consent. The church should avoid anything that appears like an arbitrary action. On the other hand, the member is under obligation to recognize the welfare of the church, and to make every effort to relieve the church of the burdens incident to absentee members. It is his duty to cheerfully and heartily co-operate in every way to remove such burdens by requesting a letter of transfer in case of removal."

Church officers responsible for the transfer of members from one church to another will recognize in these regulations wise principles to serve as guides leading to safe and just actions in deciding cases that may arise from time to time which may be somewhat perplexing. In observing them, irregularities and possibly injustices which often cause discouragement and needless trials, may be avoided.

T. E. B.

The Church and Its Organization

It has ever been God's plan that His name and character should be manifested to the world through His church on earth. "Nothing else in this world is so dear to God as His church." — *Testimonies*, Vol. VI, p. 42. This is in harmony with the statements of the apostle Paul. "Husbands, love your wives, even as Christ also loved the church, and gave Himself for it; that He might . . . present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Eph. 5: 25-27.

The church is variously referred to as the "church of God," the "church of the first-born," etc. Acts 20: 28; Heb. 12: 23. The question might be asked, What is a church, and why have it? The word "church" comes from the Greek word *ecclesia*, meaning the called-out ones. The church is composed of individuals called out from the world, those who have identified

themselves as the followers of God in this world of sin; those who have accepted the terms and provisions of the gospel through the gift of God's dear Son; those who accept salvation through Jesus Christ. Naturally, having thus identified themselves with the great Creator and Redeemer of mankind, it would only seem fitting that they should band themselves together as members of the "family of God."

To accomplish the purpose of their existence, a most perfect and thorough organization must be perfected for the accomplishment of God's design for His church on earth. An important task has been committed to the church in the gospel commission left with the church by Jesus when He was here on earth; "Go ye therefore, and teach all nations, . . . and, lo, I am with you alway, even unto the end of the world." Matt. 28:19, 20.

This is the greatest task ever committed to any organization in this world. It would be impossible for man to do it in his own strength or by his own wisdom. It can be done only by divine strength and power. It is therefore imperative that under God the most perfect organization possible be formed and maintained for the accomplishment of this supreme task. God is a God of order and organization. We see it manifest in all nature, as well as in the great universe about us. Every star and planet moves in its proper place just as ordered by the Creator. "The heavens declare the glory of God; and the firmament showeth His handiwork." Ps. 19:1. As necessary as is organization in the things of nature and in the great astronomical universe that we behold with wonder in all its grandeur, so necessary is it for the redeemed of the Lord, "the called-out ones" from this world of sin, to organize in the most thorough manner possible for the accomplishment of God's plan and purpose for His church.

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*"The Acts of Apostles," p. 9.*

The above quotation expresses in wonderful language God's plan and purpose for His church on earth. This supreme task can be accomplished only as the members of His body, the church, are united in perfect organization for the fulfillment of this God-given work. As we study the history of God's church in the early ages, we find the most thorough order and organization in every detail. God was very specific and exact in every plan for the building of the sanctuary and the conduct of all of its services. Not only was Israel directed in the details of the sanctuary service, but exact order was maintained in pitching their camp, and as they journeyed from one encampment to another. In a word, they were organized not only for the spiritual services of the sanctuary, but they were also organized in their work and service for their Leader.

The following words clearly express God's design for His church in these last days:

"The church is God's fortress, His city of refuge, which He holds in a revolted world. Any betrayal of the church is treachery to Him who has bought mankind with the blood of His only begotten Son. From the beginning, faithful souls have constituted the church on earth. . . . Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*Id., pp. 11, 12.*

Truly such a purpose of the Creator should inspire each member on earth to esteem highly the great privilege and opportunity of being connected with His church, and to co-operate in every way possible for the most thorough order and organization, that it may accomplish for God all that He desires and designs that it should.

A. R. OGDEN.

Havana, Cuba.

THE Lord shuts us up to hopelessness and helplessness in order that He may come, as a God of grace, and display His abounding mercy.—*Spurgeon.*

Home Missionary Department

MEDICAL MISSIONARY AND CHRISTIAN HELP WORK

Suggestive Program for First Sabbath Service

(April 2)

OPENING SONG: "God Is Love," No. 129 in "Christ in Song."

SCRIPTURE LESSON: Luke 10: 25-37.

PRAYER.

REPORT BY CHURCH MISSIONARY SECRETARY.

OFFERING.

SONG: "Lift Him Up," No. 520 in "Christ in Song."

FIRST READING: "A Work of the Church."

SECOND READING: "Being a Neighbor."

THIRD READING: "Go, and Do Thou Likewise."

CLOSING SONG: "Working, O Christ, With Thee," No. 477 in "Christ in Song."

Note to Leaders

As encouragement to you in your endeavor to make this Sabbath service one of interest and profit to the entire church membership, we call your special attention to the following statements: (1) "Genuine medical missionary work is bound up inseparably with the keeping of God's commandments." (2) "This is the ministry which God's people are to carry forward." (3) "This ministry, rightly performed, will bring rich blessings to the church."—*"Testimonies," Vol. VI, p. 266.* With such positive assurance, you may confidently ask and receive God's special blessing in the presentation of the theme chosen for consideration at this time. The readings to be presented have been prepared by Elder L. A. Hansen, associate secretary of the General Conference Medical Department. Let each reading be clearly and distinctly read, that all may profit by the inspiring thoughts presented. Members of the home hygiene classes should be drafted to take part in this service. Testimony of personal experience in actual medical missionary work will be of great value, and the presentation of local need which has been discovered through this ministry will call forth a ready response from the members who may have been giving their attention largely to other lines of church missionary work. The organization of home hygiene classes should receive attention in every church where this phase of home missionary work is lacking. Full particulars concerning the organization of such a class will be furnished by the home missionary secretary of each local conference. Reports from welfare societies are also appropriate in connection with this vitally important missionary service.

GENERAL CONFERENCE HOME MISSIONARY DEPT.

A Work of the Church

THE importance of medical missionary work is quite generally recognized among us, and it has received considerable emphasis by us as a people. It is considered as occupying an important place in our cause, and medical work as a whole is well respected. We generally designate all our nurses, physicians, and other health workers as "medical missionaries," and the work itself has been spoken of as "the gospel in practice."

But medical missionary work is not confined to those who may have a special medical training. The term has a meaning and application that permits its use in connection with work that may not be professional, but which comes under the designation just the same. Certain phases of real medical missionary work can be carried on by many.

In medical missionary work we have that which, in the very nature of things, belongs to church work. The business of the church is not merely to teach certain truths and principles, but to demonstrate them in actual practice. In other words, the church must live her teachings. And medical missionary work is a practical demonstration of the ideals represented by the Christian church.

Christ gave to His followers, by actual example, an interpretation of what it means to do the work of God. In living illustration, by going about and *doing* good, He demonstrated the manner and method of doing the Father's will, and God was with Him. Christ, in founding His church, not only taught a distinct code, but showed its meaning. In His gospel teachings and deeds He was representing God's wish and will toward humanity.

As Christ sent forth His disciples, both the twelve and the seventy, He gave them a distinct commission to minister to the physical needs of men as well as to preach a message. This manner of doing gospel work has not been changed by the Lord. His last commission and promise to the church included healing of the sick. In giving the final reward at His coming He commends those who have ministered to the least of His creatures and counts it a service rendered to Him.

Ministry to the body is a powerful means of reaching the soul. Soul saving must take into account the relation of physical conditions to the moral life. Moral uprightness requires giving up wrong physical habits. Man's habits are his ways of living, and his living is his life; a man is what his life is. Through wrong habits man injures himself not only physically, but mentally and morally as well.

The gospel of physical ministry finds a field anywhere and everywhere. It creates a welcome for the worker, and opens the way for him to give the gospel message which he carries. It is a part of the whole gospel that the whole church is to give to the whole world. In giving the gospel we must recognize man in his entirety. We cannot deal with the spiritual being alone, and ignore his mental and physical life. We may not always be able to reach the whole of him alike, but we must treat him as a whole.

Ever since sin has had its effects, suffering has existed. It is not of God's making; His work is to relieve suffering. The gospel which has been committed to the church is the real remedy for human ills. It is our privilege to relieve a great deal of suffering, and it is our duty to do what we can. Indeed, we may regard ourselves guilty for the existence of such suffering as we can relieve and for which we fail to give relief.

The welfare of the church itself depends upon its welfare work for others; the life it enjoys is in proportion to the life it imparts. We must exercise the Christian graces if we would keep them alive in us. We ourselves benefit by what we do for others. Christian love grows by cultivation.

The heavenly law of action and reaction has fixed it so that the blessings we pass on to others become really ours, and those we selfishly keep to ourselves we lose. As channels open for the blessings of heaven to flow through us to those about us, we ourselves are blessed.

Recent years have brought to the world its greatest load of physical suffering. We have no reason to believe that conditions will grow better. As a church we have had committed to us light in regard to healthful living and means of relieving others that make us highly privileged. Faithfulness to our trust requires us to pass on to others that which will help and bless them.

By the providence of God our health institutions and other facilities of relief and training are many. Most of our people have enjoyed the benefits derived from these. Relief stations must be planted in other places. Medical missionaries must man them. Facilities and supplies must be provided. With material means it becomes our privilege to carry forward the practical gospel work committed to us for this time.

Being a Neighbor

BEING a neighbor means more than being friendly with the people living next door. It is more than being on lending and borrowing terms with them, or to exchange visits with them.

According to the parable of the good Samaritan, the boundary of neighborliness is not determined by fences or streets. It is not a question even of church relationship, race, or nationality. Our neighbor may be some one altogether out of our circle of acquaintances. The parable interprets the meaning of "neighbor" as one in need. It is a relationship established and recognized by Heaven, and no artificial construction put upon it by any man can change it. The character of our service to God will be tested by the manner in which we have related ourselves to those who are in need. The judgment scales will turn upon this point.

But it is not only a matter of judgment decision for eternal weal or woe as to how we treat the needy and suffering. Our enjoyment of a normal religious experience in this life depends upon our holding a right attitude toward the call of the suffering. It is for our good as well that our hearts be such as to

respond to appeals for mercy and beneficence. It may be a providence that we are sometimes brought in touch with some one in need; to turn from it may mean a big loss to us as well as the one needing our help.

The angels are engaged especially in ministering to human beings who need help; with what interest they must watch to see what men will do when called to help one another. Of all beings men should be especially interested in the wants of other men about them.

Being a neighbor is a two-sided matter. Not only is the one in need; our neighbor, but according to the parable, he that shows mercy to the one in need is neighbor to him. Being a neighbor, then, turns entirely on the question of another's need and our right relation to that need.

Being a neighbor is to stop in our regular pursuit or journey to investigate the case of him who has fallen among thieves or into other misfortunes. It is to take of our own supplies and minister to the needy. It is to see that provision is made for further care as may be needed even to making ourselves personally responsible for the bill. To fail to do so, places us in the same class as the priest brought to view in the parable, of whom it is said, "He passed on his way, persuading himself that it was none of his business, and that he had no need to trouble himself over the case. Claiming to be an expositor of the law, to be a minister in sacred things, he yet passed by on the other side."—Article by Mrs. E. G. White, in *Review and Herald*, Jan. 1, 1895.

Too often we are prone to consider a case of actual need as "none of our business," just as the child who was heard finishing her evening prayer with these words: "Dear Lord, I saw a poor little girl in the street today, cold and barefooted. But that is none of my business, is it God?" This incident led to the writing of the following touching poem, which brings the lesson home to every heart:

"None of our business!" Wandering and sinful,
All through the streets of the city they go,
Hungry and homeless in the wild weather—
"None of our business!" Dare we say so?

"None of our business!" Children's wan faces,
Haggard and old with their suffering and sin!
Hold fast your darlings on tender warm bosoms;
Sorrow without, but the home light within.

What does it matter that some other woman,
Some common mother, in bitter despair,
Wails in a garret or sits in a cellar,
Too broken-hearted for weeping or prayer?

"None of our business!" Sinful and fallen,
How they may jostle us close on the street.
Hold back your garment! Scorn? They are used to it;
Pass on the other side, lest you should meet.

"None of our business!" On, then, the music;
On with the feasting, though hearts break forlorn;
Somebody's hungry, somebody's freezing,
Somebody's soul will be lost ere the morn.

Somebody's dying, (on with the dancing!)
One for earth's pottage is selling her soul;
One for a bauble has bartered his birthright,
Selling his all for a pitiful dole.

Ah, but One goeth abroad on the mountains,
Over lone deserts with hurning deep sands;
Seeking the lost ones, (it is His business!)
Bruised though His feet are and torn though His hands.

Thorn-crowned His head and His soul sorrow-stricken
(Saving men's souls at such infinite cost),
Broken His heart for the grief of the nations;
It is His business saving the lost!

"Go, and Do Thou Likewise"

THE application of the good Samaritan parable should be read with the emphasis on the personal pronoun *thou*. The value of the lesson of the parable lies in its personal application. The parable deals with relationships between individuals, and its lesson is for individual benefit.

There are certain obligations, duties, and privileges that we cannot resign to others. Charity associations and relief organizations cannot fill the place that individuals hold in re-

lation to eases of individual need. There is a personal responsibility that cannot be shifted.

The good Samaritan could have made as good excuses as anybody, had he desired to get out of doing for the poor fellow that lay half dead. No doubt he had before him quite a journey and desired to make his destination by a certain time. He probably needed his oil and wine for his journey. Yes, he himself might be set upon by thieves and be robbed of beast, money, and clothing if he stopped in that place.

But the good Samaritan made no excuses. He did just what a man should do for another, and just what he would like to have some one do for him were he in the other man's place, a thing which easily might be.

The trying conditions of the past few years have been such as to bring us face to face with need in an unusual degree. Conditions of war, post-war business depression, nonemployment, floods, earthquakes, famines, and other calamities of various kinds have brought more people than ever into deep suffering. Never before, perhaps, has there been such a widespread need of help in every way.

Suffering has been world-wide. The whole earth's population, it seems, has felt the pinch of privation, want, and distress. Everywhere we have come in contact with fellow men whose situation has made appeal to heart, hand, and purse.

The parable says nothing as to the race or religion of the man who needed help; his *need* was his claim. The Samaritan did not stop to inquire as to nationality, or the reason of the man's condition. He gave the needed help. "Go, and do thou likewise."

Suggestive Missionary Service Program for Sabbath, April 2

MISSIONARY TOPIC: Medical Phase of the Big Week Effort.
TEXT: Acts 10: 37, 38.

SUGGESTIONS: A special Big Week medical reading has been prepared for this service, and will be found in the leaflet which has been sent out from the Home Missionary Department, and will be at hand for reference at this time. This leaflet conveys to our churches three readings, dealing with the threefold purpose of the Big Week,—the educational, the medical, and the publishing enterprises, which are to benefit by the Big Week budget. The first of these readings, pertaining to the educational work, was assigned to be read in the churches last Sabbath, March 26, and today we follow with the medical reading. Let all leaders make good use of this opportunity to arouse the interest of every church member in the coming Big Week campaign, and to secure the co-operation of all in making the work a full success in each church.

Suggestive Missionary Service Program for Sabbath, April 9

MISSIONARY TOPIC: Publishing Phase of the Big Week Effort.
TEXT: Matthew 24: 14.

SUGGESTIONS: Again we refer to the leaflet which has served your purpose for two Sabbaths and now furnishes the reading pertaining to the publishing work as a very important part of the Big Week endeavor. If time permits, stress the importance of every member's selling books or periodicals during Big Week, as the channel through which to raise the individual Big Week goal.

Suggestive Missionary Service Program for Sabbath, April 16

MISSIONARY TOPIC: Soul-Winning Experiences.
TEXT: John 15: 1, 2.

SUGGESTIONS: This is missionary experience day, and the most interesting experiences will doubtless be those connected with the sale of Big Week literature during the previous week. But personal soul-winning experiences along all lines are in order, and in this connection we would refer to the fruitful efforts of Brother and Sister Ural Baker, members of the church in Fife Lake, Mich. Brother Baker, in referring to these experiences, says, "It seems so very little that we have done, that I hesitate to respond to the request for a statement of missionary experience. But ever since we were married, my wife and I have tried to serve our Master faithfully in the little things of life, and we give to God all the praise for using us as His

humble instruments in reaching souls." The simplicity of the efforts put forth makes the following report all the more interesting and encouraging, for just such opportunities lie all around us and if improved will result in many persons won to the truth.

Brother Baker writes as follows:

"A family moved into our immediate neighborhood and my wife called on them. The conversation led to a few words regarding the Sabbath of the Lord, followed by lending the woman a copy of "History of the Sabbath," and friendly neighborhood contact. A few months later this family moved to a town about five miles distant, and we frequently drove over to visit them, and also corresponded with them. One day a letter came from the husband saying that it was necessary for his wife to go to the hospital, and they wanted us to know that, as the result of our personal talks and friendship, she had decided to unite with the Seventh-day Adventist church in the place where they lived, and had already been admitted to membership. This brought us great joy, and strengthened our determination to do more.

"A woman in the neighborhood was very ill, and sent for my wife to come to her, as she wanted to talk with some one about her soul. After returning from the hospital, where she underwent an operation for cancer, we called to see her regularly each week, and had the joy of seeing her give her heart to God. Her death occurred six weeks later. In another family we were used as the means of winning a mother and her three daughters, and all four were baptized and united with the church. Another experience brought us in contact with an old gentleman and his wife. We called on them frequently, and held Bible studies with them, and both are now Sabbath keepers. A little later, their daughter came to see them, and she, too, became one of us, and in turn has won her husband for the truth. Then a son of the aged couple united with the church, and now his wife has embraced the truth.

"Our courage is good. We are watching for opportunities, and the Lord sends people to us frequently and in unexpected ways."

Suggestive Missionary Service Program for Sabbath, April 23

MISSIONARY TOPIC: Big Week Reports.
TEXT: 1 Peter 4: 10.

SUGGESTIONS: Many most interesting reports will be forthcoming at this service from those who have been at work. The members who are not prepared to report today, still have time to do their part in this missionary effort. A somewhat unusual Big Week experience is that related by the home missionary secretary of the Australasian Division, which occurred recently. Elder W. J. Westerman is the writer, and refers to the incident as follows:

"During the Big Week effort in New South Wales, Pastor J. W. Kent and I worked a small town, where we were received by the people in a very friendly spirit, and had good success with the Big Week books. Elder Kent found one woman who refused the literature, explaining that she believed in the teachings of a certain evangelist who was preaching in a near-by city. In an enthusiastic manner, she told her visitor that her mother, her sister, and she had been attending the evangelistic meetings conducted by Pastor Kent, and that they believed the preacher was stating the truth. Little did she know that she was speaking to the evangelist himself, for she had seen him only at long range in the pulpit, and did not recognize her unexpected caller. Pastor Kent, perceiving the situation, took occasion to inquire fully as to the meetings and what was being taught. When he finally made himself known, great was the surprise of this woman, and she hastened to call her mother and sister. A very pleasant visit then took place, and the doors of the home were thrown open for conducting Bible studies, the information being given that other families near by were interested and would be glad to attend the studies."

The Big Week effort is becoming an extensive soul-winning work, and at the same time producing financial aid for hundreds of the most worthy enterprises connected with this cause of God. It is a great privilege to be permitted to have a share in this work. It is the very best dividend-paying investment there is.

Suggestive Missionary Service Program for Sabbath, April 30

MISSIONARY TOPIC: Work for the Blind.

TEXT: Job 29: 15.

SUGGESTIONS: First of all, ascertain the number of blind people residing in the city, county, or State. This information can be obtained through the directors of local welfare organizations. Then face the real responsibility resting upon your church of supplying every blind person with a copy of the *Christian Record*, printed in the Braille type. The editor of this paper is Elder D. D. Rees, and the office of publication is in College View, Nebr. A "Free Circulating Library for the Blind" is also provided. There is no charge for this literature for the blind, as this wonderful work is organized as "The Christian Record Benevolent Association," and supported by volunteer contribution.

The *Christian Record* is known and appreciated throughout the United States. It is the only religious magazine for the blind that has anything like a national circulation and reputation. The editor writes, "I wish you could see my mail just for one day. I get letters from ministers, State officials, business men, and, in fact, from people in all walks of life, telling of how much good they get from the *Record*. We have also undertaken to help out with the physical needs of the blind, especially in the drouth-stricken parts of the country, and have sent out several thousand dollars' worth of clothing to the needy blind. The Christian Record Benevolent Association is now one of the best-known organizations in the United States doing welfare work for the blind."

With such a generous provision for supplying truth-filled literature to the blind, let all seek to discharge their responsibility in seeking out the blind in the community and making sure that the name and address is correctly passed on to the editor of the *Christian Record*. In this way, we can today emulate the example of that godly man Job, who not only said that he "was eyes to the blind," but also, "the cause which I knew not I searched out."

Care should be exercised to ascertain definitely whether the nonseeing person can read the Braille system. There are some blind people who cannot read this print, but the number is very few in comparison with those who do. In cases where the *Christian Record* cannot be read, then an effort should be made for a seeing person to read to the blind from our good literature. An earnest missionary worker in the Tulsa (Okla.) church, refers to her experience in finding the truth, as follows: "Perhaps it might be encouraging to some to know that through literature I learned this precious truth I love so dearly. It came about in this way: I read the literature I had purchased from a colporteur to a blind woman (who is now an active worker in the church), and together we became convinced of the truth of the Sabbath, and kept several Sabbaths before we knew anything about Seventh-day Adventists. That was about nine years ago, and neither of us has lost her first love."

Keep It Up

LITERATURE ministry must never cease. The printed page is to be scattered like the leaves of autumn, and while some seed may fall on barren soil, there is abundance of good ground where the seeds of truth will thrive and grow. The following extract from a letter is but another indication of the multitude of receptive hearts awaiting our literature:

"I am taking this means of expressing a word of praise for your really wonderful paper, *Present Truth*, which has been coming to me for some time through some kind but unknown agency. I must say it contains the most inspiring and illuminating information I have ever read in any religious paper, and I wish to say, Keep it up. For fear I may miss a copy, I am inclosing one dollar, and ask you to enter my name, and the names of three of my friends, for one year."

"NONE but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."



Active Workers in Chile

BY J. M. HOWELL*

FOR the past six or seven years there has been going forward in the southern part of Chile a movement that has caused more than one leader in the work to say, "It seems that the latter rain has been poured out." One of the most evident features of this movement is the interest the lay members are taking in their neighbors and friends.

At a camp meeting held in the beginning of the year 1931, at Temuco, Chile, in a Sabbath afternoon meeting, there were some 300 or 350 Adventist members present. The president of the conference asked for all those to stand who had been brought into the truth in the past two years without the aid of a conference laborer. We counted the number of people who responded, and found there were 101. Then the group leaders and church elders were asked to give reports of their groups and churches, and one after another arose and told of cottage meetings and branch Sabbath schools, of literature being distributed, and of results seen by people coming into the truth. One brother had gone to a certain place and begun work for his people. A company of believers was the result, and a church was organized. One of the new converts, seeing that he would have a wider field for missionary labor in another place some distance away, voluntarily left his business, became established in this new place, and began holding meetings. He also has been successful in winning souls, to the extent of an organized church in his territory.

Seed has been sown all through the mountainous region as well as the coast region. One of our young men from the school went down to a certain church in the south, and while there he was told of another man who was keeping the Sabbath some sixty miles distant. He took his horse and went over there and found, not one man, but a whole group who were so well instructed in the truth that they were almost ready for baptism. They told him of another man some twenty-five miles farther on. He went there, and found a group of almost equal size, also well instructed in the truth, and doing good service.

In the capital city of Chile we had the largest Spanish speaking church in the world, but one church was not adequate to hold the people. We now have three churches,—one with about 350 members, another with about 120 members, and a third with a membership of about 40. The increase in membership in this capital city has been largely due to the co-operation of the lay members with the workers in that city. At one time, meetings were held in seven different sections of the town. The conference worker was connected with only one of them. Other members visit the small towns around the capital city, and interests are aroused and groups organized. One retired policeman accepted the truth, and came down to our school for a year. But finding himself too old really to qualify as a worker, he asked the conference president to tell him of some town where he might be of service by engaging in missionary work in a quiet way. The conference president suggested the city of Curico, a place of some 16,000 inhabitants. He went there and began working. At first only two or three families met on Sabbath, but after two years and a half of such effort there now exists a well-organized church, and all the members are carrying on aggressive work in that city.

In the city of Santiago, one of our brethren, who is a taxi-cab driver, is very fervent in the faith, and he and his wife are very active missionary workers. He is a good public speaker, and is constantly engaged in holding public efforts

* Having spent a number of years as minister and departmental secretary in the Chile Conference (South American Division), Elder Howell, while on furlough, spent some time at the General Conference office, and dictated this report just before returning to South America to connect with educational work in Argentina.

here and there in different parts of the city. He is able to secure the attention of the public and to hold the interest of large crowds. His wife is one of the best church missionary secretaries in all South America, and in any line of home missionary endeavor her church stands nearest the top of the honor list.

Some Principles of Success in Church Missionary Work

BY J. R. FERREN

For the help it may be to church officers and members who together form the missionary centers for the extension of the message, we wish to pass on some seed thoughts on four elements of success which, applied, are bringing a new condition of things into a large number of our churches. They are:

- Enthusiasm
- Leadership
- Individual responsibility
- Simple plans of work continued.

1. *Enthusiasm.*—Webster says it is "inspiration as if by a divine or superhuman power," an enkindled and kindling fervor of soul. "Nothing great was ever achieved without enthusiasm." The word comes from an old Greek root meaning, "God in a man."

In applying it to religious life and work in Galatians 5:6, Paul terms it "faith which worketh by love." Analyzed, it is faith in the work: *Christ in you*; His love moving you to work with Him in the salvation of man.

How this enthusiasm may become a part of the Christian experience is outlined in the "Testimonies," Volume IX, page 152, beginning, "Christ is our example, our inspiration, our exceeding great reward," and closing with, "The miracle-working power of Christ's grace is revealed in the creation in man of a new heart, a higher life, a holier enthusiasm." (Study this paragraph.) Think of what this spirit means to the members of the church in their work for God. Let us not be satisfied until it becomes a part of our Christian experience.

2. *Leadership.*—However high the individual enthusiasm may be, it must be encouraged, if it is retained and made to spread throughout the church. Give us missionary leaders in our churches, an elder who is working for others in the way which he asks others to work, one who is thoroughly acquainted with the evangelizing influence of the periodicals, the tracts, and other agencies God has given for reaching souls; a librarian who is studying her work, realizing that her (or his) influence in getting the members to work, thus pushing out the literature in increasingly larger quantities, is unlimited. With this kind of leadership in the smaller churches, and in the larger ones a strong committee of perhaps five, including an elder and a librarian, that is laying out the work and leading in it, we may expect to see an upward tendency. It is God's plan. The members will respond, and the work will go forward, if the officers stand solidly together, and lead in the missionary interests.

The weekly missionary meeting, if one is possible, forms a center for real work; and the monthly missionary Sabbath service may be an opportunity for inspiration, education, and reports.

Think what approaching the ideal set before us in the third paragraph, page 82, "Testimonies," Volume IX, may mean to our people. The leader's responsibility is still more specifically outlined on pages 116, 117: "The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity for their friends and neighbors."

3. *Individual Responsibility.*—In His infinite wisdom, God has so arranged the plan of redemption that every addition to the church may become one more agency in the carrying out of His great plan. Why not accept this confidence God places in us? On page 86 we are told that "whatever our position,—whether presidents of conferences, ministers, teachers, students, or lay members,—we are held accountable by the Lord for making the most of our opportunities to enlighten those in need of present truth." On page 26 it says, "Let the church arouse and go forth to do her appointed work. Every believer, educated or uneducated, can bear the message." How this en-

courages us! *Angels are waiting.* "Heavenly angels have long been waiting for human agents—the members of the church—to co-operate with them in the great work to be done. They are waiting for you."—Pages 46, 47.

Unite with the enthusiasm that such statements should inspire, the leadership needed to accomplish the work, and a feeling of individual responsibility.

4. *Simple and Continuous Work.*—If you will unite in this work, you will have a missionary church whose light is shining brightly, and that is bringing people into the truth. Our secretaries are talking this, encouraging it, and instructing in it. Every meeting is turned to account where possible, in actually planning larger things, and the circulation of more literature.

By one such meeting a very timid sister was constrained to take out a few papers for circulation. Very tremblingly she started out with them, and dropped one over the hedge fence into a neighbor's yard. It started that neighbor's interest, and later, after studying and accepting the truth, when one day the giving of that first tract was referred to by the one who did it, the rescued one inquired, "Why didn't you do it before?"

There has never been a time when our periodicals have been used in doing a greater work than now. The efforts put forth to educate our people as to their influence and use have resulted in many of the formerly well-filled, dusty closets and cupboards being emptied, the packages and papers lying there put into circulation, and new and fresh quantities ordered.

These little messengers—"speaking leaves"—are small but powerful things. They are among the greatest agencies for the saving of souls. "Let us keep our ears and eyes open for those topics which are interesting the people around us, and circulate literature relative to them. In these last strenuous days we need to see and use every opportunity for getting our literature into the hands of the people." Make it a habit to be prepared, and hand out the literature in the daily routine. Encourage all to scatter "as they go." The Lord God of heaven would have the entire church devising ways and means whereby high and low, rich and poor, may hear the message. Young and old are to act a part.

Mountain View, Calif.

The Query Corner

Question.—"If a church member sends a bundle of our papers to some Seventh-day Adventists, in response to a printed call for literature to give away, should the one who furnishes the papers report the quantity sent as 'literature distributed'? If not, what is permissible to report under such circumstances?"

Answer.—The person who gathers up a bundle of our papers and mails them to people who make general calls for literature to use in missionary work, would not have any item of report to make on such a transaction, unless he desired to report to the church missionary secretary the postage paid as an offering to home missionary work.

In further reply to this question, and to the inquiry which appeared in the MARCH GAZETTE, may I suggest that there are very many helpful things done by our church members which contribute to the building up of our work, which cannot be included in any item appearing on our individual missionary report blank. For example, some good brother may give his time and the use of his automobile for a Harvest Ingathering field day effort, but there is no place on our report blank for this good work. No doubt there are many items of service which might be brought to mind that do not fall within the range of any one of the eight topics listed on our individual report blank. It is not considered necessary that every missionary act performed by old or young should be definitely reported. The Home Missionary and Missionary Volunteer Departments have worked together to produce a report blank covering the vital features of soul-winning work by church members, and we do not consider the absence of other items from the blank any cause of hindrance to any in doing everything possible for the building up of the work and the salvation of souls.

J. A. S.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

Senior Slogan: "All things through Christ."

Junior Slogan: "Something for Jesus every day."

Making the M. V. Meetings More Interesting

1. "To be interesting, the meeting must receive careful and prayerful preparation. Neither the leader nor any of the members can expect to take a Bible in one hand and a copy of some topic helps in the other, make a rush for the church, plunge into the meeting, and achieve proper results."

2. "To be interesting, the program must be varied. Tourists would prefer to stay at home if they were compelled to travel the same road on every journey, for the scenery would become monotonous.

"A rut and a grave are about the same thing; one is just a little shallower than the other." If a Missionary Volunteer society does not shun ruts, it will come early to its grave. Some societies have had the same program for years. They open the meeting with a song, sing another song and still another—always three songs in succession. The leader then reads the Scripture lesson—no one else ever reads it. The pastor follows with a prayer. After another song, the leader repeats the words, "We have a fine topic this evening, and I am sure we all can take some part—the meeting is now open." No one would dare to say anything else. The whole meeting is cut and dried.

To vary a program does not mean to abolish Bible quotations, sentence prayers and longer prayers, songs, and short talks, for these are essential to every Missionary Volunteer meeting; but it does mean that the time when they shall come and the way in which they shall be handled, are not to be the same every week. "Your meetings should not be a carbon copy of previous meetings, but should be a bold-print original of your initiative. Use unique plans that will grip people; then advertise that you will have something out of the ordinary, and expect results."

3. To be interesting your meeting must be instructive.

4. The reason so many Missionary Volunteer leaders are a failure is that they do not put in the needed time planning their work. Your executive committee is to meet with the leader to plan the programs and work. Leader, learn to put responsibility on your officers.

GEORGE S. BELLEAU.

A Worthy Example

A LITTLE prayer band was organized in Houston, Tex., by four church school girls, called the Pas-a-Pas Band. Their name "Pas-a-Pas" means "step by step." They elected a president, a secretary-treasurer, a sponsor, and an honorary sponsor. "I Am Third," was chosen as their motto, keeping in remembrance that God is first, others second, self third. Their song was, "Give of Your Best to the Master." "Heaven and one soul a year" was their goal; and their watchword, "B²" (Be square). Some of their rules were:

1. Spend at least one-half hour each day in study of God's word, besides the school and Sabbath school lessons.

2. Take God's standard in eating and dressing.

3. Do nothing, say nothing, go to no place, without first asking the question, "What would Jesus do?"

4. Always be reverent in the house of God.

Each week a meeting was held, during which the sponsor gave a study from the Bible and the Spirit of prophecy on such subjects as Sabbath observance, reverence in the house of God, health reform, dress reform, amusements, association, and reading. All engaged in a season of prayer and in singing the song.

PROMISE KLOSS.

Receiving the Offering

RECEIVING the offering, though it requires but a few minutes, should be made an interesting and important part of the service. Let those appointed come forward and receive the offering plates. While the organ is played softly, let the offering be received, the leader and those assisting him in leading the meeting first placing their offerings on the plate. After the offering is received from the congregation, it should be brought forward, the ushers standing while the leader offers a prayer of thanks.

Just before the offering is received, it is impressive to have the congregation repeat a short gem from the Spirit of prophecy. A gem may be memorized, then repeated each Sabbath for one month. Then let another be learned. The following are suggestive gems:

"The recording angel makes a faithful record of every offering dedicated to God, and put into the treasury."—*Testimonies*, Vol. II, pp. 518, 519.

"If there was ever a time when sacrifices should be made, it is now. Those who have money should understand that now is the time to use it for God."—*Id.*, Vol. VI, p. 450.

"Every man, woman, and youth may become a treasurer for the Lord."—*Id.*, Vol. III, p. 389.

"The very best manner in which to give expression to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth."—*Id.*, p. 418.

MINNIE E. DAUPHINEE.

Tying a Missionary Volunteer to His Society

If you can get every member of your society at work doing something, you have tied him to the society and are leading him Christianward. There isn't any excuse for any group of Seventh-day Adventist youth not finding an abundance of work to do right in their own community. When once you get your members doing some kind of uplift work, you have solved many other problems that are worrying us now.

B. B. DAVIS, Michigan.

Leaders Should Know

It has been said that knowledge is plastic until we express it, then the expressing of it in words crystallizes it. You have heard of the little boy who, asked to define a vacuum, replied, "Teacher, I can't just tell you what it is, but I have it in my head." There are a lot of things we think we know, but find ourselves at a loss if we try to tell some one else. When we try putting our theories of Christianity into practice, then we know whether we know what we thought we knew. *Read that again!* For example, a fine young fellow said to me recently: "I would like to know just how to apply our belief that Jesus is of supreme worth to these present wonderful times. Think of the millions of dollars in enterprises—the aircraft, the busy world in which we are living. How are we to apply our religion to the changing order of the world?" There is our problem—to practice Christianity. What is the answer? Just this: Little by little, wherever we are, as we put in practice the principles of Jesus, we will find that Jesus is ahead of us all the time; that in no problem is He a "back number." If we do His will, soon we shall be leaders, because we practice Christianity.

There was John G. Paton. Read his biography. You will find it interesting. His Sunday school teacher knew Jesus really. Each Sunday he had one of the boys pray. If the boy used phrases the teacher, or minister, or some one else had used, the teacher stopped him, right in the prayer, and said: "Now, John, not that. I don't want you to pray the minister's prayer, but I want you to pray on your own hook." Is it any wonder Paton learned to pray? He learned to pray by praying, not by repeating a prayer, and so he has become a great teacher of prayer; and not only that, but a great leader, because he applied his prayer life to his surroundings, whether in London or in the New Hebrides. A man needs God, whether he travels in an ocean or an airplane. He needs Christ whether he has a hundred million or a ten-cent piece.—*Young People's Leader*.

Things That Should Be Done During April

THIS month marks the beginning of a new quarter. One fourth of 1932 is already in the past. Let us check up and look forward, ever pressing steadily onward. Add to the list suggested here any other items that you know need attention in your immediate society:

1. Standard of Attainment. Will you be ready for the May examinations?
2. Bible Year.
3. Morning Watch.
4. Prayer band membership and attendance.
5. Working band membership. What is being accomplished?
6. Reports of missionary work done.
7. Plan for leadership for the Junior Society during the summer months.
8. Have at least one good social. See the book "Social Plans for Missionary Volunteers." Price, 75 cents.
9. Engage in the Big Week Effort.
10. Make definite plans for chaperons for Juniors who go out in the Big Week effort.
11. Do you have a Master Comrade group? The nature programs this month will give zest to the Progressive class work.
12. All-Missionary-Volunteer Week. You have an open week this month for which no suggestive program is given. Make it a very special meeting for your own young people—the thing that is most needed in your society.

E. E. H.

"Bible Year Search" Plan

DURING 1931 the Atlantic Union presented the Bible Year under a new "Bible Year Search" plan, for examples of God's call to youth. A card on which to check his findings was furnished each Bible Year reader. There were columns for "Youth Called; How Called; Purpose of Call; Response; Results." Twenty-five such calls were provided for on this blank.

Senior and Junior leaders—be sure to read ALL the footnotes EACH MONTH.

Senior Missionary Volunteer Meetings

Twelve Years of Big Weeks

(Program for Week Ending April 2)

BY E. W. DUNBAR

NOTES TO LEADERS: Much of the interest in a meeting depends upon the impressiveness of its opening. After a spirited song service, use hymn No. 499 in "Christ in Song," calling attention to the mighty challenge offered by its words, or No. 513 (No. 223 in "The Gospel in Song"), first reading aloud the words in the same impressive way.

Scripture Reading: Hebrews 10: 35-37 with Matthew 24: 13, 14.

The opening prayer should have a decided missionary ring and appeal.

Big Week promotion material should be obtained from your church missionary secretary. Study it carefully to become well informed, and have sufficient on hand to distribute at the close of the meeting. Prepare a closing appeal outlining a few of the most interesting projects to be aided by our efforts in the Big Week. Lay your plans at least three weeks before the official opening date. Big Week extends from April 9 to 16. Set a definite society goal, and arrange some kind of device or chart to register your campaign progress. Plan definitely for field days when all the members can unite in a strong effort. Arrange definite territory for each member to work. Thorough organization will accomplish wonders.

Bible Doctrines: The Change of the Sabbath

1. Or what is the Sabbath commandment a part? Ex. 20: 8-11.
2. What did Christ say of this? Matt. 5: 17, 18.
3. What did Daniel say the "little horn" would think to do? Dan. 7: 25.
4. What does Paul say of this power? 2 Thess. 2: 3, 4.
5. Does the Papacy acknowledge that it changed the Sabbath? "Bible Readings for the Home Circle," p. 441.

D. A. OCHS.

Talk: The World-wide Adventist Vision

Our faith in the great gospel commission (Matt. 28: 19, 20) has led Seventh-day Adventists to lift their eyes, their hearts, and their interests away from themselves to the lives of others, not only in their immediate neighborhoods, but to the far corners of the world. We are known as a missionary people. We thrill to hear the reports of missionary advancement. Nearly all have a personal acquaintance with some foreign missionaries. We give weekly to the support of missionary endeavor. In short, we love missions.

Here are a few interesting statements which reveal the impressions some others have of our missionary activities. Dr. Jordan, a representative of the American Bible Society, and for a number of years, up until his death, their special secretary for a large portion of South America, said this, in substance, about our work in South America:

"The Seventh-day Adventists have learned the secret of working among the Indians in South America. Their work is built, as it were, on a three-legged tripod. They combine very successfully the evangelistic, the medical, and the educational work."

In the *Central Methodist* of October 20, 1927, an article written by Elmer T. Clark is entitled, "Shall the Adventists Lead in World Evangelism?" He says:

"Are the Methodists and the Baptists, those two churches that have always taken the lead in the Protestant religious world, willing to let the Seventh-day Adventists evangelize the world? Will they sit down with folded hands and say, 'Let them close our missions and send our missionaries home. We can't pay more,' while the Adventists are sending their missionaries by the hundreds into all parts of the world?"

"They came to Manchuria after the Baptists and only a short while before the Methodists came, and yet we are still in rented buildings, while they have a beautiful new brick church, with room enough for a school in the basement and a nice home for their pastor. We have reached out to only a few towns, while they have gone into nearly every place where it is possible to work among the Russians, and have even penetrated into Mongolia."

Make your Big Week plans early.

A Presbyterian missionary in Korea writes in the publication, the *Korean Mission Field*, April, 1925: "Recently an old friend, a former magistrate of Changyen (Sorai Beach), came to see me. Among other things, he said: 'I have been much impressed lately by certain Christian books that have come my way.' His nephew, standing by, told me the books referred to were Seventh-day Adventist books. Wisely and well has this mission seen beyond the horizon that bounds most of us and put their emphasis on books, thus reaching a world where no missionary goes; a world that never comes to church and needs the light of hope as much as any. I propose that we take our hats off to Seventh-day Adventists and make a deep bow. They have had more sense and vision in regard to missionary work than the most of us."

Are we as Missionary Volunteers doing our part to live up to this standard? E. W. D.

Talk: Big Week—A Vital Mission Enterprise

TWELVE years ago at the Fall Council held in Indianapolis, Ind., an idea was born which has led to twelve years of real missionary progress. The Missions Extension Big Week came into being at that time. The plan sets aside a certain week of the year during which the entire denomination is asked to sell literature, or give a day's wage, the proceeds going to advance work in publishing, medical, and evangelistic missions.

What a story these twelve years could tell of helpfulness around the world. Hundreds of projects in various parts of the world could testify to the aid and encouragement Big Week has furnished. Scores of these projects are classed as new work, and their operation has meant the sending out of many new missionaries.

Including the 1931 budget, the Big Week Fund has provided more than \$1,600,000, giving assistance to 106 publishing houses, 126 schools, 117 medical units, and one miscellaneous project, and the paying of one year's salary for 299 native workers. Surely the Lord is in this work. Isn't it worthy of the loyal support of every true Missionary Volunteer?

E. W. D.

Blackboard: Two Recipes

RECIPE FOR FAILURE

- To make the dark side blacker—*Be a slacker.*
- To increase the work of every worker—*Be a shirker.*
- To give aid to our great foe—*Refuse to "go."*
- To make others lose heart—*Fail to do your part.*
- To hold the Big Week goal down—*Talk depression, and frown.*

RECIPE FOR SUCCESS

- To make the dark side light—*Pray and work with all your might.*
- To lighten the task of one and all—*Cheerfully respond to every call.*
- To defeat the foe in every field—*Fight on! Fight on! Refuse to yield.*
- To hearten others—*Talk courage, brothers.*
- To exceed all Big Week goals before—*Work on! Work on! Do more! Do more!*

—J. A. Stevens.

Talk: The Doors Come Open

LYONS, the great catering firm in London, have just recently installed self-opening doors in their big restaurants. These doors give access to the serving room and kitchen, and were provided so that the waitresses could be relieved of the exertion of pushing the doors open as they pass to and fro with heavily laden trays. All the girls have to do is to walk straight to the door, and it opens before them. As they reach a certain distance from the door, they intercept an invisible ray of light focused on a sensitive plate in the door, and it opens automatically. As long as the girls hesitate to go straight for the door, it remains closed. When they go straight forward in faith, it opens.

And this is just how things are going to work with the Big Week this year as we face the formidable door of strange world conditions. If we walk straight into our duty, the Light, invisible to us with our human vision, will cause the door to open for us, and we shall pass through to victory. When, in faith, we take hold of our duty, in the Lord's strength, He will wonderfully change the most hopeless, discouraging outlook.

When we take part in this Big Week mission enterprise we soon see that it has a threefold blessing:

Do you have the material needed?

1. The blessing received by those who are hungry for truth and buy the truth-filled literature.
2. The blessing received by the mission fields who receive the financial help.
3. The blessing we receive as we go out and meet people who are anxious for an interpretation of the times.

Missionary Volunteers, shall we not come to the aid of our fellow Volunteers who are working on the firing line, with financial help, so that they may have humble equipment and supplies with which to work?
E. W. D.

Can You Put Yourself in Another's Place?

(Program for Week Ending April 9)

BY F. H. YOST

NOTES TO LEADERS: This subject presents an opportunity for Missionary Volunteer leaders to bring out many helpful truths which are vital to the success of the society. "Put yourself in his place," is a good definition of tact. "To know all is to forgive all." If we sympathize truly and deeply with others, we shall have in our hearts and on our tongues no criticism for them, but only kindness and helpfulness.

Scripture Reading: Matthew 7: 12, with the comment in "Mount of Blessing," pp. 192, 193, and 195, par. 1.

Music Suggestion: No. 121 in the "Junior Song Book."

Place on a blackboard a list of the letters of the alphabet. Ask the members to suggest the elements of Christian tact, and try to fill out the entire alphabet. Each may say something about the element he names. For instance, "Sympathy" might be named for the "S."

Suggestive Topics for Discussion: Sympathy and the gospel worker. Tact in social life. Tact and frankness compared.

Bible Doctrines: the Cleansing of the Sanctuary

1. IN the typical sanctuary service before Christ came, what did the sinner do to obtain forgiveness? Lev. 4: 27-30.
2. Describe the services of the cleansing of the sanctuary of these sins on the day of atonement. Lev. 23: 27-29.
3. When did these services in the earthly sanctuary cease? Matt. 27: 50, 51.
4. Where and by whom is the work of mediation for sin now done? Heb. 8: 1, 2; 9: 11.
5. By what comparison is it shown that the heavenly sanctuary will also be cleansed? Heb. 9: 23.
6. What does this cleansing involve? Heb. 9: 26, 27.
7. Describe the judgment scene. Dan. 7: 9, 10.

D. A. OCHS.

Symposium: The Master's Thought for Others

"THE Lord Jesus demands our acknowledgment of the rights of every man. Men's social rights, and their rights as Christians, are to be taken into consideration. All are to be treated with refinement and delicacy, as the sons and daughters of God."—*Ministry of Healing*, p. 489.

Christ's life was a practical illustration of sympathy and tact. On one occasion, Jesus was on His way north from Judea. The sun was hot. Jesus was tired and thirsty. He sat by a well and watched a Samaritan woman draw a jar of water. Here was a soul to be sought. Jesus' attitude could have been manifested in a number of different ways. He chose to ask for a drink. He placed her at her ease. He showed her the way of eternal life, and a soul—indeed, a city—was won to Him.

At another time, when Jesus was in the temple, a group of Pharisees brought to Him a woman detected in a serious sin. What was Jesus to say? He recognized the desire of the Pharisees, not merely to have a culprit punished, but to trap Him, that He might be discredited either with the people or with the Romans. However, Jesus did not rebuke the Pharisees by word. Neither did He scold the sinner. What did He do?

James and John came with their mother to Jesus. They were looking forward to a time of reward for their faithfulness. They had given money, time, and personal service to Jesus. They asked for the chief places in the visible kingdom they expected. He did not rebuke them for their selfishness; He did not wound them by reproof; but He told them the cost. Then He indicated the means of high attainment, character building. A serious mistake was stinglessly reproofed and the loyalty of two future soul winners secured.

Little Zacchæus realized what a mean character he had been. He righted the wrongs he had done, but longed to see Jesus,

whose teachings had wrought so great a change in his life. In order to see Jesus as He passed by, he climbed a tree, and, lo, as Jesus approached, He said, "Zacchæus, make haste, and come down; for today I must abide at thy house." Wrapped up in these words are sympathy, understanding, forgiveness, and the recognition of the hunger of a newborn soul.

Sympathy and tact will illumine the life of every human being who seeks to cultivate them, as they illuminated the life of the Lord.
F. H. Y.

Talk: Tact—Put Yourself in His Place

CHRISTIAN tact endeavors to do unto others as we would that they should do to us, to put the other at his ease, to say disagreeable things (if they must be said) tenderly and kindly. It is not rooted in quick mental perception or in policy, but in kindness. It is simply Christian love, which "worketh no ill to his neighbor," but is eager to do good, and is therefore inventive in finding gentle and unobtrusive ways.

Tact, after all, simply means living up to the best that is in one. The girl with tact is a sort of shock absorber for others. She is like the man on a steamer who lowers a huge cork bumper as the ship edges in to the wharf. She is like the man with the pot of grease, who anoints the street car tracks.

A young man who was about to start on a long journey by automobile, was warned that no one could get along with the owner of the machine, his only companion. Yet, when he returned, he spoke of the entire journey in the highest praise, in which his companion shared fully. In explaining, the young man said, "Something he said told me that he was interested in sheep. So we talked about sheep for the first five minutes. After that it was easy."

"William is a problem," the teacher had been told. The first few days she studied him. When he handed in some written work one afternoon, she said, looking at the paper, "William, you get the finest curve in your 'C;' you make that letter perfectly. I wonder if we can't bring all your work up to the standard of this letter." This was a new thought to the boy, but his response was instant and untiring, changing him from a "problem" to an honor boy.

Paul approached men in a friendly spirit, along the line of their interests. He entered into their thoughts, and through his ministrations many were persuaded to follow his Master.

Put yourself in the other person's place. Think as he thinks. What would be your reaction to everyday incidents? If you can do this, then you will develop the tact that wins.

Talk: Thoughtfulness

A CHILD had a beautiful canary bird. From morning till night it sang, and its song filled all the house. But the child's mother was ill—so ill that even the singing of the bird distressed her. He put it into a part of the house as far away as possible from the sick room, thinking that the sound could not reach his mother's ear. But the shrill singing still came into the room, and pained the weak invalid.

One morning, as the child stood holding his mother's hand, the bird began to sing, and the notes came into the chamber very faintly; and yet as he watched the sufferer's face, he saw an expression of pain sweep over it. She said nothing, but the boy needed no words to tell him that the bird's singing was distressing her. "It is no music to me," he said, "if it pains my mother." So he took the cage, and carrying it away, gave the bird to a friend. "But you loved the bird," his mother said, when she learned what he had done. "Yes," he replied, "but I love you more."

This is the spirit which should characterize every one. We should repress in ourselves the tastes which are not agreeable to our friends. We should cut off the habits which hurt the sensitive hearts whose happiness is dear to us. We should put away the things in us, whatever the cost may be, which give pain to our loved ones.

This spirit will lead us to regard the feelings of others with most gentle care. If one is lying ill in our home, it will make us quiet in our movements through the house, that we may not disturb the sick one. If a friend is in any trouble, it will make us kindly in all our treatment of him. If one has some weakness or deformity, it will make us guard against any allusion to the defect or disfigurement.

See your missionary secretary for Big Week promotion material.

Some people seem to have a genius for making others miserable. They are continually touching sensitive hearts so as to cause pain. They are always saying things which sting and irritate. If you have any bodily defect, they never see you without in some rude way making you conscious of it. If any relative or friend of yours has done some dishonorable thing, they seem to take a cruel delight in constantly referring to it when speaking with you. They lack all delicacy of feeling, having no eye for the things in others which demand gentleness.

Some one defines a gentleman as one who never gives pain to another. This is the true definition of thoughtfulness.

Thoughtfulness leads to continued acts of kindness and good will. It watches ever for opportunities to give pleasure and happiness. It does not wait to be asked for sympathy or help, but has eyes of its own, and sees every need, and supplies it unsolicited. When a friend is in sorrow, the thoughtful man is ready with his proffer of comfort. He does not come next day, when the need is past, but is prompt with his kindness when kindness means something.

The secret of all this is that people can see about them only what they have in their own heart. A heart full of sympathy and love will see in others, on even the commonest days, a thousand things which need to be done.—*J. R. Miller, in "Things to Live For," adapted.*

Success

THIS would I claim for my success—not fame nor gold,
Nor the throng's changing cheers from day to day;
Not always ease and fortune's glad display,
Though all of these are pleasant joys to hold;
But I would like to have my story told
By smiling friends with whom I've shared the way,
Who, thinking of me, nod their heads and say:
"His heart was warm when other hearts were cold,
None turned to him for aid and found it not,
His eyes were never blind to man's distress,
Youth and old age he lived, nor once forgot
The anguish and the ache of loneliness;
His name was free from stain or shameless blot,
And in his friendship men found happiness."

—*Edgar A. Guest.*

Take Time to Be a Christian

(Program for Week Ending April 23)

BY A. F. RUF

NOTES TO LEADERS: This program gives you a very good opportunity to appeal to the young people to devote a certain portion of the day or of their time to becoming more efficient Christians. Call for an expression at the close of the meeting from those who will determine to take some certain time each day to help themselves in this way. A soldier takes time for training before he can give his country service. Every profession requires that time be spent in preparing for that special work. Sometimes fast trains fall behind their regular schedule, but never does an engineer deem it so important to make up that time as to overlook the fact that he must stop to take on water and fuel. We as Christians must not forget the fact that we, too, must stop and refuel before we can do the work that the Lord has for us to do.

At the beginning of the meeting, or in answer to the roll call, ask each one present to repeat some special promise in the Bible, or some other text that has been especially helpful.

Opening Song: No. 485 in "Christ in Song," is impressive given as a poem and then sung by the congregation.

Morning Watch Calendars—how many have a copy? Be sure that you have given one to each member. The Senior Bible Year leaflet is a helpful guide in Bible study. Price, one cent each. Supply your members with this also.

The talk, "A Little Time to Serve Others," suggests the active missionary work your society should carry on. Organize working bands if you have not already done so. See page 7.

Bible Doctrines: The Millennium

1. WHAT is the meaning of the word "millennium"? Rev. 20: 1-7.

2. What four events mark the beginning of the thousand years? 1 Thess. 4: 16, 17; 2 Thess. 1: 8, 9.

a. Coming of Christ.

b. Dead in Christ are raised.

c. Righteous taken to heaven.

d. Wicked struck dead.

3. What five events mark the close of the thousand years?

a. City descends to earth. Rev. 20: 9; 21: 2.

- b. Christ and saints appear. Rev. 20: 9.
c. Wicked are raised. Rev. 20: 5 (first part), 7.
d. Satan is loosed. Rev. 20: 2, 7.
e. Wicked are destroyed. Rev. 20: 9, 10.
4. What promise is fulfilled at the close of the thousand years? Isa. 65: 17; Rev. 21: 1. D. A. OCHS.

Talk: At the Gate of Day

How often do we sing:

"Give of your best to the Master,
Give of the strength of your youth,
Throw your soul's fresh, glowing ardor
Into the battle for truth.
Jesus has set the example,
Dauntless was He, young and brave;
Give Him your loyal devotion,
Give Him the best that you have."
(*"Christ in Song,"* No. 594)

When are we at our best? Is it not at the "gate of day," the morning hour? Before the duties of the day press in, and while our mind is fresh and susceptible, should we not give that very best time to the Master? What is the Morning Watch? It is the little time that you take in the morning to become a better Christian. It is your personal devotion to God in the morning before the duties of the day press in. It takes time to be a Christian. Why not begin with the Morning Watch?

Read carefully the section "Watch and Pray" in "Messages to Young People," pages 122-124. A. F. R.

Talk: A Little Time to Serve Others

NOT only must we take time to pray, but we must also take some time to share with others the blessings that we have received. You have heard the story of the father and son. There were some poor people in the community, and the father prayed every morning that the Lord would care for the poor. After he had prayed thus for some time, the son suggested that it would be well to begin to answer some of the prayers. The cornerib was full of corn. Thus far none of the poor and needy had shared any of it. The farmer soon was answering his own prayer by sharing his corn with those in need. "Shared blessings are double blessings." As you receive from the Lord, you must share with others. And a little time for service as well as prayer will make us stronger and happier Christians.

One of our faithful Missionary Volunteers carried some literature to a certain home week after week. After a time the family became interested in the literature the girl brought them, and later the father wrote to the conference office the following letter: "I want to say I appreciate the *Present Truth*. It is really sowing a good seed. I thank God for the blessings I have received through reading the *Present Truth*, and for the youth on whose heart God laid the burden of bringing me the *Present Truth* once each week." Such results indeed bring us double blessings for our efforts put forth. In the kingdom of heaven there will be still greater joy when we see there those who were won through our service.

(Add some personal experiences of this nature.)

A. F. R.

Did You Think to Pray?

WERE you left your room this morning,
Did you think to pray?
In the name of Christ, our Saviour,
Did you sue for loving favor,
As a shield today?

When you met with great temptation,
Did you think to pray?
By His dying love and merit,
Did you claim the Holy Spirit
As your guide and stay?

When your heart was filled with anger,
Did you think to pray?
Did you plead for grace, my brother,
That you might forgive another
Who had crossed your way?

When sore trials came upon you,
Did you think to pray?
When your soul was howed in sorrow,
Balm of Gilead did you borrow
At the gates of day?

—*Author Unknown.*

"Take time to be a Christian!"—How do your society bands stimulate interest?

Our Father's World

(Program for Week Ending April 30)

NOTES TO LEADERS: Read the Notes to Junior Superintendents, p. 14. As stated there, the purpose of these nature programs is to awaken Missionary Volunteers to a new sense of appreciation of nature, and to give practical suggestions by which unobservant persons can begin to study the interesting things about them, which, while they see, they do not see. Some think observation is a gift. Perhaps so; if it is, it is an acquired gift. Every one should cultivate his faculty for observing. Here are four suggestions to that end:

"1. Open your eyes and teach them to see.

"2. Take pains to look carefully at things worth seeing. See exactly.

"3. Make it a practice to think about what you see, taking occasion as soon as possible to tell some one else what you saw, question some one further about what you saw, or share your observations. The very best way to be sure that you are going to 'keep' what you see is to give it away to another.

"4. Cultivate to a science some hobby that demands close observation."

Testimony Study: "God in Nature." Base the study on the chapter, "God in Nature," beginning on page 99 of the book "Education." The most striking statements might be passed out to be read. Show by your study that the foundation of true education is a familiarity with nature.

Talks: "Birds I Have Known" and "The Most Interesting Fact of Nature I Have Observed." Both of these numbers should receive careful attention several weeks before the program. Give some member of your program committee the responsibility of canvassing both Senior and Junior members to find out those especially interested in nature. For the first, ask each to be prepared to describe in two minutes his favorite bird, and tell about some time when he observed him personally.

The Perry Picture Company publishes a series of bird pictures, which would assist those telling about birds. It is a poor substitute to ask members to look up stories of birds in place of personal observation, but in large city societies where the members have had little opportunity and no training in understanding nature, even this may be necessary to awaken an interest.

The second series of talks may be drawn from interesting facts about insects, trees, animals, etc. Endeavor to encourage reports of personal experiences. The Reading Course book, "Knowing Insects Through Stories," may suggest an experience to those studying the topic. Have at least five members take part in each of these numbers.

See "Memory Gem," p. 15.

Talks: "April's Flowers" and "Trees." See the Junior Program by Raymond Montgomery, pp. 14, 15.

Closing Scripture: Psalms 19. Every Missionary Volunteer should know this psalm. Repeat or read it together reverently to close the meeting.

Your *Master Comrade Class*, if you have one, should be able to give valuable assistance in this program. Or perhaps you have Juniors studying the various *Progressive classes*. If you do not have any such group, this is an excellent time to start one. There are many things in these classes besides the nature subjects, but this will be an interesting and helpful basis upon which to begin. See the Junior Handbook. Price, 25 cents.

E. E. H.

Bible Doctrines: The Judgment

1. WHAT assurance have we that there will be a judgment? Acts 17: 30, 31.
2. Describe the scene of this judgment. Dan. 7: 10.
3. Who will be the judge? Acts 10: 42; 17: 31.
4. Who will be the advocate? 1 John 2: 1.
5. How many must meet the test of the judgment? Rom. 14: 10; Eccl. 12: 14.
6. What is the standard of the judgment? James 2: 12.

D. A. OCHS.

Blind

"Show me the works of God!" the doubter cries.

I point him to the smiling skies;
I show him all the woodland greens;
I show him peaceful sylvan scenes;
I show him waters tempest tossed;
I show him hills rock ribbed and strong;
I bid him hear the thrush's song;
I show him flowers in the close—
The lily, violet, and rose;
I show him rivers, babbling streams;
I show him youthful hopes and dreams;
I show him maids with eager hearts;
I show him toilers in the marts;

I show him stars, the moon, the sun;
I show him deeds of kindness done;
I show him joy, I show him care,
And still he holds his doubting air,
And faithless goes his way, for he
Is blind of soul, and cannot see!

—Adapted.

Scripture Illustration: The Gospel of the Flowers

READ Matthew 6: 25-30. "Consider the lilies of the field." Sometimes Jesus took a text from the Old Testament, sometimes He made His own texts. Some were taken from the world of nature, some from the world of men and women. He preached about shepherds, and fishermen, and carpenters. He preached about clouds, and fields, and birds, and lilies. They were made to illustrate the laws of the kingdom of heaven, the love and mercy of God, the movements of Divine Providence.

How simple was the preaching of Jesus! And how gripping it was! The common people heard Him gladly, because He spoke to them in their own language. His speech was replete with references to the familiar objects of their homes and of their occupations.

You have questionings in your heart about God's love and care. You are wondering if He will take care of you; you are worried about how you are going to get on. Well, "consider the lilies." He clothes them; will He not also take care of you?
—E. V. Cole.

My Father's World

This is my Father's world.
On the day of its wondrous birth
The stars of light in phalax bright
Sang out in heavenly mirth.

This is my Father's world.
E'en yet to my listening ears
All nature sings, and around me rings
The music of the spheres.

This is my Father's world.
I rest me in the thought
Of rocks and trees, of skies and seas.
His hand the wonders wrought.

This is my Father's world.
The birds that their carols raise,
The morning light, the lily white,
Declare their Maker's praise.

This is my Father's world.
From His eternal throne
He watch doth keep when I'm asleep,
And I am not alone.

This is my Father's world.
I walk a desert lone.
In a bush ablaze to my wondering gaze
God makes His glory known.

This is my Father's world.
Among the mountains drear,
Mid rending rocks and earthquake shocks,
The still small voice I hear.

This is my Father's world.
From the shining courts above,
The Beloved One, His only Son,
Came—a pledge of deathless love.

This is my Father's world,
Now closer to heaven bound;
For dear to God is the earth Christ trod,
No place but is holy ground.

This is my Father's world.
His love has filled my breast,
I am reconciled, I am His child.
My soul has found His rest.

This is my Father's world.
A wanderer I may roam,
Whate'er my lot, it matters not,
My heart is still at home.

This is my Father's world.
Should my heart be ever sad?
The Lord is King—let the heavens ring;
God reigns—let the earth be glad.

—Mattie D. Babcock.

What suggestions from the Officers' Page helped your society this month?

Junior Missionary Volunteer Meetings

What Is the Big Week?

(Program for Week Ending April 2)

BY MARIE MOONEY

NOTES TO JUNIOR SUPERINTENDENTS: The week of April 9-16 is Big Week. Enlist every Junior Society member in the campaign. Obtain from your church missionary secretary literature describing Big Week, its purpose, and the projects to be benefited thereby. Point out on a map the different places that will be helped. Choose one project which the Juniors may imagine as their very own. They will enjoy this more than working for the general enterprise.

Plan carefully in advance. *Our Little Friend, Life and Health, the Watchman,* and others of our magazines, as well as the special set of Junior books which the publishing houses in some territories are supplying, should be ordered for the Juniors to sell, in an effort to reach the individual goal of 50 cents. For those who cannot sell the books and magazines, other means of raising money should be devised by the Junior superintendent. The Juniors should not be permitted to work without proper chaperonage.

See material in the Senior Program, p. 8.

Talk: The Meaning of Big Week

What is Big Week? Does this mean that this one week is longer than other weeks in the year? No, indeed. It is merely a week designated by the General Conference as a Big Week for Missions, during which all of our church members, including the Senior and Junior Missionary Volunteers, are asked to sell a certain amount of literature, turning the profits in to the Missions Extension Fund. And Big Week means just that,—missions extension; for the money raised during this week is used exclusively for the purpose of advancing our work in mission lands. Many and varied are the projects which are benefited. They are divided into three classes, as follows:

1. *Medical.*—Hospitals and dispensaries are built, and assistance is given to those already ministering to the sick and needy.
2. *Publishing.*—Publishing houses are built and equipped, and some already in operation are given needed equipment, and funds are provided for publishing our truth-filled books in new languages and for printing schoolbooks for children in heathen lands.
3. *Educational.*—New schools are built and others are given needed assistance for industries, libraries, teachers' homes, etc.

Surely these projects are all worthy of our best efforts. This year as never before the funds are needed, for it was necessary at the beginning of 1932 to reduce by quite large sums the appropriations from the General Conference to the mission fields, and in many places this is working real hardships. Big Week and the Missions Extension Fund is our opportunity to send the story of God's love to those who have never before heard that Jesus died for them. M. M.

Talk: How Big Week Helps

SEVENTY-THREE projects will be helped by the Missions Extension Fund this year. This number includes 26 publishing, 31 educational, and 16 medical items, while the sum of \$40,000 will be devoted to paying the salaries of native workers who otherwise would have to be dropped. These native workers earn very little, whole families living on about 25 cents a day. But their services are very important to the work of God, for they can speak and understand the native languages fluently without having to spend a great deal of time studying; they are accustomed to the climate and peculiarities of the country; they can live on food which it would be very hard for the white missionary to digest.

Here is the story of one of these native workers in Africa. He is called "Israel, the blind evangelist," for he has been blind since he was three months old. He grew up a heathen, participating in all the wickedness of a godless people. When he was a young man, he was converted, attended our school at Malamulo, and was baptized. Later, although blind, he went from village to village telling the wonderful story of redemption. Israel has a very keen mind and memory, and

after hearing a sermon once, he can repeat it almost word for word. For a long time he received no pay, and when asked why he worked as he did, he replied, "I want to help prepare my people to meet Jesus when He comes." He is a real soul winner. Six persons were recently baptized as a result of his labors.

In our world-wide medical work we are trying to do what Jesus would do were He here now. Those of us who live in a civilized country find it hard even to imagine the terrible diseases of those who live in filth, ignorance, and heathenism. The doctors and nurses in our dispensaries do their utmost to overcome the blighting ravages of disease in these sin-darkened lands. Leprosy is quite common in countries where the people live in ignorance of the laws of hygiene. For thousands of years it was thought that this loathsome disease could not be cured. Now we know that the oil from a certain tree will stop the ravages of leprosy. Hundreds of lepers are receiving treatment in our dispensaries, and many of them are sent out cleansed, not only in body, but in soul, for while they stay at the leprosarium and receive the treatment, they are told the beautiful story of how God so loved that He gave His only begotten Son, that they might not perish, but have everlasting life.

Another interesting item on our list of projects to be helped by the Missions Extension Fund in 1932 is Newfoundland. Here there is a coast line of more than 4,000 miles, with 264,089 people living chiefly along the coast. There are no roads connecting one village with another. They must be reached by boat. At present we have only one small motor boat. It is very inadequate to meet the needs of this large field. Some believers have been waiting as long as six years for baptism. This year we want to supply funds for the purchase of another boat, and with it our workers in Newfoundland hope to reach many more of these isolated people, and prepare them for the return of Jesus.

How would you like to visit a real king? One of our General Conference workers, accompanied by the missionary in that country, was granted this privilege on a recent visit to Ethiopia (or Abyssinia). His Imperial Majesty, Haile Selassie, king of Ethiopia, with whom it is very difficult to secure an audience, was very glad to see our missionaries. He listened intently as our work was explained to him, and expressed his satisfaction and pleasure in the work being done by Seventh-day Adventists in his kingdom. Before the interview ended, the emperor asked, "Now what would you like me to do for your mission here? Would you prefer my helping you with a school or a hospital for the capital city?" It was decided that the people there could be helped most by medical missions. Then the emperor said, "I will send word to you at your mission station in a day or two regarding what I can do for you."

Two days later the minister of foreign affairs drove up to our mission station, and quietly informed the missionaries that the emperor would be pleased to give 100,000 thaler, which is about \$25,000 in American money. This was a very liberal gift, and will be used for the erection of a much-needed hospital in the capital city. The inhabitants of the country suffer severely from infectious diseases. Sanitary conditions are most deplorable. Flies are everywhere in great numbers.

These are but a few of the needy places to be helped by the Big Week campaign. If every Junior boy and girl will loyally work and raise the individual Junior goal of 50 cents, how much it will mean to our courageous missionaries, to our struggling native workers, to those suffering and dying for want of medical attention, and to those who as yet know not the loving Saviour.

Yes, Juniors, God is depending upon your help. With it the 1932 Missions Extension Fund can be a success. What will you do? M. M.

Kindness

(Program for Week Ending April 9)

BY EDITH SHEPARD

NOTES TO JUNIOR SUPERINTENDENTS: Very practical lessons may be drawn from this topic. Repeat in unison the Junior Pledge. Emphasize: Every loyal Volunteer, or soldier for

Have you chosen chaperons for Juniors during Big Week?

Jesus, will be pure, kind, and true. In your talk read Ephesians 6: 13-17, which describes the attire of a good soldier for Jesus. Write the verses on the blackboard, leaving blanks for the Juniors to fill in with words or drawings. Mention the covering for each part of the body, comparing the physical and the spiritual. Christ never expects His soldiers to run away cowardly; so He has provided no armor for the back. Our Captain commands us every day: "Live pure! Speak kind words! Act true!" and when the armor is on, we obey.

Memory Gem: "Kind hearts are the gardens;
Kind thoughts are the roots;
Kind words are the blossoms,
Kind deeds are the fruits;
Love is the bright sunshine
Warming into life;
Only in the darkness
Grow the hate and strife."

Music Suggestions: "Kind Words Never Die," No. 739 in "Christ in Song;" "Do Your Bit," No. 84, and "Missionary Volunteers," No. 83, in "Junior Song Book."

Discussion: Make this practical. Let the children suggest kindnesses which they may do daily. Help them to understand how they can know what others need by imagining they are the other person. How would they wish to be treated then?

See the comment on the golden rule in "Mount of Blessings," pp. 192, 193, 195.

Talk: "Thoughtfulness," p. 9, may be told by a Junior.

Talk: Kindness to Animals

In Atri, one of the old cities of Italy, the king caused a bell to be hung in a tower in one of the public squares, and called it the "bell of justice," and commanded that any one who had been wronged should go and ring the bell and so call the magistrate of the city, and receive justice.

When the bell rope rotted away, a wild vine was tied to it to lengthen it. One day an old and starving horse that had been, by its owner, turned out to die, wandered into the tower, and in trying to eat the vine stalk, rang the bell. The magistrate of the city, coming to see who had rung the bell, found the old and starving horse. He caused the owner of the horse, in whose service it had toiled and been worn out, to be summoned before him. He decreed that as this poor horse had rung the bell of justice, he should have justice, and that during the horse's life his owner should provide for him proper food and drink and stable.

Longfellow has told this story in beautiful verse, entitled, "The Bell of Atri."—*Adapted from Our Dumb Animals.*

Talk: What Lincoln Did

THERE is a story told of Abraham Lincoln which shows how tender-hearted and considerate he was. With several other men he went horseback riding through the open country. Two baby birds were found by the wayside. They had fallen during a windstorm from the nest high up in the tree. Lincoln stopped, got off his horse, picked up the little birds, and looked for the nest up in the tree. He climbed the tree, soiled his hands and tore his clothes, but he put the little birds back into the nest.

The other men in the party had gone on. When they reached their destination, they were asked, "Where is Abraham Lincoln?" They replied; "Oh, he's back there with some little birds. He found them on the ground, and we suppose he is climbing the tree, trying to put them back into the nest." Just then Lincoln rode up and said, "I could not have slept tonight if I had not restored those little birds to their mother."

E. S.

Kindness Not Withheld

If I knew that a word of mine,
A word not kind and true,
Might leave its trace
On a loved one's face,
I'd never speak harshly, would you?

If I knew the light of a smile
Might linger the whole day through
And brighten some heart
With a heavier part,
I wouldn't withhold it, would you?

—*Author Unknown.*

"KINDNESS is the master key to all locks on barred hearts."

"Sympathy is the spring of effective ministry."—"Education," p. 269.

Talk: Kindness, a Manly Trait

It is not unmanly to be kind. Some people imagine that it is. Some boys think that kindness is very beautiful in girls, but that it is not beautiful in boys. But this is a wrong thought. All noble and heroic character is kindly and thoughtful. England points to Sir Philip Sidney as one of her brightest examples of manliness, yet it was he—bravest of the brave—who, when dying on the field of Zutphen and craving water, motioned away the proffered cup, saying, "Give it to that private soldier; he needs it more than I." E. S.

Take Time to Be a Christian

(Program for Week Ending April 23)

BY WILBUR HOLBROOK

NOTES TO JUNIOR SUPERINTENDENTS: Today we are studying three necessities for Christian living: prayer, Bible study, and missionary work. Juniors as well as Seniors need to *take time* to be Christians. When is the best time for prayer and Bible study? See the talk, "At the Gate of Day," p. 10.

Songs Suggested: Nos. 45, 30, 22, 25, 70, in "Junior Song Book." No. 26 (No. 830 in "Christ in Song") may be recited while the music is softly played.

Blackboard Mottoes: "Prayer is the breath of the soul."—*Messages,* p. 249.

"O search the Bible with a heart hungry for spiritual food!"—*Id.,* p. 261.

"Do all in your power to gain perfection; but do not think that because you make mistakes you are excluded from God's service."—*Id.,* p. 226.

Morning by morning, my Lord will I meet,
Morning by morning, to sit at His feet,
Morning by morning, a moment will stay,
For more of His counsel, and more strength for my day.

Close with a round table discussion of definite things that can be done in your community for spiritual exercise or missionary work. Then do them. Organize prayer, study, and missionary bands if you have not done so.

Morning Watch Calendar—supply each Junior who has no copy.

The Junior Bible Year leaflet; price, one cent each. This will help in reading the Bible.

Talk: Taking Time to Live

No one feels he is wasting time by breathing. Few ever complain of the time lost in eating necessary food. People whose work is mental rather than physical, feel that time spent in exercise is surely worth while. Breath, food, and exercise are absolutely essential to living. Now, to live spiritually the same three principles are just as necessary. Praying is spiritual breathing; Bible study and good reading are spiritual eating; and missionary work of all kinds is spiritual exercise.

One of our native church members in India sets us an example in prayer. This man was poor in worldly goods, but one corner of his little mud hut was dedicated as a prayer corner. This corner was noticeable because it was so well lighted. At one time, because of the old man's need and extremity, some one suggested that it would be a good thing to rent that little corner for a rupee or two, but the faithful man said, "I can better starve and deny myself than lose the experience of having personal fellowship with God; for what shall it profit me if I make provision for this life, and in so doing lose my grip on God, and do not secure eternity?" With this challenge, can we do any less than be faithful in the Morning Watch, attend prayer bands every week, and pray when called upon to do so in our society meetings? When it is hardest to pray, pray the hardest.

The food we put into our head stays longer than the food we put into our stomach. "The Bible should fill the mind, rule the heart, and guide the feet." There are so many good books that we have time for only the supreme books, and the first of these is the Bible.

Elder C. K. Meyers reports the following experience he had during his visit to India last year: "At the close of one of our meetings in India, I said to the brethren, 'Let us visit some of the native believers;' and in the afternoon we went to the home of one of those humble men. We found him in his mud hut. Bending low, we passed through the door, and then, as I

looked into the face of this man, I sensed that I was in the presence of a true child of God. As we talked, he told me about the movings of God's Spirit upon his heart. He said there had come to him recently, as he had thought of his own individual responsibility in the light of the opportunities which God had given him, a conviction as to the necessity of his finding some avenue of service for God. Then the thought came to him, he said, as to what a poor ignorant old man could offer God in service. He could neither read nor write; but with the conviction and the desire to find an avenue of service, there came a gleam of light as to how to begin. He remembered a friend who he thought might be responsive to his appeals; so he took some literature and went to visit him. Sharing with us the privilege of this afternoon visit with this old saintly soul, was this same friend; and turning to him, the old man said, 'He is with me in the truth now; he was in the Sabbath meeting this morning; and, O, I am so glad that under the pressure of a conviction from God I sought out a soul and won him for Jesus Christ.' W. H.

John Wesley's Rule

Do all the good you can,
By all the means you can,
In all the ways you can,
In all the places you can,
At all the times you can,
To all the people you can,
As long as ever you can.

Talk With God

TAKE time to pray; take time to talk with God;
Take time to ponder o'er His Holy Word;
Take time the Spirit's "still small voice" to hear;
Take time to learn life's wav'ring course to steer.
Take time to tell Him, then, your griefs and fears;
Take time to thank Him for the joy that cheers;
Take time to "wait on Him," and He will share
Each joy, each grief, each burden, and each care.
Take time to pray; take time to holy be;
Take time to talk with God in secrecy;
Take time to listen to His voice today;
Take time to see His face; take time to pray.

—Jennie Wilson Howell.

Reading: Sir Harry Lauder and Prayer

IN an interview given to the *Daily Express* of London, Sir Harry Lauder offers this testimony concerning prayer:

"Do I believe in prayer? Certainly I do. The man who does not believe in prayer believes in nothing.

"Without prayer, and without the faith and the hope that prayer brings, I do not think I could have lived through the many dark days that have been my portion of recent years.

"Comfort, calmness, the determination to carry on, the sure but secret trust that some day all the inscrutable ways will be made clear to me,—these things would have been impossible without a frequent hending of the knees and a sobbing appeal for mercy, compassion, and guidance. I confess all this, and I am not ashamed of it."—*Review and Herald*, Jan. 10, 1929.

Symposium: Spiritual Food

(Have several Juniors read these quotations)

"THE study of the Bible is superior to all other study in strengthening the intellect. What fields of thought the youth may find to explore in the word of God!"—*Messages*, p. 253.

"Dig into the word as a miner digs into the earth to find the veins of gold."—*Messages*, p. 261.

"In the word of God the mind finds subjects for the deepest thought, the loftiest aspirations."—*Messages*, p. 263.

"The Bible presents a boundless field for the imagination, as much higher and more ennobling in character than the superficial creations of the unsanctified intellect as the heavens are higher than the earth."—*Messages*, p. 255.

"The Bible, and the Bible alone, is to be the rule of faith. It is a leaf from the tree of life, and by eating it, by receiving it into our minds, we shall grow stronger to do the will of God."—*Review and Herald*, Aug. 31, 1922.

EDUCATE the youth to help the youth; and in seeking to do this work each will gain experience that will qualify him to become a consecrated worker in a larger sphere.—*Messages to Young People*, p. 203.

Reading: What a Great Writer of Today Thinks About the Bible

"THE greatest and the best-told stories, the simplest and the sublimest philosophy, the grandest example of literary style—all are combined in one volume. That volume is the Bible.

"I do not know what your religion may be, nor indeed that you are interested in religion. Nor is it any business of mine. But whether you are a zealot or an atheist, you will find in the Bible (as actual reading matter) more of keen interest and inspiration and inimitably flawless literary style than in any other book ever written.

"Personally, I am a believer in the Bible, although I do not seek to thrust my beliefs on others. To me as a writer, its incomparable style and its power of telling tremendously dramatic stories in a mere mouthful of words would be enough to convince me of its inspiration, if nothing else did.

"Read it for its sheer interest, and not merely as a pious duty; and you will find it by far the foremost marvel in all the wonder-world of Bookland.

"I told my father about a friend of mine who was never without a book in his hand; who was known as 'a great reader,' and yet who was incurably stupid. I could not understand why his incessant reading had not profited him more.

"There is no credit in being 'a great reader,'" my father explained to me, 'any more than in being a great eater. Each is a form of gluttony, unless some benefit comes from it. It is not what you eat that counts, but what you can digest and assimilate. It is just the same with reading.'—*Albert Payson Terhune*, in *American Magazine*, June, 1931.

Message of the Flowers and Trees

(Program for Week Ending April 30)

BY RAYMOND MONTGOMERY

NOTES TO JUNIOR SUPERINTENDENTS: The purpose of this program is to open to the eyes of the Juniors the second of God's great books,—nature,—particularly as it is written in petal and stem, branch and leaf, of our common wild flowers and trees. If it is possible, read some good book on nature from your M. V. library, such as "Eye Spy," or go to the public library and select some of the many valuable books on trees and flowers. Ask some member of the church who is a wood-worker or who is familiar with the common woods, to make a collection of ten or twelve of the common varieties of oak, pine, ash, and poplar. Before your program is given, put them on display, properly labeled and showing some of the common uses. Any Biblical reference to a particular kind of wood will be interesting. If weather permits and they are accessible, go out and gather several of the new green leaves of trees and as many wild flower specimens as possible. Preface your introduction to the program by asking the society to identify some of the leaves, flowers, or wood. Probably not many will be able to do so, and this will show the need of a better knowledge of nature. An old bird nest or two on display will wonderfully increase the interest. A few sprays of apple, peach, cherry, or plum blossoms will also add much to the program.

Object Lesson: This may be given by the one who has the talk, "Trees." *Objects:* A piece of paper one foot square, a four-ounce bottle of water, and a one-gallon jar of water. First, exhibit the square of paper, telling the Juniors that plants and trees are very busy, though they never move about, for on the sunflower leaf one square foot of surface will give off to the air four ounces of water in one summer. (Show the four-ounce bottle.) This water has to be taken in through the roots, carried up to the leaves, and given to the air. Then display the gallon measure. Explain that in a single season a large oak will carry up to its leaves and give off 150 times this one gallon of water, so wonderfully did God create the things of nature.

Bible and Testimony References: Isa. 41: 19; 55: 13; Matt. 24: 32, 33; Ps. 92: 12; Judges 9: 7-20; Ps. 104: 16; "Testimonies," Vol. VIII, pp. 147, 288; Vol. III, p. 143, par. 2; Vol. VII, pp. 82, 83; "Patriarchs and Prophets," p. 90.

April Flowers: Indian paintbrush, trailing arbutus, wild columbine, bluets, huttercups, skunk cabbage, Dutchman's-breeches, red clover, wild geranium, Solomon's-seal, spring beauty, violets blue and yellow, wake-robins.

"Junior Song Book" contains many interesting nature songs.

Poems: "Again the blackbirds sing; the streams awake
Laughing, from their winter dreams;
And tremble in the April showers,
The tassels of the maple flowers."

—Whittier.

"When April winds grew soft,
The maples burst into a flush of scarlet flowers;
The tulip tree high up opened in airs of June
Her multitude of golden chalices to
Humming birds and silken-winged insects of the sky."

Talk: April's Flowers

"EVERY winter tear is answered by a blossom,
Every stormy sigh with song and laughter blent.
Apple blooms upon the breezes toss them.
April knows her own and is content."

April knows her own, and as they return from the Southland on wings, or spring up in the garden, or peep from under the forest's leafy carpet, she scatters flowers along their pathway to welcome them back home.

The white cabbage butterfly slips from her chrysalis and floats upon the warm breeze. The rusty blackbird, grown rusty perhaps from his winter vacation along the Gulf of Mexico, drops in to enjoy a few spring days with us before going on to his summer home in Canada.

A flash of yellow among the new green leaves reveals to us that our old friend, the flicker, has come back to the hollow tree. What flowers have been scattered to welcome back the folks of the forest? High up on the wooded hillside among the stones we find the beautiful trailing arbutus with its shy look, apparently wondering if the snow has gone for good, and surprised to see the marsh buttercups blooming as yellow as gold in the meadow.

Before the April days are many, white clouds are seen growing in the forests. This is dogwood blooming with all its might. It is so white we little dream that on some October morning we will find the dogwood trees all dressed in crimson and scarlet and gold, with busy squirrels reaping a rich harvest of the bright-red berries. Many a farmer, when the dogwoods bloom, thinks he can hear the brown thrush advising him to plant corn by singing: "Drop it, drop it, cover it up, cover it up." Not far away the red flowers of the columbine nod on their stems, and set a lunch counter by the roadside, and who comes to the feast? A big bumblebee idles in. Being a good acrobat, he hangs upside down on the turned-over columbine flower, and sticks his long tongue down to the dishes of honey and eats his fill. Yes, he has a long tongue, and he has sixty-four cousins, and his is the longest of all sixty-four. Having feasted royally, he hums away, leaving a seat at the columbine's table for a ruby-throated humming bird who won't sit in it, but hangs in the air, puts in his long bill, and empties all five dishes on the table, for the wild columbine sets her table with five dishes, or cups, of sweet. If you look closely, you will find lying on the table some queer gold coins the bumblebee left to pay for his meal, yellow grains of pollen from another plant to make the seed good in each blossom. For Jesus said, "Freely ye have received, freely give." The bumblebee is a regular spend-thrift in paying pollen coin for his meals.

Late in the day, if you were to walk beside the brook and listen, could you not imagine that you heard jack-in-the-pulpit teaching a lesson? "When the warm sun shines, and brings spring back to us, we (the flowers) grow large and strong; hearing blossoms and fruit for bird and animal and man; so when the sunshine and new life of God's love shines in your heart and life, you should grow strong to resist temptation, your heart grows large with love, and your soul and character blossom with kindness, obedience, and gentleness, and bear fruit by giving to every hungry soul the bread of life, which will be as sweet as the sweetest honey." R. M.

Talk: Trees

THE garden of Eden was man's first church. Its walls and roof were composed of the lofty trees much larger than any on earth today. The beautiful trees still point their fingers toward heaven, silent apostles witnessing to Christ.

Just as there are two kinds of people, we have two principal kinds of trees: the evergreen trees and the deciduous, or those that lose their leaves each winter. (If possible, have a branch of one or two evergreen trees to display,—pine, cedar, fir, etc.) The faithful Junior is like the evergreen tree. No matter how cold and fierce the winter storms blow, he keeps his courage, as the evergreen keeps its leaves. Temptation may come, but

he holds fast to his truthfulness, honesty, and faith, while every other tree about him may be bare of every leaf. The deciduous tree, or the one losing its leaves, is very much like the Junior who is very brave when the sun is shining and all is pleasant, but who loses his bravery when the real danger comes. Some trees, although the leaves die in the autumn, still hold on to the dead brown leaves all winter, hold on to them as some folks hold on to bad habits. (Here have a branch with some old leaves on it, if possible, and name them various bad habits, such as slang, cheating, lying, etc.) But when spring comes, and the life-giving sun melts the ice and snow and sends the sap flowing through every limb and twig, and new leaf buds begin to swell under the old dead ones, the dead leaves drop off one by one, just as the boy or girl who invites Jesus to live in his heart and to make him alive with the sunshine of His love, loses his old habits. (Pull off, one by one, the dead leaves.)

Many trees are good for medicine. When a tree is cut, it immediately begins to heal, reminding us that Christ, as the Great Physician, is always working, not only to heal the sick, but to keep us well. As the trees yield healing medicines, we are to point others to Christ, who forgives all sin and heals all diseases. One of the important uses of trees is for shelter, when built into houses. The Missionary Volunteer is to protect the weak and needy.

The barks of many trees yield beautiful dyes. The pioneers of long ago often used the oak tree bark to dye black; willow bark for pearl gray, sumac for red, walnut for brown and yellow. We, as Juniors, need to be useful as colors, not the black of sin, or the faint color of gray, but the bright red, unashamed to say we are Christians and stand under the red bloodstained banner of Christ; and never, never are we to show the coward's color, yellow.

Most trees have as many roots under the ground as branches above in the air. The Junior that grows to be a great oaklike Christian will be well rooted and grounded in God's word, so no storm of temptation can destroy him. R. M.

Additional Thoughts

THE ancients held the cedar tree to be an emblem of eternity, as its oil drove insects from the tombs and was used to embalm the dead.

Solomon's temple was lined with cedar.

In many places in America today one can find trees under which Indian children played.

It is not at all unusual to find trees two hundred years old. Look up in a history some events that happened two hundred years ago. Isa. 65: 22. R. M.

Memory Gem

PERFECTION exists in the least as well as in the greatest of the works of God. The hand that hung the worlds in space is the hand that fashions the flowers of the field. . . . So in the humblest lot true excellence may be found; the commonest tasks, wrought with loving faithfulness, are beautiful in God's sight.—"Education," p. 114.

Original Program by Your Society

(Program for Week Ending April 16)

Bible Doctrines: The Time of the Cleansing of the Sanctuary

1. WHAT question was asked Daniel regarding the sanctuary? Dan. 8: 13.
2. What was Gabriel's answer? Dan. 8: 14, 26.
3. How did Daniel receive light regarding this time prophecy? Dan. 9: 1-3, 23.
4. What portion of the twenty-three hundred days was allotted to the Jews? Dan. 9: 25.
5. What period of time was to elapse from the time of the decree to rebuild Jerusalem to the anointing of the Messiah? Dan. 9: 25.
6. What events were to take place during the last week? Dan. 9: 26, 27.
7. To what event, then, would the twenty-three hundred days (years) reach? Dan. 8: 14, 19.
8. Make a diagram of the twenty-three hundred days. See outline in the Senior Standard of Attainment Manual, p. 40.

D. A. OCHS.

OUR FOREIGN MISSIONS

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

Wonderful Transformation Seen

In a recent letter Superintendent C. H. Parker unfolds some of the wonderful transformations taking place on the island of Atchin, where is situated the headquarters of the New Hebrides group. He says:

"Here on old Atchin, which has been the very citadel of Satan's power and work in this part of the New Hebrides, God is doing a marvelous work. It began about two months ago. I resuscitated a plan that I started when I was here before, and that was in getting a number of our young men and people to hold meetings, and visit in all the towns upon this island weekly. While one of the boys would hold the meeting at the mission station, I would take a number of the other boys and we would hold a service in every town each Sabbath morning. There are six towns on the island, and we would hold eight services. At first the boys would go with me, and we would take the meetings in consecutive order. I would conduct the first service, and then one of the boys would take the next service. Before long the boys gained in experience, and then we divided up. Soon the people began to take an interest, which has increased as each new Sabbath has come. Then the Spirit of God began to work with power. Now, with hardly an exception, the people stay home on the Sabbath. Our church has filled up until we cannot accommodate any more. Our Sabbath school classes have to meet out under the trees. We do praise God for what He is doing. It looks as if all Atchin will soon be sitting at the feet of Jesus, clothed and in their right mind. They are getting rid of the pigs as fast as they can. Those who have a plurality of wives are negotiating to place them where they will be well cared for. I do not have to say anything to them about it; the Spirit of God enlightens their minds as to what they should do, and these people set to work to carry out His promptings. We do praise God for what our eyes see at this time here on Atchin. These people were the very personification of selfishness, but now this has all changed and they think very little about themselves, but they do a great deal of thinking about others."

Fishing With Book Bait

It was at a coffee warehouse in Brazil that Colporteur Melander had books to deliver on this their pay day. After a refusal by the group to take their books, and after his prayer that they would, one man came up with his money and took his, followed by the others until all were delivered. Then our colporteur set his trap:

"The noon hour passed. The men began to carry the sacks of coffee from the warehouse to the wagon outside. Our colporteur said to himself: 'Perhaps some of these men have not seen my book.' So he sat down in the large doorway, and placed his briefcase on the ground in front of him with two of the books placed neatly on exhibition. The men, sweating, went and came, loaded and empty. Soon, a puffing, husky man could hold in his curiosity no longer. He stepped out of the line to look at the title of the books. He said, 'Please may I look at them?' The colporteur handed him the book and said, 'May I show you the book?' The man liked the book, paid for it and took it with him. Another book was placed on the briefcase, and soon another man stepped up, and the same demonstration was repeated. Again the bait was set, and again a sale was made. This was repeated nine times that hour. Nine orders were taken and nine books were delivered in a place where the colporteur had already delivered sixteen books to a crowd of men who said they would not take the books because they were Protestant. It pays to have patience and stay by until all the crumbs are gathered up."

The Sound Has Gone Out Into All the World

In illustration of how today, as in Paul's time, when the early sound had gone out, the last notes of the everlasting gospel may have sounded farther out into all the world than we may know or realize, a note in a recent letter from Missionary C. W. Curtis, out in the very heart of Africa, is to the point. He writes:

"It is interesting to meet frequently with tourists who have met with our people in various parts of the world. Some express themselves that they have learned to expect to meet Seventh-day Adventists wherever they go. Recently I met and traveled with a gentleman who was quite well acquainted with Missionary A. W. Cott, of South America. Then, some time ago I traveled with another gentleman who had met Missionary A. N. Allen, on the lower Amazon. He also mentioned meeting

with several of our missionaries in the South Sea Islands. Another knew some of our people in China. It is cheering to meet these people, and have them pass on only words of commendation for our missionaries. Truly God is doing a marvelous work in the world today, in spite of the feeble instruments with which He has to work."

Mission Gardens Saved

It was over in the Kisii Mission, in the South Kavirondo district, East Central Africa, where such swarms of locusts flocked that even the sun seemed blotted out. "The mission village stands on the side of a hill," writes Missionary G. Lewis, "and on all sides, in close proximity, we have the heathen villages." It was a serious time. Those locusts were stripping every living green thing before them. Here something very wonderful took place.

"Facing such a position the villagers gathered one Sabbath for special prayer and devotion, with the realization that God alone could spare their gardens. It was a heart-searching time—a time of sincere consecration. Wrongs were made right and faithfulness to God was emphasized. While the people were praying in the school, a very large swarm of locusts passed over and settled on the gardens of the mission. That was the testing time and, no doubt, many hearts quailed. But the service was continued undisturbed. When the Sabbath was over, the people made their way to their gardens, shall we say, with faltering footsteps—wondering? Imagine their delight! The food was intact.

"Since that time the locusts have visited our gardens innumerable times, but their ravages have been checked. On all sides we saw empty gardens, those of our neighbors, but standing untouched—an object lesson to all—were the gardens of our mission adherents. On each occasion when the swarms visited our district, the heathen congregated on the surrounding hills, saying, 'Now we shall see if the God of the Christians has power.' God has power, He hears the supplication of His people irrespective of color, and our villagers realized it as they harvested a record crop."

Among Indians Along the Lower Amazon

MISSIONARY L. B. HALLIWELL, stationed at Belem, Brazil, not so far up the Amazon, recently completed a very fine-appearing mission motor boat, with which to ply up and down the rivers in that region in work for souls. Of his first trip with the new craft into a region where work for a new tribe of Indians had recently begun, he writes:

"We left Belem in our new boat, and after a trip of eight days we arrived at the little town of Manés, on the Manés River, and started out to visit our Indian work about a day's trip up the river. Two years ago we opened a school among the Manés tribe, and have had some very interesting experiences up there. They have had some contact with the Brazilian people, and some of the men speak a few words of the Portuguese. They use some clothes and have gotten firearms and hunting knives from the traders that find their way into these distant places. Their food consists largely of wild game and a coarse flour (farina) that they make from the manioc root. They are very clean about their person, and one will always find a box of soap in every village. I was impressed with how the children pass the night. The older folks sleep in hammocks, but the children sleep on the ground. The nights are quite cold; so they build a wood fire about sundown and the youngsters, completely naked, lie down around the fire. Before morning the fire goes out, and they get closer up into the ashes. About five in the morning, as it begins to get light, they all run down to the river and take a bath in the cold water. As a rule, they are quite healthy. Each village has a witch doctor. When an Indian gets some disease that he cannot cure by his witchcraft, they hang him out in the woods with a little pot of water and a little farina, and leave him there to die. Of course the wild beasts devour him. Brother Manoel, our native teacher, has treated several such cases that have been brought to his attention.

"On our trip this year we hunted a place for another school. We found a village on the Manés River with about one hundred fifty to two hundred Indians. They are real anxious to have a school, and promised to build a schoolhouse and a home for the teacher. On this trip I baptized an ex-Baptist minister, who accepted the truth over a year ago, and I think he will be given charge of this school. While here with this tribe, I spoke to them and at night showed them some stereopticon views. Then we left about ten o'clock that night for another village down the river, where we planned on staying a few days and having baptism. After a two-hour journey, we discovered a little Indian boy who had stowed himself away in our boat. He was so impressed with our visit that he wanted to stay with us until we returned to start the school. On all our trip we found the people hungry for the word of God, Indians and civilized alike."

MISSION BOARD.