

And then Abraham, the outstanding faith patriarch, is cited. We know he is to be in the kingdom, saved, for Jesus said so. What was the thrown-in test in his faith experience? It was his obedience test,—the doing of the hard thing God told him to do. He had genuine faith. This faith in God was there in his heart first. Then what?

"Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness: and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only." Verses 21-24.

Abraham possessed that faith which Jesus had, the faith that works. Not that he depended for salvation on that which he did—not that; but somehow God counted on Abraham's doing what He told him to do as proving to heaven and earth that Abraham verily and genuinely believed in Him. "Now I know," He said, "that thou fearest God, seeing thou hast not withheld thy son." Gen. 22: 12. "Abraham believed God, and it [from God's viewpoint] was accounted to him for righteousness." Gal. 3: 6. And as Abraham received Christ's imputed righteousness through his obedient faith, so shall you, in the exercise of this same genuine "faith that worketh by love," receive "the end of your faith, even the salvation of your souls." 1 Peter 1: 9.

T. E. B.

Welcoming the Stranger

[THE following letter, not intended for publication, is so to the point in its appeal to church officers that something be done to watch for and welcome strangers who come to our church services, that we present it herewith. While withholding the name of the minister's wife sending it, the reader is assured the writer is one who, with her husband, has traveled extensively, and is therefore able to speak from a wide experience, obtained through many years of labor both in foreign fields and in the homeland.—Ed.]

As my husband and I travel about considerably, he is often asked to speak at churches where the people have never seen me, so I am able to get in as any other stranger would, and thus to test out the cordiality of the stranger's welcome. I usually sit part way back in the congregation, and when the meeting closes, step out into the aisle and watch the people go by. In all our many experiences in such churches, seldom does a person look at me, or even direct a friendly glance my way. Then later, when my husband comes down from the pulpit and stands beside me and introduces me to some of the people, they gather around and give me a warm welcome because I am "Mrs. ———." Somehow, I cannot fully appreciate this welcome, for I would so much rather they would have welcomed me as a stranger than after they know who I am. Time after time I have tried this, and almost always with the same results.

Two or three years ago we were in a large city in the East where our people wanted us to see a church they thought of buying. So one Sunday forenoon we attended services at this church. After the sermon, different ones came along by us and welcomed us to the service, shook hands with us, and invited us to come again. This was their welcome given the stranger. We appreciated it, and thought we would like to see our church members thus warmly greet strangers. Of course the pastor speaks to the people as they go out, but that is somewhat formal, and not so friendly as a welcome by the people.

This oversight to observe strangers attending our churches and make them welcome is no doubt not intended, yet I do wish something could be written up about this important matter for our pastors and ministers and people, so that we should not prove ourselves so sadly wanting in courtesy and friendship shown the stranger at church. The pastors should teach the people to be kind and courteous to strangers, and make it, as it really is, an important matter. It seems a pity that God's remnant people should come behind in this matter, leaving the impression on the minds of those who visit our places of worship that really they are unwelcome; for they may never come again. Shall we not find a way to make the stranger welcome at our churches?

Home Missionary Department

BIBLE EVANGELISM

Suggestive Program for First Sabbath Home Missionary Service

(October 1)

OPENING SONG: "O Word of God Incarnate," No. 322 in "Christ in Song."

BIBLE STUDY: "The Life-giving Word."

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING FOR CHURCH MISSIONARY WORK.

RECITATION OR READING: "How Readest Thou?"

SONG: "An Open Bible for the World," No. 482 in "Christ in Song."

SPECIAL MESSAGE FOR THE DAY: "Bible Evangelism," by Elder L. V. Finster.

THE BIBLE TRAINING CLASS, PRESENTED BY THE CHURCH MISSIONARY LEADER.

CLOSING SONG: "Give Me the Bible," No. 498 in "Christ in Song."

Note to Leaders

THE call of the hour to the remnant church should arouse to personal evangelism. There was a time, not so long ago, when the terms "evangelist" and "evangelism" were considered as entirely outside the range of the laymen in the church, and rested exclusively with those men called and ordained of God for the field of public evangelism. But the Holy Spirit has opened our eyes to a broader meaning of evangelism, which embraces every truly converted child of God. One writer says: "True evangelism is more than winning souls to know and accept Christ as Saviour. This is one of its tasks, its first great one. But there follows an important and far-reaching task of conserving regeneration's victory and utilizing the newly saved soul in promoting Christ's kingdom in effective service. Men are not saved to keep out of hell nor to gain heaven. They are saved to serve. The evangelism that stops at conversion and public profession is lopsided, wasteful, and indeed hurtful." Church elders and leaders are called to promote that "true evangelism" which keeps the evangelistic spirit in operation among those who are members of the church. Bible evangelism is one phase of the great work to be strengthened and enlarged in all our churches. In every church there should be an organized Bible training class, for the training of Bible evangelists. Do you have such a class in your church? If so, you are one of the 128 churches, out of the 2,256 churches and companies in North America, that are carrying on this good work, and we extend to you the glad hand of co-operation and fellowship. If it should be, however, that you are among the 2,128 churches lacking in this respect, we prayerfully request your personal attention to this very serious lack in the church missionary program. Full particulars regarding the organization and conduct of Bible training classes can be obtained by writing to your conference home missionary secretary.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

The Life-giving Word

(Scripture answers to be assigned to a number of persons)

1. WHAT is the nature of the word of God? Heb. 4: 12.
2. What did Christ declare His words to be? John 6: 63.
3. What was Peter's testimony concerning Christ's words? John 6: 68.
4. What lesson did the Lord design to teach by the giving of the manna to the children of Israel? Deut. 8: 3.
5. What interpretation did Jesus give to this lesson? John 6: 32, 33.
6. In further explanation of the meaning of this lesson, what did Jesus declare Himself to be? John 6: 35.
7. What benefit is derived from eating this bread of life? John 6: 57, 58.

8. In what explicit statements does the Spirit of prophecy explain the true meaning of the admonition to eat of the "living bread"?

NOTE.—"Eternal life is the receiving of the living elements in the Scriptures, the doing of the will of God. It is the privilege of all to partake of the bread of heaven by studying the word, thus gaining spiritual sinew and muscle. . . . He said, 'I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give is My flesh, which I will give for the life of the world.' A rich banquet is set before those who accept Christ as a personal Saviour. Day by day, as they partake of His word, they are nourished and strengthened. . . . By reason of the waste in the body, the blood must be constantly renewed by food. So with our spiritual life. The word must be daily received, believed, and acted upon. Christ must dwell in us, energizing the whole being, renewing the lifeblood of the soul."—*Article by Mrs. E. G. White, in the Southern Watchman, Aug. 16, 1904.*

Bible Evangelism

L. V. FINSTER

Home Missionary Secretary, Inter-American Division

BIBLE evangelism is a broad term, embracing all lines of missionary work in which the Bible holds a prominent place, such as Bible readings, cottage meetings, and individual personal effort,—visiting, talking, and praying with men and women, and urging upon them the claims of God's Holy Word. The call to Bible evangelism is very definite: "Our work has been marked out for us by our heavenly Father. We are to take our Bibles, and go forth to warn the world."—*Testimonies,* Vol. IX, p. 150. And the number of Bible evangelists is very great: "Hundreds and thousands were seen visiting families, and opening before them the word of God."—*Id.*, p. 126.

It has ever been the divine plan that man should bear the responsibility of being his "brother's keeper" in making known the true God and His mighty saving power. This is a sacred obligation, for which an account must be rendered. In the Scripture we read: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we knew it not; doth not He that pondereth the heart consider it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Prov. 24:11, 12. The Lord does not accept as an excuse, "Behold, we knew it not." His people are to seek after the lost; each is to find out the spiritual condition of another, and deliver and save from impending ruin. Each soul saved becomes a link in the chain let down from heaven for the salvation of men.

In the account of Christ's first visit to the country of the Gadarenes, on the shores of Galilee, as recorded in Luke 8:26, one of the first persons to meet him was a man possessed of devils. For many years this man had been under the complete control of evil spirits, and was recognized as a wild man, who lived among the tombs, in the city of the dead. But Jesus, who came to earth "to seek and to save that which was lost," had pity on the poor man, and delivered him from the demons. Then this free and happy man made a request,—just such a request as you and I would have made under like circumstances. He earnestly besought the Saviour that he might stay with Him. He felt that in the presence of Christ he would be safe from the terrible bondage of Satan. But Jesus knew that the best safeguard against the possession of devils was to become a living witness of the power of God among those who know Him not, and He said to him, "Return to thine own house, and show how great things God hath done unto thee." The man obeyed, "and he went his way, and published throughout the whole city how great things Jesus had done unto him." Verse 39. As the result of that man's testimony, the people were all waiting for Jesus when He came to the city, and they "gladly received Him." If this same plan of personal witnessing to the power of the living Word were fully operating throughout the church today, many souls would be prevented from falling under the power of the devil, and entire com-

munities would be waiting and ready for the messenger of truth.

On the day of Pentecost, when one hundred and twenty disciples were assembled in the upper room, the presence of the Comforter was made manifest, and "they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance." Acts 2:1-5. It is apparent that at least one hundred and nine of the one hundred and twenty believers, were lay members, and that these, as well as the apostles, were filled with the power from on high. The great results of Pentecost were obtained by the united efforts of the lay members and the apostles.

But the work of conversion, which embraced three thousand in one day, did not stop at the close of Pentecost. "Howbeit many of them which heard the word believed; and the number of the men was about five thousand." Acts 4:4. If there were as many women as men, there would be a vast host of believers. In the fifth chapter of Acts, verse 14, we read that "the believers were the more added to the Lord, multitudes both of men and women;" and in the sixth chapter, verse 7, it is recorded that "the word of God increased; and the number of the disciples multiplied in Jerusalem greatly; and a great company of the priests were obedient to the faith." This great host of believers caused consternation in the ranks of the satanic agents, and the devil determined to put a stop to the movement by bringing great persecution upon the church, thinking that by driving the Christians from Jerusalem and scattering them abroad, they would become discouraged and cease their work for souls. But instead of becoming discouraged and giving up their faith, those "that were scattered abroad went everywhere preaching the word." "And the hand of the Lord was with them: and a great number believed, and turned unto the Lord." Acts 8:4; 11:21.

In this experience of the early church we have a practical demonstration of Bible evangelism. Every member, filled with zeal for the truth of God, had one ambition,—the carrying of the gospel to those who had never heard the good news, not only in Jerusalem, to Samaria and Judea, but to Egypt, Arabia, Asia, Mesopotamia, and the Far East. It is stated that within forty years after the death of Christ, the gospel was preached in China. The apostle Paul declares that in his day the gospel "was preached to every creature which is under heaven." Col. 1:23.

The responsibility of carrying the gospel to the world in the early history of the Christian church rested upon the entire company of believers, and not upon the apostles only. Every person who heard the call was to repeat the invitation to others. That was God's plan for carrying the gospel to all the world, and it was crowned with power and success. God has not changed His plan. Upon the remnant church rests the responsibility of proclaiming God's message for this hour to the entire world,—a world of vastly extended area of population, as compared with the territory known to the apostolic church; and success will be assured only as the church of today follows closely the example of apostolic times.

When God gave to Moses the plans for building the tabernacle, He not only described the general features of the building, but He also gave detailed plans for every part of the building, for every piece of furniture, and for the curtains and the rings and the pins and the sockets for holding everything in place. Our heavenly Father gives His workmen definite and explicit instruction, and to disregard this instruction brings sure defeat. So in the work of proclaiming the gospel in all the world and ushering in the kingdom of our Lord, we are given instruction as to how the work is to be done. First, we are told that this work cannot be done unless there is a united force composed of ministers and laity. The statement, so familiar to all, is as follows: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers."—*Testimonies,* Vol. IX, p. 117.

Thus we are referred back to the same method adopted by the early church, when the believers "went everywhere preaching the word." They were all engaged in Bible evangelism, "and the hand of the Lord was with them: and a great number believed, and turned unto the Lord."

From personal observation during more than thirty years in mission lands, I can testify that the same results are today apparent where Bible evangelism is carried on by men and women whose hearts are filled with love of the truth, and who willingly yield their wills to the control of the Holy Spirit. The man who leads his church members in aggressive Bible evangelism, is the man who recognizes most fully the operations of the Spirit of God upon the hearts of men and women, preparing them for the coming of the Bible evangelist, who goes "everywhere preaching the word."

The experiences which come to us in the mission field give positive evidence that God is today using humble men and women for the effective preaching of the word, just as He did in the time of the early rain, which brought such power and efficiency to the personal testimony of the believers. In Mexico, where our foreign ministers are forbidden to hold public meetings, our lay members are responding in a wonderful way in this laymen's Bible evangelism. Elder J. B. Nelson writes as follows:

"The growth of our work in Mexico is attributed to the Spirit-filled missionary work of our colporteurs and lay members, under the guidance and training that we have been able to give them. Our few conference workers have found all they can do in following in the wake of this self-supporting army, to give further instruction and baptize the new converts. It is evident that the Lord designs to finish His work, not by the efforts of our few mission workers alone, but through the efforts of the hundreds and thousands of our zealous, consecrated lay members and colporteurs. We have now baptized more than 150 people won to the truth through the work of Sister Hernandez. [See article by C. E. Wood, page 6.] Several churches and Sabbath schools have been organized as a result of her work. The largest church in this mission is the fruitage of a work started by an Indian woman, Simeona Sulveran, at Puerto Mexico, Vera Cruz. Another large church is the result of a work started by a plumber, Cornelio Aquino. The members of this church have established ten Sabbath schools in near-by territory. An Aztec Indian, by the name of Daniel Gabilla, raised up a large church among his people. Other churches, scattered throughout Mexico, stand as monuments to the work of the lay members,—one a dry goods clerk, another a widowed sister, who is a pottery vender in the market place, and still another a village storekeeper.

Eugenio Gonzales, an illiterate native, accompanied by his young son, who can read and write, is doing self-supporting missionary work, climbing up and down these mountain trails, asking no greater reward than to see his countrymen accept this truth. A letter has just reached our office, written by the municipal president of a town in Mexico, asking us to send a minister to his people, who have become interested in the truth through an interview with one of our church members living in a near-by town. Thus, in almost numberless ways, the Lord of the harvest is sending reapers into this field."

Brother E. P. Howard, of Nicaragua, states that five of the ten churches in that field are the result of work started by lay members. At a recent session of the Panama Conference, held in the city of Colon, the inquiry was made as to how many persons present had accepted the truth through the work of our lay members, and to our surprise we found that nearly half the congregation responded in the affirmative.

One of our church members in Venezuela found himself unable to support his family at his shoemaking trade in the place where he lived, and so he started out for Carácas, a distance of three hundred miles, in search of work. The little amount of money he was able to gather up before he left home gave out as he reached the town of Villa de Cura, and so he decided to try to find work there and earn enough to carry him on to Carácas. Here he found work at his trade, and began to talk to the people about the truth. Within a very short time he organized a Sabbath school of fifteen members, and sent for a minister to come and instruct the people. Pastor Steele responded, and soon there was an organized church of twelve members at that place.

In one of our churches, composed of about 250 members, two young girls decided that they would carry the message of truth to a village which could be reached by about an hour's walk, and each week-end was devoted to giving Bible studies

and doing literature work with the people. Soon a company of thirty interested people was formed, and in due time all were baptized. The baptismal service was attended by all the people in the village, and nearly half the population expressed their desire to accept the message which these two young girls had brought to them. Meetings are being conducted, and a church building will soon be erected.

A home missionary convention was held in the Mt. Rosa church, and a new believer, who had not yet been baptized, became fired with zeal for service, and was seeking to find a way whereby he could bring a knowledge of the truth to others. It was just at this time that one of his friends asked him to serve as chairman of a debating club. Our brother said to him, "I have no objections to acting as your chairman, providing you will permit me to give a few Bible studies to the members of the club between sessions." This was agreed to, and then our brother further requested that the first meeting of the club should be a Bible study. This was also granted, and the first Bible study was held, and he has been holding Bible studies ever since, with twenty-four in attendance. The interest in the Bible studies has been so intense that no thought has been given to subjects for debate.

Such experiences might be referred to at great length. They are taking place not only in the Inter-American Division, but in all parts of the world. The one great outstanding sign of the close of this world's history and the return of the King of heaven, is the preaching of the gospel in all the world, and we are today witnessing the rapid advance of Bible evangelism as God is raising up standard bearers all over the earth. Very soon the gospel will have been preached in all the world for a witness unto all nations, and "then shall the end come." Every soul who has taken a stand under the banner of the third angel's message must make sure that he is not left out of that great company composed of "hundreds and thousands" who were "seen visiting families, and opening before them the word of God." Let us speedily "take our Bibles, and go forth to warn the world."

"How Readest Thou?"

It is one thing to read the Bible through,
Another thing to read to learn and do.
Some read it with design to learn to read,
But to the subject pay but little heed.
Some read it as their duty once a week,
But no instruction from the Bible seek;
While others read it with but little care,
With no regard to how they read nor where.
Some read to bring themselves into repute,
By showing others how they can dispute;
While others read because their neighbors do,
To see how long 'twill take to read it through.
Some read it for the wonders that are there,—
How David killed a lion and a bear;
While others read it with uncommon care,
Hoping to find some contradictions there.
Some read as if it did not speak to them,
But to the people at Jerusalem.
One reads with father's spees upon his head,
And sees the thing just as his father said.
Some read to prove a preadopted creed,
Hence understand but little that they read;
For every passage in the book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the book instead of being taught;
And some there are who read it out of spite.
I fear there are but few who read it right.
But read it prayerfully, and you will see,
Although men contradict, God's words agree;
For what the early Bible prophets wrote,
We find that Christ and His apostles quote.
So trust no creed that trembles to recall
What has been penned by one and verified by all.

—Selected.

The Sermon of Life

LAMPS do not talk, but they do shine. A lighthouse beats no gong, it sounds no drum; and yet far over the waters its friendly spark is seen by the mariner. So let your actions shine out your religion. Let the main sermon of your life be illustrated by all your conduct.—*Spurgeon*.

The Church Missionary Service

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

Suggestive Missionary Service Program

October 1

MISSIONARY TOPIC: "Working for the Wealthy and Influential."

TEXT: Matthew 22: 9.

SUGGESTIONS: We read concerning Jesus that "the common people heard Him gladly." But we are also informed concerning His contact with persons of wealth and influence. Simon, the leper, made a great feast in honor of Jesus, at his home in Bethany; Nicodemus, the ruler, sought a special interview with Jesus; and in Joseph, a wealthy man of Arimathea, Jesus had a true friend who provided a place of burial in his own new tomb. People in the highways, as well as those in the byways, listened intently to His words, and many among the wealthy and influential class became faithful disciples and supporters of the gospel in the early years of the Christian church.

In this last day of God's grace for perishing humanity, God would have His people labor intelligently for men and women of wealth, and we should give heed to the admonition in the following words:

"The servants of Christ should labor faithfully for the rich men in our cities, as well as for the poor and lowly. There are many wealthy men who are susceptible to the influences and impressions of the gospel message, and who, when the Bible, and the Bible alone, is presented to them as the expositor of Christian faith and practice, will be moved by the Spirit of God to open doors for the advancement of the gospel. They will reveal a living faith in the word of God, and will use their intrusted means to prepare the way of the Lord, to make straight in the desert a highway for our God."—*Testimonies*, Vol. IX, pp. 113, 114.

Many instances could be noted where very humble means have been blessed of God in winning people of wealth and influence to the truth. A devout housemaid so impressed her mistress by her faithfulness and piety that the woman was led to give her heart to God and obey the truth for this generation. A blind man sold a small book in house-to-house work. Later this house was rented furnished, and the new tenants became much interested in this book. Other literature was secured, and the family took their stand for the truth, and have generously supported the work. In every church there should be those who will work prayerfully and tactfully for the people in the "highways," the elite sections of our cities, and surely there will be many led to take their stand on the Lord's side.

J. A. S.

October 8

MISSIONARY TOPIC: "Home Hygiene Classes."

TEXT: Galatians 6:10.

SUGGESTIONS: Jesus came as the Great Physician to a sick world, and more of His time was spent in healing sick bodies than was spent in preaching to sin-sick souls. The gospel carries healing power, and "the giving of the gospel to the world is the work that God has committed to those who bear His name. For earth's sin and misery the gospel is the only antidote. To make known to all mankind the message of the grace of God is the first work of those who know its healing power."—*Ministry of Healing*, p. 141.

Not only does this instruction lead to a higher standard of living in the home, but its effect is seen in the influence of the home in the community in which Seventh-day Adventist families live. Neighbors are given more intelligent help in time of sickness, and more efficient help and advice as to the prevention of illness; prejudice is broken down, and in some instances whole towns and cities have had interpreted to them the real spirit and purpose of the work of Seventh-day Adventists.

With our lay people properly instructed, much help can be rendered in times of epidemic, when hundreds of people would go uncared for if they had to depend entirely on doctors and nurses for the service needed. During the influenza epidemic of 1918 a certain family of Seventh-day Adventists were very active in ministering to many afflicted people. One family in the community manifested great prejudice against Seventh-day Adventists and their work, and defiantly announced that they would rather die of influenza than receive help from such a source. Soon the dread disease entered that home, and one by one the members of the family became prostrated. The few doctors in that rural community were overwhelmed with calls, and neighbors feared to expose themselves to the disease by contact with the sick; consequently the family referred to found themselves in a desperate plight.

A bit perplexed as to the course to pursue, but convinced as to the call of duty, the Seventh-day Adventist man and his wife went to the home and quietly and tenderly began to minister to the needs. There was much hard work to be done, involving long hours, day and night; but under the blessing of God upon the simple treatments and the faithful nursing, every member of the family made a good recovery. And with the sickness went the bitter prejudice, and true gratitude and friendship took its place.

Just such ministry as this is needed in every community, and our church members should recognize their duty to prepare for this service, and avail themselves of the provisions offered through the home hygiene class. Any church desiring to give a course of instruction which would receive recognition by the General Conference Medical Department, should write to the conference home missionary secretary and ask to be put in touch with the local conference nurse, or the medical secretary of the union; and in case such medical workers are not available, the inquiry should be passed on to the General Conference Nursing Department, Takoma Park, Washington, D. C.

J. A. S.

October 15

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Acts 15: 12.

SUGGESTIONS: The text presents a number of very helpful lessons. Note that in the meeting referred to there was proper decorum, "all the multitude kept silence." The fifteen-minute service should be marked by a sacred quietness. The people were deeply interested, they "gave audience," that is, attention. Both Paul and Barnabas recited experiences of their work among the Gentiles, telling of the "miracles and wonders God had wrought." God is working miracles in these days in which we live, and the simple recital of what God has helped the members of the church to do in witnessing for Him will strengthen the faith of all, and encourage others to work more faithfully.

October 22

MISSIONARY TOPIC: "The Home-Foreign Band."

TEXT: Acts 10: 34, 35.

SUGGESTIONS: One day as Michael Angelo visited the ruins of a great architectural achievement, he stopped before a large piece of granite. A friend asked him why he was so interested in the shapeless mass. "There is an angel in there," he replied. And it was from that stone that he sculptured one of his masterpieces. There are individuals who, though they appear most unpromising, are capable of infinite possibilities in the hands of the great Sculptor of human life. This is as true of people from foreign lands as of those of our own nation. Much careful work will be required to chisel away the rough exterior, but the Master Worker Himself makes our work a success. "The Lord Jesus is . . . effecting transformations so amazing that Satan, with all his triumphant boasting, with all his confederacy of evil united against God and the laws of His government, stands viewing them as a fortress impregnable to his sophistries and delusions."—*Testimonies to Ministers*, p. 18.

We have hundreds of churches, and thousands of members, of foreign tongue or nationality. But our task of giving the last message to the millions of foreigners within our territory is hardly begun. We have literature that speaks in the language of these people, and in every church located where there

are foreign-speaking people there should be a home-foreign band, working regularly and systematically, just as among those who read and speak English. Our latest report shows that there are 137 home-foreign bands organized in the North American Division, but surely this is not sufficient to accomplish the task of quickly giving the gospel message to these responsive people. During 1931 there were 1,734 foreign-speaking people baptized and added to our church membership, according to the report of the Bureau of Home Missions. Let us enlist our churches in such an effort as will greatly multiply this total in coming months.

The Home Missionary Department publishes a fine leaflet, "How to Work Our Home-Foreign Mission Field," that can be secured through your conference home missionary secretary. Get it, and then go to work in the Master's vineyard.

J. A. S.

October 20

MISSIONARY TOPIC: "Home Workers' Books."

TEXT: Daniel 12: 3.

SUGGESTIONS: The last two months of the year afford an excellent opportunity for the members of the church to sell home workers' books to their neighbors and friends. It is then that thousands are making their Christmas plans, and those who sell our literature will not find it difficult to interest parents in purchasing the very attractive books for children which we offer. Such books as "Uncle Arthur's Bedtime Stories," the "Gospel Primer" Series, "Bible Pictures and Stories," "Making Home Happy," and many others always make their appeal. This missionary endeavor also pays the worker a good dividend, as the Book and Bible Houses are prepared to allow home workers a liberal discount on all orders. It is not hard to interest the public generally in these books, and those who enter upon this work will find it very enjoyable. All who are interested in working with this class of literature should get in touch with their Book and Bible House, who will be only too willing to give any information desired. Many of our members could earn their mission money in this way.

Virginia, an Indian Convert

VIRGINIA HERNANDEZ, an old Indian woman, accepted the third angel's message when past sixty years of age. She could neither read nor write, so received her knowledge of the great



plan of salvation by listening to others read from the Bible. A great longing to be able to read God's word for herself came into her heart. She studied and prayed five long years to accomplish this purpose, and God rewarded her faithful effort.

On fire with heavenly truth and love, and knowing that her years of strength were few, she dedicated the remaining part of her humble life to God, to be a light bearer among her people. Beginning in her native village, she won several souls for Jesus; and then with her scanty earnings she purchased

a few hymn books, some cheap Bibles, and a quantity of our booklets and tracts. These she carried in a basket, and with her earthly possessions rolled in a bundle, started out by faith, afoot, to visit other villages in the country districts.

The territory through which she traveled is infested with venomous snakes, Mexican tigers, and other ferocious animals, yet she allowed none of these dangers to deter her from her service of love. These missionary trips extend to remote villages, far from a railway or civilized center. This frail Indian woman, depending entirely upon God for protection and placing all in His hands, wins souls wherever she travels. We have baptized one hundred of her converts,* and she has more than twice that number in preparation for this sacred ordinance.

Some time ago she met a wicked baker and gave him literature. Later she sold him one of our small books and a Bible, and then studied with his family until they were all converted and baptized. The family dedicated all their earnings above bare living expenses to the building and upkeep of a church in their village, besides giving a faithful tithe and making offerings through the regular channels. A little while ago this brother, as he lay dying, wrote a beautiful letter, in which he expressed his joy that he had given his all to God, and his confidence in the Lord's promise of a heavenly home. He leaves behind a faithful widow, poor, but struggling to prepare her only boy for God's service, and this flourishing church remains as a beautiful memorial of his sacrifice.

Mission work which gathers out such jewels as Virginia, or transforms a wicked career into such a life of devotion and sacrifice as the one referred to in this story, is well worth while.

C. E. WOOD.

Query Corner

Questions pertaining to the problems confronting church missionary leaders are solicited, and answers will be furnished through the Query Corner, with a view to proving of general interest and value. Send your problems to the Home Missionary Department, General Conference, Takoma Park, D. C.

Ques.—I have noticed the statement in some of the Home Missionary literature that no work done for our own people should be reported in the home missionary meeting. In some of our churches we have quite a number of poor people, and quite a number of the members of the church have been helping these poor people by supplying food, clothing, and visiting the sick and administering treatments. It has always been our policy to report these items as "Home Missionary Work." I would like to inquire as to what is the rule with reference to this matter. It seems to me that work done for our own people, many of whom are weak in the faith, is perfectly legitimate missionary endeavor, which should be reported just the same as work done for people not of our faith. The Bible specifically speaks of our doing good "especially unto them that are of the household of faith," and Paul set us the example by raising a goodly sum of money and other supplies for the "poor saints in Jerusalem." If these items are not reported, I fear it will discourage the doing of such work, which in these times of depression is a very necessary part of our church work. Before sending definite instruction to the field, I desire to receive your counsel in this matter.

Ans.—It would seem that the statements to which you refer must have been written very long ago, perhaps in the early days of the laymen's movement. We have outlived that idea, and you will note on the back of our individual report blanks that we encourage even our conference workers to report certain lines of missionary work. We believe in the principle outlined by the apostle Paul, in his epistle to the Galatians, that we should "do good unto all men, especially unto them who are of the household of faith." For many years now we have contended that it is just as important to keep people in the truth as it is to bring people into the truth through Bible studies, Christian help work, etc. So when missionary work, such as Christian help work or other soul-winning ministry, is done in behalf of Seventh-day Adventists, that should be reported just the same as if it were done for those not of our faith.

J. A. S.

* This account was written in 1930.

THE MISSIONARY VOLUNTEER SOCIETY

Officers' Page

Senior Slogan: "All things through Christ."

Junior Slogan: "Something for Jesus every day."

Our Standard of Attainment Studies

THIS year in connection with each Senior Missionary Volunteer program we are giving a Standard of Attainment study. Thus far our studies have been on Bible Doctrines, but now we turn to our Denominational History. The first program for this month introduces the series of Denominational History studies. From then on to the middle of November we shall have brief glimpses of the history of this wonderful movement. Give them a strong beginning in this program for October 1. Study "Story of the Advent Message," by Mrs. E. E. Andross (price, \$1.75), and "Denominational History Study Questions" (price 10 cents).

Let us help our young people to see that they are connected with a growing and a going movement, one that can never be stopped until earth's remotest bounds have heard the thrilling story of Jesus' soon return. Standard of Attainment examinations will be held during the month of November. You can take the test in one or both of the Standard of Attainment studies. Write to your local conference Missionary Volunteer secretary for definite information with reference to taking these examinations.

E. E. H.

"Social Plans for Missionary Volunteers"

SOCIAL instincts are woven into the very fabric of human life by an all-wise Creator. They form the basis of the very highest development of the moral and spiritual life of man. The desire for social intercourse by our young people is therefore natural and right, and like all other proper impulses, should be encouraged and directed.

It is not at all surprising that an element of human life which is so pregnant with possibilities for individual happiness and blessing to others, should be the special object of Satan's attacks. Satan well knows that the perversion of the best is the worst. He understands, too, that it is the mistakes of youth that most effectually mar the whole life; and that it is on the restless sea of adolescence that he can most successfully make his attacks. Just as in the development of the reasoning powers during this period there is great danger of skepticism and doubt, so with the awakening of the social instincts comes the danger of their perversion into the desire for mere selfish gratification. Instead of the youth finding joy and true happiness in useful work and helpful ministry, Satan leads them to seek for it in frivolity and sensual indulgence. Instead of considering pleasure a by-product of useful work, it is sought for as an end in itself.

"The craving for pleasure, at once so natural and so dangerous, is another opening to weakness. Youth, sunny, golden-haired youth, ought to be happy, and is made to be so, but its very ethereal temper is its peril. It can find delight in anything, for it carries it in its own bosom. Dull, pleasureless youth is another name for disease or oppression. The merry laugh, the bright smile, the rejoicing spirits, are gifts of God, to be used, not repressed and forbidden. Seriousness does not mean solemnity, and is all the truer and deeper as the counterpart of a natural gladness. God made joy, and the devil, sorrow.

"But we are not to abuse our blessings, or surfeit ourselves with a glutinous of either one kind or another. Pleasure worth the name must be innocent, and must come only as a relaxation from work. To give oneself up to it is to miss it in any true sense."—"Entering on Life," Geikie, pp. 17, 18.

Our Lord and Master was not a recluse. He constantly mingled with the people, and enjoyed the hospitality of their homes. He attended social gatherings. His first miracle was performed at a wedding feast, which has always been one of the happiest occasions of human life. "That opening," says one, "should never be forgotten, for it spreads its glad and tender coloring over all the rest. We are told that He who came to heal all sorrows introduced Himself with the sunny gladness of one who could enter into all pure joys."

And while most of the social gatherings of young people today are detrimental to moral and spiritual development and subversive of their highest happiness, we have been told:

"Gatherings for social intercourse may be made in the highest degree profitable and instructive when those who meet together have the love of God glowing in their hearts, when they meet to exchange thoughts in regard to the word of God, or to consider methods for advancing His work and doing good to their fellow men. When nothing is said or done to grieve the Holy Spirit of God, but it is regarded as a welcome guest, then God is honored, and those who meet together will be refreshed and strengthened."—"Counsels to Teachers," pp. 328, 329.

The little book, "Social Plans for Missionary Volunteers," was prepared as a help to Missionary Volunteer officers, teachers, and parents in directing the social life of children and

youth into such pure and wholesome channels that their efficiency in soul-winning endeavor might be increased. The book contains a large variety of games for both indoor and outdoor recreations, as well as suggestive social schedules. We would earnestly urge whoever makes use of this book as a social manual, first to study carefully Chapters I to III, and in all plans for the social activities of the young people, to follow the Christian principles of social life set forth.

M. E. KERN.

How Many Songs?

"SONG is a weapon that we can always use against discouragement. As we thus open the heart to the sunlight of the Saviour's presence, we shall have health and His blessing."—"Ministry of Healing," p. 254.

Then in these times of crisis and depression what a blessing we might obtain through singing sacred songs. But we cannot always have our song books open before us. Let us store our minds with the words of some of our most precious hymns, so that we can sing them in times of discouragement as well as in hours of joy. You might memorize a hymn by singing it at least once in each meeting of the month. Or ask all to be prepared to sing a certain song without their books the following week. It would be interesting to test the memory of Missionary Volunteers by calling upon them to quote stanzas. How many songs will you know before the close of 1932?

For stories to be told in the song service, see "The Story of the Hymns and Tunes," by Brown and Butterworth, "Saukey's Stories of the Gospel Hymns," and other books on hymns and hymn writers, to be found in your local public library.

E. E. H.

Thought Questions for Missionary Volunteers

CAN you repeat from memory a single hymn without mistake? How many Bible verses can you quote accurately and give the references?

CAN you tell a single Bible story without error and with everything essential included?

CAN you readily turn to a text of Scripture in support of every doctrine you believe?

CAN you find quickly five Bible promises that would give comfort to one in trouble?

A Junior Band to Beautify Church

WHY could not a band of Juniors, under the supervision of the janitor or an older Missionary Volunteer, take it upon themselves to make the church and surrounding grounds beautiful? The springtime might be considered the best time of the year to begin the work, and yet, there are many things that can be done in late summer and the fall. Then when spring comes again the work would be easier. Our God is a God of order. In ancient times God was very particular to give the most minute instructions regarding the tabernacle services, and we believe that it is displeasing to Him to see the church or its surroundings in a run-down condition. This may be a means of tying the boys and girls to the church. We love that best in which we invest the most.

(This suggestion comes to us from Mrs. I. H. Evans. Mrs. Evans has always had a deep interest in the boys and girls, and although her work in recent years has not brought her into direct contact with them, we are glad that she is interested in the things that they can do.)

Object Talk: Colors, Inside and Out

(See program on p. 15)

FOR this talk is needed a colored bottle or jar so that one cannot see the color of the contents. Into this jar pour a colored liquid; any color will do. Show the jar to the Juniors and talk of its appearance; if it is yellow on the outside, talk of this color. Then point out that one cannot tell by looking at the outside what the color of the liquid may be. Then pour out some of the contents into a clear glass. Illustrate that it is the same way with people. One cannot tell by looking at them of what character they are. But there is one way in which they reveal their character. They speak, and their words tell in just the same way as pouring out the contents of the jar revealed what was in it. If we are striving each day in our school work to build a strong mind in a strong body, it will be shown in what we say and do that we are endeavoring to build a strong character, for our actions and our words come from the heart and make known what it contains.

Organize Denominational History study bands for six weeks of intensive study.

Senior Missionary Volunteer Meetings

A People of God

(Program for Week Ending October 1)

BY W. E. BEMENT

NOTES TO LEADERS: In order that we may not forget the way that the Lord has led us, let us today review the providences in our history, and take courage for the future. Last week closed the series of studies on Bible Doctrines. This week we begin a series of six studies on Denominational History. Today try to instill in the hearts of your young people a desire to learn more about our own church. Organize a band for the study of our Denominational History. Hereafter this subject will be thoroughly studied by the band, and a few minutes given to it each week in the society meeting.

Some thought questions early in your meeting, if need be in the place of some other material given here, will help you to interest your members in the subject: Why do you belong to the denomination of which you are a member? How did your denomination begin? What do you know about its history? What outstanding men or women has your denomination given to the world? What does the name of your denomination mean? How did it come to have that name? In what ways is your denomination different from others? What are its chief beliefs? How is your denomination governed? What is your denomination doing in the mission field?

Scripture Reading: Hebrews 10:32-39. (Note how well these words apply to Seventh-day Adventists,—an enlightened people [verse 32a], enduring affliction and reproach [32, 33], enjoying sacrifice for the cause of God [34a], entertaining a blessed hope [34b, 35], for which they were to wait patiently after having done the will of God in the tarrying time [36, 37].)

Songs: Nos. 724, 845, in "Christ in Song."

Poem or Reading: Hymn sung by Boquist and Walbom (giving the background of the poem), pp. 143, 144, in "The Great Second Advent Movement;" or "The Message," p. 27, in "Choice Poems."

Symposium: One-minute talks on as many of the following subjects as you have time for: Organization of our work, the Sabbath School Department, the Missionary Volunteer Department, the Home Missionary Department, the medical work, the publishing work, the educational progress, drawing comparisons between the past and present. "Story of the Advent Message," by Mrs. M. E. Andross, and "Origin and Progress of Seventh-day Adventists," by M. E. Olsen, will furnish material, and also the sources in the talk, "Progress of God's Work," given below. Or, a Symposium, having a one-minute talk given on the life and work of each of the following pioneers: Edward Irving, p. 31; Joseph Wolff, pp. 34, 35; J. N. Loughborough, pp. 75, 76; John Byington, p. 76; Uriah Smith, p. 79; George I. Butler, pp. 81, 82, of "Story of the Advent Message."

Talk: "Progress of God's Work." Reports of the progress of the work in the home and foreign fields are given in recent numbers of the *Review and Herald*, the *Youth's Instructor*, statistical reports, and on the back of the pocket calendar published by *Present Truth*.

Leader's Remarks: Introducing Our Church History

WE have reason to be proud of our history, not because of numbers, for we are few, nor because our teachings are popular, for they are not; but because we have evidences of the special blessings of God, we understand truths which God would have us give to the world as a means of its salvation, and we cherish the hope of the soon return of Christ, who will take home to glory those who accept and live by these truths.

As we study Denominational History we see how God has gathered out a people unto Himself, how He has guided in the way of truth, how He has guarded them against error and sophistries, how He has girded them with the Christian armor, how He has given them a special work to do, how He has granted them the help of the Spirit of prophecy in performing His will, and how He has glorified Himself in the lives of His followers.

The study of Denominational History is important. We read in "Life Sketches of Ellen G. White," p. 196: "We have nothing to fear for the future, except as we shall forget the way that the Lord has led us, and His teaching in our past history." This study gives us confidence in God's leading and His power, and the assurance of victory. We ourselves are helping to make this history; this inspires us to do our best in performing the task allotted to us.

Bible Study: God's Program and Prophecies for the Last Days Fulfilled

1. THE Elijah message was to go forth just before Christ's return. Mal. 4: 5, 6.

2. The preaching of the gospel was to be world-wide in extent. Matt. 28: 19; 24: 14.

3. The messengers would have to be a separated people. 2 Cor. 6: 14-18.

4. The distinguishing features of this people are the keeping of the commandments and having the Spirit of prophecy. Rev. 12: 17; 19: 10; 14: 12.

5. The last universal message of warning was to be given at this time. Rev. 14: 6-12.

6. Different portions of Scripture were to be brought together, focusing light upon Christ and His plan of salvation. John 5: 39; Luke 24: 27, 44, 45.

7. The message was to be one of reform, especially in regard to the Sabbath. Isa. 58: 13, 14. (Study the entire chapter.)

Talk: Providences Experienced by Advent Believers

CENTURIES had rolled by since Jesus had returned to heaven. Generations had come and gone since He had made the promise in John 14: 3. Men had forgotten these wonderful words, and attached little credence to them, or had failed to give them their proper place in gospel teaching.

Finally the time came when the message of the second coming of Christ should be heralded to the world, when God would purify His people, when the prophecies should be unfolded, when a final warning of impending doom should be given. How and by whom should it be done?

Messengers were raised up simultaneously in different parts of the earth. Some, like Joseph Wolff, traveled in various countries proclaiming the message. Children in Sweden proclaimed the good tidings. In the United States God led a man named William Miller, a deist, to study the prophecies. As the result of this study, Mr. Miller went forth to proclaim the soon coming of the Lord. Others joined him in his labors. Men and women consecrated their all to the proclaiming of their blessed hope. Thousands heard the advent message in a short space of time. (See further, "Story of the Advent Message," Chapter III.)

Had we, as human beings, attempted such a project of proclaiming this message to the world, we doubtless would have selected some large, influential, Christian body, with far-flung mission interests and plenty of money, to foster the work. We would have sought out men with exceptional talents and capabilities to give voice to so great a message. But God's ways are vastly different from the ways of men.

Tests and trials are as much a part of God's providences as are progress and prosperity. One great test came shortly after the birth of the advent message. (Tell the story of the great disappointment, and how it led to further light. See Chapters IV and V of "Story of the Advent Message.")

To guide into all truth and guard against errors, a priceless gift, the Spirit of prophecy, has been given to Seventh-day Adventists. The fullness of gospel teaching has shone forth through this medium of instruction. Erroneous teachings have been exposed, organization effected and perfected, and many crises averted. (See "Story of the Advent Message," pp. 56-65; "Pioneer Stories," by Spalding, pp. 239-246; "Great Second Advent Movement," by Loughborough, pp. 257-259; 328-330; 336, 337.)

God is leading His people. When we see such understanding of the Scriptures, the transformation of character brought about by such knowledge, the rapid strides the message has made in different parts of the world, and the financial support provided for its promulgation, we are led to exclaim, "What hath God wrought!"

Building Living Temples

(Program for Week Ending October 8)

BY R. L. HUBBS

NOTES TO LEADERS: Carry out this program in a strong way. Intemperance is demoralizing this generation, and is robbing our own work of much valuable talent. Send to your conference Missionary Volunteer secretary for Pledge Cards,—M. V. Pledge, Nos. 7 and 8. Advertise your program and invite the public. Show your colors and work for others.

Figures may be made more interesting if written on a blackboard, or if a large year book is represented as giving the facts. Have a chemist discuss the poisons in the cigarette. Perform an experiment if possible.

"Social Plans for Missionary Volunteers." Price, 75 cents.

Deal with principles and not personalities. You are not trying to injure a commercial organization, but you are trying to help young folks see the light on the question of temperance.

Songs: See Junior Program, p. 14.

Poem: "Our Heroes," p. 44, in "Choice Poems."

Talk: "What of Liquor?" p. 14.

Story: "Tom Darcy; or, Only the Husk," p. 45, in "The Shadow of the Bottle."

Denominational History: Covenanting With God Through Sacrifice

(See "Story of the Advent Message," by Andross.)

1. THROUGH what experiences did the early Adventist believers pass in order to advance God's work? Pp. 67, 68, 121.
2. Relate some of the self-sacrificing experiences of Elder Joseph Bates. Pp. 68-70, 119 (last paragraph), 120.
3. Tell of the sacrifice of Elder James White. Pp. 70-72.
4. When were the first general offerings given for the support of the work? Pp. 131-133.
5. When was the tithing system adopted, and how did it affect the progress of the work? Pp. 104, 209.

C. LESTER BOND.

A Definition

"TRUE temperance teaches us to dispense entirely with everything hurtful, and to use judiciously that which is healthful."
—"Patriarchs and Prophets," p. 562.

Bible Study: A Clean Life

1. WHERE does God desire to dwell? 2 Cor. 6:16; 1 Cor. 6:19, 20.
2. What reasonable thing does God ask of us that He may dwell in us? Rom. 12:1.
3. In what special condition must the body be presented? 1 Cor. 9:25, 27 (under control); 3 John 2 (in health).
4. What is the result of violating these principles? 1 Cor. 3:17.
5. Temperance is one of the foundation steps in Peter's ladder of Christian growth. 2 Peter 1:5-7.
6. Does the Bible give any definite instruction on temperance?
 - a. Eating and drinking. 1 Cor. 10:31.
 - b. Strong drink. Prov. 20:1.
 - c. Wine is a poison. Deut. 32:33.
 - d. Control of appetite. Prov. 23:1-3.
 - e. Cause of physical and mental trouble. Prov. 23:29-32.
 - f. Strong drink beclouds the mind, perverts the judgment. Prov. 31:4, 5.
 - g. Prenatal effects—instructions to Samson's parents. Judges 13:12-14.

Thoughts.—There are more ways today than ever before to defile the temple of God. The mind may be defiled by pernicious literature, which is flooding the world, by jazzy music so common today, and by obscene movies. Both body and mind may be ruined by indulging in the many pleasures that excite the nervous system, such as dancing, card playing, speeding, and even following the dictates of fashion.

Young people, dare like Daniel to stand for principle and refuse to defile yourselves with the pleasures and follies that surround you. (See Daniel 1.) "Many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings."—"Education," p. 262. Then, dare to be a Daniel.

Another reason why we should strive to live a clean life is because we expect soon to see Jesus come in the clouds of heaven, and the Bible says, "Blessed are the pure in heart: for they shall see God." Matt. 5:8. "As did Moses, they shall endure the seeing of Him who is invisible."—"Counsels to Teachers," p. 103.

Story: The Nicotine Dogs

MARGARET J. BILZ, a W. C. T. U. lecturer, tells the following from personal observation:

"When I was in Paris some years ago, I met a man who had very tiny dogs for sale. The mother dog, though small, was normal in size. I asked the owner how it was that her offspring were so abnormally small? What had he done to them?"

"At first he refused to tell me, fearing that I would divulge his secret or become his business competitor. By a little friendly conversation I convinced him that I was simply in pursuit of knowledge. Then, with many cautions, he confided to me his process for producing these tiny dwarfs:

"You see I put a little speck of nicotine in their food when they are quite young. Then I put in a little more and a little more, and then they never get big."

"But doesn't the nicotine ever kill them?" I asked.

"Oh, yes, many of them die; but I get a big price for the little fellows that live."

"Thus he was willing to sacrifice the lives of many of his dogs for the gain brought by the sale of the few that survived."

"On our streets are hundreds of nicotine-poisoned little boys—poisoned by the nicotine in the cigarette."

"But doesn't this nicotine poison kill them?" you ask.

"Oh, yes, many of them die; but the manufacturers of cigarettes keep right on making boy destroyers, that thus they may become wealthy."

Facts

1. "If the billboards advertising cigarettes were placed end to end, they would make a high board fence extending farther than the distance from San Francisco to New York, and the expanse of paper spread on these billboards every month amounts to over 5,000 acres."—F. M. Gregg, Professor of Psychology, Nebraska Wesleyan University.

2. Dr. Dio Lewis, of Harvard, writes: "At Harvard College during fifty years, although five out of six students were addicted to the use of tobacco, not one of them was graduated at the head of his class."

3. Poisons in tobacco. (See Symposium: "Tobacco," p. 14.)

Talk: Effects of Tobacco

THE mental efficiency of telegraphers sinks rapidly as the amount of smoking increases. This is most conspicuous toward the end of the day's work, as we might well expect. The heavy smokers cannot hold the pace. They make more mistakes in receiving and sending messages, and they also slow down. Put on the pressure, and they fail, while the nonsmokers and light smokers speed up.

The large majority of young men who have been tested concentrate upon reading matter and work problems more poorly during and soon after smoking. Moderate and heavy smokers among college students are, on the broad average, about 10 per cent less efficient than nonsmokers in all types of mental work. The greatest loss of ability seems to be in mental imagery, which plays such an important part in much thinking.

Smokers cannot commit things to memory nearly so well as nonsmokers. Nor do they show up nearly so well in any behavior which calls for nice co-ordination, such as in drafting, playing the violin or piano, free composition in drawing, or literary essays. They cannot, of course, maintain the speed of the nonsmokers in any type of work, mental or physical. . . .

A careful check-up on my own mental efficiency as a heavy smoker convinced me in a jiffy that tobacco is the most expensive luxury in the world. A dollar's worth of it invariably reduced my working ability by fully one third, and that was the same as losing one third of my waking hours. Not being pleased at this partial suicide, I quit all forms of tobacco sharply, with no tapering off or other coddling habits. I just stopped one day, and never again touched the weed. The good effects were colossal.

I read faster and more accurately. I retained more of what I read. I typed much faster and with fewer errors. I lectured more fluently, and with no trace of a mild exhaustion which had formerly appeared now and then after two or three hours of public speaking. But perhaps the most striking improvement was one which few people appreciate. I found that I shifted from one task to another far more nimbly; hence I could work on a wider variety of topics in the course of an ordinary day.

During the last two years of heavy smoking, my velocity of writing newspaper copy was declining, not greatly, but enough to give me pause.

It was a distinctly unpleasant effort to finish, in decent form, more than 1,000 words. Within six months after forswearing nicotine, I found it almost too easy to maintain an average of 2,000 words daily; and not long thereafter I improved to the degree of 3,000 words. To be sure, I never had cause to write as much as that every day for any long stretch; but whenever it has been necessary, I have had no trouble in holding the pace, which, modesty compels me to relate, is very slow, as by dictating instead of typing, I can readily turn out 10,000 words a day of book copy, so polished that hardly any subsequent revising is called for.—From the book, "Art of Learning," by Prof. Walter B. Pitkin, Dean of the School of Journalism, Columbia University (1931).

Has your M. V. Society held Temperance Rallies in your church? in other churches?

Home Study Institute Program

(Program for Week Ending October 15)

BY M. E. OLSEN

NOTES TO LEADERS: A mimeographed copy of the dialogue in its complete form will be sent free of charge to any society that may request it. Address your request to the Home Study Institute, Takoma Park, Washington, D. C. It might be well at the same time to ask the Institute to send you a supply of circulars, price lists, and matriculation blanks. Your members will be interested in having this literature put into their hands following this program.

Denominational History: Institutions and Publications

(See "Story of the Advent Message," by Audross.)

Schools.—The denomination now owns and operates 1,977 grade schools with an enrollment of 67,719, employing 2,547 teachers; 201 colleges and academies with an enrollment of 25,462 and 1,794 teachers.

1. When and where was our first school established? P. 135.
2. When was the first college opened? Pp. 137-139.
3. Name and locate five colleges; five academies.

Publishing Houses.—We now have 71 publishing houses, which employ 1,145 people. These houses print 219 periodicals in 146 languages. To buy one copy of each publication would cost \$1,814.73.

1. Tell the story of the beginning of the publishing work. Pp. 119-122.
2. Name and locate five denominational publishing houses.
3. Name ten denominational books, giving the authors.

Sanitariums.—The Seventh-day Adventists have 96 sanitariums, which employ 566 doctors and 4,287 nurses and other workers.

1. Tell the story of the beginning of the medical work. Pp. 149-151.
2. Name and locate five sanitariums. Pp. 152-154.
3. Give some of the results of the medical work. Pp. 156, 157.

C. LESTER BOND.

Dialogue: Harry's Awakening

(Characters: Harry Williams, a young man of about twenty years; six young folks, club members. The real names of the characters may be used to avoid confusion.)

PART I

(Harry's home. He walks listlessly around the living room, picks up newspaper, reads a line or two, drops it, plays record on Victrola. Yawns.)

HARRY: Can't think of a thing to do tonight, and it's only seven o'clock! Guess I'll call up Fred. (Telephones.) Hello, is Fred there? Oh, he's gone down to John's. No, nothing special. Thought maybe he'd like to ride over to Hyattsville. Thanks, Mrs. Tilson.

Well, let's see. Davis is generally at leisure. Maybe he'd like to go. (Telephones again.) Hello, Dave? Over at John's? Thanks a lot. No, no message.

And Dave's over at John's. Wonder what they're doing. Guess I'll call up Jean. Mrs. Barclay? May I speak with Jean? Oh, she's over at John's? What's going on over at John's? Some study club, you think? Well, thanks, Mrs. Barclay.

Just for fun I'm going to call up John and surprise the party. Shepherd 2425, please. Hello, John, how are you? Let's take a ride over to Hyattsville. Why not come over to your house? What's going on? Well, maybe I'll wander over that way.

Now what can they be busy about? Doesn't sound very exciting to me, but guess I'll get out the old car and go over and at least see what they're doing. (Exit Harry.)

PART II

(John's home. Around a large table are seated Fred, Jean, Dave, and Kathleen. Doorbell rings. John opens door to admit Anne. On the table are books, papers, etc. Some are reading, others chatting together. All greet Anne.)

JOHN: Well, folks, who do you think just telephoned? Harry Williams! He wanted me to go riding with him, but I told him he'd better come over here. I wish we could get Harry to join our Home Study Club.

FRED: So do I. Too bad Harry never has anything to do except to hang around town or go driving in his car. But then we used to spend our evenings that way; but I never felt satisfied.

JEAN: We girls used to spend our time as uselessly, just drifting along aimlessly. I'm glad dad sent me to the academy last year. I don't know whether I can make college next year or not, so I am especially glad we have this Home Study Club. I took a subject by correspondence before, and enjoyed it, but it's much nicer to study with others.

KATHLEEN: Yes, I know. I feel as if I'd lost one whole

year of life. After I finished high school last year and couldn't go to one of our colleges, I got into a rut and buried the school idea.

ANNE: Well, this is my test year. Dad says if I really want to go to college, I have to prove to him that I'll study—I never was a star pupil. So if I stick to these two subjects we are taking up in our club, and finish them, it's college next fall. I'm glad John met Dr. Olsen and learned about this study group idea.

JOHN (rising): It is time to begin our meeting. Elder Adams, our pastor, has kindly consented to meet with us for our Bible Doctrines study next Monday night, and he will give us extra help and guidance on the subject of the lesson. We will meet at Dave's home next week, at the usual time. Do any of you have any special questions to ask on the lesson? (Pauses.) Well, perhaps no one is having any trouble. Then please give me your test papers for this week. (All students fold and put their test papers in envelopes. John gathers them up.) That's a nice lot of mail to go off in the morning. Now for the study of the evening. (Doorbell rings. John greets Harry.) Come right in, Harry. Mighty glad to see you. We are having our Home Study Club meeting tonight. Have this chair. We're studying literature. The topic this evening is poetry. I wonder if it really concerns us young people of the twentieth century. What do you think about it, Jean?

JEAN: Well, to be perfectly frank with you, I have not cared a great deal for poetry; but while studying the literature lesson this week I came to see the matter in a different light. You know Wordsworth gives a definition of poetry that sort of makes a person think. He says it is the "breath and finer spirit of all knowledge." If that is true, poetry covers a very large field.

DAVE: I've tried to see where poetry comes into such a science as astronomy, or chemistry, or theology. If Wordsworth is right, there should be a great poem on the solar system and another on the atomic theory; and Paul's epistles, which are so rich in theology, ought to be written in blank verse.

KATHLEEN: Are you sure you understand what Wordsworth means by the "breath and finer spirit of all knowledge"? I think you are a little mistaken. In one of my books there is a little couplet that I think perfectly describes what poetry is:

"In the mud and scum of things,
Something always, always sings."

I believe poetry is the song of life. It's the sweetness of life. It's the star in the sky. It's the perfume of the flower. Our own beloved Riley says it in this way:

"There is ever a song somewhere, my dear,
Be the skies above dark or fair;
There is ever a song that our hearts may hear—
There is ever a song somewhere, my dear,
There is ever a song somewhere."

The poet is the one who hears the song among the discords of life, and records the song for us that we also may enjoy it.

ANNE: And poetry isn't a matter of embellishment and ornamentation. It is essentially simple, and it opens our eyes to the beauty of common things.

JOHN: When I read Wordsworth's poem, "Michael," I thought about some of the Bible narratives that are written in prose, but have about them the spirit of poetry. I refer to the story of the call of Abraham, of Joseph and his brethren, and of the wanderings of the children of Israel.

KATHLEEN: Job seems to me to have some of the most beautiful passages that I can imagine appearing in any poem. It always gives me a thrill to read that at creation "the morning stars sang together, and all the sons of God shouted for joy." And again, "Hitherto shalt thou come, but no further: and here shall thy proud waves be stayed."

JEAN: Yes, and I think it is especially interesting to note the means used to set Job right with himself, and help him to understand the working of God's providence. May it not be the mission of the poet of today to open our eyes to the beauty and the mystery of God's created works, and by so doing to make us better men and women?

JOHN: The last question calls for the short essay we all had to write, but I won't ask any one to read his essay out loud. We'll let the Home Study instructor do that instead. If you have your recitation papers prepared, hand them in to me, and I'll mail them along with the Bible Doctrines lessons in the morning. (Students give papers to John.)

JEAN: I watch the mail so eagerly these days for my test papers to come back. It's so interesting and helpful to see the remarks that the teacher puts beside the answers here and there.

FRED: Yes, it makes one feel just as if he knew the teacher personally.

JOHN: Next week's assignment is the following lesson, of course, both in literature and in Bible, but be prepared to recite on the Bible lesson. That finishes our business, I guess.

KATHLEEN: What about you, Harry? You're going to be one of us now, aren't you, just as you used to be?

HARRY: Well, I hardly know what to say. I feel ashamed to think of how I've been wasting my time while all of you have been accomplishing things. I never realized it is possible to study and get ahead even while one works during the day. But you seem to be making a success of it, and what's more, you

Write the Home Study Institute, Takoma Park, D. C., for their catalogue.

seem to be enjoying your study together. Makes me sort of envy you.

JOHN: Why envy us, Harry? We'd all be happy to have you with us; the only reason we haven't asked you before is that we didn't think you'd be interested.

HARRY: I don't blame you for thinking that. But I don't feel the same about it now.

IN CHORUS: Three cheers for Harry!

JOHN: Good for you, Harry. If you're willing to try, we'll all help you, won't we, folks?

CLUB MEMBERS: Yes, indeed! Welcome to our club. (*They get up and shake hands with him, congratulating him and encouraging him.*)

Friend, Companion, Comrade, Master Comrade—Will You Be One?

(Program for Week Ending October 22)

BY MAYBELLE VANDERMARK

NOTES TO LEADERS AND JUNIOR SUPERINTENDENTS: The purpose of this program is to interest both Senior and Junior young people in studying the Progressive Class work. Make a thorough study of your possibilities in leadership, and, if possible, meet with some who you feel certain will join in studying for Master Comradeship. These prospective leaders should be ready to help form the class groups at the close of the program today. But do not make it appear that the matter has been settled beforehand; some of your best leaders may be among those who were not present at this prearranged meeting. Make it open and spontaneous, with your own close supervision, of course. Be ready for prompt organization and action. If some in your society have already qualified as Friends, let one leader conduct a Companion Class, and so on. It is possible to conduct more than one group jointly, but the better plan is to have them in separate groups.

Those qualifying for Master Comrades may not feel they can lead off at once in the regular class requirements, but they can go ahead with the groups in planning Thanksgiving and Christmas activities, as suggested in the talk, "The Juniors Listen In." But encourage the Master Comrades-to-be to begin soon with the Friend activities and memory work. They will be surprised how much easier it is to acquire knowledge and skill themselves if they have a group dependent upon them for the next step. Responsibility is always a good stimulant.

Scripture Reading: 1 John 2: 14-17, beginning "I have written unto you, young men," etc. Titus 2: 6-8; 1 Timothy 4: 12-15; 1 Peter 3: 10, 11. (All these may be read together as a whole, or one could be selected as complete.)

The Junior's Challenge: Immediately following the talk, "The Juniors Listen In," given by one who is to be a Master Comrade, have the poem, "Wanted—A Man to Lead" (Junior Handbook, p. 116), recited by a Junior. Or it can be given by four Juniors.

Other Features for This Program: You will need to adapt this program according to the needs of your community, of course. If some of the Juniors have studied some phase of the Progressive Class work, let them tell about something they especially enjoyed. This will arouse the interest of other boys and girls. If the Juniors are interested, but the prospective leadership seems a bit sluggish, spur them into action by having some Junior tell of things he would like to know. Have him suggest how he would go about it to learn, and appeal to the older young people to help. A story or an experience may be used to awaken interest. A few years ago when the book, "Trees Every Child Should Know," was being considered for a Reading Course book, one member of the Reading Course committee opposed it very decidedly. He just didn't see what we saw in a tree to make it interesting reading matter. But the majority favored the book, and it was chosen. A few months later the one who had opposed this book on trees gave a most interesting review of that very book. "How did you come to know so much about trees?" I asked him. "How did you become interested?" "Oh," he replied, "I decided if that book was to be included in the Reading Course, I'd at least read it. I read a few chapters, then according to my usual rule tried to put into practice what I had learned. But do you know, I was surprised to find that I wanted to get back to that book and find out about other things that I observed as I looked at the trees. Why, my walk to the office has become entirely transformed. Those trees along the street are friends now. I feel like tipping my hat to them, and I often do say, Good morning. To think that I have slighted those fine friends all these years!"

The Junior Manual, The Junior Handbook, and Charts: One or two copies of the Manual may be used by the leaders as a reference book, but every one studying the Progressive Class work should have his personal copy of the Handbook. It will add interest in the meeting today if you have on display the charts which give the class of work you expect to study within your group. The Friend, Companion, and Comrade charts are M. V. Blanks, Nos. 15, 16, 17, respectively. Each costs 15 cents. Order through your Book and Bible House. There is no chart for Master Comrades. Of course, they are expected to

meet the requirements of the other three classes (or the equivalent, as explained in the Junior Handbook, pp. 117-123).

Master Comrades: Those to take this work, of course, will have regular meetings aside from those with their groups of Juniors. We hope that you have some one already qualified to lead out in this important study, but if you do not, then all plunge into it together. You will find the study and work fascinating, and with such a worthy objective before you as the training of boys and girls, the Lord will abundantly bless you.

E. E. H.

Denominational History: Foreign Missions

(See "Story of the Advent Message," by Andross.)

1. Who was our first foreign missionary, and to what field did he go? In what year? Pp. 73, 74.
2. How did our work begin in Africa, and what was our first mission among the heathen? Pp. 253-260.
3. Who was the first missionary to South America? P. 283. Tell some of the interesting incidents in the development of the work in that field. Pp. 284-297.
4. What two texts are meeting their fulfillment in our world-wide missionary endeavor? C. LESTER BOND.

Talk: Our Foundation Principles

EVERY Senior Missionary Volunteer may be a Progressive Class member; and to be a Friend, Companion, Comrade, and finally a Master Comrade, means something more than just the acquiring of a name. It means the study and appropriation of true principles until those principles form the essence of our very being.

The Missionary Volunteer organization is the best of its kind in the whole wide world. Some of us know something of the Girl Reserves. They are a good organization, but they stress only the physical and social development. And then there are the Campfire Girls. I am not speaking disrespectfully of these organizations; they fill a place. The Campfire Girls have high ideals, but the first words of their pledge show their aim: "To seek beauty—To pursue knowledge." It is thrilling to hear them give the pledge of the camp fire, with arms crossed and eyes bright with the reflection from their council fire:

"We are the Campfire maidens, in our hearts is the summer of promise, in our hands we hold the next generation. United we go forth to meet the future, armed with truth to ourselves and love for all."

But their ideals are not higher than ours. Even the Scouts, whose pledge is: "To keep myself physically strong, mentally awake, and morally straight," have not our high aim, for we are the only organization in all the world who can really put those ideals into practice. It is only we who say:

"By the grace of God,

I will be pure and kind and true.

I will keep the Junior Law.

I will be a servant of God and a friend to man."

That pledge is noblest of the most noble and worthy of every earnest youth. We need not look enviously toward other organizations; we have better than they to give. "We are adventurers, abounding in life and looking forward joyfully to the opportunities of each new day. With us activity counts more than words. We are eager to have our chance to discover, to create, and to accomplish. In our own way we intend to make this a better world to live in. We spurn hypocrisy, and we demand a creed that can be interpreted in terms of everyday life." There is something very practical about our law:

"The Junior Missionary Volunteer Law is for me to—

Keep the Morning Watch.

Do my honest part.

Care for my body.

Keep a level eye.

Be courteous and obedient.

Walk softly in the sanctuary.

Keep a song in my heart.

Go on God's errands."

That law applies to every act of our lives. It is not for weaklings; it calls for red blood and strength, willingness to do and dare for God. It is worthy of our highest efforts.

It is no small task to go through all the Progressive Classes and finally become a Master Comrade, but it is worth all the cost. There are knots to learn; stars to locate; flowers, trees, and birds to identify; health habits to live out; Biblical knowledge to acquire; swimming to learn; stories to tell; and honors to gain. If there were nothing else, these things alone would serve us well; for every little knowledge of any new thing

Friend, Companion, Comrade charts,—M. V. Blanks 15, 16, 17, respectively. Price, 15 cents each.

opens another door to wider opportunity. But there is a higher privilege to gain. There is no better way to prepare for leadership. We are potential leaders. We need to learn how to use our powers.

It is great to be alive right now, but it is even more thrilling to be young. We have the future before us, our lives to live, people to help, and love to give. It is no wonder that John says, "I have written unto you, young men, because ye are strong;" or that the Lord speaks through the prophet, saying, "Tell our young people that I want my words to encourage them in that manner of life that will be most attractive to the heavenly intelligences, and that their influence upon others may be most ennobling."—*Fundamentals of Christian Education*, p. 547.

If we would we could inspire one another with a great feeling of confidence in our faith. When we live out in our lives the principles that we learn in our Missionary Volunteer meetings, and strive every day toward the high standards set before us, then we can expect to grow up into the place that the Lord plans for us,—leaders in this last great movement.

Be Strong

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

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

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

—*Malbie D. Babcock.*

Talk: The Juniors Listen In

(A talk to Master Comrades-to-be. Intended to inspire Juniors with a desire to join in Progressive Class work.)

FRIENDSHIP is the center of this whole program; its progressive steps are based upon it. First the Friend, then with more knowledge comes the Companion, and with a little greater understanding we become Comrades. And when we have learned something more of open-handed love and brotherly sharing and bigger understanding, we become Master Comrades. That is one reason for the requirement in the Master Comrade class that we guide a class of Juniors along the way through the Friend requirements.

But we must learn the things that we are to teach them, and then we can share with them our knowledge all along the way. In all our work with them we must realize that we are not captains giving orders; we must be inspirational rather than disciplinary, and win their confidence by sympathetic understanding. We would be surprised, I think, if we knew how they follow our example. If we would only think back to our Junior days, I believe we could all remember the heroes we chose—and they were mostly from those we knew who were the ages we are now. Then we must not be easy-going in the matter of standard bearing, and we must not be flattered by their worshipful admiration. It is our task to turn it into healthful friendship.

We could arouse their interest in knot tying by demonstrating the use of knots. We could take them on hikes (remember the thrill we used to get when big brother would take us for a hike). We could show them how to build fires, build a lean-to, cook camp meals, and all the wonderful things about the outdoors. We could demonstrate first aid by having a moek accident. We could teach them how to use a compass or get along without one, by getting lost.

Once a month, or more often, we could have prayer bands together and memorize and interpret our memory work.

We could interest them in the Reading Course books by telling about them. A certain librarian, when one little chap demanded an exciting book, said, "This book has a great lion fight in it; will that do?" There followed a run on "Livingstone the Pathfinder," till nearly every boy in the church had read it. Another way is to give an interesting book review. A young woman was telling an interesting story, and as she reached the climax, she paused, "I shall not have time to finish telling it," she said, "but if you wish to know the end, ask the

librarian for 'The Black Bearded Barbarian,' and read it for yourself." There were many calls for the true missionary tale of Mackey. It filled a demand for something exciting, and it was true!

We must study to interest them. If we do not gain in one way, we must in another. If they are not interested in knots, perhaps it will be birds. One Master Comrade was having difficulty in interesting a certain nonchalant girl of twelve. Nothing seemed to interest her. But one day they started the study of trees. The Master Comrade had prepared to make it exceptionally interesting. They went for a walk in the woods. The girl was won; she loved the outdoors, and her interest was quickened in the work through that contact. Perhaps the boys won't be interested in birds, but if we start teaching them how to build bird houses and what kinds for what birds, I know their interest will pick up. There are so many things that we can do if we will. If we recite our pledge and law with enthusiasm and earnestness, they will follow us. If we make that pledge and law a guide in our lives, they will follow us there, too. We could arouse their interest in gardening by having a missionary garden together. We could start right now by raising bulbs for Christmas.

But we must learn how and what to teach. So while we spend the first weeks learning, let's get acquainted with our Juniors outside or along with our Missionary Volunteer work.

Thanksgiving is not far off, and we could plan something with them for the poor people. We could begin right now by having them elect some one to help us locate worthy families and work on plans.

And there's Christmas. We might have a Christmas party together and invite poor children to attend. We could make toys for them. In one society the boys made stilts and helped the girls outfit doll houses made out of cartons from the grocery store. The girls crocheted little rugs and made cardboard furniture. They cut out toys from cigar boxes and put wheels on them and painted them. They got as much joy out of fixing them as the children who received them, and it cost very little money.

Maybe our work with the Juniors will not be all easy, maybe we'll get tired, and maybe they will be trying sometimes, but our lives will be enriched.

Talk: Our Example

I BELIEVE if Jesus were a young man now He would choose this means, this Missionary Volunteer Progressive Class work, for one way of service, for He worked with His hands, He loved the outdoors, He helped the sick. He was a Servant of God and a Friend to man. He understood. Surely He was the Master Comrade. And I believe this is one way of following Him in service.

"There is no limit to the usefulness of one who, by putting self aside, makes room for the working of the Holy Spirit upon his heart, and lives a life wholly consecrated to God."—*The Desire of Ages*, p. 250.

I believe that if we live up to our privileges and responsibilities as Friends, Companions, Comrades, or Master Comrades, that is one way of consecrating ourselves to Him.

God is calling us to service now. He is anxious that we prepare for that last great conflict now.

We are young and strong. Whether we realize it or not, or whether we want it or not, we have the responsibility of doing all we can to advance the third angel's message. We ought, then, to direct our strength and enthusiasm in carrying out the right example.

There is no higher aim or more noble calling than to follow Him.

"Where are you going, Youth?" the poet asks.

And we answer,
"To lift today above the past,
To make tomorrow sure and fast,
To nail God's colors to the mast."

And the poet replies, "Then God go with you, Youth!"

And if we follow that high aim, we shall be members of that great army of which the prophet speaks:

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Education*, p. 271.

Junior Missionary Volunteer Meetings

Denominational History Biographical Sketches

(Program for Week Ending October 1)

BY VINA M. THOMPSON

NOTES TO JUNIOR SUPERINTENDENTS: While we wish the Juniors to remember the important historical and biographical facts in this program, do not fail to impress the even greater lessons to be learned. The advent people then and now are not just a "peculiar" people, but a "chosen" people, led out from among the popular churches by divine leadership. Those whom the Lord prepared to lead out lived honest, sincere lives, diligently studied the Bible, and followed the call of duty. The Lord impressed their hearts with truths as they studied the Bible.

Devotional Reading: Selections from Ellen Harmon's first visions. See "Christian Experience and Teaching," by Ellen G. White, pp. 57-64; or "Testimonies," Vol. I, pp. 53-62, 67-70.

Music: See section, "Faith and Courage," Nos. 46-67, in "Junior Song Book."

Story: "The First Sabbath Tract." Material in "Origin and Progress of Seventh-day Adventists," pp. 188-191; "Great Second Advent Movement;" or "Story of the Advent Message," by Mrs. Andross.

Conclusion: A quiz should be conducted on the important facts presented, or each Junior might tell one or more points he considers important, the leader adding any that may be omitted.

Leader's Talk: The Lord Leadeth

THE LORD has a plan outlined for this world we live in as well as for each human life in it. Just as surely as He has a time planned for things to be done down here, He provides a way for them to be done.

When the time came for Rome to stop persecuting the Christians and controlling the world, the Lord had such men as Luther, Wycliffe, Huss, and Jerome ready to teach the world about a Saviour who will forgive our sins. How did He have them ready? They were men who were true, men who were studying the Bible, and doing, as nearly as they knew, what it taught them to do. Jesus could lead such men to find truth through their study.

So it was when the time came to warn the world of Jesus' return. He had men and women ready to do it. Again they were those who had been faithful to the smaller duties of life while studying the Bible day by day. They were Methodists, and Baptists, and people of various beliefs in different parts of the world; but unknown to each other the Lord led them through the Bible to the same truth and caused them to tell it to others.

Biography: William Miller

WILLIAM MILLER was the eldest of sixteen brothers and sisters in a consecrated Baptist home, but this did not mean he was a really converted boy. He was born in Pittsfield, Massachusetts, in 1782, and as a boy he was earnest and ambitious and enjoyed study. Like Lincoln, he read by the light of burning pine knots.

At twenty-one Miller was married and moved to Poultney, Vermont, where a different class of friends was made; his home was a popular place for all. He borrowed books at the library and studied the same as ever, but his companions, though clean and honest, did not believe in God, and soon William Miller became one of them. Any of us are apt to do the same if we depend upon *father's* or *mother's* God and do not find *our own* God, and learn to know Him for ourselves.

After serving as a soldier in the War of 1812, he lived in Low Hampton, New York, where his associates were different. Here he was converted. He continued studying the Bible, and Jesus helped him to see that it was almost time for Him to come back to this earth again. He began to think he should tell others about it, but for nine long years was afraid to do his duty. At last he told the Lord he couldn't refuse any longer, and if he were asked to tell about Jesus' soon coming, he would do it. Within an hour he was asked to go and speak in a town sixteen miles away. Then for several years he had no rest, but preached all through the Eastern States.

Though he was a Baptist, all denominations listened, and multitudes believed his message, which has since been the belief

and hope of those who were to "come out" from among the popular churches and "hold fast" until Jesus comes.

When Jesus did not come in 1844, Mr. Miller did not lose faith, but told the believers to study their Bibles and wait patiently for the Lord to show them more light. He died in December, 1849, and on his tomb were inscribed the words, "But go thy way till the end, for thou shalt rest, and stand in thy lot at the end of the days."

Story: Choosing the Lord's Messenger

THE first man the Lord asked to be His special messenger to the Adventists was educated and a fine speaker. He told his first two visions in many cities, but the third one he did not understand, so said nothing about it. Consequently the Lord could not use him any longer. His name was Mr. Foy.

Hazen Foss, also talented, was given this same vision, and because he couldn't understand it, he did not tell it. Again God gave him the vision, saying if he refused to give it, He would put the responsibility on the weakest of the weak. Mr. Foss still refused, fearing ridicule. The next time the Lord told him he was excused. Then he was alarmed, and called a large number of persons together to hear the vision; but when he started to tell it, he couldn't remember a word, for God had taken it away. He wrung his hands in agony, and cried, "I am a lost man."

The Lord soon came to Ellen Harmon, a young girl, sick and expecting to die. When a little girl, she was attractive, full of fun, and ambitious, but one day a schoolmate threw a stone which struck her nose and broke the bones. She fell senseless, and when consciousness returned, her garments were covered with blood streaming from her nose. She fainted again on the way home, and remained in a stupor for three weeks. No one but her mother thought she would live.

One day she asked for a mirror, and was so shocked and heartbroken over the change in her looks that she did not want to live. Her health, too, was ruined; but after she heard William Miller speak, her hope of soon seeing Jesus gave her renewed courage. When He did not come, as expected, she rapidly grew worse until the doctors said she would soon die, for she had consumption and her voice was almost gone.

One morning she was kneeling with four other women in prayer when the Spirit of God came upon her. She knew nothing that was about her, and seemed to be surrounded with light and rising higher and higher from the earth. The Lord gave her the same vision He had given the others, and told her to tell it. He said many would hate her, but that He would help her. It seemed an awful burden for so weak a girl (she was only seventeen), but she at last told the Lord she would do it if He would keep her humble.

From that time on she was faithful in giving the Lord's messages to His people.

Biography: Joseph Bates

ONE of the most interesting men in our denominational history is Captain Joseph Bates, born in Rochester, Massachusetts, in 1792. As he grew up he thought he would never be happy if he could not be a sailor. Finally when he was fifteen years old his parents let him go as a cabin boy. During the War of 1812, while Miller was a soldier, Bates was a prisoner. Upon his release he went back to the sea, and soon became a fine captain, and, of course, as such knew much about astronomy. He was disgusted with the drunkenness among sailors, and resolved never to touch drink in any form, because he believed it was injurious to his health. Of course, the next step in healthful living soon came, and he gave up the use of tea, coffee, meat, and rich foods. His temperate habits helped to make him strong and healthy. Surely the Lord was leading him, for not long after that he gave up using profanity, and became a really converted man.

Soon after this Mr. Bates retired as a sailor, and had the opportunity of hearing William Miller. Believing the message, he saw there was but one thing for him to do,—join the others in spreading the glad news.

It is interesting to know how Bates and others learned about the true Sabbath. In the spring of 1844 Rachel Preston, who was a Seventh Day Baptist, went to Washington, New Hamp-

Will your members be ready for the Standard of Attainment examinations in November?

shire, to visit her daughter, whose husband had accepted the advent message. She taught the little church of Adventist believers about the true Sabbath. They accepted it, and taught her to believe in Jesus' near return to this earth.

As soon as Mr. Bates accepted the Sabbath, his burden was to teach others about it. He spent all his time and money traveling through the East and Middle West, teaching this new truth he had learned. He was also the first teacher of health reform among our people.

When his money was gone, the Lord provided means in miraculous ways, because Joseph Bates trusted God and went on in faith. Once he believed he should go to a certain place to preach the message, and without a cent of money or a ticket he got on the train and took a seat. In a few minutes a stranger came and handed him \$5 to help in his work. The Lord can work with and for such men. Mr. Bates' perseverance and leadership were almost indispensable to the early Adventist believers.

A Clean Life

(Program for Week Ending October 8)

BY ALFRED W. PETERSON

NOTES TO JUNIOR SUPERINTENDENTS: Today build up a conviction against the use of tobacco and liquor which shall fortify the Juniors against the day when temptation may come to them. Tobacco manufacturers are trying by every means possible to win devotees to tobacco. By alluring advertisements and pictures, by catch phrases, by exploiting the example of well-known people, and by deliberate, subtle falsification of facts about tobacco, they are coloring the thinking of our children. The proponents of the return of liquor, too, are campaigning vigorously to mold public opinion. Clean living grows out of self-control. We must build up an immunity to these destroyers by glorifying cleanness of thought and life, by glorifying self-mastery, by cultivating an intelligent hatred of liquor and tobacco, and by teaching them how to find strength and shelter from temptation in the companionship of Jesus.

Songs: Nos. 19, 66, 67, 592, 510, 587, in "Christ in Song."
Scripture Reading: 1 Cor. 9: 25-27 (Moffatt's translation, if available).

Recitation: Psalms 121.

Story: "The Nicotine Dogs," p. 9.

Story: "Tommy Brown," p. 99, in "The Shadow of the Bottle."

Blackboard Motto: "Manhood is not shown by falling for temptation; manhood is shown by resisting temptation."

Pledges: At the close let each boy and girl sign tobacco and liquor pledges, M. V. Blanks, Nos. 7 and 8. Obtain these from your conference Missionary Volunteer secretary. Pray that God will ever keep each one true to his pledge.

Leader's Talk: Self-Mastery and Glory

It is a thing worth thinking about that the men who have won the praise and confidence of their fellow men because of some outstanding achievement have been men who have schooled themselves in self-control. Men who permit themselves to become enslaved by bad habits are not the ones whose names are on the lips of boys and girls because of heroic deeds or great achievement. We think of the silver-gray "Spirit of St. Louis" nosing its way through the fogs of the north Atlantic and roaring across the far reaches of sea with the lone Lindbergh at the controls. Steady nerves, a clear head, and plenty of endurance were needed in that great flight. "No, I don't smoke," says Colonel Lindbergh, if you ask him about it.

Before one can become a master in baseball, in tennis, in running, in the skillful arts, or in anything else, he must be master of himself. So the ambitious boy or girl who is anxious to rank among the best in whatever he undertakes, whether it be in play, in school, or in work, will be careful to avoid falling into any habit which will break down his self-control or make it impossible for him to do his best.

Symposium: Tobacco

1. WHAT is tobacco?

Tobacco is a plant which stores up in its leaves and stems several different deadly poisons during its growth. It is these poisons in the plant that affect the user of tobacco and make him crave more, and eventually bind him in the chains of habit.

2. What are these poisons, and how do they act?

Chief poisons found in the tobacco leaf and those generated in the burning of tobacco (let on blackboard):

- a. Nicotine, one of the most violent poisons known. One drop will kill a grown man.
- b. Prussic acid, the most violent poison known. Frequently causes headache and vomiting.

"The Shadow of the Bottle" contains many fine temperance stories. Price, 25 cents.

c. Ammonia, which destroys the mucous membrane, the lining of the nose, throat, and lungs.

d. Furfurol, a liquid poison intermediate between an alcohol and an acid. Very poisonous. Enters blood stream through the mucous membrane, the lining of the mouth, throat, and lungs.

e. Collidine, as poisonous as nicotine. Quantities breathed for a few seconds produce weakness of the muscles and a headache.

f. Carbon monoxide, a blood poison. Destroys the red blood cells.

3. If tobacco is so poisonous, how can people use it and still live and appear to be well and strong?

Tobacco taken in quantities as ordinarily used is not sufficient to cause instant death, but these strong poisons affect the heart, arteries, kidneys, liver, brain, and nerves, and weaken these organs so that disease sets in, and when some illness, such as "flu," comes along, these people do not have the vitality to resist, and so they die. No user of tobacco is ever as strong as he would be if he did not use it, and every user of tobacco is destroying his body and his mind, and must eventually pay the price of his indulgence with being enslaved in habit and weakness.

4. What effect does tobacco have upon growing boys and girls?

The use of tobacco stunts their growth, making them permanently smaller and weaker, and affecting their development physically, mentally, and spiritually. Dr. Heald says that the use of tobacco by boys makes them inferior in athletics, in growth, in lung power, in mental power,—in everything which goes to make up true manhood.

5. How does the use of tobacco affect the minds and the scholarship of boys and girls?

Dr. McKeever writes of his observations: "The author has made a study of 2,500 schoolboys and college youths who were addicted to the tobacco-using habit, and has found among other things that they rank 10 to 25 per cent below the general average in their studies; that they tend to lose interest in their school, and drop out much earlier than nonusers; and that they are as a rule sufferers from one to a half dozen such ailments as chronic sore throat, sore eyes, weak lungs, heart palpitation; that they are weak in moral stamina and self-reliance." In one school a study of the work of twenty boys showed the following: "The ten boys in school having the highest rank averaged 90.9 per cent in marks; not one of them used tobacco. The ten smokers having the highest rank could only show an average of 78.9 per cent."

6. How do some successful men look upon the use of tobacco?
Thomas Edison once said, "I employ no person who smokes cigarettes."

President Hoover says, "There is no agency in the world that is so seriously affecting the health, efficiency, education, and character of boys and girls as the cigarette habit."

7. What must be my attitude toward tobacco if I am to grow sturdy and strong?

I must keep myself clean. I must keep myself free from any habit which enslaves and weakens my body, mind, or spirit. I must shun companions who would lead me into temptation. I must seek companions who are clean in thought and deed, who are ambitious, and who have the courage to stand by their standards. I must set up a standard for my protection in time of test.

Talk: What of Liquor?

We must set up standards for ourselves against alcoholic liquors. Alcohol is found in fermented and distilled liquors, and is the poison which causes intoxication. When taken into the body, alcohol is a powerful stimulant and poison, affecting the brain and nerve centers so that the drinker becomes unbalanced in judgment and loses the full control of his muscles. Alcohol not only affects the nerve cells, but it produces a very definite effect upon body tissues wherever it reaches them. The heart, the liver, the kidneys, the brain, all suffer through the use of alcoholic liquors, and degenerate so that the drinker cannot do his work efficiently or resist disease. One of the subtle effects of alcohol is that before the victim is aware he has developed a thirst so strong that it is only with the greatest difficulty resisted. The safe way lies in absolutely refusing to drink any beverage which has any alcohol in it.

Fermented apple juice contains from 3 to 6 per cent alcohol. Fermented grape or berry juice contains, undistilled, from 6 to 14 per cent alcohol. Fermented grain produces beer and whisky which contain varying amounts of alcohol. Distilled liquors contain from 40 to 50 per cent alcohol.

The drinking of alcoholic liquors has brought untold misery upon mankind. It destroys every instinct of manhood, and causes innocent women and children to suffer. It is said that Old Soak was once asked if alcohol would dissolve sugar. "It will," he replied, "it will dissolve gold, and brick houses, and

horses, and happiness, and love, and everything else worth having."

There is a story of a woman who entered a saloon and approached the table where her husband sat drinking with some of his companions. She carried a covered dish in her hands and placed it on the table before her husband, saying as she did so, "I thought you'd be too busy to come to supper, Jack, so I brought it to you." Then she went out, and the man laughed in an embarrassed manner. He invited his friends to share his meal with him, and removed the cloth from the dish. To his surprise the dish was empty except for a note which read, "I hope you will enjoy your supper. It is the same supper that your wife and children have at home."

In the United States we have a prohibition law which outlaws alcoholic liquors, but there are men who are trying to bring back the sale of liquor in order that they may make money from the appetites of other men whose thirst would lead them to sell their souls and squander their money for strong drink. We must stand firmly against alcohol, the enemy of mankind, and do everything we can to help others to do the same.

Your Building

(Program for Week Ending October 15)

BY BERTHA WALTON-FEARING

NOTES TO JUNIOR SUPERINTENDENTS: When the famous cathedral at Worcester, England, was built, a very beautiful ceiling was painted as part of the interior decoration. Years later, when religious rule was settled in the hands of those Puritan peoples who had no appreciation for beauty in connection with religion, believing in very simple buildings, the ceiling was whitewashed to cover the painting. Very many years later, when the cathedral again came into the control of people who believed in church beauty, it was decided to redecorate. Of course, the whitewashed ceiling was out of place, so the workmen were set to work at washing it in preparation for decoration. There was great surprise when they found that underneath the coating of whitewash was a painting, and when the whitewash was entirely gone, the original ceiling was there in all its beauty.

Use this illustration to impress upon the Juniors' minds and hearts that God has a beautiful plan for each life. In school they are working with God in the working out of His plan. Point out that they should not cover God's beautiful plan for them with their own, but should in all their work and play endeavor to work out God's original plan for their lives.

For the Blackboard: Place the word "Foundations" on the blackboard in a vertical position, having the Juniors fill in as follows:

F orgiveness
O bedience
U sefulness
N obility
D iscipline
A mbition
T ruthfulness
I ndustry
O ccupation
N erve
S elf-control

Song: "Building for Eternity," No. 33 in "Christ in Song." The poem, "If," could be divided among four of the Juniors, giving a verse to each one.

Object Talk: "Colors Inside and Out," p. 7.

Leader's Talk: The Building You Are Building

In the erecting of a skyscraper, the builder first digs very deep into the ground, many times two or three stories, for the foundation or the support of the great structure. He not only digs deep, but he does the work thoroughly and with the best materials. If he should not do this, or if in the building of the walls he should use material that perhaps was less costly, covering the defects so that it would have a good appearance, he would find in the end that his building did not stand the test of the storms and would not give the service expected of it.

We might use the word "foundation" synonymously with "education." Our education is a training for our entire life. The years spent in school in preparation for this life are very few in comparison with the years of usefulness and helpfulness that are expected of us. If this foundation is thoroughly laid and we utilize every opportunity while in school, all will be well.

Let us think of some of the things we must or must not do in the digging of our foundation of life. First of all, we

must not be in a hurry to obtain our education, and skip lightly over studies that should be thoroughly mastered. Some of you, I am sure, have gone through caverns and seen the many stalagmites which had formed. They looked like colored icicles growing out of the ground. But they were formed by the dripping of water from a point above. If these drops fell fast, the stalagmite would be more apt to be short and stumpy; but if the dropping of the water should be slow, the formation would be tall and upright. If the water was clear, the stalagmite would be clear and sparkling; but if the water were clouded by particles of dirt, the stalagmite formed would be less sparkling and bright. Let us make sure that our studies are not too many for us to master at one time, and that we are not clouding them, or taking away from their value, by not deriving all the benefit possible from them.

Let us think of some of the ways in which we may cloud our education.

"There!" exclaimed Jack, pushing his history aside, "I don't know that lesson very well, but I guess it will get by." And it did.

"Well," he muttered another day as he was leaving Mrs. Lewiston's back yard, which that lady had hired him to clean up, "I haven't done a wonderful job at all, but I guess it will get by." And it did. He received his pay for it, but Mrs. Lewiston did not give him any more chores and odd jobs to do.

After a while Jack's school days were over, and he went to work at a regular job. "Oh, well," he murmured to himself as the clock struck five, "I haven't done this extra well, but I guess it is good enough. It will get by." And it did. But so did the promotion he expected. It got right by him, and was given to a newer man. And so did success and achievement. Jack had formed this habit of "getting by" when he was just a boy in school, and in later years it prevented him from obtaining the things he most desired.

We may think, "What is wrong about cheating?" but aren't we just "getting by" and actually stealing? The greatest things we get from school are not recognition or high grades. We might cheat to get grades, but grades will not make us successful. Honesty and strength of character, though grades are only average, can make a person very successful.

Let us build such attributes as steadfastness, thoroughness, resoluteness, earnestness, naturalness, genuineness, thoughtfulness, and honesty into our foundation. If we plant these roots deep in our minds, as the tree sends its roots far down into the earth that it may withstand the heaviest storms, we too will be able to withstand the tests of life that come to us.

Do not think too much now, in your Junior years, of what you wish to do for a life work; do not think about being ministers, teachers, or editors, but think about being men and women.

If

(For a Boy at School)

If you can keep your books when all about you
Are losing theirs and blaming it on you;
If you can work although your fellows flout you,
And make allowance for their languor, too;
If you can do the square thing by your teacher,
Nor ever keep your eye upon the prize,
And when you're praised, not call yourself a preacher,
Nor ever talk too smooth, nor look too wise;

If you can learn, and not make facts your master;
If you can shine, nor make success your aim;
If, when your castle falls in grim disaster,
You build it up, and plod on just the same;
If you can see the fellow who has cheated
Stand well above you when the term is done,
And never hint that you have been mistreated,
But let the future say which of you won;

If you say No, when others may invite you
To help them at exam time on the sly,
Nor even let their threatened anger fright you;
If you can look your teacher in the eye;
If you can leave your game when study calls you;
If you can leave your lessons for your play;
If nothing new, nor hard, nor long, appalls you;
If you can sleep by night and work by day;

If you refuse to win by merely bluffing,
Or wangle out of honest work or such;
If you deprive a hard job of its stuffing,
If play time counts with you, but not too much;
If you can fill each urgent, eager minute
With sixty seconds' worth of work or fun,
Yours is the school and everything that's in it,
And—which is more—you'll make the grade, my son.

—P. K. Hayward (with apologies to Kipling).

"BECAUSE of its opportunities for soul expansion, music has ever attracted the strong, free souls of earth."

OUR FOREIGN MISSIONS

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

Visiting a New Indian Tribe

MISSIONARY L. L. GARBUTT, of the British Honduras Mission, Central America, recently explored back into the interior along the border of Honduras and Guatemala, among a tribe of Indians where no work has been done by us. After relating his mountain climbing and other interesting traveling experiences, he tells of reaching Tamagas, the headquarters of the Indians living in that vicinity. Here he met the governor of the Indians, studied the truth with him, and finally received his promise to keep the Sabbath. And then he tells us of his findings among the Indians:

"The Indians in this vicinity live scattered over an area of from one to two days' journey and in small groups. It was not possible to speak to the Indians in crowds just now, this being the time of taking in their corn; besides, their living over such an extended area made it impossible to get them together. However, I told a few of them of my mission, and they expressed their desire to have help. I am of the opinion that a good work could be started here. I am informed that the government is desirous of sending teachers among them. If medical work could be started, a great need would be met. I visited few homes where some member of the family did not have an ugly sore.

"These Indians are keen business men, and one is at once impressed with their intelligence. They live very simply. The staff of life is corn, which they grow in abundance. The majority of them seem to be prosperous. They dress simply, most of them wearing one piece, especially the women at home. They use a skirt with a string around the waist and drawn up like a bag. The women are great lovers of rings and beads. I counted eleven silver rings on the fingers of one woman, and eighteen strings of beads around her neck. From what I saw I feel impressed that the Lord can do a good work among these poor benighted sons of the forest, and I am sure that the last gospel message must go to them before our Saviour comes."

By Faith Entering

MISSIONARY G. J. APPEL, from North China, writes:

"We are laying plans to open work as soon as possible in the two remaining unentered provinces in North China, Suiyuan and Jehol. Perhaps you wonder how we can plan for new work on a budget that has already been cut 16 per cent, but this is the work of God, and not the work of man. The hour has struck to press on, and we have faith to believe that as we press forward, trusting in the One who holds the wealth of the world in His hand, means will be provided in some way. We know our loyal people in the homeland are sacrificing for the cause in these foreign fields, and our people over here also stand ready to sacrifice and give of their best to hasten on that glad day of Jesus' coming."

In Turkey

FROM a worker in Turkey word was received recently in which all will be interested, as we seldom hear from this part of our world field:

"At the beginning of the World War there were in Turkey twenty-five churches with 250 members. Most of our members had come from the Armenians. That which took place during the war materially changed the position of our church. All our people, with thousands of others, had to leave the country, and no one has heard the fate of more than 160 members. Then at the end of the Greco-Turkish War in 1922 all the work of our faithful pioneers broke down in Asia Minor. Only two members have succeeded in settling in that country, so far as we know, and still it seems to be closed.

"While the government, according to the constitution, is neutral in religious matters, with every one free to live according to his own convictions, still a distinct difference is made between Moslems and non-Moslems. Non-Moslems are not allowed to travel without special permission from the highest authorities of the country. Because of this it has been difficult to send workers into the interior. Recently we were able to send the first native worker into the interior for at least three months. Another, a foreign worker, who is a nurse, has been in the interior about two years. He has now opened a small treatment room in Smyrna.

"Our few workers, eight in number, belong to five nationalities. Our colporteurs have books with them in at least eight languages. We are very glad and thankful that some months ago we could send the first colporteur to Asia Minor. He has had good success in two cities. Another colporteur will soon go to another part of that country. We hope the day will soon

come when the first church may be founded again. The truth must go to every country and people, and from every people in the world a few at least will meet the Lord when He comes in His glory. We count on the promises of the Master, and ask Him to fill our hearts with His Spirit."

It Was Some One's Mother

SUPPOSE it had been your mother about whom Missionary S. M. Konigsmacher tells us, rescued away up in the bush in Barotseland, Africa.

"A Marotse was coming through the bush when he heard moaning. He listened, and heard it again. Then he went over in the direction from which he heard the moans, and there he found an old woman tied and ready to be burned. He secured her release, and then reported the case to the government. But what about it? Why was she thus bound for the burning? Oh, the old woman's own son's wife died, so they resorted to the witch doctor to see what the trouble was. He said the old mother was the cause of it, and then the son, assisted by others, bound the old woman, and was ready to burn her, when help came in this unexpected way. The woman was sent home with a messenger. The people were told if they tried any more such tricks, they would get into trouble. The offenders were sentenced to two years each. I have the *ngombo* [the device used by the witch in condemning to death the natcher], and it is one of the best I ever saw. It has a human tooth in it. What a cruel thing heathenism is!"

Surveying Townships in China

NOT with compass and measuring chains, but to find out how many townships are unentered with the third angel's message. Think of it! And this out in populous China! After fourteen years in the South Chekiang Mission, and while on his second furlough home, Mission Superintendent George L. Wilkinson writes:

"When we came home on our first furlough, our membership was about 200; but when we return this time, we go back to a membership of 1,023. Three years ago we had 470 members, so we have more than doubled our membership during these last three years. Two years ago we took a survey of our territory, and found that we had opened up work in only half of the twenty-four *hsiens*, or counties, of our territory. We then set our goal to enter the remaining twelve counties in the next two years, and at the end of 1931 we had reached our goal. Now we are taking a survey of the next smaller division, which corresponds to a township here, to see how many of those we have entered, and shall plan to enter all of the unentered sections as quickly as possible. We have fifty native evangelists, as well as other workers, the most of whom have had some training in our own schools. All this achievement is due to the good hand of the Lord manifest with us."

Church Doors Now Open Sabbath Morning

MISSIONARY C. E. MOON, of Mexico City, Mexico, sends on this interesting word, telling how a whole church was won over to witness for the truth:

"A Protestant minister heard this message from one of our colporteurs, and he and his entire church are now keeping the Sabbath. They say that it seems queer to see the same sister who took care of the church, opening it for services each Sunday morning, now go out on Sabbath morning and open the same church for a Seventh-day Adventist meeting, with the same minister preaching a Seventh-day Adventist sermon."

No Need for Locks and Keys

AND this, too, among Indians! Of the changed conditions brought about at the mission village established away back in the Upper Amazon Brazilian forest, where Missionary W. Schaeffler with his family, living much in Indian fashion, has spent six years in pioneer work among various Indian tribes, finally establishing this Christian village of sixty or more native-built homes among the Campa tribe, he tells us this:

"The gospel has brought about a marvelous change in the Indians' way of living in a very short time. Polygamy and cannibalism have ceased. No one is intoxicated any more. There is not a key in the whole village, for no one steals. Every one works and is contented. Only the police would find themselves without work in this place. All the problems which heathenism presents to the savages, have been solved for them through Christianity. Instead of warring, forbidding-looking men, we now have laughing, cheerful beings, who all serve faithfully their Great Chief, Jesus. A hearty, sincere friendship has been formed between us and them, free from all pretenses. We have finally been accepted as members of the tribe, and have known no injustice, no unkindness, toward one another in all the years in which we have lived together."

MISSION BOARD.