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EDITOR - - - - - T. E. BOWEN
ASSOCIATE EDITORS - - - H. T. ELLIOTT, J. A. STEVENS
ASSISTANT EDITORS - - - } MRS. GRACE D. MACE
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Church Officers' General Instruction Department

Special Appointments for the Month of September

Home Missionary Day.....September 3
Thirteenth Sabbath School Offering.....September 24

Members Long Absent

A CHURCH officer writes:

1. "What should be done with a church member who fails to report to his church, and fails to answer when written to? Is there a General Conference recommendation in regard to this? Some say there is a ruling regarding members who are not heard from in two years; others say it is recommended to drop them in one year. What are the facts in the case?"

At the General Conference session held in Takoma Park in 1905, the following action was passed:

"WHEREAS, For some years there has been a tendency on the part of many of the members of our churches to remove from the church to which they belong without transferring their membership, thus causing confusion in the matter of keeping accurate records of membership; therefore,

"We urge all the members of our churches everywhere to be more careful in respect to the transfer of their membership to the church where they reside.

"And, further, we believe it would be advisable, in cases where members do not report to their home church for a period of two years, and their whereabouts and standing cannot, after due efforts, be ascertained, that their names be dropped from the church record."

This action deals with a member whom the church is unable to locate, and from whom no word is received after an absence of two years.

With the above action as the basis, the following instruction appears in the new "Church Manual:"

"Members Absent and Not Reporting.—It is a serious thing or a church member to regard the obligations of church membership so lightly that he can absent himself for indefinite periods and make no report of his faith and hope to the church. After an absence of two years, such a member may be dropped from the rolls of the church by a vote of the church, provided the church officers can certify that they have faithfully endeavored to locate and encourage the absent member, but without success. The clerk should record in the proper column, 'Whereabouts unknown. Dropped by vote.'"

Your question touches another phase, and that is when the church officers know where the member is, yet can get no an-

swer to any letter of inquiry or encouragement that may be sent the member. After every effort has been put forth faithfully and in the spirit of seeking to win the member's loyalty, with no response received from such effort, the member being out of reach of a visit by the elder or other officer of the church, it would seem that such a case would come under the recommendation as passed by the General Conference session, and that the church would be justified in dropping the name after the two-year period had passed, with the record, "From whom no word can be obtained."

However, when the whereabouts of the member is known, he should be notified beforehand of the church's purpose in dropping his name, unless some word is received to justify continuing the membership. It might be possible for the church to invite some conference worker to visit the member, and have a personal interview during the effort to win him back, and thus ascertain the member's spiritual experience, in an effort to learn the reason for his not reporting to the church where he holds membership. It should ever be remembered that before removing the hand of fellowship, earnest endeavor is to be put forth by the church to restore the member to fellowship with Christ and the church, as pointed out in Matthew 18.

2. "Some church members will not vote either way when dismissing a member, giving as a reason that they do not care to be guilty of wrongly putting any one out of the church."

In the first place, before disfellowshipping any member, even after the church board has given careful consideration to the reasons for this action, the church should be given sufficient reason, if there are any who are not acquainted with the case, fully justifying the action. This being done, usually the members are willing to vote for the removal of the hand of fellowship. Unless one votes negatively, it is usually counted that by not voting he gives tacit consent to the action taken.

T. E. B.

What Do the Ordinances Mean to Me?

THIS pertinent question might well be asked at this time. They can mean everything, or they may become a formality.

The ordinance of feet-washing is one that is perhaps the most likely to be regarded with formality, because it is not always rightly understood. The blessing that is attached to the ordinance of humility is better appreciated when we remember that the Master Himself, who gives us the invitation to follow Him, first led the way, and made it a blessed privilege by the words of love recorded in John 13:14: "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

How He must have yearned over those whose feet He washed! Do we yearn over those whose feet we wash, or is it just a matter of form?

The writer recalls many ordinances in which the Master came very close, but last ordinance day the real and true meaning was sensed, and the blessing that was received remains. The experience is passed on.

An elderly sister, a visitor, whose feet the writer had washed, in turn washed hers, and as she dried each foot she lingered a few moments with head bowed and eyes closed and the foot tenderly clasped, and the writer knew that a special prayer was ascending to the throne of grace on her behalf. An affectionate kiss, followed by the words, "God bless you, sister, and grant that these feet may never go astray," cheered and warmed my heart, and the feet-washing ordinance meant something more than it had ever meant before.

Can we not all experience this same blessing? By praying for one another, we draw nearer to love, and God's people do need love for one another, especially in these troublous times, when hardships and temptations to stray are so much greater. Let us indeed follow our Lord and Master when we wash one another's feet.—*Florence Cormack, in Australasian Record.*

The Church Without a Pastor—May It Prosper and Grow?

THIS has become a vital question, and is causing considerable study, especially in the larger conferences where there are many churches, and because it is possible to supply only a few with a pastor. In our conference it has been fully demonstrated in several places that the church can grow and prosper under the leadership of the local elder.

In one church the elder conducted several outside interests, and he is a busy man, being the manager of a branch power company. These meetings increased in interest until a company was ready for baptism; and as a result of this elder's work, the membership increased during the year from fifty-eight to eighty-three. There was also an increase in tithes and offerings of over \$300. This same elder is now calling for a minister to come and baptize another class he has ready.

In another church the local elder furnished the money for the church building. He then made a systematic canvass of every home in the place with *Present Truth*, and held Bible studies. As a result of his work, two families accepted the truth. Then a tent effort was held there, and the membership increased from eighteen to thirty-nine, and there was also in the church an increase in tithes and offerings.

Another elder who has given faithful service for twelve years in one of our large churches, was recently placed in charge of two smaller churches, where he is doing excellent work.

In another church the treasurer, having a burden for soul winning, in his work as traveling salesman in a near-by territory, left tracts, papers, and small books with his customers, and in this way he was instrumental in bringing one family into the truth and interesting many others. At times he has carried the burden of the church in all lines of work, and it has prospered in membership, tithes, and offerings.

There are many today who, if qualified by study and prayer, filled with the Holy Spirit, and fired with holy zeal, could take the leadership as elders in our churches, and lead them into a great soul-winning campaign. Surprising would be the results, in that large numbers of new believers would be won to Christ and His truth.

R. E. HARTER.

Chicago, Ill.

"I Shall Not Want"

I SHALL not want rest.—"He maketh me to lie down in green pastures: He leadeth me beside the still waters."

I shall not want forgiveness.—"He restoreth my soul."

I shall not want guidance.—"He leadeth me in the paths of righteousness for His name's sake."

I shall not want companionship.—"Yea, though I walk through the valley of the shadow of death, I will fear no evil: for Thou art with me."

I shall not want comfort.—"Thy rod and Thy staff they comfort me."

I shall not want food.—"Thou preparest a table before me in the presence of mine enemies."

I shall not want joy.—"Thou anointest my head with oil."

I shall not want anything.—"My cup runneth over."

I shall not want anything in this life.—"Surely goodness and mercy shall follow me all the days of my life."

I shall not want anything in eternity.—"And I will dwell in the house of the Lord forever."—*Selected.*

THE story is told of an old lady who was quite nearsighted, but very zealous as a soul winner. One day she was seen to stop and offer a tract to the wooden form of a man standing in front of a cigar store. A church member who observed the act made bold to laugh at the old lady about it. But her reply was commendatory, and it is stated as follows: "Well, I would rather talk to a wooden man about Christ, than be a wooden Christian, like you, and never talk to any one."

It is not work that kills; it is worry. Work is healthful; you can hardly put more upon a man than he can bear. Worry is the rust upon the blade. It is not the revolution that destroys machinery, but friction. Fear secretes acid; but love and trust are sweet juices.—*Beecher.*

Home Missionary Department

MINISTRY OF THE PRINTED PAGE

Suggestive Program for First Sabbath Home Missionary Service

(September 3)

OPENING SONG: "Even Unto the End," No. 537 in "Christ in Song."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING FOR CHURCH MISSIONARY WORK.

SCRIPTURE LESSON: Ecclesiastes 11: 1-6. (Helpful Comment: "Christ's Object Lessons," pp. 65-68.)

SONG: "Sow in the Morn Thy Seed," No. 715 in "Christ in Song."

SPECIAL MESSAGE FOR THE DAY: "Ministry of the Printed Page," by Elder Steen Rasmussen.

PRACTICAL SUGGESTIONS BY THE CHURCH MISSIONARY LEADER.

CLOSING SONG: "Silent Messengers," No. 696 in "Christ in Song."

Note to Leaders

THE earnest appeal for united and intensified service in scattering the printed page, furnished by Elder Steen Rasmussen especially for this service, should be followed by an appropriate review of the methods of literature work, with a brief word of explanation as to the scope of each, and a call for new recruits in literature ministry. It might be well to place the list on the blackboard in proper order. For example: (1) The King's Pocket League, for the scattering of tracts. (2) Home Bible Study League, for the circulation of missionary periodicals, such as *Signs of the Times*, *Present Truth*, *Good News*, etc. (3) Magazines and small books, to be lent or sold by personal solicitation. In these days when it becomes necessary for so many people to seek employment, the attractive literature, furnished at such small cost, will yield substantial financial profit, while at the same time placing the truth in the homes of the people. (4) Foreign-language literature, whereby truth speaks in any tongue required. (5) Miscellaneous, placing literature in hospitals, libraries, reading rooms, reading racks, etc. You should be fully informed concerning the tract racks which are recommended for use in churches and in public places. Write your conference home missionary secretary for full information regarding the "Tract Cafeteria" and other helps in literature distribution.

Some leaders may wish to incorporate into this service in some appropriate manner the historical data concerning "The Printing Press and the Gospel," and also the experience in literature ministry referred to on page 6. Not all of the material furnished can be used at this time, but each leader should choose that which best suits his need. "A great door and effectual" is opened before you in this Sabbath service. May it mean the awakening to a new sense of the importance of scattering the printed page, and to greatly increased service in every church.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Ministry of the Printed Page

STEEN RASMUSSEN

Home Missionary Secretary, Southern European Division

SEVENTH-DAY ADVENTISTS are confronted with the greatest task ever committed to men,—a world to warn and the honest-hearted to win. The divine commission given to the church is so gigantic in its scope that its comprehension staggers the human mind, and yet by faith we accept and obey the great commission, depending upon the "all power" which is promised for supplying our every need "even unto the end of the world."

The responsibility involved in the great commission rests with equal weight upon the ministry and the laity. The entire church is involved in the divinely appointed undertaking, and the Master "expects every man to do his duty." When every man and every woman, and every young person and child, has done "his duty," then the miracle-working power of God will be manifest in the "loud cry" of the message and the cutting short of the work in righteousness.

To the human viewpoint, the feeding of five thousand people with five barley loaves and two small fishes seems just as impossible as that the message of present truth shall extend into

all the world within the limits of this generation. But the multitude was amply fed from the increase of food which was brought into existence by the Master's blessing. So today we are privileged to take the bread of life from the Master's hand, and pass it out to the hungry multitude, and there is ample provision for the needs of the entire world. But we can only pass on to others that which the Lord gives to us and makes living and powerful and abundant because of His blessing.

The following admonition, though written years ago, has a meaning to us in this day such as never was known before:

"Never did this message apply with greater force than it applies today. More and more the world is setting at naught the claims of God. Men have become bold in transgression. The wickedness of the inhabitants of the world has almost filled up the measure of their iniquity. This earth has almost reached the place where God will permit the destroyer to work his will upon it. The substitution of the laws of men for the law of God, the exaltation, by merely human authority, of Sunday in place of the Bible Sabbath, is the last act in the drama. When this substitution becomes universal, God will reveal Himself. He will arise in His majesty to shake terribly the earth. He will come out of His place to punish the inhabitants of the world for their iniquity, and the earth shall disclose her blood, and shall no more cover her slain."—*Testimonies*, Vol. VII, p. 141.

When we view world conditions, it does seem as if the boldness of man's transgression has become universally unparalleled. Even professed religious leaders are tampering with the very fundamentals of the word and law of God, and the result is that thousands of people are losing faith in the Bible and making shipwreck of their spiritual experience. This is the time for the children of God to become channels of light; this is the day of great opportunity for the church. On all sides thinking, serious-minded men and women are appealing to the Christian church to arise and meet the situation with the positiveness and assurance born of personal fellowship with Christ, the head of the church, and the clear conviction of the gospel summons to a dying world. It is almost startling to read some of the current Christian literature, and notice how editors and leaders are grasping after light, and seeking conclusions as to the trend of the times and the ultimate outcome. In the magazine entitled, *Christian Faith and Life*, for June, 1932, H. J. Ockenga, a minister of the gospel, furnishes an article under the title, "God and the Depression," from which the following statements are taken:

"Before the Wesleyan revival, England was passing through the industrial revolution. . . . More than one historian believes that if it had not been for the Wesleyan revival, England would have passed through a far worse experience than the French Revolution with its guillotine and Reign of Terror. This great revival even carried over into America what is known as the Great Awakening of 1741 and 1742, through Gilbert Tennant and Jonathan Edwards, and a little later through Francis Asbury and Peter Cartwright. In 1850 America was about to pass through its industrial revolution, and in the early fifties a tremendous panic gripped the country, which was followed by the preaching of Charles Finney and the great camp meeting and evangelistic movement through which the church was again purged, and the common people were brought to God.

"We are in a like period today, and the question presents itself, Will the church see its duty and return to real faith in the Bible and the things of God, and to its knees in confident intercessory prayer, which will result in the raising up of deliverers who will call men back to God? . . .

"We are given the signs of the times in the Scripture which shall mark the beginning of the end, and many of those signs seem to be before us at the present. . . . Some day we shall reach the bottom of the last cycle, and it may be that we are on the eve of a tremendous revival. . . . The end of the age may take place at any moment. What happens will largely depend on us as Christians, upon our prayers, our faith, and our attitude toward men. We may thank God for this depression and for this panic, and we may legitimately pray that He will increase the stress of it until men are prodded into thinking their way through upon God and life again.

"In the meantime, it is also our duty to bear the burden of the stress by personally helping worthy people, whether among our friends or our relatives, and as a church to serve the needs

of our members, and as members of society to ameliorate the terrible conditions of suffering among men. Then whether, through the preaching of the word, a revival comes, or whether we have reached the end of the age, will make little difference to us, for we are walking in the will of God; . . . we have the eternal program and standard of God fulfilled."

Such is the viewpoint of Christian leaders who know not the meaning of the third angel's message and the sealing work going forward in the earth. Seventh-day Adventists know of a certainty that the end of the age is upon us, and we are to proclaim the present truth for this hour with diligence, employing every Heaven-sent means at our command. Never were people more ready to read literature pertaining to the signs of the times as portrayed in the word of God, than now.

God has provided a multitude of ways whereby His children shall send forth the warning message, but there is no method better adapted to the talent and opportunities of the laity than that of the ministry of the printed page, and no method more effective in results. "In a large degree through our publishing houses," we have been told, "is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140. "If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures."—*Id.*, Vol. IV, p. 390.

Ammunition

The literature which is coming from Seventh-day Adventist presses may be termed the Christian's ammunition in the closing conflict. No warfare can be conducted without ammunition, and it is the duty of every loyal believer to become familiar with the literature,—books, periodicals, magazines, tracts,—and never to be found unarmed. First, there is the small ammunition, the tracts and leaflets, which should be scattered "like the leaves of autumn" in perpetual downfall. Of late years there has been a decided decline in the use of tracts, and it is time to give this phase of literature ministry due consideration. In the Southern European Division we have been giving special attention to the tract work. In one field, where we have 500 church members, a plan has been put into operation which aims at scattering 100,000 tracts in a systematic way, in the shortest time possible. The King's Pocket League plan meets with a hearty response wherever presented, and from the testimonies to which we have had the privilege of listening while visiting the churches and attending conventions, it is evident that the plan is proving of real soul-winning value, and is bringing great blessing to those who engage in it.

Our missionary periodicals should be scattered in various ways. The Home Bible Study League plan is one of the most effective means of using periodicals. In one section of our field a plan has been inaugurated which calls for each church member to pledge to circulate at least ten missionary periodicals a month; and the result is producing an increase of souls.

The excellent series of small books which of late have been rolling off our printing presses by the tens of thousands, have not only met with a most hearty reception on the part of our own church members, but they supply a real need in the field. We believe that these books are valuable agencies in setting before the world the wonderful principles and cardinal truths so dear to every Seventh-day Adventist. This seed sowing must bear still greater fruitage than we have as yet seen.

Then there are our magazines and larger books, which enable the worker to be self-supporting while doing his full part in helping to warn the world of coming events. There is literature ammunition suited to the needs of every individual worker who is true to his calling, and in the conflict against the powers of darkness, "Christ expects every man to do his duty. . . . Vigilance and fidelity have been required of Christ's followers in every age; but now that we are standing upon the very verge of the eternal world, holding the truths we do, having so great light, so important a work, we must double our diligence."—*Testimonies*, Vol. V, pp. 460, 461.

Pointers to Success in Literature Ministry

It has sometimes been apparent that one reason why many of our people do not take a more active part in the distribution of our literature is due to the fact that they are not acquainted with the contents of the literature which they are asked to dis-

tribute. We would therefore suggest that tracts, periodicals, and magazines, as well as books, be carefully studied, in order that the literature worker may be able to present them to the people in a clear and convincing manner. Let us also be strictly truthful in the presentation of the literature. It is not necessary to tell the customer everything we know about the contents of the tract, periodical, magazine, or book, but we should endeavor to arouse his interest to read and find out for himself just what the literature contains. Be guarded against talking too much. In a few well-chosen words, refer to the main subject in the literature presented, and as the people examine whatever you place in their hands, lift up your heart to God in prayer that He will impress the mind with truth. Do not argue, but refer to the literature as furnishing the answer to questions or objections raised.

Always be cheerful, kind, and pleasant, no matter what the reception you receive. If discouraged, seek the Lord until strength is furnished for rising above the discouragement. Be candid with the people, and tell them plainly that you are distributing Seventh-day Adventist literature, if they ask the question. More often than we realize, Seventh-day Adventist literature makes a special appeal to the people; for the impression is constantly gaining ground that we print only the very best and most wholesome literature, which contains light upon the issues and events of our time.

Be thorough in your work, never passing by individuals, homes, or business places where you might think it would not be possible to accomplish anything. Always carry notebook and pencil, making a record of addresses where the people are absent, or where the residents manifest special interest in the literature. Systematic literature ministry will certainly provide opportunities for Bible studies and other lines of follow-up work, and some people are sure to become interested and will accept the truth.

The Lord is calling, "Go work today in My vineyard." As a united band of believers and faithful followers, let us double our vigilance in meeting the unlimited opportunities all about us for enlarging our field of literature ministry. Not one is excused from taking some part in this work, and we have the blessed assurance that angels go before us and prepare the hearts of the people for the printed page of truth. The following statements found in "Testimonies," Volume I, page 590, give emphasis to the literature ministry as "God's ordained plan," which "should engage the interest of all." Let us ever bear in mind these authoritative and assuring words:

"I saw that the work of present truth should engage the interest of all. The publication of truth is God's ordained plan, as a means of warning, comforting, reproving, exhorting, or convicting all to whose notice the silent, voiceless messengers may be brought. Angels of God have a part to act in preparing hearts to be sanctified by the truths published, that they may be prepared for the solemn scenes before them."

The Printing Press and the Gospel

Question.—What three outstanding events in the fifteenth century made a new epoch in the advance of the gospel?

Answer.—The introduction of the perfected printing press (1452 A. D.), the birth of Martin Luther (1483 A. D.), and the discovery of America (1492 A. D.).

Ques.—Describe the change which was brought about in world affairs by the discovery of the art of printing.

Ans.—"By slow and toilsome process books were multiplied, —carefully copied in legible hand, and then chained up, like inestimable jewels, in monastery or palace, as too valuable to be left at large. A king's library was talked of as a wonder when it contained 600 or 700 volumes. . . . Not one man in 500 could read, if the book had been written in the plainest text; and at length the running hand was so indistinct as to be not much plainer than hieroglyphics. The discoveries, therefore, of one age had all to be discovered over again in the next. Roger Bacon, the English monk, in the eleventh century, was acquainted with gunpowder, and had clear intimations of many of the other inventions of more recent times. But what was the use of all his genius? He could only write down his triumph in a book; the book was carefully arranged on the shelf of his monastery; clever men of his own society may have carried the report of his doings to the neighboring establishments; but time passed on, those clever men died out, the book on the monastery shelf was gradually covered with dust, and Roger Bacon became a conjurer in popular estimation, who foretold future events and took counsel from a supernatural brazen head.

"But in this fifteenth century the art of printing was discovered and perfected. A thousand copies now darted off in all directions, cheap enough to be bought by the classes below the highest, portable enough to be carried about the person to the most distant lands, and in a type so large and clear that a very little instruction would enable the most illiterate to master its contents. Here was the lever that lifted the century at its first appearance into the light of modern civilization. And it came at the very nick of time."—"Eighteen Christian Centuries," by White, pp. 373-375.

Ques.—What has the printing press meant to the church?

Ans.—"The printing press has greatly multiplied the power of the church to disseminate Christian truth. One of the marvels of the success of the church of the first generation is that so much was accomplished without printed books. In those days few individuals owned a copy of the Scriptures. The Old Testament writings could be found rarely outside the synagogue. The method of spreading a knowledge of the word of God was almost exclusively by oral instruction. The apostolic writings came into existence comparatively late, and their circulation progressed slowly. For centuries after the time of the early Christians, 'to own a Bible was the privilege of princes, churches, and monasteries.' It required years to write out a complete Bible.

"Even sixty years ago printing was done on hand presses, and only from one to two hundred impressions could be made in an hour. The invention of the linotype, the results of which Gladstone predicted would be 'equally extensive and beneficent to mankind,' enables one operator to produce several fold as much composed matter as any regular typesetter. This, and the many other improvements in the art of printing, have, to a remarkable degree, reduced the price of books. At the beginning of the nineteenth century Bibles were very expensive, and consequently were very scarce. Carey's first Bengali Bible sold at about \$20. A Bengali Bible can now be purchased for a few cents. The price lists of the various Bible societies show that in hundreds of languages the New Testament can be obtained for a mere pittance. No mechanical or serious financial difficulty, therefore, stands in the way of giving the Bible at once to every family under heaven."—J. R. Mott.

Ques.—What was one of the prime agents of the Reformation?

Ans.—"None valued more than did Luther the invention of printing. 'Printing,' said he, 'is the latest and greatest gift by which God enables us to advance the things of the gospel.' Printing was indeed one of the prime agents of the Reformation. The ideas had long been born, but printing gave them wings. . . . Luther was the special favorite of the printers and booksellers. The former took pride in bringing out his books with minute care, and the latter in circulating them."—"The Huguenots," by Smiles, pp. 12-15.

Ques.—In the face of most stringent laws, how was the Reformation cause spread through France?

Ans.—"The printing presses of Geneva, Lausanne, and Neuchâtel supplied Bibles and religious books in abundance, and students of theology, and sometimes even ministers, assuming the humble office of colporteur, carried them into France. Staff in hand, and pack slung on their back, they pursued their way, summer and winter, by highways and crossroads, through forests and over marshes, knocking from door to door, often repulsed, always hazarding their lives, and at times discovered and dragged to the pile. . . . The success of these humble, devoted evangelists was attested by the numbers whom they prepared for the stake, and who in their turn sowed in their blood the seed of new confessors and martyrs."—Wylie's "History of Protestantism," book 17, chap. 3.

Ques.—In what year and through what means was attention directed to the facilities of the printing press in the proclamation of the third angel's message?

Ans.—"At a meeting held in Dorchester, Massachusetts, November, 1848, I had been given a view of the proclamation of the sealing message, and of the duty of the brethren to publish the light that was shining upon our pathway. After coming out of vision, I said to my husband: 'I have a message for you. You must begin to print a little paper, and send it out to the people. Let it be small at first; but as the people read, they will send you means with which to print, and it will be a success from the first. From this small beginning it was shown to me to be like streams of light that went clear round the world.'—Mrs. E. G. White, in "Life Sketches," p. 125.

Ques.—To what extent has this divine prediction, uttered in 1848, been fulfilled?

Ans.—"Two years after the statement was made by the servant of the Lord, there appeared a small periodical, printed on a commercial press. In the year 1855 a publishing house was owned by Seventh-day Adventists, which had seven employees, and printed two periodicals, with total annual sales of \$2,000. Seventy-five years later, in the year 1930, the number of denominational publishing houses had grown to sixty-seven, printing 219 periodicals, in 146 languages, with total annual sales of \$4,715,709.89. Streams of light from truth-filled literature now encircle the globe, and into the most remote corners of the earth the literature ministry is pressing its way. But it is a true saying, "The light that shines the farthest shines the brightest nearest home." The more diligently the literature ministry is entered into by the individual church member, the greater the volume of light which expels the darkness of sin.

The Church Missionary Service

Prayer	2 minutes
Reports	4 minutes
Presentation of Topic.....	8 minutes
Closing	1 minute

Suggestive Missionary Service Program

September 3

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Acts 21:19, 20.

SUGGESTIONS: We are nearing the close of this earth's history, and the prophecy of Zephaniah is meeting fulfillment: "The great day of the Lord is near, it is near, and hasteth greatly." The gospel message applicable to this particular time and to be proclaimed throughout all the world, is rapidly advancing, notwithstanding the efforts of the enemy to destroy it. On every hand there are clear evidences of the mighty power of the Spirit of God in working on the hearts of men, and thousands of honest-hearted people are being called out of spiritual darkness into the light of this blessed message.

In these days of unusual stress and perplexity on every hand, we are earnestly appealing to our loyal people to hold the ropes a little tighter, for the encouragement and cheer of our faithful and devoted fellow workers who have dedicated their hearts, their talents, and their lives to the finishing of the work of God in the regions beyond.

The Harvest Ingathering effort means much this year in keeping our missionaries at their assigned post of duty; in fact, the success or the failure of this 1932 Harvest Ingathering campaign will determine the holding of our self-sacrificing workers in the field, or calling them back from the front. In all the instruction which the Lord has imparted for the guidance of the remnant church, there is no provision made for retreat. Forward, ever forward, is the banner which waves before our view. Like the little drummer boy, who did not know how to beat a retreat to call in the besieged forces, so we, as buglers in the Lord's army, know not how to sound the call of retreat. We know that "the course of God's people should be upward and onward to victory. . . . One is in our midst, even the Captain of our salvation. . . . He will lead us on to certain victory."—"Testimonies," Vol. II, p. 122.

The success of the campaign in each church depends largely on the enthusiasm created by the brief and encouraging reports of its progress in the weekly missionary meeting. All band leaders should remember that they are responsible for securing a weekly report from each member of the band. A weekly meeting of band leaders with the missionary leader and church missionary secretary is advisable, as it will give opportunity to lay definite plans for a successful campaign. We are counting on 100-per-cent co-operation from band leaders in placing the burden of this important campaign on the shoulders of every member.

L. E. C.

September 10

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Mark 6: 30.

SUGGESTIONS: Nothing brings greater joy and inspiration to the hearts of our people than to listen to a simple, earnest story of efforts put forth to hasten the coming of Jesus. Band leaders should endeavor to secure a report from every member, and give special encouragement to any members who may not yet have taken any part in the campaign. To make this service as interesting as possible, it would be well for the church missionary leader to arrange for certain members to relate personal experiences in the campaign. The experience of one church member is related as follows:

"One of our humble sisters desired to do her part in the Ingathering, but was fearful and doubtful as to how to begin. One day she looked out of her window and observed her neighbor mowing hay in the field across from the house. She felt impressed that here was her opportunity, and with a prayer in her heart she stepped over to the fence and spoke to the neighbor as he passed by, and after a friendly greeting, explained the Harvest Ingathering work which she was seeking to advance.

The neighbor listened attentively, and explained that he did not have any money with him at that time, but promised to read the magazine and make a donation to the work. The next day, as he was working in the field, he saw his neighbor in her yard, and called to her to come and get his donation, which was \$5. But the matter did not end here. After several weeks had passed by, this farmer called at the home of the sister, saying that he had been thinking the matter over, and decided that \$5 was not enough for such a work as that described in the magazine, and gave her a check for \$100. The next year at Harvest Ingathering time, this man, without solicitation, gave a check for \$50, and offered to give 250 bushels of apples as a donation to missions. Before the apples could be sold by conference workers, the man sold them himself, and brought to the Seventh-day Adventist sister an additional check for \$250. Since that time this man has made several contributions, his total gifts for one year amounting to \$450. He is very much interested in our literature, and in the great work which Seventh-day Adventists are carrying on." Such an experience as this brings great joy into the life of the Harvest Ingathering worker. How true it is that "God will do the work if we furnish Him the instruments."—"Testimonies," Vol. IX, p. 107.

L. E. C.

September 17

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Luke 14: 23.

SUGGESTIONS: The church missionary services during the month of September are devoted to a symposium of personal experience in missionary work,—three Sabbaths to current experiences in the Harvest Ingathering campaign, and this third Sabbath of the month is the regular "Soul-Winning Experience" day. While all Harvest Ingathering experiences are of a soul-winning nature, and are perfectly appropriate to be related at this time, perhaps special mention should be made of experiences in other lines of missionary work, such as literature ministry, which is the month's missionary topic, and was given special emphasis in the program for the first Sabbath service, September 3. Other experiences in welfare or Dorcas work, medical missionary work, and the various phases of Bible evangelism, should be called for. The missionary society in the church is like a tree with many branches. In order that the tree shall be symmetrical in its development, all the branches should receive due attention.

September 24

MISSIONARY TOPIC: Harvest Ingathering Reports and Experiences.

TEXT: Romans 4: 20.

SUGGESTIONS: At this juncture of the Harvest Ingathering campaign, an appropriate message is conveyed in the following verses:

"Behind us are six weeks or more,
Whose results must not be overpraised.
Before us are days galore,
And much of our goal yet to be raised.
O leaders, speak ere the year is done,
And say, 'Work on! and on! and on!'"

"Our missionaries love their work,
And plead to remain at their stations.
They must return if we shirk
And fail in Ingathering for missions.
O leaders, speak on in courageous rhyme,
And say, 'At it! all at it! at it all the time!'"

While it is true that conference books are not closed until December 31, yet we are very anxious that the Ingathering campaign shall close in all our churches not later than September 30, or at the end of six full weeks after the date of the official opening in the church. If you are still short of the church goal, use the time of this service in sounding a note of courage, and rally all to put forth united effort to finish the campaign in one week. The leaders of bands should secure a complete report from all members, and whatever the amount lacking to reach the goal should be divided among the members of the band. Perhaps a field day for the entire church could be arranged during the week, or band leaders could arrange for field day effort by the band members.

The following experience gives evidence that God does go before His people as they endeavor to advance His cause:

"While traveling across the country by automobile, a Seventh-day Adventist sister stopped at a service station for supplies,

and in the conversation which took place with the proprietor and his wife, mention was made of Seventh-day Adventists and their work. When the wife of the proprietor learned that the customer was a Seventh-day Adventist, she said, 'I have something in the house which does not belong to me. It belongs to the church; and I want you to take it and place it where it should be.' She hastily entered the house, and returned bringing a package containing \$35, which she said was tithe. As such an unexpected occurrence led to inquiry as to how the tithing system came to be understood, the woman explained that at one time she had been a member of the Seventh-day Adventist Church, but having married out of the truth, she had drifted away; but she had never forgotten her obligation in the matter of tithe. Soon it came time for the Ingathering campaign in that community, and another call was made at the service station, and while only a small Harvest Ingathering donation was received, yet another tithe envelope was ready, and special effort was put forth to win this wanderer back into the fold of the church."

Many new and thrilling contacts are made in the field of service, whether in the Harvest Ingathering or in the daily business of life, if we are "ready always to give an answer to every man that asketh . . . a reason of the hope" that is in us.

L. E. C.

The Power Attending the Printed Page

The following experience was related by the wife of a Seventh-day Adventist minister at a camp meeting missionary service, and the Holy Spirit so accompanied the narrative that every heart was touched and tears filled the eyes of the listeners. As a forceful illustration of the power which attends the printed page, this experience will bear repeating and rereading:

"My husband and I were invited by the conference to work as field evangelists for its long-neglected churches and isolated members, holding in each place a short revival, and baptizing those who for more than two years had been calling for an ordained minister to perform the rite of baptism and administer the Lord's supper. Among these places was an out-of-the-way post office nestled among the foothills of the Ozark Mountains, seventeen miles from the nearest railroad station. The postmaster and three of his neighbors wanted to be baptized, and were so persistent in their call that they wrote to the office every few weeks.

"It was with no little curiosity that we approached the place. From the station we were driven over the rocks and ruts of a southern Missouri road, winding in and out of the deep, heavy timber and underbrush. Suddenly the driver halted in front of a humble cottage, where we found a man and his wife, and five rollicking children playing about the feet of their parents. The place was beautiful,—woods on all sides and streams and living springs in the distance.

"We were greeted most cordially and escorted into the house, where we had a generous supper, such as only a southern Missouri hostess knows how to serve. After supper, as we were seated in the one common living room, we asked, 'How did the third angel's message find you away out here?' Then the brother began telling his story as follows:

"From my youth I was a wild lad, with every bad habit of the age. I drank and smoked, chewed tobacco, played cards, and used profane language. I was a ringleader among the boys and young men, even after I was married. The heart of many a poor mother was terrified when she knew that her boy was in my bunch. I knew little about religion, and cared less. During the revivals, there were many prayers offered in my behalf, but each meeting left me harder in heart and more determined not to yield.

"One day while I was about my farm work, a middle-aged man approached me, and I soon found out that he was a book agent,—a profession which I particularly disliked. I prided myself on knowing just how to turn away all such people in haste. But the noble, dignified, yet kindly appearance of this gentleman, and the earnestness which he manifested, broke down my prejudice, and I listened to his canvass. After I learned that the book was a treatise on Bible subjects, I declined to subscribe for it.

"The old gentleman was not so easily turned away, even though I did not buy his book. I let him come into the house, and there in a fatherly way he placed one of his hands on my shoulder, looking me straight in the eyes, and said: "Young man, I am not merely a book agent by profession, nor do I work for the money there is in it, but I am a missionary out on the King's business. The great God of heaven has sent me with a message to you." Placing his other hand on the book without removing the one from my shoulder, he continued, "The message is all in the book. God has given you a noble wife and beautiful children, and in the judgment He is going to require their souls at your hands. This is the key to unlock the Guide-book to a better land. You need the key. Let us kneel right down here and talk to the King about it."

"Usually, I would have been angry at such remarks, but tears were in the old man's eyes, and his voice trembled with pent-up emotion. To my great surprise my family were kneeling by his side, so I dropped down beside them. While he was

pouring out his soul in prayer for my salvation, I determined that, in order to ease my suddenly awakened conscience, and to get rid of the old man, I would buy the book. It was the book called "Bible Readings for the Home Circle." All this time I was saying to myself: "I will never read it." But I could not get away so easily from the old man. He again put his hand on my shoulder, and with his eyes fixed more tenderly on me, remarked: "Now, if I were just a book agent, my work would be more than done, but as I am an ambassador for the King, I have another message for you. It is not enough that you buy the book, you must also read it. I will pray for you."

"Then leaving me dazed and puzzled, he was gone. I hurried back to my work, trying to forget about the book. But at every turn I could see that noble face uplifted in prayer. Stubbornly, I resolved never to take that book from the shelf; but instead of going directly to supper and to bed, I picked up the book and read it until midnight. I did this for about a week, and I also noticed by bookmarks here and there, that my wife had been studying it during the day. We decided we would go over one subject each evening. She would ask the questions, and I would read the answers from the Bible. One day I asked timidly if she could offer a prayer like the old man. She said that she could not pray as he did, but that she would try to do it the best she knew how. Thus we erected the family altar in our home.

"Before leaving, the man of God had also given my wife a copy of "The Shadow of the Bottle" and of "The Other Side of Death" and quite a number of periodicals, such as the *Signs of the Times*, etc. I immediately sent to the publishing house for the *Signs* and the *Review and Herald*.

"The study of the book "Bible Readings" had resulted in my conversion, and on reading "The Shadow of the Bottle" I decided that conversion must be followed by a reformation in my life. I then parted company with my "demijohn," and my pipe and tobacco, throw away my cards, and stopped swearing. After that came a short battle about the state of the dead, but the little book, "The Other Side of Death," and the chapter in "Bible Readings" soon made that all very clear to me. Then I began keeping the Sabbath, and by the close of the first Sabbath that I ever kept in my life, two of my neighbors and my wife had decided to keep the Sabbath with me.

"I have not seen a living preacher, but I know all the points of the message,—and say, pastor [addressing my husband], when can I be baptized?" Without waiting to hear the answer, while his face shone with heaven-born light, he reached out eager hands and said, 'Oh, tell me who was this King's messenger that brought me the books? Where does he live? How can I find him? Maybe it is wrong for me to say this, but I would rather see him than an angel from heaven, or the dearest relative on earth.'

"We talked it all over, and the next morning, bright and early, the brother got on a horse and started out to spend the day inviting his friends and neighbors to the schoolhouse where my husband was to preach.

"For a year the people had studied the message as it was written by the finger of God in the changed life of the man, and as he was the only one of that faith whom they knew, they called it 'John's religion.' He was a living example of every point of our faith. His life was so like the message he proclaimed that his old cronies would jestingly say: 'There goes the "Third Angel's Message."' The people loved John, for like the faithful canvasser, he taught them, prayed with them and for them. When it was noised abroad that 'John's preacher' had come, and that there would be a meeting, the people came from every direction, until the house could hold no more. They crowded into the halls and peered in through the open windows. For a whole week this audience grew. The time came when we had to leave for our next appointment. Fifteen dear converts came forward to be baptized,—strong men and women, fathers and mothers. At the close of the meeting the people crowded up to us in order to shake hands and to beg us to stay longer.

"On Monday we were to leave, but at eight o'clock that morning the people came to John's home and entreated us to give them one more sermon. They had come from far and near. Women had left their washing, men their fields. Some had walked four miles, others had driven from six to ten miles. They said, 'We are so hungry, and we want to know more about John's religion. It has done so much for him; and in saving him it has helped our boys.' They begged my husband not to preach a short sermon, but to spend the day in preaching to them. After preaching for an hour and a half, my husband asked me to talk to the people, and for two hours I explained God's word to them.

"Then we told the people it was time that they had something to eat, but their reply was, 'We can eat when you are gone.' But our host took the people to his melon patch, where they lunched, and then they returned and asked us to preach all the afternoon. We stayed with them one more night, packing our grips with one hand while turning the leaves of the Bible with the other. A Sabbath school with twenty-three members was organized at this place. Scores of homes are open for the living preacher."

If a canvasser could do that for John, and John in turn have such an influence upon his neighbors, what excuse can we offer the Lord for not winning souls through the literature ministry?

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

Senior Slogan: "All things through Christ."

Junior Slogan: "Something for Jesus every day."

The Junior Missionary Volunteer Society

SINCE the majority of the Junior Missionary Volunteer Societies are conducted in connection with the church schools, it is customary to reorganize the society each year at the opening of the school term. At this time the annual membership cards are issued to those ten years of age or above who desire membership. The younger children in the school may become preparatory members of the society if they choose to do so.

The plan of organization is fully outlined and described in the two books, *Manual for Junior Missionary Volunteer Workers* and the *Junior Missionary Volunteer Handbook*. It would be well for every Junior superintendent to study this organization fully, and endeavor to carry it out in the society. It has been especially helpful for societies to follow the *unit* plan of organization—five or six Juniors grouped together in a band. This unit constitutes a prayer band, and a hand for missionary work, and should have one of its members chosen as unit captain. In studying the *Progressive Class* work, it is helpful for the members of a unit to study together, as in this way they prove an inspiration and help to one another.

In case there is no church school, but there are enough Juniors for a society, the church should elect some one who is qualified to serve as Junior superintendent. The Juniors in such a case should be organized just as they are in the church school, and meet at some convenient hour each week.

In churches where there are not enough Juniors for a society, the Juniors should be admitted to the Senior Missionary Volunteer Society as Junior members, and organized into a unit under the direction of a Senior Missionary Volunteer, who will assist them in meeting the *Progressive Class* requirements, and direct them in such other activities as may be promoted by the society especially for the Juniors.

Let us endeavor to put forth greater effort for the salvation and training of the boys and girls of Junior age.

C. LESTER BOND.

Assigning Program Parts

1. IMPRESS upon those who are to take part in a Missionary Volunteer program the importance of making prayerful preparation. Tell them that you will pray that they may do their parts well. (Then don't forget to pray.) Talk over with each one the purpose of the meeting as a whole.

2. Assign parts two weeks in advance.

3. Do not dismiss it from mind when parts are assigned, but the following Sabbath get in touch with those who are to take part, find out how they are getting along in their preparation, and give the necessary encouragement and help. A certain society leader remarked: "When a young person fails to do his part well, I feel that I am to blame." I believe this is a proper way to look at it. It is the privilege of the society leader to give the necessary help which will keep young people from failing.

MINNIE E. DAUPHINEE.

S. D. A. Books in Public Libraries

It is estimated that there are about 6,500 public libraries in the United States, besides public reading rooms in such associations as the Y. M. C. A. Many, many of these do not have our helpful books. "Steps to Christ," "The Desire of Ages," "The Great Controversy," and others of our denominational books would be appreciated. Mission books that tell of the progress of our message in foreign lands, and a history of our denominational organization and work, such as "Origin and Progress of Seventh-day Adventists," or "The Story of the Advent Message," would be enlightening to the public mind. One of our workers recently gave a stereopticon lecture at a public school. The teachers and boys and girls were astonished at the extent of S. D. A. mission work, and one of the teachers asked if she could give a donation to such a wonderful work. A young man in a barber shop, conversing with a Seventh-day Adventist customer, asked if we had a book that told of our denominational work. He had often wondered. And more directly on the point of placing of books in public libraries is this experience of Brother G. E. Hutches, of Nebraska, during this very year. He says:

"I presented to the city library two little books entitled, 'Belief and Work of Seventh-day Adventists.' The librarian received them very graciously, and stated that she had been called upon numerous times for authentic material on Seventh-day Adventist teaching."

This type of home missionary work is an excellent opportunity for your Missionary Volunteer Society. Our periodicals, the *Watchman*, the *Signs*, and our *Youth's Instructor*, also would be welcome literature in many public reading rooms.

E. E. H.

Your Senior mission program will require advanced preparation. See p. 11.

Simplified Library Science for the M. V. Librarian

THE Missionary Volunteer library is a success largely because the librarian makes it so. The Reading Course books may be purchased, but much is lost unless there is a librarian to care for the books and to direct their use. But important as it is to care for them and to keep them in circulation, there is even a larger part that the librarian can act. These M. V. Reading Course books are only samples, as it were, of the reading that the young people ought to do in order to make their lives rich and full. In this world of books there are so many from which to choose that we must know in some measure at least how to select and cull out the most beneficial ones. The librarian who, by instruction in the society meetings or by individual help, plants in the heart of the Missionary Volunteers a real love for reading helpful books, has done much toward molding their after lives. When a young person has completed the Reading Course books, the librarian can suggest other books that she thinks will appeal to that individual. One librarian found that her young people were not interested in reading. She procured a few small but good books, and instituted a reading club. Soon they began to experience the thrill of completing the reading of an entire book, some of them for the first time in their lives, and they had enjoyed it. Then the very ones who had felt they had no time for reading or who were not interested, began to ask for books to read.

Following are some simplified rules for keeping your Missionary Volunteer library:

1. The M. V. Society library should contain:
 - a. M. V. Reading Course books.
 - b. The Spirit of prophecy.
 - c. Other good books—reference, nature, story, etc.
2. Work of M. V. librarian.
 - a. Enter books in library. This process includes:
 - (1) An accession notebook in which to list all books received for library, with entries. For example:

Accession No.	Title	Author	Date Received	By Whom Given
1. (and on, as many books as you have in the library.)	"Beautiful Gold"	Thurber	Jan. 1, '32	Purchased

- (2) Open the book. (See M. V. Leaflet, No. 80, p. 7.)
 - (3) Stamp or print your ownership mark in each book (your M. V. Society name).
 - (4) Stick a gummed label on the bound edge or back of the book, 1½ inches from the lower end. Labels should be uniform when books are standing upright on a shelf.
 - (5) Print call number on the gummed label. M. V. R. C. 32 - S
('32 is the year of the course, and "S" means it is Senior.)
 - (6) Due slip on the last flyleaf.
 - (7) Pocket and card inside the back cover.
- b. Instruct Missionary Volunteers how to take care of books. (See M. V. Leaflet, No. 80, p. 7.)
 - a. Help young people to read with a purpose.
 - (1) Read books of worth. (Study introduction and table of contents to see if the purpose of the book is informative or uplifting.)
 - (2) Read variety of books. (Travel, biography, nature, devotion, culture, science, and only the best of stories.)
 - (3) Remember what you read.
 - (a) Jot down points in a notebook.
 - (b) Tell others what you read.

3. Supplies, such as pockets, cards, due slips, and gummed labels, can be obtained from:

- a. Gaylord Brothers, Inc., Syracuse, New York. (Write for a catalogue.)

"If I were to pray for a taste which should stand me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and shield against ills, however things might go amiss and the world frown upon me, it would be a taste for reading."—*Sir J. Herschel*. E. E. H.

The Mizpah Benediction

WHEN the first Mizpah was repeated, I believe that Lahan looked earnestly into Jacob's eyes. Just as we would say, "God be with you," he said, "The Lord watch between me and thee when we are absent one from another." Sometimes let us repeat it in our Missionary Volunteer meetings, looking at each other. Follow it with a moment of silent prayer.

E. E. H.

Senior Missionary Volunteer Meetings

Six Weeks of Work

(Program for Week Ending September 3)

BY MINA MORSE MANN

NOTES TO LEADERS: Determine the methods in which your society will work in the Harvest Ingathering, and organize definite hands today. Be sure each band has an active leader. See your church missionary secretary for special promotion material and supplies. Make territorial assignments, and appointments for band meetings and experience meetings. Finish the Ingathering work in six weeks!

Poems: "The Man Who Wins," p. 12; "Choice Poems," pp. 114, 102.

Story: "Mrs. Vinson Steps Out." Plan for a quartet or chorus to sing the song mentioned at the proper time during the story.

Talk: "Jasper Wayne Begins the Harvest Ingathering," p. 12.

Read the Officers' Page.

Bible Doctrines: Obedience

1. UPON what does life and happiness depend? Gen. 2: 16, 17; Deut. 11: 26-28.
2. For what purpose was the Son of God given? Matt. 1: 21; 18: 11.
3. What is the result of disobedience? 1 John 3: 4; Rom. 6: 23.
4. What relation do loyal angels sustain to the commandments of God? Ps. 103: 20.
5. To whom is salvation promised? Heb. 5: 9; Matt. 19: 16, 17.
6. Which is better, to obey or to make a sacrifice? 1 Sam. 15: 22.
7. To whom is the Holy Spirit promised? Acts 5: 32.

D. A. OCHS.

Talk: The First Ingathering

THE children of Israel had been in the land of Egypt 215 years toiling as slaves, until they had almost forgotten the true God, although a few faithful ones still clung to the promise made to the fathers, and had taught their children to look for the fulfillment of this promise. Examples of these faithful parents were Amram and Jochebed, and so faithful had they been in teaching the boy Moses till he was twelve years old, that even after he had studied in the greatest schools of Egypt for years and become learned in all the wisdom of the Egyptians, and been offered the throne of Egypt when his foster father died, he was able to choose "rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season."

When the time came for him to lead his people from that land of darkness and affliction, God made provision that they should not go out empty handed. He knew they would need gold, silver, and precious stones to build and furnish the tabernacle in the wilderness, so He gave the command, "Speak now in the ears of the people, and let every man borrow of his neighbor, and every woman of her neighbor, jewels of silver, and jewels of gold. And the Lord gave the people favor in the sight of the Egyptians." Ex. 11: 2, 3.

The word "borrow" really has the force of "demand." So God provided means for His people to carry on the work He had for them to do.

Talk: Our Call

THE time has come for God's people to be again delivered from Egypt—spiritual Egypt—and again He is providing means for them to do the work. He calls upon His people who have "made a covenant" with Him "by sacrifice." But He has also promised, "The wealth of the Gentiles shall come unto thee." Isa. 60: 5 (margin). James tells us, "Ye have heaped treasure together for the last days." Never in earth's history have there been so many precious things, so much money, gathered by men as in these last days. Literally tons of gold are lying unused in bank vaults. In recent months vast sums of money have been drawn from savings' accounts, and hidden away in safety deposit boxes. And in such times the Lord has devised a plan

to turn some of this vast wealth into His own treasury, that His work may be speedily closed and His people enter the Promised Land.

This plan is the Harvest Ingathering work. Not only does the plan call for the gathering of money, but also for the gathering of souls. As the solicitors go from door to door, they tell the people of this world-wide movement, of Jesus' soon coming, and leave some truth-filled literature to be read later and pondered over. The contacts thus formed have been fruitful in soul winning as well as in bringing in hundreds of thousands of dollars to carry the gospel into the regions beyond.

Story: Mrs. Vinson Steps Out

MRS. VINSON sat by her cozy fire one cool evening in October, weary and discouraged. She had a good home and sufficient income to supply all her real needs, but she was not happy. She was a member of a popular church, and attended to her religious duties quite regularly. But all about her she saw so much sorrow and sickness and want that she began questioning if there was really a loving Father who saw these things, and yet seemingly did nothing to better conditions. She had laid down the evening paper, which seemed more than usually full of items of crime, murder, theft, accident, where lives were snuffed out without a moment's warning. The awful recital had cast a gloom over her spirits, and she was thinking, "Does God really know or care?"

Hark! What is it she hears? It must be a neighbor's radio. The music seems of heavenly origin—youthful voices are singing:

(Here a quartet or chorus in the next room sings, "It is well with my soul," No. 516 in "Christ in Song," faintly as from a distance, then increasing in volume.)

Nearer and nearer come the strains. Now it is in front of her door. Hastily throwing it open, she sees a group of young people. How earnest they sound! Surely the dear Father has sent them to answer that cry of her soul. Tears are running down her cheeks when two young ladies step up to the door and tell her they are singing for missions; that Jesus is coming very soon, and they want to tell all the people in the whole world about it, so all who will may be ready to meet Him.

But it takes money to send messengers around the world, so they are asking people to help as they can. Will she help? Gladly she responds and tells them how their song has come at just the right time to lift her soul from despair. The girls leave that home with a five-dollar bill, and Mrs. Vinson goes back to her fireside to read eagerly the paper and little tract left her by the girls.

"Well," she mused, "a religion that develops that kind of young people, inspiring them with such earnestness, must be a good religion. I think I will hunt up their church, and see what they really teach." Then she prayed earnestly that God would bless the dear young people who had brought her such a message of cheer in her hour of discouragement.

Our Missionary Volunteer Pledge and Harvest Time

TODAY we are to consider a good way in which to prove our loyalty to the Missionary Volunteer Pledge. (Repeat the pledge in union.)

Do you accept that challenge anew? "I promise to take an active part." This calls for action. There is much to be done. Helping others—this is our privilege. As young people we want to enjoy our religion. True happiness comes only from doing something for others. Of Christ it is written, "Who for the joy that was set before Him endured the cross." He bids us, "Go ye therefore, and teach all nations."

In our Harvest Ingathering work this year we want to remember that we are telling the story of the advent message. This is our aim. Every call we make, every paper left in a home, is a means of telling the glad tidings, Jesus is coming again. Let this be the theme of our canvass and the inspiration of our service.

LEON L. MURPHY.

THE blossom cannot tell what becomes of its odor; and no man can tell what becomes of his influence and example that roll away from him beyond his ken.—Henry Ward Beecher.

Six weeks of intensive Harvest Ingathering work begin NOW.

Joy and Happiness

(Program for Week Ending September 10)

BY J. F. ASHLOCK

NOTES TO LEADERS: The life of each Missionary Volunteer should radiate joy and sunshine. Why? This is the greatest of all ages. He is young, strong, and brave. Jesus is his best friend. His joy is not dependent upon association or circumstance, for if he is loyal in his devotion and faithful in his service, he knows the meaning of true happiness. Let your songs, prayers, Bible studies, discussions, talks, and your plans for missionary work today, be filled with notes of praise and thanksgiving. Call together those who are to take part, then plan and pray with them about the program.

Songs: Nos. 88, 44, 110, in "Gospel in Song."

Poems: "Choice Poems," pp. 23 and 74.

Bible Doctrines: Faith

1. WHAT is faith declared to be, and how necessary is it? Heb. 11: 1, 6.
2. Who imparts faith? Eph. 2: 8; Rom. 12: 3.
3. What must man do to obtain this faith? Rom. 10: 17.
4. What relation does faith bear to knowledge? Heb. 11: 3.
5. How should men live? 2 Cor. 5: 7.
6. What is the result of not walking by faith? Rom. 14: 23.
7. What relation exists between faith and works? James 2: 20, 22. D. A. OCHS.

Bible Symposium: Who Has Real Joy?

HE has joy:

1. Who dwells in the presence of Christ. Ps. 16: 11.
2. Who studies diligently the word. Jer. 15: 16.
3. Who associates with those of like faith. 2 John 12.
4. Who is possessed by the Holy Spirit. Gal. 5: 22.
5. Who wins souls. Ps. 126: 5, 6.
6. Who uses and develops his talents. Matt. 25: 21.
7. Who introduces and magnifies Christ. John 3: 28-30.
8. Who will inhabit the new earth. Isa. 35: 1; 51: 11.

Messages (of Joy and Happiness) to Young People

(The following gems are taken from "Messages to Young People," and may be memorized and presented by different members, each comparing his quotation to rays of happiness, sunbeams of joy, etc.)

1. "Those who in everything make God first and last and best, are the happiest people in the world." P. 38.
2. "Let us never lose sight of the fact that Jesus is a well-spring of joy. He does not delight in the misery of human beings, but loves to see them happy." P. 38.
3. "There is no happiness, no peace or joy, to a professed believer whose whole soul is not enlisted in the work the Lord has given him to do." P. 139.
4. "The purest, highest enjoyment comes to those who faithfully fulfill their appointed duties." P. 210.
5. "Love to God purifies and ennobles every taste and desire, intensifies every affection, and brightens every worthy pleasure. It enables men to appreciate and enjoy all that is true, and good, and beautiful." P. 264.
6. "Christians should be the most cheerful and happy people that live." P. 363.
7. "Religion will prove to the believer a comforter, a sure guide to the Fountain of true happiness." P. 363.
8. "God's invitation comes to each youth, 'My son, give Me thine heart; I will keep it pure; I will satisfy its longings with true happiness.' God loves to make the youth happy, and that is why He would have them give their hearts into His keeping." P. 408.
9. "All your happiness, peace, joy, and success in this life are dependent upon genuine, trusting faith in God." P. 410.
10. "Those who abide in Jesus will be happy, cheerful, and joyful in God." P. 431.

Talk: The Way to Fullness of Joy

FROM among the multitudes that throng the great highway of life, select a certain youth and observe very closely his actions and reactions as he confronts the most vital issue of his experience. In many ways he is quite similar to the thousands who make up the masses that move along with him, yet he is different because he is thinking seriously and soberly. He has reached a fork in the road. Shall he take the narrow path to the right that leads upward? or the broad way to the left that does not require much effort, and where there is room for worldliness, selfishness, and pride?

But who are these two who would so gladly direct him into their respective paths? "There are two guides for travelers,

only two guides." Which way shall he take? The question is of supreme and eternal importance. Quietly he meditates upon the suggestions offered. From somewhere come hosts of darkness to oppose the angels of light. Youth's true Friend places in his hands "The Guidebook of Life," and turns for him its sacred pages. "My son, attend to My words; incline thine ear unto My sayings." "Give Me thine heart." "Ponder the path of thy feet, and let all thy ways be established."

The youth looks into the loving and understanding face and asks, "Wherewithal shall a young man cleanse his way?" "What must I do to be saved?" Which way shall I take?

Sympathetically the Master replies, "The way of the wicked is as darkness." "But the path of the just is as the shining light, that shineth more and more unto the perfect day."

Fully yielding himself, the young man walks beside the Master, past the broad road, saying, "Open Thou mine eyes."

Then from those lips which spoke forgiveness and comfort on Calvary's cross flow the precious words, "Come unto Me, . . . and I will give you rest." "Follow Me." "I am the way, the truth, and the life." "I will instruct thee and teach thee in the way which thou shalt go: I will guide thee with Mine eye."

Peace fills his heart; happiness comes into his life. This is a joy that the world cannot give, nor take away. The way he travels is narrow, too narrow for selfish ambition and unholy pleasure. Before him lie reproach, sacrifice, and toil, but his is a wonderful enthusiasm and inexpressible joy, because he walks with the Master and shares His joy.

Again the Master speaks, "These things have I spoken unto you, that My joy might remain in you, and that your joy might be full." Growing in grace and increasing in fruitful and faithful service, the youth bears this testimony, "Thou wilt show me the path of life: in Thy presence is fullness of joy; at Thy right hand there are pleasures forevermore."

Talk: Adaptability Essential to Success and Happiness

SUCCESSFUL people differ in many respects, but there are certain qualities possessed by all of them which, without doubt, are characteristic of their happiness and success. One of these is adaptability.

"What do you consider the most essential qualification of a missionary in India?" we asked of one who has spent many years in service there. He looked up from his desk, and said, "Adaptability," then added with emphasis, "Adaptability!"

This reminds me of the experience of a certain missionary family. After earnest and prayerful associate workers and committees had done all they could to get the missionary established, the superintendent with sad and troubled heart reported: "It is with sincere regret that we bring this recommendation, but although this brother has passed his language examinations and has many admirable qualities, he does not seem to be able to adapt himself to the work. He cannot fit in, and is very unhappy; therefore we know of nothing else to do except to open the way for him to return to his homeland." What a tragedy is revealed in those few words! all because he had not learned how, or else was not willing, to adapt himself cheerfully to conditions.

One of our missionaries, for twenty years in Burma, was asked, "What do you consider the most valuable asset of a Christian missionary to the Burmese people?" He thought for a little while, and then replied, "Well, I think of no better answer than to quote a statement I heard many years ago at school in South Lancaster, Massachusetts. Elder S. N. Haskell spoke to the students about their preparation for foreign mission service. He related an experience he had while in the Orient. He asked a missionary the question which you have just asked me, and that missionary answered immediately, 'Adaptability.' When Elder Haskell questioned him on what he considered the second qualification, the answer was, 'Adaptability.' 'And the third?' pressed Elder Haskell, to which the missionary replied, 'Adaptability.' And I agree with him, because I feel that unless one can see from the viewpoint of the people, and unless he can be one with them and present his message in terms and by illustrations which are common to the people, he cannot reach their hearts."

"Social Plans" will help you in any of your social functions. Price, 75 cents.

Is this not true, to a degree at least, in the homeland, in school, or wherever one is endeavoring to witness for Christ? Yes, adaptability is essential to success and happiness.

THOSE are the happiest family circles which are bound together by intangible, spiritual ties, in the midst of care, poverty, and hard work, it may be. Whether rich or poor, a home is not a home unless the roots of love are ever striking deeper through the crust of the earthly and the conventional, into the very realities of being—not consciously always; seldom, perhaps; the simplicity of loving grows by living simply near nature and God.—*Lucy Laroom.*

One Tenth

A Message From the General Conference Treasurer
(Program for Week Ending September 17)

NOTES TO LEADERS: There is perhaps no other religious organization that believes so thoroughly in the tithing system as do Seventh-day Adventists. Yet even in these established practices there is danger that we become lax. At the Spring Council of 1928 the General Conference Committee passed the following action, which has special reference to Missionary Volunteers: "Recommended, That we ask our Missionary Volunteer leaders to assume the burden of properly instructing our young people in the principles of tithe paying." If such a recommendation was needed four years ago, how much more earnestly should we consider it now, in this time when financial situations call for the closest figuring of our income.

Story: "Tithings Brought Blessing," see page 14.

See Counsel Corner answer by H. T. Elliott in the *Youth's Instructor* of August 23.

Blackboard Thought

"LET none feel at liberty to retain their tithe, to use according to their own judgment. They are not to use it for themselves in an emergency, nor to apply it as they see fit, even in what they may regard as the Lord's work."—*Testimonies, Vol. IX, p. 247.*

Bible Doctrines: Characteristics of the Last Church

1. WILL there be Christians upon the earth when Jesus returns? 1 Cor. 15: 51; 1 Thess. 4: 17.
2. In what event will their hope be centered? Heb. 9: 28; Isa. 25: 9.
3. What effect will the knowledge of Jesus' soon coming have upon their lives? 1 John 3: 2, 3.
4. Name the outstanding characteristics of the remnant people.
 - a. Rev. 14: 5—no guile.
 - b. Rev. 12: 17; 19: 10—keep the commandments, have the testimony of Jesus.
 - c. Rev. 14: 12—patience.
 - d. Matt. 28: 19, 20—preaching the gospel.

D. A. OCHS.

Talk: Proving His Promises

THE assayer in his laboratory, in order to be certain whether a piece of ore contains gold, puts a small portion in the test tube and applies the chemical formula for gold. Before, he may have thought the ore contained gold, now he *knows*. The sure formula that never fails has confirmed his supposition, and with confidence he can say, "Here is gold."

In spiritual things there are formulas to be applied. God wishes us to try all things—apply the formula. "Prove all things; hold fast that which is good."

Suppose I hold in my hand an apple. It looks fine and juicy, and I affirm it to be a good apple. Is my word proof beyond question? To have you more certain, I say, "Take the apple, taste it, try it." After doing so, you can confidently tell the nature of the apple. If you, after applying the formula of your own taste, found the apple to be good, could any one change your mind? No repeated statement that the apple was poor or sour would change your opinion. You know it is a good apple. Your experiment has proved it beyond the shadow of a doubt. The formula works.

There is one formula in the Scriptures that I should like every

young person in the denomination who has not done so, to try. (Read Malachi 3: 10.)

In the very practical matter of tithe paying, He wishes us to prove Him and see what He will do for us. You have heard what He did for Abraham, and Jacob, and many others who were faithful in tithe paying. Now He asks you to give Him a chance in the laboratory of your own experience. He does not want your faith to rest upon the experience of others. He bids for the chance of giving you undeniable proof.

He says, "Bring ye all the tithes into the storehouse." He wants *all* the tithe, not a part of it. If we prove Him, we must accept His terms. (Read Malachi 3: 8, 9.) Any tithe paying that does not comprehend all, is robbing, and brings not a blessing, but a curse. We are in business with Him, and of all our increase His share is one tenth. From the other nine tenths we may make such offerings as our liberality inclines us to give. But the one tenth is the Lord's, and any failure to recognize this is an act of dishonesty. (Read Jacob's promise in Genesis 28: 22.)

If all would pay a full tithe, there would be ample means in the Lord's treasury to supply what is needed for the maintenance and extension of the work. Malachi 3: 10. With this definite instruction regarding the tithe, with present pressing need of funds in the Lord's treasury, and with the definite instruction to prove Him thereby, shall we not henceforth bring all our tithes into the storehouse? If we do, there is surely a great blessing in store for us. Notice how strong is the promise in verse 10, last part, and verse 11.

Why not use this acid test of proving and knowing God? He wishes to drop a treasure of confidence into your life that will make you strong and stalwart to do His will. J. L. SHAW.

Illustrated Talk: Weights

(Announce that John and Jim are going to run a race. The two Junior boys come from the back of the church. John has a bundle in each hand, marked "Wealth" and "Selfishness.")

"JOHN, drop that load! You can't run with all that weighing you down." (John hugs it in his arms and shakes his head. Examine and reveal names of the bundles.)

"But, John, you will have to choose. If you want to win this race and the prize, you will be compelled to give up these things." (John turns his head sorrowfully away, but still cannot give up his bundles. Now examine Jim.)

"See, Jim has thrown everything away. His heart is set on winning the prize, and he has prepared to do so. He also has possessions, but he is counting them as nothing in comparison with this race he expects to win." (Look appealingly at John, who hugs his bundles and slowly shakes his head. No. Boys leave the room, Jim with rapid stride, John more slowly with his weights.)

Draw a lesson from the text Hebrews 12: 1. It is necessary that we begin while young to lay aside these weights in order that they may not become sins that will beset us. It is easy to argue that now we have little money, we are not earning much, or we are using it all in getting a preparation for service in the Lord's work, and we cannot afford to pay tithe. But life is a school; we should always be training for better service. In the mission field or other vocation, the pay envelope may not be much more ample than the present one. Even if we should have more money later on, it is not easier to give one tenth of much than it is of little. A poor widow fell heir to \$5,000. She had always paid her tithe faithfully and accurately, and no one in the church realized that it was more of a trial to her to pay tithe on the \$5,000 than it had been on her weekly pittance. No one knew, and probably it never would have been known, had not the woman died soon after the \$500 tithe had been paid into the treasury. Friends found the widow's diary. There on the date when the tithe was paid, a few words indicated the struggle that went on in her mind; but victoriously large letters announced her decision: "QUICK! BEFORE MY HEART GETS HARD!"

E. E. H.

I WILL place no value on anything I have or may possess, except in relation to the kingdom of Christ. If anything I have will advance the interests of that kingdom, it shall be given away or kept, only as by giving or keeping it I may promote the glory of Him to whom I owe all my hopes in time and in eternity.—*David Livingstone.*

This month completes the special studies on Bible Doctrines.

Talk: The Main Motives for Tithing

1. It is to teach men to put God and the church first. With most professing Christians, self, home, business, pleasure, come first. After time, attention, energy, and money have been given to other things, if there be any left, the church may get it. . . . The main drive, therefore, must be to reverse the order. . . . This, of course, gets the tithe, but it does vastly more, it gets the tither. It creates a new race of Christians who put God and His church where they rightfully belong—*first*.

2. To teach men to recognize and acknowledge God's ownership. God owns the property, land, money, and income which we call our own. . . . We therefore do not ask a man to tithe to pay the preacher, or the debt, but we ask him to pay to God what already belongs to Him. If a Christian will recognize God's ownership of the tithe, he will recognize God's ownership of all. He renders unto God the things which belong to God.

3. To teach men that God's minimum ratio of giving is the tenth. . . . Some give less than one per cent; some five per cent. But God's ratio through the ages has never been less than one tenth. The tithe, as a minimum, therefore, has had the divine sanction, and should be recognized by every follower of Christ as the ratio which God Himself has established and expects us to pay. . . .

4. To teach that tithing is an act of worship. Some one has said that worship is self-giving to God. A man's money is a part of himself, his brain, his brawn, his energy. When he gives money, he gives a part of himself back to God. His tithe is not merely answering a temporary financial call; it is given as an act of worship of his God. . . . Now, if a campaign on the tithing system is put upon this high plane, the money will come, to be sure, but a greater result will follow. The whole church will be lifted. Out of selfish, negligent, self-satisfied churches can be made real churches of Jesus Christ.

The main drive, therefore, is to secure, not the tithe, not the gift, but the giver; not the money, but the man; not the possession, but the possessor.—*Missionary Review of the World*.

Stewardship

STEWARD I, and not possessor, of the wealth intrusted me. What, were God Himself the holder, would His disposition be? This I ask myself each morning, every noon, and every night, As I view His gentle goodness with an ever new delight.

STEWARD only, never owner, of the time that He has lent. How, were He my life's custodian, would my years on earth be spent?

Thus I ask myself each hour, as I plod my pilgrim way, Steeped in grateful amazement at His mercy day by day.

STEWARD only, not possessor, of His property that's I, Clearer grows His truth, and dearer, as the years go slipping by; May I softly go, and humbly, head and heart in reverence bent, That I may not fear to show Him how my stewardship was spent.

—*Strickland Gillilan (adapted)*.

Our Own Young People in Foreign Fields

(Program for Week Ending September 24)

NOTES TO LEADERS: The program today can be built up from one of two angles. You can use the symposium given here from the Monamona Mission young people's program, showing how Seventh-day Adventist youthful converts in foreign fields grasp the significance of the gospel and apply it in their lives; or you can follow the work of a missionary who has gone out from your own church. (If no one has gone from your church, then you can choose one that you know or one in whom you are interested.) If you decide upon the second plan for your program, it will be necessary for you to gather your own material, but there is an abundance of mission information these days. Tell of the customs in the land where your missionary works. (History and geography books, also the encyclopedia and Webster's unabridged dictionary in your public library will furnish such information.) Contrast the comforts of this foreign land that will be available to your missionary, with the things he might have had at home. Make it clear that it is a sacrifice, but make the sacrifice desirable, for Jesus' sake. Progress of your missionary's work can be found in articles in the *Review and Herald*, and your union paper. If you have letters from him, these will make your talks replete with interest. Pray for this missionary today, and why not take him as a special burden of your prayers the rest of this year?

Next month the series of studies in Denominational History begins.

Use the *Missionary Text and Map* suggested in the Junior Program, "The Way to Help the Heathen."

Chalk Talk. (See p. 15.)

Story: "Hettie's Model Town." (See p. 15.)

E. E. H.

Bible Doctrines: Spiritism

1. WHAT falsehood originated in Eden, and who was the instigator? Gen. 3:1-4; John 8:44.

2. Have the dead anything to do with the affairs of the living? Eccl. 9:5, 6, 10.

3. How does God regard those who try to consult the dead? Deut. 18:9-13.

4. How does God speak of the work of Satan in the last days? 2 Thess. 2:9, 10.

5. Who only will escape the wiles of Satan? Matt. 24:24.

6. How only can the elect escape? John 8:32; Isa. 8:19, 20.

D. A. OCHS.

Symposium: The Gospel Illustrated

NOTE.—A novel *Missionary Volunteer meeting* was held here recently. It may not seem so remarkable to you, but the actual presenting of the program by the Monamona Mission native young people was very real. I wish I could make it as real to you as those Christian natives did to us. As the speaker held the spear aimed at its mark, it made one almost fearful that it might be sent; but the boy reverently placed his other hand on the Bible, and told us that that was the spear he now used to save men instead of killing them. Then another picked up the shield, and only those who have seen a native use it to dodge the spear can realize just what it meant for him to take the shield of faith and love to win his people to Jesus. The flowers that Lucy held were made from the feathers of birds which they had killed for food. The natives arrange the feathers beautifully, and put them on strands of wire. These are sold to tourists and are greatly admired. Lucy had a group of little tots with her, and they all joined in singing, "Beautiful Flowers," from "Christ in Song," p. 578. These natives have wonderful voices, excelling all other natives from the islands of the Pacific, we are told. Naturally, they have only a rhythm in singing, but when trained, their voices are sweet and mellow and as true as a bell. Most of the singers read music, and several of the girls have been taught to play an instrument. I wish you could have heard the bush music on our program. This was played by four boys. They each chose a tender leaf from the lemon tree, held it to the mouth with the first two fingers, then blew. The vibrations of sound are quite pretty, resembling, from a distance, the violin. We have tried to make music in this way, but cannot attain to the success of the natives.

Mrs. L. A. BORGAS.

Monamona Mission for Aborigines, Queensland, Australia.

Spear and Womerah.—The Australian native has several weapons. Some are used for warfare, and some for obtaining food, as in fishing and hunting. The spear and womerah (see dictionary) are used very much as the bow and arrow. They carry death to the enemy or prey.

Now that we have learned about Jesus, the weapons of our warfare are not carnal. The spear of God's word carries life instead of death. It reaches to the heart, too, and teaches us to love Jesus and be His children. This spear, God's word, helps in catching fish, too, but it is a different kind of fish. The word says, "Follow Me, and I will make you fishers of men."

Shield.—The shield was used by our old people in war. Now it is only a curio. Our fathers used it as a defense against the sharp points of the spear. Now we, their children, have another shield. It is spoken of in Ephesians 6:16 as the shield of faith, and if we please God we cannot do without it. Now instead of using the shield to protect us from enemies, we use it accompanied with love to win our people to Jesus.

Jinnara Vine.—In very dry weather, or when far from a water hole, we can have a cool drink from the roots of some trees or from one of these vines. Our Jesus is a rock in a weary land, and He gives His children living water to drink. He has promised to give it freely to any that are thirsty. He also says, "Let him that is athirst come. And whosoever will, let him take the water of life freely." Those who drink of that water will never thirst.

Feather Flowers.—It requires much time and patience for our people to make these flowers. They are very beautiful, but not to be compared with God's living flowers, His little children.

Boomerang.—This boomerang is a weapon used mostly for fighting. When thrown forward into the air, it whirls around and comes back behind the point from which it was thrown. Once it was used in war, now it is used for killing animals for food.

In everyday life, our words may act like a boomerang. We may say something unkind, and it may come back to us again. While words can kill, as it were, they can also gladden and sweeten one's life. So let our words be kind and sweet, so that the rebounding will bring joy and gladness to our own hearts.

Sword.—We have before us a sword or a large knife which is used for fighting or defending oneself. Now in our spiritual life we have the Bible, or the word of God, represented by a two-edged sword which, when thrown by the guidance of His Spirit, penetrates even to the joints and marrow, and destroys those traits in us which make us want to use the sword as our fathers did. Hosea 1:7 tells us that God will save the house of Judah by His own might, and not by the sword.

Junior Missionary Volunteer Meetings

God Used a Man to Begin It

(Program for Week Ending September 3)

BY LEON L. MURPHY

NOTES TO JUNIOR SUPERINTENDENTS: Organize your Juniors into Harvest Ingathering working bands today. Be sure to read the instruction given in The Junior Manual, pp. 79, 80. This will be of great help to you. Also read the Officers' Page.

Scripture Reading: Matthew 11: 1-6.

Poems: "Choice Poems," pp. 114, 102.

Story: "Mrs. Vinaon Stepa Out," p. 8.

Songs: "Junior Song Book," see pp. 46 to 85.

The Story of how Jasper Wayne was led by the Spirit of God to begin the Harvest Ingathering work, is told by himself. It is divided so that several Juniors can give it in a series of short talks. Mr. Wayne was a man of noble character and true purpose, his great desire being to serve his Master and his fellow men. He died February 1, 1920.

Talk: Jasper Wayne Begins the Harvest Ingathering

THE GUIDING OF THE UNSEEN HAND

"The Harvest Ingathering work was started in a very humble and inconspicuous manner, but from the very first step an unseen hand has guided all the way, until we have the present splendidly organized Harvest Ingathering plan.

"In the year 1902, a small company of believers lived in Sac City, Iowa. Our hearts were filled with an earnest desire to do what we could to advance the message in our neighborhood, and in the fall of that year a special issue of the *Signs of the Times* appeared, known as the 'Capital and Labor' number. I ordered fifty copies of this paper, and considered the disposing of this number quite an undertaking. On receiving the papers at the post office, I unwrapped them, and began to hand them out to the people standing in the lobby of the post office, stating that the money received would go to the cause of foreign missions. To my surprise and delight, in a very short time all my papers were gone, except three, and I had over four dollars in money for missions. About ten days later, on going to the post office as usual, I found another package of fifty papers awaiting me. The former package had been sent from the tract society office in Des Moines, and this second package came from the office of publication in Oakland, California. I was not a subscriber to the *Signs* at that time, and I have never found out how my order came to be duplicated. But there is One who does know, and who knew from the first what use would be made of these papers. This was the beginning of miracles in the Harvest Ingathering.

THE BEGINNING OF MIRACLES IN HARVEST INGATHERING

"On taking the papers home, I said to my wife, 'I will see how much can be secured for these papers for our annual offering to missions.' I took the papers with me in my buggy to use as occasion offered. The first man I accosted gave me 15 cents, the next 18 cents, and a lady gave me 25 cents. This gave me courage to suggest 25 cents thereafter, which the people readily gave me, some giving larger sums, until with the fifty papers I had collected \$26 for missions.

"It was with feelings of deep emotion that I emptied the contents of that glass upon the table at the time of the annual offering. The possibility in this plan of securing money for missions loomed up before me, and I at once ordered 400 copies of the *Signs*. These I carried with me for about a year, securing in all about \$100 in return for them. Not only did I receive this sum of money, but I attained a rich experience as I explained the object and aims of our work.

THE INTERVIEW WITH SISTER WHITE

"I found her reclining upon a couch, writing. She laid aside her manuscript, and greeted me pleasantly, saying that her son had told her of my desire to see her, and something of the object of my call. I then related my impressions concerning the work, and the experience I had had. She manifested a deep interest, and assured me that she considered it a most excellent

plan, and that she would do all she could to help bring it before the people."

Later on Mrs. White gave us this message, now printed in "Christian Service," pages 167, 168:

"Some may question the propriety of receiving gifts from unbelievers. Let such ask themselves: 'Who is the real owner of our world? To whom belong its houses and lands, and its treasures of gold and silver?' God has an abundance in our world, and He has placed His goods in the hands of all, both the obedient and the disobedient. He is ready to move upon the hearts of worldly men, even idolaters, to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely, and to call their attention to that which it is their privilege to do. If the needs of the Lord's work were set forth in a proper light before those who have means and influence, these men might do much to advance the cause of present truth. God's people have lost many privileges of which they could have taken advantage, had they not chosen to stand independent of the world."

THE PLAN ESTABLISHED

In 1908 the General Conference launched the first Harvest Ingathering campaign, and from that time on Jasper Wayne was relieved of further responsibility in promoting the work. However, year by year he took an enthusiastic part in the Ingathering, which has grown until in 1931 we gathered in the grand sum of \$1,108,128.46 in the whole world.

The Man Who Wins

THE man who wins is an average man,
Not built on any peculiar plan;
Not blessed with any peculiar luck;
Just steady and earnest and full of pluck.

When asked a question, he does not "guess,"
He knows the answer "No" or "Yes;"
When set a task that the rest can't do,
He huckles down till he's put it through.

So he works and waits till one fine day
There's a better job with bigger pay,
And the men who shirked whenever they could,
Are bossed by the man whose work made good.

For the man who wins is the man who works,
Who neither labor nor trouble shirke,
Who uses his hands, his head, his eyes—
The man who wins is the man who tries.

—Author Unknown.

Harvest Ingathering Experiences

"ONE evening a middle-aged lady followed our singing band for several blocks, and then placed a silver dollar in the hand of one of the solicitors. Another evening a mine owner wrote an order for two tons of coal. We plan to go to the coal camps and farming districts."

"Cars have followed our bands to hear our singing, and many listeners have told us how much they enjoy and appreciate our gospel songs."

"Some sick people have requested that the band stop and sing for them. The president of the State college for boys was so pleased that he requested us to sing for the boys at vesper service."

"I visited an ice cream manufacturer with whom I had had some business. After explaining the Harvest Ingathering work, he gave a large ice cream cone to each of us, and handed me a \$5 bill."

"Because of being interested in 'Steps to Christ' and 'The Marked Bible,' one lady gave a liberal offering to the Ingathering fund, and has been attending church every Sabbath since."

"J. M. V.'s in many places are averaging better than Seniors in the Ingathering. They sang in front of the mayor's home. He liked it, and granted permission for further work."

"I met a little twelve-year-old girl whose zeal and example in behalf of missions is worthy of emulation. When the call was made for those who would go out on Sunday in the field day, I noticed her hand was among the first to be raised. She also responded Tuesday and Thursday evenings. She gathered in \$5.65 during the week, and had already received \$30 in house-to-house work. I believe she wants to surprise us with \$50 for missions."

Three quarters of the year is gone—where do you stand on your goals?

"The Juniors are soliciting quite largely through correspondence this year. One of the girls wrote to an uncle in the East last year, and his gift was \$20. This year she wrote him again, and received a check for \$100. You can imagine the thrill that such an announcement would make in our grade school."

"The hero of my story is a young Fijian boy by the name of Jekops (Jacob). He was a relative of Ratu Meli, and had gone to our school for an education. He was a bright, talented boy, full of mischief, but under the influence of the school his heart yielded to divine things and he grew in knowledge of God. We invited Jekope to take part with others in the distribution of our literature, but he was timid. We encouraged him to do his best, and to be sure to take every house and not miss any. He went to his territory, and was met by another native who said, 'Why, your chief has just come up the coast, and he is here in our town, and he is in this house.' It was the very house Jekope was about to enter. Knowing his chief was unfriendly, he started away, and then remembered he ought not to miss any house. He prayed for help and felt much encouraged, and went back to the house where his chief was. The chief said, 'Hello, Jekope, they say you are an Adventist now. Preach to us, preach to us.' 'I cannot preach to you, but I have something here that will preach to you,' said Jekope. So he presented his literature and had success."

The Song in My Heart

(Program for Week Ending September 10)

BY JULIA A. LELAND

NOTES TO JUNIOR SUPERINTENDENTS: The seventh part of our Junior Law, "Keep a Song in My Heart," may be interpreted in a number of ways. If taken literally, what kind of song should be kept in the heart? True joy comes from doing for others. Virginia went to the hospital where there were rows of beds with sick children suffering. There she led these children in singing songs which they chose, after which she handed out some *Little Friends* and *Youth's Instructors*. The sick children smiled warmly upon receiving these papers, and seemed very happy to have the privilege of singing and whistling. Was there not a song in Virginia's heart? Be sure to bring out the difference between true joy in service and the empty, meaningless, harmful pleasures which the world engages in and calls pleasure.

Roll Call: Each member to respond with a Bible verse on being happy.

Poems: Select from Nos. 24, 34, 52, 63, 98, 26, in "Choice Poems."

Songs: Nos. 159, '38, 166, in "Junior Song Book."

Report: Give each Junior an opportunity to tell the best good turn he has done during the week. If oral reports can be given, it will encourage the Juniors to continue doing good to others, and it will inspire others to follow their good example. It may be *Little Friend* or *Youth's Instructor* booklets made up and distributed to children in hospitals; pop corn balls, or homemade cookies given to poor children; singing in the hospitals; helping some poor blind person across the street; mowing some poor old lady's lawn; chopping wood; or perhaps a talk with some soul hungry for the truth; or teaching how to tie knots, first aid, or nature requirements to some other Junior.

Object Lesson: Cut from blotting paper two two-inch hearts. Soak one in red ink or dye, the other in black. Have two glasses two-thirds full of water, representing new days. Lead Juniors to tell things that make us and others unhappy; talk them over; show how any of these things will spoil every day if we allow them in our lives. The black heart will darken a glass if we do not keep it full of happy things. Mention what makes our day bright. Then place the red heart in another glass. Beautiful colored water represents what good and helpful lives will do when our days are filled with glad and happy things.

Close by repeating the Junior Pledge and Law.

Keep a Song in Your Heart

KEEP a song in your heart as the day wears through,
For others have problems as well as do you.
It may be their worries have caused their upset.
Keep a song in your heart, and you'll never regret.

Keep a song in your heart though the world looks awry,
And it seems all the storm clouds have massed in your sky.
"Go on God's errands" to lighten the gloom:
Keep a song in your heart, and 'twill brighten your room.

Keep a song in your heart; see the grouches you kill
As you *Honest Parts* do with your might and your will.
In atmosphere cheering the grouches won't live.
Keep a song in your heart! Watch the pleasure you give!

Dialogue: Dr. Sunshine Wins the Day

(A rustic scene representing camp life, just outside a tent. The characters are Dr. Sunshine, Gloom, Grouch, Gay, and Happy. The three boys are seated with Bibles in hand, searching for some text. Happy enters. Each reads and comments on the texts assigned to him.)

HAPPY: So you've been searching all afternoon for a text about our new earth which would make you want to go there, have you, Grouch?

ALL THREE: We have all been searching!

HAPPY: Even though I'm the captain of this unit, I don't know all about everything in the Bible, but I'll be glad to help you find something in it.

GAY: Good for Happy! Gloom says that heaven seems far away to him, and not very real, and he doesn't know whether he wants to go there or not. I told him, though, that if we knew where to find them, we could read plenty of verses in the Bible about what this earth is going to be like when Jesus comes.

GLOOM: Well, one thing is certain, if all the folks are like me, I don't think it will be very pleasant. Nothing looks good to me.

GROUCH: Everybody seems to pick on me here in camp. I'd like to be on the new earth if I could have any peace. Here comes Dr. Sunshine. Ugh, what a name!

DR. SUNSHINE: Hello, boys. Why the glumness? Cheer up, lads, the sun is shining, the birds are singing, and the pines are sharing their fragrance. This is a lovely Sabbath afternoon. Why the downcast looks?

HAPPY: To tell the truth, Doctor, one does feel sort of depressed when listening to Grouch, and when Gloom speaks the sun just stops shining. But maybe you can help us. We were discussing the new earth. Can you tell us where we can find texts about it?

DR. SUNSHINE: Surely! Happy, if you will find Isaiah 45: 18 you will see why it is that God created this earth in the beginning. Gay, in Isaiah 24: 4, 5, you will see what sin has done. Then, Grouch, look up 2 Peter 3: 10-12 and tell me how this defilement will be wiped out of the earth when it is melted.

GLOOM: But if the earth is melted, there won't be anything left, will there?

DR. SUNSHINE: Look up Isaiah 65: 17, and you'll see that God can create another heaven and earth.

GLOOM: But how does this city come down here to earth? and how big will it be? and will it be walled in like China? and what will it be made of?

DR. SUNSHINE: I'll try to answer your questions. Now, Happy, if you will find Revelation 21: 10, you can answer Gloom's first question. Gay, turn to Revelation 21: 16 and see how large the city is; and Grouch, look up Revelation 21: 12, 13, and tell us what surrounds the city. Gloom, find Revelation 21: 14, 19-21. Here are given the materials composing the gates, the street, and the city. It seems more real when you can read a description of it, doesn't it, Gloom?

GLOOM: (Nods and begins to brighten up a bit as he reads his text.) Yes, but will anybody else live in that city besides the saints?

HAPPY (Enthusiastically): I can answer Gloom's question; here in Revelation 21: 3, and then in the 23d verse, it means we won't have to have any sun, for God will be the light.

GAY: Really, I'm learning a lot today. Here in Revelation 22: 1, 2, it says that a river will come from the throne of God, and on either side of the river will grow the tree of life.

DR. SUNSHINE: You boys sometimes get tired of all the old things, and doing the same things around camp, but if you'll turn to Revelation 21: 5, Grouch, you'll find that there everything will be new. And then over in Isaiah 65: 17-19, Gloom, read for us how the people will feel about the things in heaven.

HAPPY: Just who will inherit this new earth, and what will they do with it? and will there be any animals there?

DR. SUNSHINE: One question at a time! Happy, if you will turn to Matthew 5: 5, your first question will be answered. Gay, Isaiah 65: 21, 22, will answer the second question. Grouch, find Isaiah 65: 25 to learn what animals will be there.

GLOOM (musingly): I wonder how often we'll visit the city of God, and what we'll do while there?

HAPPY: I know that, for I learned it at Sabbath school. Isaiah 66: 23 tells us.

GROUCH: But will we see God when we go up to the city?

DR. SUNSHINE: Just turn to Revelation 22: 4 and you will have an answer, but you'll never be able to imagine how wonderful it will be there (Isaiah 64: 4); and there is just one condition on which we may inherit that homeland, according to Revelation 21: 7 and 22: 14.

GROUCH: I want to overcome this perpetual grouch which I have, so I can be ready to go to that beautiful city; and I am going to overcome, and keep God's commandments, with Jesus' help.

GLOOM: Since reading these texts heaven seems more real to me, and I'm going to be happy and "keep a song in my heart" always, so others will want to learn of Jesus because of my example, and then I can take some one with me to heaven.

DR. SUNSHINE: Good! That's the best news I've heard in a long time. Let's bow our heads in prayer to thank God for our little eye-opener of the new earth, and then we'll go to supper, for I hear the bell ringing now.

Will you be ready to take the Standard of Attainment examinations in November?

Sharing: His One Tenth—My Nine Tenths

(Program for Week Ending September 17)

NOTES TO JUNIOR SUPERINTENDENTS: Before you leave the subject today, be sure that your Juniors have a clear understanding of the tithe. Discuss with them just how it can be paid—one cent out of ten cents, etc. Use a box with ten compartments, or make ten piles of money, to show how to find the tithe. Urge that each Junior have a special place for his tithe money, and that he be careful to tithe all that is given to him or that he earns. If the Juniors do not have even money to tithe, suggest that they give the Lord the benefit, or save the extra pennies to be tithed when enough more are received to count ten again. If they do not have money, but have garden produce or other income, suggest that they divide this, and sell the tenth part, and give that money for the tithe. This is the way it is done in foreign lands where the people do not have the money with which to pay. Many times they bring the tenth of their products to the missionary, who sells it, and puts the money into the tithe box. The same is done in our own land whenever the income is not in money itself.

Read the Notes to Senior Leaders also.

Talk: "The Main Motives for Tithing," p. 11. Use as symposium.

Illustrated Talk: "Weights," p. 10.

Reading: "Stewardship," see page 11.

MARJORIE WEST-MARSH.

Blackboard Motto: Our Test

Our heavenly Father bestows gifts, and solicits a portion back, that He may test us whether we are worthy to have the gift of everlasting life.—"Testimonies," Vol. III, p. 408.

Story: Tithing Brought Blessing

ALMOST every one agrees that it is all right for well-to-do people to pay tithe, "for they will have enough left." But what about the poor, those who earn very little, and sometimes have large families to feed and clothe and send to school? Should they pay tithe?

If we take the Bible as our guide, we can find only one answer to this question. God's ways are first of all just. In the tithing plan He has made it possible for the very poor as well as the rich to have a part in His work of saving men.

A minister who was teaching the duty of tithing once received a letter from a very poor man. He and his wife had not been Christians long, but they had heard of the duty of tithing, and wished to know what to do. The man worked six days every week, and for full time received only \$8.25. The rent for their rooms was \$10 a month, groceries and milk cost \$4 a week (there were four children, the eldest only six), and 45 cents a week went for the father's car fare. This left, for fuel, clothes, sickness, and all other expenses, only \$1.30 a week.

"To tithe my pay will mean eighty-two and one-half cents a week," wrote the man; "and we are ready to do it if it is our duty."

The pastor who received the letter did not know what to say. But after praying over the matter, he advised the man to follow the Lord's plan, and trust Him for the promised blessing. Four months later he received this letter:

"You will remember last fall my wife and I saw our duty in regard to tithing, but could not see how we, with four little children, could possibly tithe on a salary of \$8.25 a week. However, on your advice, we enrolled in the Association of Christian Stewards. Now the winter is nearly past, and we have been wonderfully cared for, and at times have been virtually clothed and fed by God, apart from my wages altogether. I had no overcoat when the winter began, and thought I would try to get on without one. However, it was cold, and I saw it was necessary, so I took the matter to the Lord in prayer. In two weeks I was in possession of three overcoats, given in such a manner that even one overburdened with pride could not take offense, and I was placed in a position to help some other poor fellow. Then we prayed for warm clothes for my wife, and almost immediately a relative sent some. Just before Christmas my salary was increased, the increase about equaling the amount of the tithe. I could add other instances; but it is sufficient to say that in temporal things we have been repaid

threefold, and in spiritual blessings a hundredfold, for our obedience to God's money law."

This man, poor and needy, accepted the Lord's plan; and the Lord, true to His gracious promise, richly blessed him. So will He bless all those who return to Him His own.

"God reserves to Himself a portion of all that we receive. When that is returned to Him, the remaining portion is blessed; but when it is withheld, the whole is sooner or later cursed. God's claim is first; every other is secondary."—"Testimonies for the Church," Vol. V, p. 150.

Lest We Forget

WHEN good old Jacob learned to give

One tenth to God of all he had,
He found that he with ease could live,
And blessings came to make him glad.
Maybe you owe to God a debt.
Pay up at once—lest you forget.

'Tis said this law was set aside—

Some boast they are no longer bound;
But if love makes the path more wide,
It would a better way have found;
No better plan has reached us yet.
Pay up at once—lest you forget.

"But I am very poor," you say,

"With scarce enough to eat and wear."
Perhaps you've robbed God's tenth away,
And lost the blessings He would share.
Of all men you are most in debt.
Pay up at once—lest you forget.

—Victorian War Cry.

Story: The Lord's Money Box

MOTHER was busy mending stockings, when in rushed the children.

"Do I have to put a tenth of my money I earn this week in the Lord's money box?" asked Rob. "If I do," he added, "I won't have enough to get my skates."

"No," said mother, "you don't have to pay the Lord unless you wish to. You remember I have told you that we really owe Him one tenth of all we earn, and if we are faithful in bringing our tithes, He will bless us. So I want you to learn to give willingly to Him."

"Well, I want to give to Him, but I want my skates, too—awful bad," said Rob.

"So do I" added Howard, "and if you'll let us take the money out of our tithe boxes, along with what we've got, we'd have enough."

"Will a man rob God?" quoted mother. "And would my lads do so, too?"

A few months earlier, grandpa had promised the older lads 5 per cent of the milk check for doing the milking. Howard was to receive five cents a week for gathering eggs. Mother had tithed her small earnings for several years, but this was the boys' first chance to learn both to earn and to give. They had each hunted up a box for their Lord's money, and had proudly placed them by mother's. All had gone smoothly until now. Satan was tempting the boys to spend this part of their money.

"Before you decide whether to take your tithe money or not, I will tell you a true story," said mother. "It will prove to you how Satan tempts all of us. You remember the \$30 I earned last Christmas? You know, too, how hard it was for grandpa to feed and clothe all of us, with debts to meet. When that \$30 came, I must tell you, boys, I almost hated to put \$3 in my tithe box. You all needed shoes and underwear, and the \$3 looked pretty big. I sent Harold down town with the \$30 check, and when he came home, I found that he had been short-changed a dollar. Now, listen, boys. Right away a voice said to me, 'Just call that lost dollar one of the Lord's. He can afford to lose that better than you can. Just think of the things you need!' Who do you suppose said that to me?"

"Satan," solemnly answered Rob.

"Yes," replied mother. "And do you remember, Rob, how I took the tithe money to the treasurer right away? I wanted to pay the Lord quick, so Satan couldn't tempt me to spend it for something else. You see he tries big folks, too; and I am telling you this so you will understand and be on the watch.

Have you obtained your Ingathering supplies from your church missionary secretary?

"I was so glad when the money was safe in the Lord's work, that I asked Him to make the rest of the money go far enough to make up what we lost in cashing the check. I am sure the Lord blessed us richly for doing what was right.

"Think it over for a while, boys."

The boys slowly went out to play. In a short time both came in again. "We have decided we must keep on paying tithe on what we earn, mother," said Rob. "And we have decided it isn't right to use what we have put in our tithe boxes for anything else."

"We'll wait and get the skates when we earn the money," concluded Howard.—*Adapted.*

The Way to Help the Heathen

(Program for Week Ending September 24)

BY MARJORIE WEST-MARSH

NOTES TO JUNIOR SUPERINTENDENTS: Use as your missionary text today Acts 2: 39. Sketch a map of the two hemispheres in joining circles. Then draw a lighted candle at the location of Jerusalem, and extend the rays of light to all parts of the world. The message of the gospel is not only to Christian lands, but to those that are far away as well.

Thought Questions: What is a missionary? Do you really want to be a missionary? Where will you fit in? What do you like to do now that helps you to help others? What will help you to bring the heathen to Christ? How can you be a real missionary, even if you are never called to foreign lands?

"We are advancing missions as much when we are careful in our expenditures as when we gather means. A dollar saved is a dollar available."

Songs: Nos. 68 to 85 in "Junior Song Book," are rousing missionary songs.

Poem: Pages 88, 84, or 72, in "Choice Poems."

Symposium: "The Gospel Illustrated," p. 11.

Chalk Talk

"THE story has been told and retold of the artist who long ago was asked to paint a picture of a decaying church," says L. O. Brown, in "Chalk Talks."

"Instead of painting on the canvas an old tottering ruin, he painted a stately edifice of modern grandeur. Through the open portals could be seen the richly carved pulpit, the magnificent organ, and a glimpse of the beautiful stained-glass windows. Just inside the grand entrance, guarded on either side by two pillars, were the offering plates, of richly decorated workmanship. Directly above the offering plates, suspended from a nail in the wall, there hung a very simple wooden box, bearing the legend, 'Collection for Foreign Missions.' But right over the slot through which contributions should have gone, the artist painted a cobweb.

"This was the painter's idea of what would lead to spiritual decay and be an evidence of it. He was right. Churches that do not give to missions cannot grow as they would if they were supporting missions."

Surely it is this same thing that keeps our Junior Society alive and growing. Cobwebs of sin hinder the expression of our love for others, to whom Jesus wished to be a Saviour as well as to us.

Story: "Hettie's Model Town"

HETTIE had a model village, and she never tired of setting it up.

"What kind of town is that, Hettie?" asked her father.

"Oh, a Christian town," Hettie answered quickly.

"Suppose we make it a heathen town," her father suggested.

"What must we take out?"

"The church," said Hettie, setting it to one side.

"Is that all?"

"I suppose so."

"No, indeed," her father said. "The public school must go. Take the public library out also."

"Anything else?" Hettie asked sadly.

"Isn't that a hospital over there in the corner?"

"But, father, don't they have hospitals?"

"Not in heathen countries. It was Christ who taught us to care for the sick and the old."

"Then I must take out the Old Ladies' Home," said Hettie very soberly.

"Yes, and that orphans' home at the other end of town."

"Why, father," Hettie exclaimed, "then there's not one good thing left! I would not live in such a town for anything! Does knowing about Jesus make all the difference?"—*Signs of the Times.*

Dialogue: The Way to Help the Heathen

(Adapt this, using your own national flag. Elaborate upon the speeches if you desire.)

Characters.—Heathen woman, two heathen boys, two heathen girls, Flag Bearer, Civilization, Wealth, Education, Bible Bearer.

Setting.—The heathen, dirty, unkempt, poorly clothed, are sitting on the floor, the picture of despair. All are eating from a bowl in the center of the floor.

SMALL BOY: Why are you always so sad, mother?

SMALL GIRL: Do we have to live this way always?

OLDER BOY: How can we ever smile?

OLDER GIRL: Why is it that our hearts are always reaching out for something that we do not find?

MOTHER: Why is it, children? Why, oh, why? [Shakes head sadly.]

(Enter Flag Bearer.)

FLAG BEARER: I will make you a friend of the United States of America. We are a great nation. We will help you. Then you will not be sad any more. [Places the flag in a conspicuous position. Exit.]

PIANO [Softly playing from time Flag Bearer leaves platform until Civilization comes]: "From Greenland's Icy Mountains."

HEATHEN FAMILY [Look at Flag Bearer with a start, and seem happy that somebody has come to them. They look at the flag, then at each other. As Flag Bearer leaves, their expression changes to the same sad one.]

(Enter Civilization, dressed as a nurse.)

CIVILIZATION: Come, poor people, I will help you. I will help you clean up. I will help you to wear clean clothing, and to use a knife and fork. I will teach you sanitation. I will give you chairs to sit in. [Brings in washbasin, table, towels, combs, clean clothes, dishes, chairs, etc. Family clean up and are seated.] This will make you happy! [Exit.]

SOLOIST [softly]: "He's the One."

HEATHEN FAMILY [A little more cheerful at first, but become sad again. The younger girl walks over to her mother, and puts her arm around her. The mother buries her face in her hands.]

(Enter Wealth.)

WEALTH [Presents woman with roll of bills]: See, here is money! This is what you need. You can have everything you want if you have money. Now you will be perfectly happy! [Exit.]

HEATHEN WOMAN [Shaking her head sadly]: No matter how much money I have, I cannot be happy when my heart is sad. There must be, oh, there must be something better than this!

PIANO [softly]: "There Is a Fountain Filled With Blood."

(Enter Education.)

EDUCATION [Presents woman with books]: Here is what will satisfy. Become educated. Learn to love the beautiful in art, and literature, and life. Here, and here alone, is true satisfaction. [Exit.]

HEATHEN FAMILY [Gather around the books on the table. Exclamations from all]: Will these help us? Will this one help us?

HEATHEN WOMAN: The more I know, the more wretched I become. Education is good. But it does not solve my problem. Where is the cure for an aching heart?

JUNIOR CHORUS: "Give Me the Bible." [Second stanza.]

(Enter Bible Bearer.)

BIBLE BEARER: [Reads John 3: 16.]

HEATHEN WOMAN [Rising]: Is this the answer? Is this message for me? The thing I have been longing for is rescue from sin. Here I find hope.

PIANO [softly]: "Jesus Saves."

BIBLE BEARER [Reads on]: "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."

"Let not your heart be troubled. . . . In my Father's house are many mansions. . . . I go to prepare a place for you. . . . I will come again, and receive you unto Myself; that where I am, there ye may be also."

"These things have I spoken unto you, that My joy might remain in you, and that your joy might be full."

HEATHEN FAMILY [Leaving platform with Bible Bearer]: "We're so glad Jesus loves us!" "Thank you for coming to tell us!" "Now we will be happy in Jesus!" "I shall hurry to tell my neighbor." "Thank the people who sent you to us to tell us the story!"

JUNIOR CHORUS: "Send the Light."—*Adapted.*

Are you using the new "Junior Song Book" in your society?

OUR FOREIGN MISSIONS

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

Two Islands Claimed

MISSIONARY A. S. ATKINS, of the New Guinea Mission, writes of a visit to Mussau Island, about 240 miles northwest from Rabaul, New Guinea, their headquarters, also mentioning Emira Island (with 300 people), about fifteen miles distant:

"This is a wonderful field, and many opportunities are awaiting us. The people on both these islands are not waiting to come over to us—they have already come. Every last man, without one exception, has accepted our mission. Here on Mussau [with a population of about 2,000], we have eight teachers, but these are by no means sufficient. There are six districts still without any help, and all are waiting anxiously for a missionary. These places have made progress in spite of the fact that they have no one to lead them. They have had only occasional visits from Oti; but when I visited them, they all lined up, ready to show me their various articles used in heathen rites and witchcraft. After telling me what each one had been used for, at their own request they were all cast away.

"Their villages are widely scattered. Very seldom does one see three houses together, and some have long distances to come, but they never miss nor come late. Last Sabbath at Oti's mission every one was in church soon after five o'clock for the opening of Sabbath. Two of our boys have about 200 in each of their villages, so they can hardly do justice to their work, as the majority come to school.

"One can understand how they appreciate such a wonderful message as we possess, for it does work a transformation and brings a ray of hope into their lives. Having taken such a decided stand to renounce everything which savors of devilism, they have given the Spirit of God free course; and as they contrast their living conditions now with the past, they realize they have something solid and true.

"Sometimes I look at the people in amazement, they have made such progress in so short a time. It was only four or five months ago, I think, that we sent Oti to this island to work, and our other native teachers came later. There is no half-heartedness with these people; once they decide to do a thing, they do it, and they never go back. All are anxious to learn, from the tiniest youngster right up to the old folks."

Departed to Another Place

A PARAGRAPH from a recent letter written by Missionary E. Max Trummer, working in Colombia, South America, will be of interest to all:

"Thanks to our dear brethren, interest is springing up around each group of believers. A few months ago I was called to the home of one of our believers, where we arranged for a week's campaign, expecting to conclude with a baptismal service. As soon as we had begun with our services, the priest came out of the village and began holding a series of masses. In a short time he had his neighbors stirred up to the extent of driving us out of the neighborhood by means of knives and revolvers. A number of our sympathizers wanted to defend us with arms, but I told them that we must show them a better religion, so we retired to another farm several miles away. The baptismal class followed us, and there we continued our program in peace and in much better quarters. The result was that we baptized twice as many as we had at first expected, and among the candidates were the manager of the estate and his wife, whom we would have missed in the former neighborhood. We thank God daily for His leading hand and the gift of His wonderful grace."

By Airplane Over the Andes

To conserve time in long, toilsome, and oftentimes dangerous journeys, our missionaries sometimes use the airplane. Missionary F. A. Stahl tells of a recent visit from out of the upper region of the Amazon over the mountains to Lima, Peru:

"I have just returned from a long journey, attending council meetings at Lima, hundreds of miles by airplane over these vast forests. As this is the time of year when there are storms, accompanied with much rain and heavy winds, the journey was a thrilling one. We went through, and at times were engulfed in, swirling clouds of many colors. One must stay up in the air for hours, for there are no places to land, and should a forced landing be necessary, it would have to be made on the tops of the trees. Still I enjoyed it. It was sublime. I was not afraid, for I knew that God had sent His angels to protect me. I could almost see them, one on each side, holding up the wings of the plane. A journey by land or water at this season of the year takes from four to five weeks up dangerous rivers, along precipitous roads, held up for days, perhaps, because of great landslides, suffering much hardship, but now by airplane the journey is made in a few hours."

He Worshiped the Christ

MISS LOUISE SCHOLZ, out in India, finds time outside her medical missionary work to distribute tracts and papers in the evening at the railway station, it being near, to passengers and bystanders always found there. She writes:

"In my work of giving out literature I have met a number of people who have shown a great interest in religion. One gentleman, a Mohammedan, wanted several tracts. He came back to me three times, and the third time he said, 'Do you know of a good picture of Jesus Christ? Although I am a Mohammedan, I worship Christ, and would love to have a good picture of Him.'

"One day my servant called me to give him a paper for an engineer. He sent me back many salaams. The other evening, on coming back from the station, a young man talked to me on the street, asking me for more of the good tracts I am distributing. He said, 'I am the engine driver who called for some papers the other day through your servant. I am much interested in your literature.'"

Another Mission Boat Launched

AN addition to our fleet of mission boats at once becomes of interest to us all. Out in the island fields sturdy, sea-worthy, motor-propelled boats become a necessary auxiliary in mission work. Here is how one in Solomon Islands was acquired, as told by Missionary Pearl Broad:

"We have recently built a new boat at Batuna. It is to bear the name of 'Vinaritokae' (The Gift of the People), and there is a wealth of meaning in that name, for it truly has been a gift. This boat has been given for mission work by the believers in this group. The people of the Marovo and Gizo Districts spent a number of weeks making copra, and the whole of the money thus earned was given, while the Choiseul people dived for shells, sold them, and gave the proceeds. Some farther afield gave offerings in money, until the amount was between \$2,435 and \$2,924. For some time past a Japanese builder, assisted by our boys, has been working on this boat, and it was only last week that the happy time came when she could be slipped into the water. There still remains much to be done to her, but soon 'The People's Gift' will hear the good tidings of salvation to others. Soon she will begin her mission of love."

The Chapel Refilled Each Night

"WHEN we arrived in Taiyuanfu, the capital of the province of Shansi," writes Missionary G. J. Appel, "where I had written to our provincial director to announce an evening meeting when Dr. Miller would speak, I was informed that it would be necessary to hold the meeting at 8 p. m. He wrote that they were holding a public effort at the time, and in order for all the people who were attending to get into the new chapel, which seated one hundred fifty, they were conducting two meetings, one from six to seven o'clock, when they would dismiss, then the room would fill up with those waiting on the outside, and the second meeting would be held. Never in the history of our work in China have people been so anxious to hear the message. The field truly is ripe, ready for the harvest."

Entering Cyprus

R. S. GREAVES and his wife recently left Western Canada to go out to the island of Cyprus, in the Mediterranean Sea, where Paul and Barnabas and Mark called on their first missionary tour. Of their entering in, Sister Greaves writes:

"We landed at Limasol in Cyprus. An insurrection had just been put down; and as this town was still under martial law, and the time of day had passed for people to be outdoors without permission, we with others were escorted to a hotel by a policeman with drawn bayonet.

"A few days after our arrival, while we were still undecided as to the best location for our work, we received an invitation from a retired missionary to call on her, as she was not able to ascend the stairs at our hotel. After visiting this dear lady, we felt that here was an indication that our work should begin right where we were, and we are happy to say that she is walking in the light as it comes to her from the word of God, which has been her beloved guide from her youth. Though now advanced in years, she is still active in holding Bible classes for girls, both in school and at home, and also does much sewing for the poor. Her influence extends far and wide, and we believe the Lord has still a great work for her, if she remains faithful to Him.

"For some time a man who had begun to investigate Spiritualism has been coming to my husband for studies, with the result that he has given up attendance at the Spiritualist meetings, and says he believes God guided him to our home, to learn the truth in time. So we thank God, and take courage.

"The road to Paphos leads past our gate. It may be that Paul and Barnabas passed by here one day."

MISSION BOARD.