

The Church Officers' Gazette

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Those Small Companies of Believers

SINCE the beginning of the proclamation of the gospel, large companies of believers have been raised up, and also small ones. The natural tendency would be to give special attention to the larger, while counting it of little importance to nurture and care for the smaller. The great apostle to the Gentiles, directed as he was through many visions by the risen Christ, evidently followed closely the instruction given him. Of his church administration we read:

"Those who in any place were by his [Paul's] labor led to accept Christ as the Saviour, were, at the proper time, organized into a church. Even when the believers were but few in number, this was done. The Christians were thus taught to help one another, remembering the promise, 'Where two or three are gathered together in My name, there am I in the midst of them.'

"And Paul did not forget the churches thus established. The care of these churches rested on his mind as an ever-increasing burden. *However small a company might be, it was nevertheless the object of his constant solicitude* [italics ours]. He watched over the smaller churches tenderly, realizing that they were in need of special care, in order that the members might be thoroughly established in the truth, and taught to put forth earnest, unselfish efforts for those around them."—"The Acts of the Apostles," p. 186.

There are sections in this, the home field, where years ago strong, flourishing churches were raised up through the earnest, faithful labors of the pioneers in this movement, such as Elder James White and his wife, Joseph Bates, J. N. Andrews, J. H. Waggoner, J. N. Loughborough, and their associates, laboring mostly here in the East. For years these churches

provided the very sinews of our cause, unselfishly contributing of their means in tithes and offerings, that the message might be thoroughly established. And down through the years these early believers continued as staunch supporters of the ever-increasing membership.

Years sped by. These early believers began to drop off in the sleep of death. In many instances new ones were not won to replenish the gaps made by death and removals, so where large churches once flourished, often with church buildings provided, membership dwindled until but a handful were left to hold up the torch of truth.

Somehow this presents one of the sad and pathetic scenes in connection with the cause of God today. Believers have been raised up in other sections, sometimes large city churches have developed to form the principal part of the conference membership, leaving but small companies in some rural districts. Even though this be the case, shall these smaller companies be neglected? Because there are only a few who can meet for worship, shall they be left for months at a time, or even years, without a shepherd's care? Is it of little importance that they, in discouragement, even fall out of the ranks altogether? It would seem that of the two classes of churches, the large and the small, the larger would be the better able to care for

themselves. While all should be taught to become self-sustaining, not requiring the constant labor of the minister, yet there should, it would seem, be an equality shown in general shepherding, provision being made for the smaller companies as well as the larger. Paul "watched over the smaller churches tenderly," we are told, "realizing that they were in need of special care."

Concerning the organization of a church, though it be small, and the appointment of a church elder, we read:

"Such arrangements should be made for the little companies accepting the truth as shall secure the prosperity of the church. One man may be appointed to lead for a week or a month, then another for a few weeks; and thus different persons may be enlisted in the work, and after a suitable trial, some one should be selected by the voice of the church to be the acknowledged leader, never, however, to be chosen for more than one year. Then another may be selected, or the same one may be reelected, if his service has proved a blessing to the church."—"Testimonies," Vol. V, p. 619.

Church organization, with officers appointed, is needed in the small churches as much as in those larger. This was necessary in the days of the apostles, and is necessary now. "Officers were appointed in each church, and proper order and system was established for the conduct of all the affairs pertaining to the spiritual welfare of the believers."

T. E. B.

That Cry of Distress

THERE seems to be another side to the matter of giving proper care and attention to new converts, for our recent article, "A Cry of Distress,"

brought replies from one of our good pastors and a good brother.

Our former article stressed the importance of our pastors, church offi-

ceers, and church members giving more and better attention to the new converts after they are brought into the church. Now comes one of our pastors of long experience, speaking of the importance of our evangelistic workers' cooperating more fully with the pastors and other church workers, in the matter of establishing better contacts between the new converts and the churches.

"Your article which appeared in the *Recorder* recently, about church officers' taking better care of new converts, was very good. However, there are two lessons which can be drawn from the letter. It seems the one intended by the writer is to call attention to the fact that church officers are not doing their full duty in behalf of the new converts. No doubt this is the condition, and it should be corrected.

"Now comes the question as to how this can be brought about. Some feel that the evangelists have been so busy in their efforts to bring the dear souls into the church, that they have failed to permit the church officers to get well acquainted with them. The evangelist does all the preaching usually, is before the people all the time, baptizing the new converts, etc., so that when he leaves, the new ones feel that their leader is gone, and some of them are not willing to take counsel from the local officers. Anyway, there is not that acquaintance existing between the new members and the officers of the church which draws them together. There is need of a closer fellowship. However, is this need only on the part of the church officers? 'The curse causeless shall not come,' we read, so this sad condition has some cause leading up to it.

"We believe there should be more cooperation between the evangelist and the local workers and church officers while the new converts are being brought into the church. But somehow, 'we are afraid they will not know how; that they will hinder, and not help.' Unless they have some training along this line, they will not know how to help, but how are they ever to learn unless they have the opportunity? If they do not know anything about how to help bring souls into the church, are they expected to know how to keep them, after the one has left who did most if not all to bring them in? May the Holy Spirit be allowed to do the work so necessary in the lives of us all, so the church may soon be prepared to finish its work."

It seems to me that this counsel is good, and if carried out, will better enable the evangelistic laborers and the church workers to meet the needs. One of our church members has written in:

"The article, 'A Cry of Distress,' in the *Pacific Union Recorder*, hit a phase of our work that I have thought much about. It is rather difficult to encourage new members who have lost their positions. If they had the faith in God that some of us have, our prayers would be sufficient to carry them through the testing time. I can look back to my own experience, when I gave up family, home, and everything, for this message. . . . One dear brother I will never forget. When I told him my story, he took time to listen, and as busy as he was, when I was finished, offered me money and encouragement that was sincere. I told him I did not want his money. I wanted work, so I could keep the Sabbath.

"I believe we had prayer together, and shortly after that the Lord opened the way for me, and for a number of years my services were in demand;

Special Appointments for September

Harvest Ingathering,
September 1 to October 20

Thirteenth Sabbath Offering,
September 29

I left one position, and in just a few days had another, at increased salary, at which place I stayed until I had saved a thousand dollars, which I invested in a college education.

"I believe we should get acquainted with every new member, and take time to encourage and strengthen each in the message. We spend much money to win new members, and when we get them, we should not be too busy to establish them on a secure foundation, and to let them know that we are interested in their financial troubles as well as their spiritual welfare.

"A little time, at the right time, may save a soul for eternity, and make a worker in the cause of God of whom we shall be proud."

Closer cooperation between the evangelists and the pastors and church officers and members, will go a long way in reaching our good brother's practical idea.—G. A. Roberts, in *Pacific Union Recorder*.

Working for the Chiefs

(Continued from page 32)

true gospel. I stand before you today, my people, and say that if God calls upon me to give up more for Him that I may be free, I will do it. I want you all to follow God's word,

and I want to be an example to my flock."

"Surely, this is a wonderful testimony from a man who only a few months ago was bound in heathenism. Africa's chiefs are stretching out their hands to God. The more of these men we can win now, the quicker our work will be finished.

"During the past year we have seen many evidences of how God is pouring out His Holy Spirit on the Dark Continent. We praise God for what our eyes have seen. The baptisms for 1933 were 1,219 in this union. In spite of less income, the record of souls won stands the highest yet. There were 2,416 converts, and nearly 26,000 people who attended our camp meetings. The Lord has made bare His mighty arm, and we look for greater things in 1934. Our courage is good, and we are united in our efforts to 'arise and shine,' for we believe our 'light is come.' Soon Africa's millions will be warned. Let us be faithful, that finally we may hear the 'Well done' spoken to each one of us."

MISSION BOARD.

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Victory at Last

Heb. 10.35-39

BY BERTHA STOTTEMYER

Time heavens glow with dawning day.
Lo, help will come; stand fast and pray.
Look up, the time is drawing near,—
Like angel songs the strain we hear.

Be not afraid, though tried most sore;
Thy Saviour trod this way before.
His army never knows defeat,
A conquered foe is yours to meet.

And everlasting joy is thine.
Be strong; trust Him; do not repine.
Your confidence in Him hold fast,
For yours is victory at last.

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The Home Missionary Department

Preparations for the 1934 Ingathering Campaign

(Suggestions to Church Officers)

BY J. A. STEVENS

SABBATH, September 1, is Harvest Ingathering Rally Day, which is to be observed in all churches in North America, except where local conditions require another date. Such deviation will be duly advertised by the conferences concerned. A stirring program for the Rally Day service will be printed and mailed to workers and church officers in ample time to prepare for a spiritually reviving service, and promotion literature and supplies will reach the churches on schedule time.

The Ingathering campaign of 1934 marks the twenty-seventh year of this Heaven-sent plan for the extension of the third angel's message. What a small beginning was the total of the first year's campaign, which amounted to \$14,135.77. But eternity's plan for the redemption of the world centers around a helpless Babe in a manger, and it is the divine purpose to choose the "weak things" of the world to accomplish that which is beyond human comprehension, "that the excellency of the power may be of God, and not of us."

A marvelous record has been written in the history of our work since the Ingathering plan was first put into operation in the year 1908. Then we were carrying on our work in seventy-eight countries; now we are working in 257. We were proclaiming the message in about 100 languages; now it is being heralded in 485 languages. We had less than a hundred thousand members in all the world, while now we have nearly four hundred thousand believers. The Ingathering plan has had a mighty part in this glorious advancement during these twenty-six years, and has provided approximately one third of the money required for pressing on into the opening providences of God.

During the last four years there has been a slowly decreasing total of money received for our world-wide

work. The peak of Ingathering achievement in North America (including Hawaii) was reached in 1929, with \$851,416.55. In 1930 the depression was on, and the total was \$801,789.80. The year 1931 witnessed a further drop in total to \$688,096.60. We hoped that was the lowest point, but 1932 registered another drop to \$528,710.69. In 1933 we almost reached the turning point, as the total stood at \$520,359.35, just \$8,351.34 less than the previous year. We feel confident that 1934 will record a good start on the upward way. Reports from foreign fields where the Ingathering work is carried on during the early part of the year, indicate good

success in reaching the goal. Even in North America the Ingathering work has been launched early in a few special localities, and good gains have been made in a very brief effort. The return of a measure of prosperity to many parts of the United States insures a very much better Ingathering financial report than for several years. Surely the needs of our world-wide work should burden the heart of every conference worker and every church officer with a determination so to plan the campaign in his territory as to guarantee every dollar of the financial goal, and careful follow-up plans to win many souls.

Official Recommendations

The officers of the General Conference are very anxious that every church shall give sufficient time to planning for the Ingathering work.

Special Notice



DUE to the fact that a special Harvest Ingathering Rally Day program will be sent through the mail to all church elders and leaders in ample time for them to prepare for the Sabbath service on September 1, we take the opportunity to pass on through this September GAZETTE suggestions for the preliminary plans and the organization essential to the success of the coming Ingathering campaign in North America.

It is readily apparent that a movement which involves 145,000 individual church members, scattered through 2,330 churches, calls for wise generals with farseeing vision in every church to map

out every feature of the campaign and assign each individual to his post of duty, so that when the signal to advance is given, every section of the great army will be ready, and every person in each section will understand what he is to do and how he is to use the equipment which has been placed in his hands. Such is the situation which now confronts the people of God. Let leaders plan wisely and well for the greatest and most successful Harvest Ingathering campaign ever known, and on Sabbath, September 1, every church and every individual member be ready to go forward in strong faith and undaunted courage for the victorious conquest.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

Every detail of the campaign should be prepared before the time arrives for the Rally Day service. In order that everything may be ready for the opening date, the following recommendations of the Spring Council should be fully carried out:

Preliminary Plans

"WHEREAS, Approximately one third of our foreign mission work is sustained by the Harvest Ingathering proceeds, and its maintenance demands an increase rather than a decrease in funds; and,

"WHEREAS, Improved economic conditions throughout North America assure a more favorable response to our Ingathering appeal, thus providing urgently needed funds to press on with the work in every land; therefore,

"We recommend, 1. That each union and local conference committee meet at an early date to lay plans for the successful conduct of the Ingathering campaign within their respective territories, emphasizing the following features:

"a. Arrangement of leadership and plans to insure the achievement of the goal by every church in each conference.

"b. A systematic plan of campaign that will insure the successful completion of the work in the seven weeks' official time—September 1 to October 20.

"c. Planning of the work of conference and institutional workers so as to allow each worker to spend the campaign period of seven weeks in leading districts and churches in a determined effort to reach the full Ingathering goal.

"2. Calling of special workers' meetings in each conference preceding the campaign, for united consideration of the best methods of organization, promotion, and solicitation in the various localities of each conference.

"3. That the soul-winning feature of the campaign receive special attention in well-laid plans for systematically following up all definitely interested persons, each solicitor to make a list of the names and addresses of such interested persons, and furnish them to the church missionary secretary."

Consecration Week

It is not by might and planning alone that success in the Ingathering work is to be won. There must be also the power of the Spirit of God in the work to give force and direction to our plans and efforts. Long years ago the Lord sent instruction as to how to launch into the Ingathering campaign work.

"In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of

the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God. The Lord knows the thought and purposes of man, and how easily He can melt us! How His Spirit, like a fire, can subdue the flinty heart! How He can fill the soul with love and tenderness! How He can give us the graces of His Holy Spirit, and fit us to go in and out, in laboring for souls!"—"Christian Service," p. 169.

In harmony with this instruction the following recommendation was passed:

"WHEREAS, The success of the 1934 Ingathering campaign depends upon the blessing of God; therefore,

"We recommend, 1. That the week immediately preceding the beginning of the 1934 campaign be observed in all the churches of the North American Division as Consecration Week.

"2. That the church members meet together on at least two evenings during Consecration Week (preferably Wednesday and Friday) to seek God for a spiritual preparation that will enable them to present properly the needs of God's cause, and to pray that the Holy Spirit may impress men of wealth and the general public to make a liberal response to the Ingathering appeal.

"3. That on each of the Sabbaths included in the official campaign our people be encouraged to make the success of the Ingathering campaign and the advancement of our world-wide mission work a special subject of prayer."

Consecration Week may be made a time of intensive study of the Ingathering magazine, as well as a week of heart-searching and consecration to God, that success may be granted for the glory of His name and the advancement of His work. The various bands should meet together for study and prayer, and the whole church should unite in seeking for God's abundant blessing upon the church in its battle for victory.

The above recommendations to the conferences provide for the arrangement of the work of the laborers so that every church will have the benefit of experienced conference leadership in its march to the goal. Ingathering success depends upon the united effort of workers, church officers, and the membership of the church, and

where such united effort is made the goal will be reached and passed.

Goals

Still another recommendation was passed at the Spring Council pertaining to the financial goal, as follows:

"WHEREAS, There is a general feeling throughout the North American Division that there should be a return to the former individual Harvest Ingathering goal; therefore,

"We recommend, 1. That the individual Harvest Ingathering goal for 1934 be fixed at \$10."

This action restores the individual goal that was the campaign standard for so many years. It leaves to each conference the responsibility of establishing the average per member goal of the local churches, based on a total of \$901,642 for the white membership of North America, and \$32,560 for the colored membership.

What wonderful encouragement will come to our over-burdened missionaries in heathen lands if we raise every dollar of this total goal. Many churches went far beyond this average in last year's campaign, and the same efficient leadership and effort will put every church over the goal in the coming campaign. Every possible effort should be put forth to bring the work to a successful conclusion during the official campaign period, September 1 to October 20.

Important Features of the Campaign

There is truth in the statement, "To fail to prepare is to prepare to fail." To insure success it is essential that certain definite steps be taken in advance of the opening of the campaign. Leaders should now make a careful check-up on the following suggestions, and make plans immediately for putting them into operation, in order that the Ingathering effort in every church may begin on time—September 1, except in conferences where it is deemed best to appoint another date.

1. *Plans to Be Worked Out by the Church Board.*—The church board should meet a full month before time for the beginning of the Ingathering work, for the purpose of arranging the following details:

a. Appoint band leaders, in cases where this has not already been done as a part of the missionary organization of the church.

b. Map out carefully the territory to be covered by the various bands.

c. Apportion Harvest Ingathering goal for the church among the various bands, the Missionary Volunteer Society, and the church school.

d. Appoint solicitors to cover the business district.

e. Decide on necessary campaign supplies, and notify the conference home missionary secretary as to the requirements of the church.

f. Make definite appointment for two or more field days each week during the campaign.

g. Make special arrangements for the Consecration Week services and the announcement of special prayer during the campaign.

When all these plans have been carefully worked out by the church board, they should then be presented to the church. Thus, when the time comes for the Ingathering work to begin, every member will understand the part he is expected to take.

2. *Organization, a Primary Essential.*—A simple, smoothly functioning organization policy insures Ingathering success, and every church may have just such an organization by arranging for the Sabbath school classes to serve as the Ingathering working bands. As stated above, the church board should appoint the leaders of bands. In some instances, it may be that the teacher of the class is willing to serve as band leader, and is so appointed; but usually the band leader is chosen for this specific class-band work. Where the fifteen-minute church missionary service is conducted, the band organization is usually in operation, thus obviating the necessity of further changes in groups and leadership; but in churches where it is necessary to organize working bands for the Harvest Ingathering campaign effort, we recommend the class-band formation.

Each band member should be assigned a definite district in which to work. It is a great advantage to provide each worker with a card on which are indicated the boundaries of the section to be covered, as this will prevent the confusion which results from duplication of effort by several workers in the same territory. In some cases it is necessary to assign rural territory, and then each band should be made responsible for covering so many roads, etc.

The pastor, church elder, or missionary leader should meet with the band leaders at least once each week, to

talk over the progress of the campaign and make suggestions. Band leaders should, in turn, meet with their band members at least once each week, to aid those who need help, and to encourage all. There are always some members of every band who will not start out alone, and it is the duty of the band leader to accompany such members and demonstrate to them just how the work is done, or arrange for one of the other members to do so.

3. *Aim for 100-Per-Cent Participation.*—No matter how perfect the Harvest Ingathering organization, or how

extensive the plans, unless *every member* of the church responds and does his appointed part, we cannot hope for complete success. When only about 50 per cent of our membership take part in the campaign, this means that, in order to reach the General Conference goal, the 50-per-cent working membership must do twice as much work as would be required if 100 per cent engaged in the work. Therefore it is very important to enlist the help of every one. A simple device for enlisting every member is used with success in many churches. A blackboard, or a large sheet of white paper, is divided into squares, a square for each church member. At the beginning of the campaign, squares of black paper are pasted at the top of all white squares, and as soon as the church member begins work, the black paper is removed and his or her name is written in the white square. Each week more and more white squares appear, as the names of the working members are recorded, and the pastor is able to tell by a glance at the chart just what percentage of the church membership is actively engaged in the work. Red and gold stars are then placed in the squares, as the members raise their individual goal. If a blackboard is used, the squares can be filled in with chalk in a solid white mass, and when the church member starts to work, the chalk in the center can be erased and the name of the person written in the square.

4. *Plan to Complete the Campaign on Time.*—We are told in the Scriptures that "to everything there is a season, and a time to every purpose under the heaven." Eccl. 3:1. The time allotted to the Harvest Ingathering campaign is from September 1 to October 20, a period of seven weeks; and all plans should tend to a quick, intensive campaign. The work should begin on time, and it should end on time. To let a campaign drag on week after week past the date scheduled for ending, is the surest way to take joy out of the service. There is no reason why every church should not reach its full goal within the seven weeks' period, provided plans are well laid and put into execution, and every church member is prompt in doing his part.

5. *Work Out a Schedule of Field Days.*—In every church arrangements should be made for a number of field

Make Your Plans Large

AN intimate friend of the noted evangelist, D. L. Moody, was one day turning the leaves of Mr. Moody's Bible, and noted in the margin of one of the leaves the following sentence: "If God be your partner, make your plans large." The inspiration of the suggestion penned by Mr. Moody gave birth to the following poem, which may serve to impart clearer vision and greater courage in leadership:

If God be your partner, burning stars
are wheeling
Worlds of help and hope to reinforce
your strength;
If God be your partner, God's own hand
is sealing
Treasure trains of years gold laden all
their length;
You need not hesitate upon the
margin,
Make your plans large!

If God be your partner, angel swords are
flashing
Ranks of foes to drive back on their
fleeing heel;
If God be your partner, never heed the
clashing
Spears that threaten blood to drink with
stooping steel.
What need have you of man's poor
shield and target?
Make your plans large!

If God be your partner, ocean waves are
bearing
Sail-filled fleets of rescue and of sure
supply.
If God be your partner, deeps with deeps
are sharing
Glad response to your now haven-seeking
cry;
For you is chartered not a coast-
ing barge—
Make your plans large!

If God be your partner, white-winged
angels thronging
Down swift flight they wing by shin-
ing, starry stair;
If God be your partner, His own throne
belonging,
Sure the King's command can never
speak despair;
For you infinity is God's own
charge,
Make your plans large.

If God be your partner, dawns soon day
of reckoning—
Day when God divides with faithful-
ness His own;
If God be your partner, heaven's on tip-
toe beckoning,
Race redoubt then, go on, and take
your throne;
For God His partnership will fair
discharge.
Make your plans large!

—John Robertson.

days. At least two such united efforts should be in operation each week until the goal is reached. Sunday morning following the Sabbath Rally Day service is an ideal time for the first field-day effort of the campaign. In fact, Sunday is always an appropriate time for field-day work, and another day, about the middle of the week, may also be chosen. If the field-day effort is wisely planned, many of the church members will respond. Beginners and timid workers should be associated with those of experience and enthusiasm. A very important part of the field-day service is performed by members with automobiles who are willing to use their cars in carrying workers to and from outlying territory which cannot be reached on foot. It is sometimes a good plan for the field-day workers to provide a noon-day lunch, and arrange for all to get together in the middle of the day, to compare experiences and make report. It is important always to arrange for an experience meeting the evening following the field day, in order to recount the blessings of God upon the work, to receive reports, and to check up on band goals.

6. Plan for Systematic Follow-up Work.—One of the most interesting experiences in the life of a farmer is when he finds that the grain he planted has germinated and is bursting through the ground. The Harvest Ingathering worker may be likened to the farmer. In his conversation with the people, and as he leaves the magazine telling the story of God's work in all the world, and other tracts and literature, he is sowing seeds of truth which will soon germinate and become apparent in personal investigation and inquiry for further information. Just as the farmer would be considered very unwise and shiftless if he paid no attention to his field after he had sowed the seed, so the Harvest Ingathering worker is negligent of duty if he fails to follow up his seed sowing. To neglect this responsibility is to become guilty of the blood of souls who might have been saved had he done his duty. We appeal to every church to make the 1934 Harvest Ingathering a complete and all-round effort for the winning of souls. Let the workers bear in mind that every person interviewed is a potential subject for prayer and follow-up effort. Names and addresses of interested

people should be recorded, and turned over to the leader of the Home Bible Study League for literature follow-up, or personal visits should be made to carry our truth-filled literature, such as the *Signs of the Times*, *Present Truth*, *Good News*, "Hope of the World," small books, and tracts, to the homes of those who were interviewed in the Ingathering work. Souls have been won to the truth as the aftermath of every Harvest Ingathering campaign; but the number might have been much larger if every contact had been faithfully followed up by some one.

7. Methods of Solicitation and the Art of Approach.—For success in reaching the goal, particular attention must be given to the proper methods of solicitation in both city and rural territory. It is also important that simple instruction be given as to the art of approaching a prospect, so as to make a favorable impression. In the early days of the Harvest Ingathering work, we were assured by the faithful messenger of the Lord that God "is ready to move upon the hearts of worldly men . . . to give of their abundance for the support of His work; and He will do this as soon as His people learn to approach these men wisely."—"Christian Service," p. 167.

Far too often the members of the church start out in the work of solicitation with little or no thought as to how they can best gain the attention of the people and make an intelligent and pleasing presentation of their mission. It is our observation and experience that where the workers receive due instruction as to how to approach people, how to meet common objections, and how to secure an offering, as well as to memorize a brief canvass, the best results are obtained. For special help along this line, a leaflet has been prepared, known as the "Instruction and Canvass Leaflet," which is furnished as a part of the campaign promotion material.

Where churches follow only one method in raising Harvest Ingathering funds, whether that method be house-to-house solicitation, correspondence, singing hand, or any other, the results are limited, and often there is failure to reach the goal. A wise missionary leader will endeavor to promote a variety of legitimate methods of solicitation, and to place each

church member in the group where his abilities will be most successful. The following methods of solicitation are most commonly employed and have proved successful:

a. In Business Sections.—The size of the city, and the scope of the business territory, should govern in the matter of choosing and assigning solicitors. In cities where there is more than one Seventh-day Adventist church, a committee should be appointed to divide the business section, and appoint in each church a band of hand-picked solicitors to cover the business district. These solicitors should be persons of good address, tact, business ability, and if possible should be experienced Ingathering workers. In some places there are members of the church whose contact with firms and business men enables them to approach these people in the most direct way, and thus secure larger gifts than could otherwise be obtained. In all such cases, arrangements should be made so that whatever work these special individuals may do in the business district will not be duplicated by other solicitors in the same territory.

b. By Mail.—Each year many of our church members raise their individual quota, and much more, through the method of appropriate correspondence with people who are beyond the range of personal interview. A special envelope, known as the "duplex," is provided free, in connection with other Harvest Ingathering supplies, and it is thereby possible for the personal letter and the magazine to be mailed under one wrapper, at a low rate of postage, and both be received at the same time. This is a matter of great advantage in securing interest in the Ingathering work through correspondence. This year, solicitation by mail should be greatly increased. Encourage all to make a list of friends, relatives, and acquaintances to be reached with the Harvest Ingathering appeal through the mail. This is a good plan for members who are shut in because of illness or incapacity of any kind, and is recommended as an auxiliary method by all who engage in personal solicitation in the usual manner.

c. Singing Band.—Excellent results have attended the solicitation by singing bands, and in planning for the campaign each church should organize

a singing band. Usually ten or twelve singers make up the band, but where it is impossible to secure a larger number of singers, if instrumental music is combined with the singing, the effectiveness of the effort will be greatly increased. The band should begin work early in the evening, by half past five o'clock or before, and continue for an hour or more. Sunday morning, from ten o'clock on, is a good time for work. A leaflet giving suggestions to the leaders of singing bands will be furnished.

This interesting and profitable method of Ingathering may prove to be a blessing or a hindrance in reaching the church goal, therefore a word of caution is in order. Never should a church plan to raise the full Ingathering goal by the singing band method alone. This is *just one* of the plans for enlisting the entire church in service. We suggest that the territory to be covered by the singing band should first be entered by personal house-to-house solicitation. After this has been done, let the singing band cover the same territory; and usually the result is that the band will secure more money than was gathered by the house-to-house solicitor. The Ingathering magazine is not to be used in the work of the singing bands. The special singing band solicitation leaflet is to be given to donors. Neither the Ingathering magazine nor the special leaflet are intended to be promiscuously distributed in every home, but only to those who make a donation to our work. Four solicitors should be connected with each singing band, and as a rule they should carry the metal container for receiving offerings.

8. The Harvest Ingathering Rally Program.—By September 1 all preliminary plans for the campaign will have been made. Having planned the work, it is now time to work the plans. The Rally Program is arranged for the purpose of helping pastors and leaders to open the campaign with a Spirit-indited appeal, backed by a fund of information as to the progress being made in the proclamation of the third angel's message and the imperative needs of the hour. To this end we shall seek to place in your hands the best material available. We cannot expect that a general program will be suited to the needs of every church, but we request

that leaders give careful study to the program material, and adapt it to meet the local situation as far as possible. Everything depends upon the leader's viewpoint and interest and enthusiasm. The program material is only suggestive as an implement for your use. In smaller churches it may seem best to assign certain portions of the printed program to individual church members for presentation; and wherever this plan is followed the assignments should be made in time to allow for ample preparation. In connection with the Rally Program, the campaign supplies should be distributed in an appropriate manner. These supplies include the Ingathering magazines, the instruction leaflets, solicitors' cards, etc. The church missionary leader should arrange for this part of the Rally service.

In all the twenty-six years of Harvest Ingathering history, up to the present time, never have we been so clearly confronted by the evidences of the closing days of probation. While each year we have gone forth in the campaign with faith and courage, we may at this time enter upon the campaign with greatly strengthened faith and with renewed courage, for we know that our redemption draweth nigh. Our Commander bids us go forward in His name. Let us throw ourselves into the campaign as though it were the last advance to be made by the church militant before she becomes the church triumphant.



The Missionary Emergency

AN emergency is a situation of such extreme need as will brook no delay. It is a case of life or death, now or never. When a hundred entombed miners are signaling from the depths of some exploded coal shaft, and wives and children are sobbing and shrieking in dismay, and the rescuers are rushing to the mouth of the shaft for instant relief; that is an emergency. When on the white fields of the Northwest the great harvests are perishing for lack of laborers, and almost any price is offered for harvest hands to save the crops that must either be reaped or rot; that is an emergency. When the signal rockets are flashing over some raging surf and revealing a lot of

terrified sailors clinging to the rigging of a tossing vessel, and the life-savers of the shore rush to man the lifeboat and pull with all their might through the angry sea if by any means they may save some; that is an emergency. . . . When the fire bells ring at the midnight hour, and lurid flames are bursting from roof and windows, and shrieking mothers and children cling to the window sills while the fire ladders leap like magic from curb to cornice, and the firemen seem to fly up the awful ascent to the rescue; that is an emergency. Who would dare to blame these men for their enthusiasm or call them mad? . . .

But there are greater crises and mightier emergencies in the higher world of our spiritual work and warfare, and one of these is the great task of working and praying and sacrificing for the immediate evangelization of the world. This is not merely a duty, but it is the supreme duty of every Christian. . . . The signs of the soon coming of the Lord Jesus intensify the crisis and the emergency which confronts us. If the preaching of the gospel unto all nations as a witness be the one urgent condition whose realization will bring the end, surely no more powerful incentive to world-wide evangelization can appeal to our hearts.

At best, our work is only apprentice work preliminary and preparatory to His great finishing touch, and how we long for the Master to come and bring that touch and climax to our poor, imperfect attempts at service. They tell of a gifted artist who was struggling to express on canvas the great vision that had come to his soul, and how at last, discouraged by his inability to do justice to his own ideal, he left the painting incomplete and wrote in his diary a little cry of self-despair. That night his old master came in disguise to the studio to which he still retained a pass key, and as he gazed upon the striking outline upon the canvas and thought of the artist whose inmost soul he understood so well, he seemed to enter into his conception, and seizing the brush he finished the painting as only he could have done, and quietly stole away. When the young artist returned to the studio, he gazed in rapt astonishment upon his finished work, and bursting into tears he

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Church Missionary Services

September 1

MISSIONARY TOPIC: Harvest Ingathering Opportunities.

TEXT: Proverbs 25:13.

SUGGESTIONS: This day marks the official opening of the 1934 Ingathering campaign. The goal for your church has been set, and will be reached if every member is successful in doing his or her part, which is the reaching of the individual goal of \$10. How can this be done? By taking advantage of every Ingathering opportunity. And there are many such opportunities. Many persons raise their Ingathering goal by tactfully presenting the Ingathering appeal to those who come to the home. Some faithful sisters are compelled to do this because of feeble health or heavy home cares. Others see in the homes of immediate neighbors fruitful opportunities for securing liberal gifts. A busy institutional manager raises many times his individual goal through solicitation of traveling men who come to his office; and in addition he secures a generous total every year by soliciting business firms through the mail. Church members have a goodly number of opportunities for securing donations by writing business concerns with which they have had dealings, or relatives and friends. Every person met in daily contact affords an opportunity for an Ingathering solicitation and donation. The gifts may not always be large, but many small donations will soon make up the goal.

There are times when the Ingathering worker is tempted to pass by humble homes or people of modest circumstances. Don't do it. Every one is an Ingathering opportunity. A very successful Ingathering worker, wearied with a long day and a bit disheartened because of the meager results, noticed a tumbledown cottage quite a distance away. But as the abode was in his territory, he trudged along the pathway toward the cottage, determined that the day's record should at least reveal faithfulness in visiting every home. A cheery "Come in" rewarded the knock at the door, but on entering, the situation seemed only to con-

firm the impression that time and energy spent in trying to obtain an offering there would be futile. But the story of the progress of the Lord's work was told with as much animation as though being repeated in the home of a millionaire, and at the conclusion of the story the good man of the house expressed regret that their poverty prevented their being as generous as they would like, in behalf of such a good work, but he went to the meager family treasure box and brought out a five-dollar bill to help the good work along. Needless to say, the Ingathering worker was both surprised and delighted, and withal a bit condemned, because he had forgotten for a moment that God is in the Ingathering work, and is able to touch hearts and to bring forth means in the most unpromising places.

No doubt there are many wonderful Ingathering opportunities missed by our Ingathering workers. The following letter, written by a Lutheran layman and received at the General Conference office, indicates how the minds and hearts of honest people are being impressed. The letter also suggests the possibility of sums of money awaiting the call of the Ingathering worker in unexpected places, and which, when not called for, may be sent in to the mission treasury direct.

"Inclosed find \$70 for foreign missionary work. Put it in any field where most needed. I am giving this money because I feel that the Seventh-day Adventists are doing more in missionary work and in spreading the gospel than any other denomination. I have been reading the *Watchman* for about fifteen years, and will continue to read it as long as it is printed. I am very much interested in your foreign missionary activities, and believe you ought to have the utmost support. May God bless the Seventh-day Adventists in spreading the gospel."

Again we say, Do not wait for Ingathering opportunities to reveal themselves. Go out and find them, and thus not only reach your Ingathering goal, but at the same time experience the joy of witnessing to the love of your Saviour and the message of salvation for these last days.

September 8

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Jeremiah 20:9.

SUGGESTIONS: There is tremendous potency in personal testimony. "Our confession of His faithfulness is Heaven's chosen agency for revealing Christ to the world. We are to acknowledge His grace as made known through the holy men of old; but that which will be most effectual is the testimony of our own experience. We are witnesses for God as we reveal in ourselves the working of a power that is divine. Every individual has a life distinct from all others, and an experience differing essentially from theirs. God desires that our praise shall ascend to Him, marked by our own individuality."—*The Desire of Ages*, p. 347. Every Ingathering worker has blessed experiences, the recital of which will do much to enlist others in greater campaign faithfulness. Tell your experiences to others; let your life be radiant with enthusiasm and your testimony filled with confidence that every member of your church can reach the goal. Even if you have not had the best success financially, you will have had interesting experiences in telling people about our work and the meaning of the times. Let these experiences serve as the background of your Ingathering reports, and with good cheer in your heart, persevere in the task until you reach the goal.

The success of the Ingathering campaign in every church is built upon the following important considerations:

1. Every member an Ingathering worker.
2. Every Ingathering worker observing daily prayer for success.
3. Every Ingathering worker faithfully reporting.

September 15

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Colossians 1:5, 6.

SUGGESTIONS: We are now in the midst of the Harvest Ingathering endeavor, and reports are heard on all sides of financial results obtained and of experiences in meeting the public, both favorable and unfavorable. All these reports are interesting and helpful; but today there is a call for experiences of a little more personal nature—the personal heart-to-heart

contact which deals with the needs of the soul. Such experiences are intermingled all through the Harvest Ingathering campaign, as the workers go forth in the power of the Holy Spirit, and are ready to be used as the mouthpiece for God when the opportunity is presented. The experience of one Harvest Ingathering worker, who aimed for souls as well as goals, is related by the one who was reached through her ministry, as follows:

"One cold night in November, around nine o'clock, there was a knock at my door. I had just come from the basement, and was very much frightened, but as I heard sweet harmony of voices singing 'Jesus is calling,' my fears vanished. You can realize my surprise, upon opening the door, to learn that the music came from the Harvest Ingathering singing band of the Seventh-day Adventist Church. The solicitor observed that I was interested, and very kindly *offered to give me Bible studies*. I gladly accepted this opportunity of learning more of the truths of the Bible, for I was hungering for light. Mother and I both accepted the message and were baptized, and six of our relatives are now members of the baptismal class. The Lord has blessed me many times, but I consider the greatest blessing is the knowledge of this truth and being numbered with the people who keep the commandments of God and have the testimony of Jesus Christ."

Suppose that Harvest Ingathering worker had been looking only for the donation of money solicited at the door of that home, and had been too hurried or disinterested to "offer to give Bible studies," what a failure the mere solicitation might have been. The Harvest Ingathering worker should ever keep uppermost in mind the thought of finding the honest in heart, and of being quick to make such contact as will lead hungry souls into the storehouse of truth.

September 22

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Proverbs 8:17, 18.

SUGGESTIONS: At the opening of this service ask all to stand who have reached their Ingathering goal or more. Then ask all those to stand who are over the halfway mark. Call for a three-minute report of the Mis-

sionary Volunteer Society, also for a report of the work of the church school or the Junior Missionary Volunteers. It may also be well to ask for a brief report by the leader of the singing band. Express appreciation for the good work these faithful Ingatherers have done, and encourage all to press on to the full goal of the church.

It might be well to call for experiences in dealing with people of different nationality, to give variety in the nature of reports. If any members of the church have been working with the Chinese or the Japanese magazines, it would be interesting to know what their experience has been. Jews will be found scattered through practically every community, and solicitors should give special attention to making just the right appeal to them in connection with presenting them with the Yiddish or Yiddish-English Harvest Ingathering magazine. Elder F. C. Gilbert, secretary of the Jewish Department of the General Conference and editor of the Jewish magazine, cites many very remarkable experiences in soliciting among the Jews, and makes the following statement: "We are receiving on the average more \$10 donations from the Jews than ever before in our history. I am finding the Jews more and more friendly toward us as a people, and I believe the Lord is preparing the hearts of many Jews for what is to follow." A few personal experiences in working among the Jews are related as follows:

"We have had most interesting visits with the Jewish merchants in the cities. Many of them donated \$5 to the work, and often we heard such statements as, 'We admire the Seventh-day Adventists; they are doing a good work.'" "I accompanied one of our brethren as he solicited among the Jews. This brother was well known among the Jews, and everywhere we went we received a donation." "The very first Jew we solicited gave us \$10, two others gave \$5 each, and another gave \$2, making \$22 in all. Sabbath morning an elderly Jewish lady attended our church, and seemed to be earnestly seeking for light. I visited her, and she told me she had been going to different churches, but was not satisfied until she came in touch with our services. We had prayer together, and she is anxious to read our literature."

September 29

MISSIONARY TOPIC: Harvest Ingathering Reports.

TEXT: Proverbs 11:25 (last clause).

SUGGESTIONS: The year of 1934 has already demonstrated remarkable success in the Ingathering. In the Australasian Division, where the campaign is carried on during the early months of the year, a successful effort has been completed. Not only have the Ingathering workers found a willing and liberal response to the appeal in behalf of our work, but they have also found many wonderful opportunities to minister to the spiritual needs of the donors. The following experience is to the point:

"On being ushered into the office of a business manager, one of our collectors met a gentleman who, when told the nature of the call, manifested a most disinterested attitude. Prayerfully and tactfully the solicitor labored to change the man's viewpoint, and after brief conversation on world problems, the man arose and went into another room to get his donation. On returning he began to ask questions, all of which related to his personal responsibility in regard to the meaning of the times. His farewell words were a confession and the source of great encouragement to our worker. This was his statement: 'I have learned this day the lesson of my life. On your first approach I was too busy in the stress of making money to be bothered with you, but I am glad I did not allow my mental attitude to control my actions, for as a result of this visit I have heard things that affect every man in this world. When you have gone I shall meditate on what you have told me, and shall be influenced by the things that concern every man's inner life. I am glad to give you this offering, but happier far that you have been able to bring to a busy man in life's stress the cheer and encouragement for which his soul longs.'"

Here is the story of an aged sister who faithfully engaged in the Ingathering work although having passed her ninetieth birthday: "This aged sister has an exclusive circle of personal friends in the city where she lives, to whom she annually appeals for Ingathering donations. During the first week of the 1934 campaign this beloved sister collected \$15."

Over and over again the experiences

of Ingathering workers prove that it pays to be thoroughly familiar with the magazine and also to memorize the canvass. "A member who had spent a rather busy day, felt strongly impressed that she ought to engage in the Ingathering work the following day. She was tempted to excuse herself, on account of being so very tired, but the impression deepened, and finally she decided to go. Her home folks suggested that she put it off another day, which would be Friday, because they said the people would not have the money on Thursday. But the voice of conscience said, 'Go today,' and she went, with the full assurance that the Lord was with her. One of her first calls was at the shop of a baker. The proprietor was re-

luctant to give any money, but she carefully and prayerfully explained the magazine to him, and presented the canvass in the most impressive way. Very soon the baker's attitude changed, and he gave an offering, at the same time frankly stating that the way the matter had been presented to him had entirely convinced him that it was a good work. Surely it pays to study the magazine. In two hours this good sister collected \$7.50."

Let none become discouraged, even though the work may be going a little hard at this stage of the campaign. Already many hundreds of Ingathering workers are over the goal, and thousands more are nearing the achievement. The promise is, "In due season we shall reap, if we faint not."

Query Corner

Questions for answer in this corner should be sent to, Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

What is the difference between a service company and a class band?

The service company is organized for the purpose of studying and doing some definite line of missionary activity, such as Bible evangelism, literature ministry, Home Bible Study League, home-foreign work, welfare and Dorcas work, and home hygiene service. A capable leader is appointed to take charge of each service company, who appoints regular meetings for the company. Usually these meetings are held once a week. The class band, or weekly missionary service band, is made up of the members of the Sabbath school classes, which are held in fact during the time of the missionary service, occupying fifteen minutes between the close of Sabbath school and the opening of the preaching service. The individual missionary reports are received and recorded by the class-band leader. During the time of the Harvest Ingathering campaign, the class bands are considered as working bands, and a definite portion of the Ingathering goal for the church is assigned to the members of each band.

How are the class bands organized?

By the church board, the membership of the bands consisting of the

same people that study together during the Sabbath school. At the close of the Sabbath school, "the church at study" automatically becomes "the church at work," as far as reports, experiences, and counsel concerning missionary endeavor are concerned. To avoid confusion at the close of the Sabbath school, the members of the classes remain in their regular places until the close of the missionary service. The church missionary secretary makes up the band members' report cards in harmony with the organization voted by the church board. During the time of the missionary service these report cards are placed in the hands of the band leaders, who, in turn, pass them on to the members of the missionary band for their reports.

Who are the leaders of the missionary class bands?

The church missionary committee selects a member from each band to act as band leader.

Is it proper for the teacher of the Sabbath school class to be chosen as leader of the missionary band?

Yes, where the teacher of the Sabbath school class possesses the qualifications of a missionary band leader,

and it seems desirable to make such choice, it is appropriate to appoint the teacher as the leader of the class band; but it is not essential to make such appointment. In selecting band leaders, the church missionary committee should exercise great care to place the responsibility of leadership upon those who have a burden for the work. The very best material available in the band should be selected.

Who is responsible for conducting the weekly missionary service?

By virtue of his office, the church missionary leader takes charge of the weekly missionary service, assisted by the church missionary secretary, who should be prepared to render a report if called for.

Has any literature been prepared for the help of the church missionary leader and the leaders of service companies and class bands?

Yes; the Home Missionary Series Leaflets Nos. 15 and 16, recently published, fully meet the need, and may be obtained through Book and Bible Houses.

The Missionary Emergency

(Continued from page 7)

cried, "No one but the master himself could have done this." So some day the Master will come and finish our poor apprentice work with His own glorious touch, and the things which for twenty centuries the struggling church has been inadequately endeavoring to accomplish, will burst upon the vision of the universe in all the glory of His finished plan. . . .

Oh, if it be true that all that the providence of God can do in fulfillment of prophecy, and all that the Holy Ghost has promised in the preparation of the bride, if it be true that these things are in great measure accomplished, and that the advent chariots are only waiting until the last human tribe has heard the message and received the invitation to the marriage of the Lamb, surely all this creates an emergency, a responsibility, a supreme incentive sufficient to set our hearts on fire, to redeem the time, and finish our great missionary trust before our generation shall have passed away.—"Missionary Messages," by A. B. Simpson.

Missionary Leadership

Suggestions for Handling the Business End of Church Missionary Work

WHEN we speak of the business end of the church missionary work, we naturally think of that part of the work which involves ordering supplies of books, periodicals, magazines, etc., for the entire church membership, seeing that the members pay their bills promptly, and that the account with the Book and Bible House is properly attended to. But this is no small task, and often involves problems which the church missionary secretary finds most perplexing. Perhaps a few practical suggestions, which have demonstrated their effectiveness, may be of interest.

First, as to the keeping of accurate records. God is a God of order, and "order is heaven's first law." So in the Lord's work in the church there should be system and order in the keeping of accounts and books. The church missionary secretary's records must be reliable and dependable, and an essential aid to this end is the securing of a *new record book* at the beginning of each year, making sure that the record for the past year is balanced. A record should be kept of all money received for missionary work, and of all money paid out. At the close of each month all bills should be paid and all accounts balanced for the month. In our church we make use of the envelope system. Whenever anything is delivered, such as books or papers, we make out a slip, stating the price or the amount to be paid, and place it in the envelope. This is a reminder, and helps greatly in keeping an accurate record.

Second, avoiding debt. Often the church missionary secretary asks, "How can I keep out of debt? For example, Mrs. Brown orders one copy of the book entitled, 'Bible Manners and Customs.' The Book and Bible House charges us 95 cents, and we let Mrs. Brown have it for the same price. But in the end, after paying postage and stationery expense, we find that the book has cost us about one dollar. How can this added expense be met, along with other inci-

dentals, such as mailing reports, cost of record book, etc.?"

We have found the secret of caring for such a situation lies in one hundred copies of those truth-filled magazines, the *Signs of the Times*, coming to us every week. By taking one hundred copies, the rate is less, and they cost us no more than the seventy-five which we were formerly taking; so each week we have twenty-five papers with which to help pay expenses. There is no difficulty in paying for a club of this size, if the papers are furnished to the church members at the rate of three cents a copy, or two copies for five cents, and all over six copies at two cents a copy.

It is important that an envelope be passed out with the *Signs*, so that the names and money can be placed in it for the ones who pay by the week. This prevents any trouble in keeping the record, which should be recorded each week in the church missionary secretary's record book, under the periodical account section. The secretary should never allow several weeks to pass by and then try to remember all who have paid. An accurate record should be kept week by week; and if at the close of the month or quarter some are behind in their payments, just mark the amounts on the envelopes, and most of them will very quickly be paid to date.

This club of *Signs* not only helps in our finances, but enables us to reach many people with the message of truth. Let us take an imaginary trip with some of these papers. One of our sisters takes two *Signs* each week, and sends one copy to her mother, living in another city in the State. After her mother reads the paper, she gives it to another member of the church where she lives—a sister who enjoys reading the *Signs*, but does not have the money to buy the paper for herself. This sister sends the paper on to her father in Ireland, and after he reads it he sends it to a friend in Australia. Here we reach the end of our journey, as far as definite information is available, but we cannot compass the influence which these **missionary papers are**

exerting in America, Ireland, and Australia.

It is the duty of the missionary secretary to keep the church out of debt with the Book and Bible House, and this can be done only by keeping a strict account of everything that is ordered and of those who order it. *All supplies for the church should be ordered by the missionary secretary.* This is important, for there is no secretary who can keep her records straight and avoid debt, when individual church members claim the right to order supplies from the Book and Bible House, and have the bill sent to the church missionary secretary for payment. The secretary should keep a duplicate copy of every order placed, as this is invaluable for reference.

The success of the church missionary secretary depends to quite an extent upon her ability to understand the individuals with whom she has dealings. It is often the case that some church member will order today and cancel tomorrow, or manifest a willingness to pay today, but when the supplies arrive, forget all about the promise to pay. "Go slow" is my motto in dealing with those who are slow to pay.

About a year ago one of the banks in the city failed, and \$70 of our church missionary money was lost in it. But in less than six months we were out of debt, and this great loss worked no hardship on our missionary society. What is the secret?—Those three little pennies inserted in the envelope each week by about seventy-five members. Pennies soon make dollars, you know, if each is properly accounted for.

MRS. LILLIE E. BRITTON,
Church Missionary Secretary.



What Can Be Done in Fifteen Minutes

WE live in a day of intensity. The very air we breathe is pervaded by it. A single day is sufficient for the accomplishment of things that once required many days, or even months. Time was when it required many dangerous, tiresome months to cross the continent; now it is done in less than twelve hours. Buildings are erected, tunnels driven, mighty bridges are made to span rivers, lakes, and even parts of the ocean, within a very brief time, and great dams are constructed to store water, making a veritable sea.

Yes, great achievements are now possible in a minimum of time.

A number of years ago the General Conference voted to add fifteen minutes to the time of the Sabbath school hour for the presentation of our foreign mission work. As a result of this brief stress of mission work and mission need, the Sabbath school now provides more than half of all our foreign missions offering. More recently the General Conference voted to insert a fifteen-minute home missions service between the close of Sabbath school and the opening of the preaching service, in order to keep before the members of our churches their soul-winning responsibility. What has been the result of this church missionary service? Tens of thousands of our members have been aroused to enlist in successful missionary service, and many thousands of people have been added to our churches.

Occasionally some one exclaims, "But what can be accomplished in fifteen minutes?" In reply let me say that one can travel twenty-seven miles by rail and sixty miles by air in fifteen minutes. Also let me suggest that it is well to take notice as to how many of the best radio programs are compassed within fifteen minutes. With few exceptions, fifteen minutes is the yardstick of radio presentations. What a tremendous amount of entertainment and information is put into these brief radio periods! Often they are so interesting that one never stops to think that it is all done in a quarter of an hour. But the programs are planned to the very second. The announcements, the songs, and the speeches are first put in typewritten form, adjusted so that there will be just sufficient time to say or sing what is to go over the air. Nothing is left to chance. Only a carefully and expertly prepared program is accepted for radio, and in the majority of cases it is rehearsed over and over again before the time of the actual broadcast.

Just such careful preparation is making the fifteen-minute missionary service a gratifying success in building up the missionary work in many hundreds of churches, not only in the United States and Canada, but in all the world. If your church is not conducting this kind of fifteen-minute service, do not give up in discouragement. Prayerful persistence, which

is consecrated determination, will make your service a success, and that in turn will make of your church a live, soul-winning organization.

But you may say, "How can I plan for such a service?" Any church, large or small, has sufficient talent in its membership to do anything the Lord would have it do. Surely you do not want to admit that you are not willing to put forth the necessary effort to achieve success. Plan your fifteen-minute missionary service well in advance of the time it is to be held. Unless there is a local program that takes precedence in this service, follow the topic and service suggestions appearing in the GAZETTE each month. Master every detail of the service. See that every class band is provided with the leadership that *leads*. Make sure that every band member has a report card, duly inscribed with his name, and placed in a band leader's envelope. Instruct these band leaders as to just the moment the cards are to be passed and the exact amount of time to be given to making out the reports. Place a small pencil in each envelope, so that no time will be lost borrowing a pencil. Then let it be understood that as soon as Sabbath school is closed, all are to be seated and bow the head in silent prayer as the missionary leader and secretary take their places.

Never begin the service by singing, but with prayer, lasting not more than two minutes. Then ask that report cards be passed and quickly filled in. The church missionary secretary should briefly call attention to the reporting standing of the church as revealed by the last week's reports,

and stress encouraging items. As soon as the reporting time has elapsed, be ready to present the topic of the day. This topic should have been thoroughly mastered so that it may be presented to the church with freshness and warmth. If it is an experience service, as planned for the third Sabbath of each month, have those who are to relate experiences well prepared and drilled in the presentation so as to occupy just the time allotted to them, and absolutely no more. Be ready, without undue hurry, to close the service exactly on time, preferably by a short benediction, asking God's blessing upon every missionary worker and every activity of the church.

We may glean another helpful suggestion from the radio studio: Never is any one permitted to enter the broadcasting room during a broadcast. Such an interruption would be ruinous. Just so, in many of our churches the sacredness and success of the fifteen-minute missionary service is carefully guarded by the ushers. No one is permitted to enter the auditorium during the service, and proper religious decorum is maintained in the auditorium during the time of the service. The doors are kept closed until the service is ended.

If you are not conducting this weekly missionary service in your church, call on the home missionary secretary of your conference to help you get started. Two new leaflets in the Home Missionary Series, "The Church Missionary Leader," No. 15, and "Service Companies and Class Bands," No. 16, contain much helpful instruction concerning the church missionary service.

J. A. S.

Experiences Are Welcome

THERE is a twin question which we would like to put before each member of every church, namely, *By what means was your attention attracted to the message of truth?* and, *How were you led to the point of acceptance?* We are convinced that there is a vast volume of ungathered experience along this line, which should be made to serve as inspiration and encouragement to greater earnestness in personal missionary endeavor. Through the courtesy of the church missionary leader, we now extend an invitation to all church members who were first brought in touch with this message through personal effort, to write out a brief account of how they came into this glorious message of truth, and send to—

THE GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT,
Takoma Park, D. C.

News From Soul Winners

Standing Alone

"THIS is a newly settled section, without any church, and only a union Sunday school, in which I have served as teacher of the adult class for several years, sowing the seeds of truth at every opportunity. Many and varied have been the experiences in distributing literature, ministering to the sick, and holding Bible studies, but never have I witnessed such hungering for the plain truths of the Bible as now. The young people, and older ones, too, have been impressed through reading "The Marked Bible" and other literature placed in the reading rack at the post office. I have prayed that a worker might come and help in reaching these interested souls, but it seems that the way is still closed. While wondering and pondering why I had to work all alone for so long, entirely isolated from others of like faith, I came across a statement which read: 'It may be that the living preacher can never reach the people of your neighborhood. It is just possible that God has laid that burden upon you.' This came as a call to renewed self-examination and preparation, and a sense of the sacredness of such a great responsibility. I ask the prayers of the home missionary workers that my light may be kept burning brightly in the corner of the harvest field where the Lord has placed me."—*A sister in New Mexico.*

Saved to Serve

"ALL my life I have been an ardent worker for the Lord. Some years ago I was a student at the Moody Bible Institute, and enjoyed my studies; but when I compared the teaching with the Scriptures, I was not satisfied, and prayed to God to give me light, or direct me to the people who had the truth and were not afraid to teach it. One day my little boy brought me a blotter on which was printed an announcement of a series of gospel meetings to be held in a hall just across the street from my home. I was sick at the time, and had been confined to my bed for a number of months, the doctors offering no hope

of recovery, but as soon as I read the announcement of the lectures, I knew that God had answered my prayer. I rose from the sick bed, ignoring my doctor's orders, and with the aid of my twelve-year-old son, dressed and was led into the hall. That was twenty-three years ago. God healed me, and since that time I have never called a doctor. The power of the third angel's message restored my health and satisfied my hungry soul. There is no pleasure so great as telling others of the blessed truth and scattering the printed page. I have subscribed for 150 copies of *Present Truth*, which I use in correspondence and in my Harvest Ingathering work. I never leave a door without passing out a copy of the paper. Why should I not seek diligently to serve such a wonderful Saviour, who has answered my prayer and brought me in touch with the people of God?"

A Faithful Seventh-day Adventist Tailor

A YOUNG man, residing in Florida, Argentina, South America, one day received as a present from his employer a good overcoat, which happened, however, to be too large for him. To have the coat adjusted, he took it to a Seventh-day Adventist tailor, a man who misses no opportunity to let his light shine. When the young man came to the shop with the overcoat, the tailor, while taking his measurements, talked to him regarding the return of Christ and the events leading up to that happy event, and tactfully invited the young man to attend the meetings being held in the church. The young man accepted the invitation and came, and in due time he accepted the truth and was baptized. We have since heard that his wife desires baptism also.

They left the town of Florida and went to live in the country. When we went to visit them, we had to make many inquiries before we could locate their house, and it was surely a joy to us to hear the testimonies which were given by the different people we questioned, regarding the

faithfulness of our brother. One business man said, "I know him. He is an Adventist, and surely his religion must be good, for he is an excellent person." Again and again similar statements were made. We stayed with the family for a time, and held meetings in their home. About thirty people attended the meetings, and some are very much interested in the truth. All this is the fruit of a few words spoken by a faithful brother who believes in the efficacy of missionary work.—*P. M. Brouchy, president, Buenos Aires Conference.*

The Prayers of a Sister Answered

"I AM so thankful to my heavenly Father that He has shown me the way," writes a young woman, "but it took the death of my eldest sister to lead me to see the light. She was the only Seventh-day Adventist in our family, and for seventeen years she tried to talk to us concerning the truth, but we would not listen. But God knows how she prayed and worked for us, and although she is now sleeping, I hope to see her some day and tell her what she did for me. My father is also asleep in Jesus. Mother and I are living alone, looking forward to that great day when Jesus shall come and we shall be reunited with our loved ones. But now I desire to be as faithful in trying to bring others to a knowledge of the truth as my sister was, and recently I had an interesting experience.

"Our church school fund was very low, and an elderly couple offered to make hominy if the younger members would sell it. I, for one, volunteered, and ventured out with a prayer in my heart that I might be able to sell a great deal for the benefit of our church school and also win some soul to the Lord. At about the fifth house where I called I met a very kind lady. She seemed very glad to see me, and invited me to come in. She told me that her husband had died a few weeks before, and she was all alone. I asked her if she would not like to have Bible studies, and the offer was immediately accepted. I went to her home and held the Bible studies regularly for some time, and she readily accepted all the truths presented. One day she said, 'Why don't all ministers preach the truth to their congregations?'"

gations? If the Bible says the seventh day is the Sabbath, I am willing to keep it.' She bought some of our books to take away with her, for she decided somewhat suddenly to return east and place her case in the hands of a specialist, as her health was rapidly declining. She expressed her desire to connect with the Seventh-day Adventist Church, and said that as soon as she was located she would secure a letter from the church to which she belonged and would get in touch with Seventh-day Adventists. But before reaching her destination, she became very ill, and was taken from the train to the hospital in an ambulance, and died within a few weeks.

"I am sure this woman accepted the truth as far as she knew, and that she was prepared to meet her Saviour. Through this experience I have been drawn closer to God, and I rejoice in the privilege of helping to bring others to a knowledge of the truth. I would not have believed that just being willing to help sell some hominy for the benefit of our church school could have led me into such a blessed experience, but the Lord heard my prayer and by His Spirit led me to a longing soul."

Breaking Down Prejudice

"It seemed impossible to break through the prejudice which existed in our community, but my wife and I decided we would show our good will and friendship by attending the Sunday school and taking such part as seemed best. The church was without a pastor at the time, but the superintendent of the Sunday school was very glad to have us attend, and invited us to return, even going so far as to invite me to speak to the congregation the next Sunday. I accepted the invitation, and have spoken on various phases of our doctrines, always making it possible for the people to choose the subject concerning which they want to hear. The next subject to be considered is the second coming of Christ. The people seem much interested, prejudice is breaking away, and I am hoping that some will be won to the truth. We must not wait for the people to come to us and ask for the truth, but we must go to them. The Lord has sent us instruction as to just what we are to do: 'Tell them how you found Jesus, and how blessed

you have been since you gained an experience in His service. Tell them what blessing comes to you as you sit at the feet of Jesus, and learn precious lessons from His word. Tell them of the gladness and joy there is in the Christian life. . . . This is genuine missionary work, and as it is done, many will awake as from a dream.'"—*"Testimonies," Vol. IX, page 38.*

The Boy Preacher

We are living in the time when God is pouring out His Spirit upon all flesh, and messages of admonition and warning are conveyed through whatever channel God may choose. Our workers in the Inter-American Division tell of a very remarkable experience connected with the finding of an Indian boy living in the Panama peninsula. The incident is described by the superintendent of the mission field, as follows:

"We were told of a boy preacher living some distance from our mission, and the facts stated were of such a nature that we thought best to investigate for ourselves. With two of our workers and the elder of our Indian church as interpreter, we set out to find the boy. After riding on horseback for fifteen or sixteen hours, we reached the village, and finally found the lad. He was about nine years of age, wholly uneducated, and an absolute heathen. He had never seen a missionary until we visited him, and he had never heard of God through human lips. As we talked to the lad, we carefully drew out from him the story of his remarkable experience—an experience which he himself could not comprehend, but in which we could see the leading of God in warning the heathen to prepare for what is coming upon the earth.

"The boy told us he had a dream, and was shown that God is soon going to destroy the earth. He said, 'We must be prepared for this by not going to native dances, beer feasts, or devil worship; we must not fight nor kill, but love one another. We must obey God and His word. Many diseases and earthquakes will come upon the earth, and all the wicked will die in one day. Plagues will come, and there will be no rice, nor corn, nor fruit. If we obey God, He will give us a crown of gold. God seems to come to the earth, but will not touch it. In that day there will be no mountains nor hills. All will be leveled, and the rivers will be dried up. I was told to tell these things, and no one should stop me. I saw that the devil was sad because the end of the world is near.' The people of the village were deeply concerned over what the boy said, and wanted to know what it could mean. We knew that this heathen lad had no knowledge which would enable him to make up such a story, and we could but acknowledge the work of the Holy Spirit being made manifest through the lips of a heathen child dwelling in the midst of the jungle into which the missionary had not yet penetrated."

The Lord is speaking to the inhabitants of earth in many mysterious ways, and His work is being cut short in righteousness. He is counting on His children for faithful, loyal service day by day.

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"Don't try to hold God's hand; let Him hold yours. Let Him do the holding, and you do the trusting."

"Call Back"

If you have gone a little way ahead of me, call back—

'Twill cheer my heart and help my feet along the stony track;

And if, perchance, faith's light is dim, because the oil is low,

Your call will guide my lagging course as wearily I go.

Call back, and tell me that He went with you into the storm;

Call back, and say He kept you when the forest's roots were torn:

That, when the heavens thundered and the earthquake shook the hill,

He bore you up and held you where the very air was still.

O friend, call back and tell me, for I cannot see your face;

They say it glows with triumph, and your feet bound in the race:

But there are mists between us and my spirit eyes are dim.

And I cannot see the glory, though I long for word of Him.

But if you'll say He heard you when your prayer was but a cry,

And if you'll say He saw you through the night's sin-darkened sky—

If you have gone a little way ahead, O friend, call back—

'Twill cheer my heart and help my feet along the stony track.

—*Christian Work.*

Missionary Volunteer Department

Officers' Notes

Our Theme for September: "To Widen Your Horizon"

"To Every Tribe and Nation"

IN presenting the topic for September 8, "To Every Tribe and Nation," have some one briefly review the beginning of the work in your own locality. Where did it begin? When? Who brought the truth there? or did some one learn of it through reading a book? Review the organization of your local Missionary Volunteer Society. Who organized it? How long has it been organized? Has it grown? Are your members active? Do you have any mission in your own locality where you are fostering active, aggressive work? In each division of the world where young people are especially sponsoring a mission project bring out some interesting items regarding the beginning of the work in that field. In North America we are sponsoring the work in the Upper and Lower Amazon Missions this year. Continue to present all the information you can on the geography, the people, their habits, their manner of living, their religious environment, their needs. We should put forth every effort to help our youth visualize the onward march of adventism. An abstract theory of something being done is not enough. Make it tangible—so vivid that it is actually visual education.

R. J. CHRISTIAN.

Harvest Ingathering Rally Program

INASMUCH as it is desired that each Missionary Volunteer Society should have the greatest freedom in preparing a Harvest Ingathering rally program adapted to its own needs, no GAZETTE program has been prepared for Sabbath, September 1, which is Harvest Ingathering Rally Day for the Missionary Volunteer Society. The executive committee of the society, in counsel with the conference Missionary Volunteer secretary, should plan ahead and prepare carefully a program for this date. The Harvest Ingathering season begins September 1, except in conferences where other dates have been definitely fixed, and continues during a period of seven weeks.

Perhaps no preceding Harvest Ingathering season has presented so great a challenge to the youth of the

church. Certainly the needs and the opportunities never have been greater. Never have the foreign fields been under a greater urge to enlarge their work. Throughout the wide world human hearts are sharing an ever-deepening misery and are groping for that which alone can bring hope and renewed life—the gospel of the Lord Jesus Christ. In a heretofore closed province of China, Sabbath keepers are springing up by the hundred in the wake of an itinerant colporteur and are clamoring for some one to come to teach them the way of life. In Africa such thousands are pressing their way into baptismal classes that the present staff of workers finds itself unable to cope adequately with the situation. The time seems ripe for God to do a mighty work in these mission fields. This Harvest Ingathering season is an invitation to wide-awake Adventist youth to share in this mighty work. For a time like this God "has appointed the youth to be His helping hand."

This Rally Program may be made a personal challenge to each Missionary Volunteer by presenting interesting and pressing situations in the foreign fields, by recounting God's providences in leading individuals to success in other Harvest Ingathering campaigns, by having one or two exhibitions showing how to do Ingathering work, by organizing singing bands and other bands for solicitation, and by earnest prayer that God will move upon hearts to go out and upon hearts to give. This is youth's time of opportunity.

A. W. P.

Helps for Harvest Ingathering Program

Bible Study

1. To whom do the wealth and the riches of this world belong? Deut. 8:18; Ps. 24:1.

2. For what purpose has God given men riches and prosperity? 1 Tim. 6:17; Acts 2:44, 45; Mark 10:21; Prov. 3:27.

3. Is the Christian alone to give of his wealth? Isa. 61:3, 5.

4. On what stated times did or will the church receive gifts from the world?

a. Exodus movement. Ex. 12:33-36.

b. Rebuilding of Jerusalem in the days of Ezra. Ezra 1:2, 6.

c. Christ's birth. Matt. 2:11.

d. In the days of the remnant church. Isa. 60:5.

5. What were or are these gifts to be used for?

a. To build the sanctuary, the place for God to dwell on earth.

b. To rebuild the city of God in preparation for the first advent.

c. To pay the hotel bill of Christ while in Egypt.

d. To finish the work and put an end to sin.

6. Is the Harvest Ingathering method ordained of God? (See page 169 of "Christian Service.")

7. What part have the Harvest Ingathering returns played in carrying on our great mission program? Approximately one third of our mission money spent to carry on our worldwide program is provided through the Harvest Ingathering.

8. Is it a soul-winning agency? Nearly one third of all the converts each year can now be credited to our Harvest Ingathering money. There being 21,080 baptisms outside North America for 1930, we see that approximately 7,000 were added because of our faithfulness.

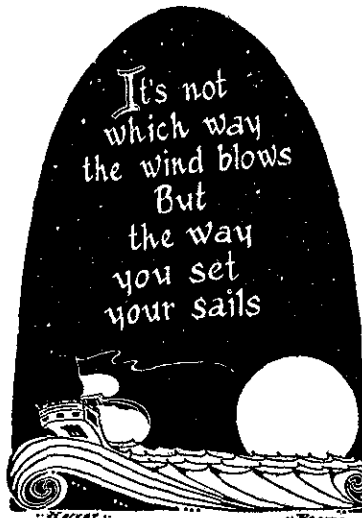
9. Will it make any difference whether or not I take part in the campaign this year? Matt. 25:24-30.

L. L. MURPHY.

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"A CHURCH which cannot save its own children cannot save the world."

"SELF-CULTURE by itself will make only a one-sided character. We need to round out our characters by service for others. That is only paying back the help that others have been to us."



Arrange your own Harvest Ingathering program for September 1.

Do You Advertise?

THE Austin (Minnesota) M. V. Society advertises its meetings by means of a "broadcasting" page passed out each week in advance. These weekly pages give a glimpse of the coming meeting (which is often, if not usually, a GAZETTE program), a reminder of some work the society is expecting from its Missionary Volunteers, a call to greater earnestness, the number in attendance the previous week, a choice poem or quotation, and occasionally our beautiful M. V. Pledge for all to re-read and fix in mind. All of these items cannot be put on one page, but some of them are there each week; and they do much toward stimulating attendance, service, and consecration. Here are the contents of three of these sheets:

"No. IV Sept. 25, 1933

"Station YPMV Broadcasting

"Next Friday Evening

"Some one has said that the three words in the English language that are hardest to say are, 'I am sorry.' What sorrow, what heartache, what anger, what hatred, what hopeless despair have come to many lives because proud, self-centered hearts have been unwilling to say these words. Do you have the courage to admit you have been wrong? Even if it is the other fellow's fault, do you have the courage and moral backbone to make it right as much as is in your power? We invite you to attend M. V. meeting next Friday evening, 8 o'clock, at the church, and hear the topic 'Righting a Wrong' discussed.

"The singing band method is a very pleasant form of Harvest Ingathering solicitation in all parts of the world. The offerings received in this way add thousands of dollars to the Ingathering funds."

[A poem, attendance for previous week, a choice quotation, and an appeal for our mission enterprise offering.]

"No. V Oct. 2, 1933

"Station YPMV Broadcasting

"BOOKS

"WE INVITE YOU

your Mother, your Father,
your friends . . . to attend a

READING COURSE PROGRAM

next Friday evening, at 7:30,
at the church.

This will be something special,
different . . . you will enjoy it!
There will be special music, dialogue,
stories.

Remember the time—
7:30 Friday night.

Attendance last week was just
twenty-five."

[A picture of books on a table with
a reading lamp.]

"No. VI Oct. 9, 1933
"Station YPMV Broadcasting

"Foreign Missions—Why?

"Have you ever thought that to be a missionary was too lowly for you? That you have talents too great to be buried in some dark continent? That too much might be required of you if you were to be sent? If so, think it over. It is an undisputed fact that no group of people has so indelibly left its name engraved upon the hearts of humanity as that class known as 'foreign missionaries.' Come to M. V. meeting Friday evening at 7:30 and learn of those who—

"Go, where the waves are breaking on
coldest Northern shore.
The precious gospel taking, more rich
than golden ore.
On highest Eastern mountain, in low-
est Western vale;
Beside the Southern fountains, re-
hearse the wondrous tale."

"DO
YOU KNOW
THE M. V. AIM,
MOTTO, AND PLEDGE?

"If not, hunt up your membership card and hunt them before Friday night, especially the pledge, which will be used as the benediction. It is: 'Loving the Lord Jesus, I promise to take an active part in the work of the Young People's Missionary Volunteer Society, doing what I can to help others and to finish the work of the gospel in all the world.'

"Attendance last week was thirty-six!"

A Song Service

THERE are many ways of conducting a song service. For one variation, try a song service study, arranging the songs so that they will contain a message, logically presented. For example, here is a brief study on "The Saints' Reward." (Have the numbers of the songs on the blackboard, so that they need not be announced. The questions should be asked very distinctly by some one appointed, the chorister leading out in singing the hymns which give the answer.)

Question.—God commissions the watchman to sound a warning. What is this warning, and to whom is it to be given?

Answer.—"Christ in Song," No. 683, stanzas 1 and 3.

Ques.—As the faithful hear the warning, what question do they ask, and how does the watchman answer?

Ans.—"Christ in Song," No. 845, stanzas 1 to 4.

Ques.—What is this home like?

Ans.—"Christ in Song," No. 919.

Ques.—Who are privileged to enter this wonderful home?

Ans.—"Christ in Song," No. 890, stanzas 2 and 3.

Ques.—What do the saints exclaim when they reach that wonderful home?

Ans.—"Christ in Song," No. 889, stanzas 2 and 5.

N. H. FAULKNER.

The M. V. Secretary's Reports

1. TAKE notes during the meeting. Do not depend on your memory. Write down not only facts, but impressions that are made on your heart by songs, talks, prayer.

2. Glean thoughts from talks given, and include in your report. If a talk is given on the "Influence of Music," instead of writing only, "John Jones gave a talk on the influence of music," mention some thought expressed; such as, "Music may be a great blessing, but when put to a wrong use it is a terrible curse. The right kind of music will have an uplifting influence."

3. Vary the manner of writing and presenting your report:

a. Write the kind of report you can imagine an angel might carry to heaven. What would impress an angel in a Missionary Volunteer meeting? No doubt the reverence manifested, the spirit of the meeting, the number on time, as well as the program.

b. It is of no particular interest to know the numbers of the songs sung. Instead give the title or a quotation from the song. This need not be done of every song.

c. It is not necessary to name every one who has part on the program in every report.

d. Sometimes give a report of missionary work and experiences instead of the regular society report, such as hospital and other band work.

e. Frequently have members give oral reports of missionary work.

f. Occasionally ask several different members to note for report the next week what impresses them in the meeting.

g. At the close of the month write on a blackboard the report of the missionary work done for the month, and such items as number reporting, etc. Make comparisons with the previous month. (The items should be written on the board before the meeting.)

h. Mention the increases in your attendance and offerings. Our money means the salvation of souls. Picture the good this money will accomplish in the mission field. Commend whenever you can.

4. Write the minutes in permanent form in your record book as soon as possible after the meeting, while it is still fresh in your mind. Always include first name or initials of those taking part; that is, say, "Miss Alice Blank," rather than, "Miss Blank."

5. Pray. Ask the Lord to help you in writing your report. He is interested in every phase of our work, and He places every human agent under obligation to do his best.

6. Be sure to read your minutes aloud beforehand. Many good reports are spoiled because they are poorly read.

"It is required in stewards, that a man be found faithful." 1 Cor. 4:2.
—A. C. Nelson, Northern California Conference.

Every society should hold weekly officers' meetings.

What One Tract Accomplished

WHILE passing the exhibition gardens in Melbourne one day, a man noticed a small tract hanging on one of the iron pickets of the fence surrounding the gardens. Taking it off the picket, he was struck with the singularity of the title, "Which Day Do You Keep, and Why?" Thinking that it might furnish good topic for discussion at a mutual improvement society of which he was a member, he took the tract along with him and suggested to the officers of the society that the subject of the tract should be entered upon their syllabus. His request was acceded to.

As the time approached for the discussion of this subject, one of the members of the society mentioned to some of the officers that he had met a man who seemed to know a good deal about this interesting subject, and suggested that he be invited to take part in the discussion. His suggestion was also followed.

The invited guest was Elder J. O. Corliss, who, with S. N. Haskell and others, was at that time laboring hard to make a beginning in Australia.

Well, the result of that discussion was astonishing. Elder Corliss was so successful in convincing his opponents in the discussion of the correctness of his views, that seventeen of them decided to keep the Sabbath of the Lord, nearly all of whom subsequently became active and successful workers in the cause. Two of them were printers, who sold their business and started the Australian publishing house, one later becoming a successful evangelist.

This small company of converts, won to the message as the direct result of one tract hanging on a picket fence, was the nucleus of the first church in Australasia. This should encourage us to keep on sowing the seed, and God will surely provide the harvest.—A. W. Anderson.

A Question to Put to Your Society: ARE YOU?

ARE you an active member,
The kind that's liked so well?
Or are you just contented
With the button in your lapel?

Do you attend the meetings
And mingle with the flock,
Or do you stay at home
And criticize and knock?

Do you take an active part
To help the work along,
Or are you satisfied to be
The kind that "just belong"?

Do you ever go to visit
A sister that is sick,
Or leave the work to just a few
And talk about the clique?

Today we have a program scheduled
That I am sure you've heard about;
And we'll appreciate it, if you
Will come and help us out.

So come out to the meetings,
And help with hand and heart.
Don't be just a member,
But take an active part.

Now you just think this over—
You know right from wrong.
Are you an active member,
Or do you just belong?

—Bonnie Snell.

Senior M. V. Meetings

To Every Tribe and Nation

(Program for September 8)

BY R. J. CHRISTIAN

SELECT SONGS that will impress the missionary aspect of the gospel upon the minds of all. Here are some suggestions: Nos. 178, 267, 181, 214, 149, 63, 247 (solo), in "Gospel in Song."

SCRIPTURE LESSON: "The Great Commission."

DIALOGUE: "To Every Tribe and Nation."

Notes to Leaders

It is not necessary in this program for us to attempt to convince our young people that we have a responsibility in giving this gospel, nor is it necessary for us to spend much time studying the theology connected therewith. The purpose of this program is to let our youth see that something is being done. Young people like action. They respond to active leadership. If this program leads the young people to see more fully that our church in its world-wide aspect is growing, that it is on the march, and that it is gloriously triumphing, the purpose of this program will have been met.

Dialogue. Two weeks before this program is to be given, the questions and the answers to the questions should be passed out. Have the answers given as talks rather than readings. At the conclusion of one answer, the next question should be asked immediately by the individual to whom it is assigned. He may remain in the congregation. Or you may wish to bring out the facts regarding the work in the various divisions by use of more questions or by narrative conversation instead of questioning. If the speakers desire, they may tell in connection with the talks here given some mission stories or accounts of the progress of the work in the division they are representing. These stories may be gleaned from current copies of the *Review and Herald*. It is hoped that this brief sketch of the beginning of our work in the various world fields, though not all-comprehensive, will inspire our youth with greater zeal.

The Great Commission

MARK 16:15. His program our task for life.

Matthew 28:18, 19. His power our equipment for service.

Matthew 28:20. His presence our guaranty of triumph.

To Every Tribe and Nation

Leader's Remarks

As the epilogue of the ages is about to be given, how fitting it is that we should take time to "enlarge our vision" of a mighty, militant missionary movement that is sweeping the earth.

In 1874 our first missionary, Elder J. N. Andrews, was sent to Switzerland. We marvel at the rapidity of the "missionary" growth since that time. In the twenty-five-year period between 1901 and 1926 our foreign missionary army grew to 2,937. Picture this new army of strong, vigorous young men and young women, purposeful and enthusiastic, for their vision has been enlarged and they see a finished task and at last the great home-coming.

Writing prophetically of the great "Macedonian" calls that come from the millions that know not of the lighted way, Mrs. E. G. White has said: "From India, from Africa, from China, from the islands of the sea, from the downtrodden millions of so-called Christian lands, the cry of human woe is ascending to God. That cry will not long be unanswered."—*"Christ's Object Lessons,"* p. 179. God is calling for young men and women to answer the pleas. Our Missionary Volunteer Societies are training schools for recruits for these fields. Today we shall see how these calls are being answered.

Dialogue

Question.—We are not doing much for the folk in the darkness of India and Burma, are we? It seems to me we need to broaden our borders if we are going to take this gospel to every tribe and nation.

Answer.—I want to answer that question, for I have been studying lately about our work in what we call the Southern Asia Division. This field includes India, Burma, Ceylon and adjacent islands politically attached, Afghanistan, Nepal, and Bhutan. In 1893 our first appointed workers arrived in India, William Lenker and A. T. Stroup, both colporteurs selling

Send the gospel to the Amazon region through your mission offerings.

medical and religious books. A year later Miss Georgia Burrus, of California, arrived in Calcutta to work for the women of India. Later Elder and Mrs. D. A. Robinson led out in this field. For a time Elder W. A. Spicer supervised the work in India, but in 1901 he was called to worldwide service. Elder J. L. Shaw, now treasurer of the General Conference, was then called to take charge of this field. The intense darkness, coupled with the ever-present caste system, made progress slow; yet the Lord was not willing to surrender the field. The first convert was an Englishwoman, Mrs. E. Meyers, mother of Elder C. K. Meyers, secretary of the International Medical Foundation (the organization within our work that fosters the advancement of our medical work in mission fields). It has not been without sacrifices and cost of life that the work has gone forward in this field. It has paid, though, for today our denomination supports 589 evangelistic laborers, 145 primary teachers, 118 advanced school teachers, and 152 publishing house and sanitarium employees in Southern Asia. We also have 96 churches, 21 schools, 1 publishing house, 6 hospitals, and 17 dispensaries. So it really seems to me that we are doing things for God in this field.

Ques.—Now I'd like to hear what is being done in China, Japan, and Korea.

Ans.—The Oriental missions have always greatly interested me. Briefly I shall review what I have learned about the opening of our denominational work in the Orient and some facts as to its recent growth. Until a few years ago this territory was included in one division known as the Far Eastern Division. Now we have two divisions, the Far Eastern and the China. In the Far Eastern Division, where Elder Frederick Griggs is president, we find 377 churches with a membership of 20,098, 7 advanced schools employing 82 teachers, and a large number of elementary schools with a teaching force of 124. We have four strong, well-equipped publishing houses, located as follows: Tokyo, Japan; Singapore, Straits Settlements; Manila, Philippine Islands; and Seoul, Chosen (Korea). Our medical work is represented in a strong way by the five large sanita-

rium-hospitals and many dispensaries.

In the China Division we have 11,932 Seventh-day Adventists, 200 churches, and a large number of flourishing institutions. There are 194 teachers employed in the 20 advanced schools and 126 teachers in primary schools. This field is served by four publishing houses, the largest of which is the Signs of the Times Publishing House in Shanghai. Dr. H. W. Miller, one of our pioneer doctors in China, is the president of the division. He has fostered in a strong way the "right arm of the message," for we have 11 strong medical institutions and a large number of growing dispensaries, all doing their best to relieve human suffering and hasten the coming of our Lord.

Our first worker was Abram La Rue, a self-supporting, devout Christian colporteur and Bible worker who had a vision of winning souls. He began his work in 1887. In 1902 Elder J. N. Anderson, his wife, and her sister, Miss Ida Thompson, followed up Mr. La Rue's efforts in Hongkong. Later in the year Elder and Mrs. E. H. Wilbur joined them. Dr. and Mrs. H. W. Miller and Dr. and Mrs. A. C. Selmon entered service in this needy field in 1903. The names of the faithful workers who have filled the ranks throughout the years cannot all be mentioned. Suffice it to say that in this combined field today we have a total working force of 3,314. Darkness is giving way to God's light as we continue to broaden our borders. In our Harvest Ingathering we are raising funds to further this work, pioneered under such trying circumstances. Really, fellow youth, it is not so hard to join with the singing bands and go from house to house in Harvest Ingathering as we often think it is. Dr. Miller wrote in the *Review and Herald* of September 18, 1924, regarding his early experiences in mission work: "We suffered much. On one occasion we were stoned by a mob; at another attacked by robbers, being beaten and robbed by them. We were continually reviled as we appeared on the streets, the people styling us 'foreign dogs' and 'foreign devils.' But though unwelcome and despised in the sight of the people, and suffering at the hands of unfaithful and disloyal servants, never once did we regret the step that had led us to leave our pleasant land, congenial

friends, and blood ties of loved ones; for we had come to make a beginning in what we knew was to develop into a great movement in that land, by which every inhabitant should some day hear the saving message to a world doomed to destruction."

It seems to me that we need to redouble our efforts and make our Harvest Ingathering campaign our first business right now; and then we, with those who have gone on before, will have a part in the saving of souls from every tribe and nation.

Ques.—How about South America? While we are learning about our work in other lands I should like to hear how the message was taken to this field. Because it is so largely Catholic, the work has not grown much there, has it?

Ans.—This is a field I have always been interested in. I watch the church papers every week for reports from our workers to see what is being done. Of course we have all heard of the wonderful work Elder F. A. Stahl is doing, and we all feel that we know him; but I want to take you back to the very beginning of our work in this great "Continent of Opportunity." There is a text that says, "None of us liveth to himself," and the truth of this is here demonstrated. Late in the eighties a small company of believers was baptized in Lake Neuchâtel, Switzerland. Because this was a new and strange thing it was reported in one of the newspapers and copied by a French Baptist journal. A French colonist living in Argentina read the article and was so interested that he wrote to Switzerland for information regarding our teaching and work. As he perused the literature furnished, he was led to accept the Sabbath truth, and with him several of his neighbors. Here we find the little nucleus from which has grown a work that embraces every corner of the field. Following this a group of German believers living in the State of Kansas were touched by an article appearing in the *Hausfreund*, our German church paper, and went to Argentina as self-supporting missionaries, arriving there in 1890. Though beset by difficulties these four families were successful in their endeavors to win souls to God. In 1891 our first workers arrived—E. W. Snyder, C. A. Nowlin, and A. B. Stauffer. Their

Do you have a Study and Service League in your society?

efforts in the colporteur work were successful from the start. In 1894 Elder F. H. Westphal arrived to open work among the German-speaking people. Within a few weeks' time he was able to organize a church of thirty-six members. Later he was joined by Elders J. Vuilleumier, O. Oppegard, J. A. Leland, and N. Z. Town. Elder and Mrs. F. A. Stahl, so often called the apostles to the Indians, entered upon their work in 1909. (*Relate here some particularly interesting feature of their work that appeals to you.*) The Lord has greatly blessed them, and we see hundreds of converts as a result of their work. In the South American field we now have 206 churches, and in our evangelistic work 452 laborers are engaged. Our advanced schools employ 61 teachers, the primary schools 131 teachers, and our hospitals and publishing houses 107 people, making a total of 751 workers. We have a church membership of 20,616, 6 advanced schools for training workers, 2 large publishing houses, 3 large hospitals, and several dispensaries. Here again we find the open door and the invitation to enter with our work. It is a tremendous challenge to our youth. God's plan is that we shall respond by offering our lives, our money, and our prayers in answer to these calls.

Ques.—Boats interest me, and in the Inter-American Division there are thousands of miles of boat travel in our work. I should like to hear what is being done in that field.

Ans.—The Inter-American Division was organized at the General Conference of 1922. Elder E. E. Andross was elected president, and soon the entire field was well knit together in the division organization for a closely supervised work. It is hard to give an accurate panoramic view of the starting of our work in this field because of its size and because of the fact that each of its countries and islands has a separate mission history. Great have been the blessings of God in this division. Today we see a work being carried on in every corner of the field. Many portions are fast becoming almost self-supporting. The youth are being trained in our schools for the building of a strong work. In 424 churches in Inter-America we find a membership of 20,616. There are 7 strong

advanced schools, 1 publishing house, and 2 dispensaries demonstrating the practicability of Christianity; 611 workers are engaged in promoting the work in this field. One union baptized almost 1,000 converts during the first three quarters of 1933, and has over 500 in baptismal classes. Here again we see growth and expansion that necessitate the calling of more workers. In Matthew's Gospel we are told, "This gospel of the kingdom shall be preached in all the world for a witness unto all nations; and then shall the end come." May we, as a part of the great army of Adventist youth numbering over 94,000, be faithful in the giving of our time and talents in kingdom service, that Jesus may soon come.

Ques.—I would like to hear about the starting of our work in Africa and how it has prospered to date.

Ans.—In answering this question I want to say first that I was surprised to find that Africa comprises one fifth of the land area of the world, and that nearly one third of its entire population is numbered among the followers of Mohammed. Perhaps no field in all the world has a missionary appeal to the degree that Africa has. Much has been written of the heroic work done by the pioneers of Christianity in this continent. Familiar, indeed, are the names of Schmidt, Moffat, Livingstone, and Stanley; and rightfully so, for they were truly the pioneers.

Thirteen years after the death of Livingstone a humble layman, William Hunt, a miner by trade, was searching for diamonds and gold in the famous Kimberley region of South Africa. As he searched he gave out literature bearing a message such as he himself had heard in the mining camps of California from the lips of Elder J. N. Loughborough. Two Europeans, G. J. Van Druten and Peter Wessels, living in the southern part of the continent, were led independently to observe the Sabbath. They were happy to find Mr. Hunt and receive literature from him. Each in turn interested others. As a result they sent passage money and an invitation that a worker be sent from Battle Creek to instruct them fully in this message. In response to this call Elders D. A. Robinson and C. L. Boyd and their wives, George Burleigh, and

R. S. Anthony, both colporteurs, sailed from New York for Africa on May 11, 1887. When these laborers arrived in Africa, they found forty people already observing the Sabbath of the fourth commandment. Much might be said of those faithful workers who have served well and long in this dark field, and well might we pause for a moment to honor the many who, as heroes of the cross, have given their lives that Christ might be lifted up in this needy field.

That the Lord has prospered His work is evidenced by the fact that today there are in the Southern African Division 19,549 baptized Seventh-day Adventist believers, 735 evangelistic workers, 431 primary school teachers, 70 advanced school teachers, 131 publishing house and sanitarium employees, 3 publishing houses, 8 advanced schools, 9 hospitals, and 14 dispensaries. In that portion of Africa under the direction of the Northern European Division we have a strong work and many institutions not mentioned here.

The growth of our work in this field has not been like the sudden flame of a magnesium ribbon that soon dies out, leaving the darkness more dense than before its illumination. The light of the gospel of Jesus Christ shines on and on; and as the darkness turns to light under its influence, calls for more workers and more means grow. The sacrifices of those who have given of their all for this field demand of us our faithful support at this time. Harvest Ingathering is one opportunity to give aid to those who are on the front in the warfare for Christ. (Read Heb. 12:1, 2.) It seems to me, fellow comrades, that this text is meant for us as we engage in the Harvest Ingathering. "Let us run with patience." And when we fear that we may fail, let us look "unto Jesus the author and finisher of our faith." Needing a purpose, let it be "for the joy that was set before Him," calling to mind that Jesus "endured the cross, despising the shame, and is set down at the right hand of the throne of God." By so doing we shall have part in this closing work, the gospel will go to every tribe and nation, and Jesus will come. Then may each of us hear those blessed words, "Well done, thou good and faithful servant: . . . enter thou into the joy of thy Lord."

Make opportunity for those giving Bible readings to report in society meetings.

Money—Master or Servant?

(Program for September 15)

BY C. P. CRAGER

SUPPLEMENTARY AND BACKGROUND MATERIAL: "Christ's Object Lessons," pp. 351, 352.

BIBLE STUDY: "Christian Stewardship."

SYMPOSIUM: "Money and Religion." This should be given by seven young people who will read the scripture cited, or briefly refer to the incident, and then give the portion entitled "Listen" in their own words, closing with that portion marked "Pray," reverently given as a prayer.

SYMPOSIUM: "Experiences in Tithe Paying." Junior program, p. 26.

TALK: "Budgeting Our Income." Emphasize this plan in dealing with the thought of thrift. It is appropriate for the Sabbath if in giving it the speaker emphasizes faithfulness to God and having means with which to help His cause.

POEMS: "God's Beautiful Plan," "Only a Tenth" and "The Cruse That Faileth Not."

Note to Leaders

Our purpose in this program is twofold: first, to make clear to our youth God's ownership and our responsibility to return to Him His own; second, to recognize as Christians our responsibility in the use of all our money and in being thrifty in earning and saving, so that we may be able to do more for the cause of God and in service for our fellow men. Money is a talent given us by God to use to His glory and not to squander on self.

Supplementary and Background Material

God . . . intrusts men with means. He gives them power to get wealth. He waters the earth with the dews of heaven, and with the showers of refreshing rain. He gives the sunlight, which warms the earth, awakening to life the things of nature, and causing them to flourish and bear fruit. And He asks for a return of His own.

Our money has not been given us that we might honor and glorify ourselves. As faithful stewards we are to use it for the honor and glory of God. Some think that only a portion of their means is the Lord's. When they have set apart a portion for religious and charitable purposes, they regard the remainder as their own, to be used as they see fit. But in this they mistake. All we possess is the Lord's, and we are accountable to Him for the use we make of it. In

the use of every penny it will be seen whether we love God supremely and our neighbor as ourselves.

Money has great value, because it can do great good. In the hands of God's children it is food for the hungry, drink for the thirsty, and clothing for the naked. It is a defense for the oppressed, and a means of help to the sick. But money is of no more value than sand, only as it is put to use in providing for the necessities of life, in blessing others, and advancing the cause of Christ.

Hoarded wealth is not merely useless, it is a curse. In this life it is a snare to the soul, drawing the affections away from the heavenly treasure. In the great day of God its witness to unused talents and neglected opportunities will condemn its possessor. The Scripture says, "Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the laborers who have reaped down your fields, which is of you kept back by fraud, crieth: and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth."

But Christ sanctions no lavish or careless use of means. His lesson in economy, "Gather up the fragments that remain, that nothing be lost," is for all His followers. He who realizes that his money is a talent from God will use it economically, and will feel it a duty to save, that he may give.

The more means we expend in display and self-indulgence, the less we can have to feed the hungry and clothe the naked. Every penny used unnecessarily deprives the spender of a precious opportunity of doing good. It is robbing God of the honor and glory which should flow back to Him through the improvement of His intrusted talents.—"Christ's Object Lessons," pp. 351, 352.

"MEN can make money and plenty of it without God; men can acquire learning without God; but character cannot be formed without God."

Christian Stewardship

I. MAN A STEWARD

1. How fully are we dependent upon the Lord? Acts 17:28.
2. To whom belongs all the wealth of the world? Haggai 2:8; Ps. 50:10-12.
3. From what source comes the power of man to get wealth? Deut. 8:17, 18.
4. Since nothing, then, is really his own, in what capacity does man hold property? Matt. 25:14; 1 Cor. 4:7. Note 1.

II. SUPPORT OF THE GOSPEL THE TITHE

5. What part of our income does the Lord claim as His? Lev. 27:30.
6. For what purpose does He claim the tithe? Num. 18:21; 1 Cor. 9:11-14.
7. In what words did Jesus approve tithe paying? Matt. 23:23.
8. Give examples showing that tithe paying was practiced before the establishment of the Levitical priesthood. Heb. 7:1, 2; Gen. 28:20-22.
9. What special blessing is promised to those who are faithful in paying tithes? Mal. 3:10, 11.

OFFERINGS

10. What other financial obligation do we have to the church, aside from tithing? Mal. 3:8.
11. Of how many does the Lord expect gifts, and in what quantity? Deut. 16:17; 2 Cor. 8:12.
12. What principle should determine our offerings? 2 Cor. 9:7; Ex. 25:2.
13. How does the Lord regard gifts to the poor, and when may we have the privilege of helping them? Prov. 19:17; Mark 14:7.
14. What charge is given to the rich? 1 Tim. 6:17-19.
15. What law of giving is stated by Solomon? Prov. 11:24. Note 2.

NOTES

1. "It is God who blesses men with property, and He does this that they may be able to give toward the advancement of His cause. He sends the sunshine and the rain. He causes vegetation to flourish. He gives health, and the ability to acquire means. All our blessings come from His bountiful hand. In turn, He would have men and women show their gratitude by returning Him a portion in tithes and offerings,—in thank offerings, in freewill offerings, in trespass offerings. Should means flow into the treasury in accordance with this divinely appointed plan,—a tenth of all the increase, and liberal offerings,—there would be an abundance for the advancement of the Lord's work."—"The Acts of the Apostles," p. 75.

And an honest Christian returns to God an honest tithe.

"God has made men His stewards. The property which He has placed in their hands is the means that He has provided for the spread of the gospel. To those who prove themselves faithful stewards He will commit greater trusts. Saith the Lord, 'Them that honor Me, I will honor.' 'God loveth a cheerful giver,' and when His people, with grateful hearts, bring their gifts and offerings to Him, 'not grudgingly, or of necessity,' His blessing will attend them, as He has promised."—*"Patriarchs and Prophets,"* p. 529.

2. "The foundation of the plan of salvation was laid in sacrifice. . . . All who share this salvation, purchased for them at such an infinite sacrifice by the Son of God, will follow the example of the True Pattern. . . . Each must have a spirit of self-denial and self-sacrifice."—*"Testimonies,"* Vol. III, p. 387.

Only a Tenth

ONE tenth of ripened grain, one tenth of tree and vine.

One tenth of all the yield, for ten months' rain and shine.

One tenth of lowing herds that browse on hill and plain.

One tenth of bleating flocks for ten months' plenteous gain.

One tenth of all increase from counting room and mart.

One tenth that science yields, one tenth for every art.

One tenth of loom and press, one tenth of mill and mine,
One tenth of every art wrought out by gifts of Thine.

One tenth of glowing words that glowing dollars hold,
One tenth of written thoughts that turn to shining gold.

One tenth! and dost Thou, Lord, ask but this meager toll,
When all was made by Thee, and Thou dost own the whole?

One tenth! what gracious love in all Thy ways we see,
With royal bounty blessing those who pay Thine own to Thee!

—Author Unknown.

Money and Religion

MONEY AND WORSHIP.—Mark 12: 41-44. And He sat over against the treasury. Verse 41.

Listen: Too often in our meetings we take up a collection. Not often enough do we make an offering. We work for money. We spend our time, our strength, our thought to get it. It represents a part of our lives. When we give money to the Lord, we give to Him a part of ourselves. There is no truer form of worship than true giving, and it should always be done in a worshipful manner.

Pray: Lord, I thank Thee that Thou hast made it possible for me to worship Thee while I am working for money. Help me to appreciate how sacred money is because of what it represents.

MONEY AND SINCERITY.—Luke 19: 1-10. Today is salvation come to this house. Verse 9.

Listen: There is a story of a man who, about to be baptized, asked his pastor to wait a moment. He went back to his dressing room, secured his purse, put it in his robe, and said, "Now go ahead; I want my pocket-book to be baptized too." He was thinking of baptism as a consecration of himself to the Lord, and he knew there could be no sincere consecration that did not include all that he had.

Pray: Father, help me to know that the use of my money is the acid test of the genuineness of my religion.

MONEY AND THE SOUL.—Luke 12: 13-21. Thy soul is required of thee. Verse 20.

Listen: Money is a good servant but a bad master. It is a terrible thing when one's eyes are blinded to the beauty of unselfish love by the glitter of gold; when one's ears are deafened to the call of service by the clinking of silver; when one's fortune lies upon his soul, bears it down to the earth, and all its aspirations are smothered in the dust of material interests.

Pray: Father, grant that in making a living I may never forfeit my life.

MONEY AND MISERY.—Matthew 27: 3-5. And he cast down the pieces of silver. Verse 5.

Listen: Money is useful only for what it will buy. One cannot eat it for food or wear it for clothing. Money cannot even buy the best things in life. When honor, a good conscience, love, and noble fellowship are exchanged for money, then life is forfeited and it profits nothing. Ruskin insisted that "wealth" should be called "illth" because it more often brings misery than happiness.

Pray: Father, may I never think because I must have money that money is the best thing to have. May I cherish rather the things that make for the happiness that abides.

MONEY AND CHARACTER.—Acts 5: 1-6. To keep back part of the price. Verse 3.

Listen: Judas sold the Christ for nineteen dollars. Ananias and Sapphira sold Him for a part of a farm. They lost everything. But Abraham Lincoln, the grocery clerk, walked miles into the country after working hours to pay to a farmer's wife a few cents that he had accepted by mistake above the price of the goods he had sold. Abraham Lincoln saved his character. "What shall a man give in exchange for his soul?"

Pray: My Lord Christ, may I never keep back anything that belongs to Thee.

MONEY AND SERVICE.—Luke 8:1-3. Minister unto them. Verse 3.

Listen: One can multiply the influence of his own life by the right use of money. One man in America supports a native preacher on the other side of the earth. The native preacher has taken the name of his benefactor. Thus while "John Doe" sleeps in America he works in India, and while he sleeps in India he works in America. In another sense, this man loses no time in sleep, but is always working for His Lord by serving His Lord's needy brethren.

Pray: Lord, may the joy of spending and giving for the happiness of others be mine all the year.

HONORING THE LORD.—Matthew 26: 6-13. She hath wrought a good work. Verse 10.

Listen: There are always those who complain about the use of money that is spent for anything except material benefit. Usually this is the complaint of those who think more of themselves than of others. There is nothing finer than the use of money in any way that will cause men to honor our Lord as the Christ who gave Himself for the world.

Pray: Lord Jesus, may we give all that we can to cause all people to honor Thee as Lord and Saviour.

George Washington Thriftograms

WASHINGTON, the successful builder of a nation, gave voice to rules for personal and national success which are as applicable in this year of necessary thrift as in his day. Here are some of his words on the use of money and resources that might have been written for the present situation in America:

"I am no more disposed to squander than to stint."

"Economy makes happy homes and sound nations. Instill it deep."

"It is not the lowest-priced goods that are always the cheapest."

"I cannot enjoin too strongly upon you a due observance of economy and frugality."

"Keep an account book and enter therein every farthing of your receipts and expenditures."

"Promote frugality and industry by example, encourage manufactures, and avoid dissipation."

"Reason, too late perhaps, may convince you of the folly of misspending time."

"There is no proverb in the whole catalogue of them more true than, 'A penny saved is a penny got.'"

"Nothing but harmony, honesty, industry, and frugality are necessary to make us a great and happy nation."

God's Beautiful Plan

If the tithe were in the storehouse
That belongeth to our King;
If all who share God's bounties,
All their tithes would quickly bring;
Heaven's windows wide would open
At the word of His command,
And blessings then would be poured out,
Which would overflow the land.

If the tithes were in the storehouse,
It would not be very long
Till the weary hearts now crying,
Would be shouting Zion's song.
The "thirsty land" would then rejoice,
And waiting isles would sing;
If all the tithes were quickly brought
That belong unto our King.

Darkened hearts would soon be lighted
With God's message from above,
And thousands now in heathen lands
Would rejoice in heaven's love.
Come, ye stewards; haste, get ready!
All your tithes and offerings bring:
Soon you'll answer, as a steward,
To your quick-returning King.

—A. T. Robinson.

Budgeting Our Income

(We are herewith suggesting a budget. Remember, however, each person must formulate his own budget according to his occupation and income. Tithe should be paid first. God expects all to give to His cause according to the way they have been prospered. He expects wise expenditure of the remaining portion of the income. Let us be honest and fair with God and ourselves.)

ASKED how he happened always to have money for offerings, an old gentleman remarked, "I do not *happen* to have money. No poor man does. I plan for my offerings just as I do for my house rent, clothing, or food."

Evidently this man was a believer in the budget plan concerning which we hear so much nowadays. Almost every successful modern business house works to a budget. Not only have many commercial enterprises which were heading toward financial ruin been saved by the adoption of this plan, but also institutions, homes, and individual careers which were almost completely wrecked by debt have found release from debt's iron chains of slavery, and have been made happy and prosperous as they have budgeted their incomes.

If we desire to learn the secret of living within our means, and at the same time of being faithful stewards of God's money, we cannot do better than adopt the system of budgeting. The following budget plan has been tried out by a young woman and found to work satisfactorily. (*Outline on the blackboard the following figures which show how this young woman's income was divided.*)

Tithe, 10 per cent.

Offerings, 10 per cent. This was divided into three heads, as follows:

1. Foreign Missions.
2. Home Missions.
3. Charity.

Living Expenses, 45 per cent. This included board (which was paid to the parents), and bus, train, and tram fares.

Clothing, 20 per cent.

Savings, 5 per cent. This money was banked regularly and kept in reserve for a rainy day.

Education, 5 per cent. This money was invested in books, literature, and further courses of study.

Miscellaneous, 5 per cent. Only the total amount spent under this heading was entered in the budget. The different items purchased were not recorded. This is, as one has put it, "The safety valve of the budget plan."

It is certain that as we follow the example of this young lady we shall find, as she did, that we are on the road to the solving of our financial problems. Shall we not try it?—*Missionary Leader.*

The Cruse That Faileth Not

Is thy cruse of oil wasting?
Rise and share it with another,
And through all the years of famine
It shall serve thee and thy brother.

Love divine will fill thy storehouse,
Or thy handful still renew;
Scanty fare for one will often
Make a royal feast for two.

For the heart grows rich in giving;
All its wealth is living grain;
Seeds, which mildew in the garner,
Scattered, fill with gold the plain.

Is thy burden hard and heavy?
Do thy steps drag wearily?
Help to bear thy brother's burden;
God will bear both it and thee.

Art thou stricken in life's battle?
Many wounded round thee moan;
Lavish on their wounds thy balsams,
And that balm shall heal thine own.

Is the heart a well left empty?
None but God its void can fill;
Nothing but a ceaseless fountain
Can its ceaseless longings still.

Is thy heart a living power?
Self-entwined, its strength sinks low;
It can only live in loving,
And by serving love will grow.

—Elizabeth Rundle Charles.

"If you have only a little back yard, you cannot build a big ocean steamer in it; but however narrow your lot in life, you can build in it the biggest of characters."

Wanted! Leaders

(Program for September 22)

BY ALFRED W. PETERSON

SONGS: "Christ in Song," Nos. 677, 489, 656.

SCRIPTURE READING in concert: Ps. 23.

TALK: "The Challenge."

READING: "Great Sayings From Great Leaders."

POEM: "The Things That Haven't Been Done Before."

QUESTIONS AND ANSWERS: "Preparing for Leadership."

BLACKBOARD TALK: "Characteristics of a Leader."

TALK OR BIBLE STUDY: "Developing Our Talents."

POEM: "The Hazard."

Note to Leaders

Everywhere in every human endeavor men are looking for leaders—leaders with vision, courage, and skill in the thing which must needs be done. Progress in industrial life, in civic affairs, or in church has oftentimes been slow for want of inspiring leadership. The best training ground for leaders is to be found in the home church and in the local Missionary Volunteer Society. The various lines of endeavor in the Missionary Volunteer Society afford excellent opportunities for development. Efficient leaders who are able to plan constructively and to organize groups for effective service, are needed to head the band work of the society. We need leaders to promote the devotional and educational features of the society. We need those who through special preparation as Master Comrades are qualified for leadership among the Juniors of the church. Let our youth regard the work of the church in all its departments as an opportunity to gain a preparation for service.

Great Sayings From Great Leaders

(Epitomizing Their Philosophy of Life)

THE standards which one holds for himself and his personal philosophy are a fair index of what the individual's life will amount to. No life can be bigger or stronger than the principles which are built into it. Upon what principles are great lives built? Let great leaders answer:

1. JESUS: "My meat is to do the will of Him that sent Me, and to finish His work."

2. PAUL: "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men."

3. DAVID: "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my strength, and my redeemer."

4. LINCOLN: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am

Your September report is due in the conference office promptly at the close of the month.

bound to live up to what light I have. I must stand by anybody that stands right, stand with him while he is right, and part with him when he goes wrong."

5. MARTIN LUTHER: "I cannot and I will not retract, for it is unsafe for a Christian to speak against his conscience. Here I stand, I can do no other; may God help me. Amen!"

The Challenge

1. THE greatest need. "Education," p. 57, par. 3.
2. The highest call. "Counsels to Teachers," p. 535, par. 2.
3. The best qualifications. Ex. 18:21; 2 Tim. 1:7.
4. The greatest hour. "Education," p. 225, par. 3; "Counsels to Teachers," p. 536, par. 3, first part.
5. The mightiest coworkers. "Education," p. 271, par. 1.
6. God's most loyal army. "Education," p. 271, par. 2.

The Things That Haven't Been Done Before

THE things that haven't been done before,
Those are the things to try;
Columbus dreamed of an unknown shore
At the rim of the far-flung sky,
And his heart was bold and his faith was strong,
As he ventured in dangers new,
And he paid no heed to the jeering throng,
Or the fears of the doubting crew.

The many will follow the beaten track
With guideposts on the way;
They live and have lived for ages back
With a chart for every day.
Some one has told them it's safe to go
On the road he has traveled o'er,
And all that they ever strive to know
Are the things that were known before.

A few strike out, without map or chart,
Where never a man has been,
From the beaten paths they draw apart
To see what no man has seen.
There are deeds they hunger alone to do;
Though battered and bruised and sore,
They blaze the path for the many who
Do nothing not done before.

The things that haven't been done before
Are the tasks worth while today;
Are you one of the flock that follows, or
Are you one that shall lead the way?
Are you one of the timid souls that quail
At the jeers of a doubting crew,
Or dare you, whether you win or fail,
Strike out for a goal that's new?

—Bagar A. Guest.

Preparing for Leadership

(The one assigned this part of the program should appoint different young people who will respond to the question when it is asked, by reading or quoting the reference cited. Perhaps ten or fifteen minutes could be taken in a round table discussion in which a number of members of the society would participate.)

1. WHAT opportunities for service and leadership lie just ahead? "Education," p. 262, par. 2.

2. Are apparently unpromising young people to assume that they cannot develop qualities of leadership? "Education," p. 232, par. 2.

"Many apparently unpromising youth . . . will stand the test of heat and storm and pressure."

3. Is it wrong to have high ambitions and to aspire to leadership? "Fundamentals of Christian Education," p. 82, par. 2; p. 83, par. 1; "Christ's Object Lessons," p. 332, par. 1; p. 333, pars. 2, 4.

4. What is the "law of the mind"? "Messages," p. 262, pars. 1, 2; "Counsels to Teachers," p. 460, par. 3; p. 441, par. 1.

5. What is the great cause of mental weakness and inefficiency? "Counsels to Teachers," p. 441, par. 1.

6. What is the highest standard which you will be able to reach? "Christ's Object Lessons," p. 331, pars. 3, 4.

7. Where are our farseeing youth to get their training for a time like this? Why? "Counsels to Teachers," pp. 493, 390. "A pure education . . . is a positive necessity."

8. Is the task of getting a preparation for leadership impossible in times like these? Prov. 3:5, 6; "Christ's Object Lessons," p. 333, par. 1.

Characteristics of a Leader

(Acrostic for Blackboard Talk)

LOVES his cause so whole-heartedly
that he is willing to spend and
be spent.

ENThusiastic to the degree that he
kindles enthusiasm in others.

ACcurate in marshaling and criticizing
facts and careful in laying
plans.

DElegates responsibilities to others
and then holds them responsible
for results.

EArnest and sincere in all his relationships
with others and with
himself.

REceptive of new ideas, open-minded,
hating ignorance and prejudice.

STudies constantly to understand the
aims of his cause and to learn
more effective methods for getting
results.

WORKS cheerfully and cooperatively
with others.

ASKS counsel frequently and gives
counsel candidly to his fellow
workers.

NEGligent never! Always prompt in
performing duties and meeting
appointments.

TACTful and kind in meeting opposition.

ENVIOUS of no one.

DEVOTED to prayer and Bible study
as well as to his other duties.

Developing Our Talents

1. PROVERBS 18:16. "A man's gift maketh room for him." A two-minute presentation of Luther as a leader may be introduced at this point. Material may be found in "The Great Controversy," beginning with page 120. A significant incident showing

his growth into leadership should be chosen.

2. "Christ's Object Lessons," p. 353, par. 1. "Talents used are talents multiplied."

3. 1 Timothy 4:14. "Neglect not the gift that is in thee."

4. 2 Chronicles 29:11. "My sons, be not now negligent: for the Lord hath chosen you."

The Hazard

I LOVE the man who dares to face defeat
And risks a conflict with heroic heart;
I love the man who bravely does his part
Where Right and Wrong in bloody battle meet.

When bugles blown by cowards sound retreat,
I love the man who grasps his sword again
And sets himself to lead his fellow men
Far forward through the battle's din and heat.

For he who joins the issue on life's field
Must fully know the hazard of the fray,
And dare to venture ere he hope to win—
Must choose the risk and then refuse to yield
Until the sunset lights shall close the day
And God's great city let the victor in.

—Ozora S. Davis.

✥ ✥

On the Road to Competence

(Program for September 29)

BY A. C. NELSON

SONGS: No. 316 in "Christ in Song" and No. 254 in "Gospel in Song."

LEADER'S TALK: "From Plow to Prophet."

TALK: "The High Calling of God."

POEMS: See Junior program, p. 29.

TALK: "A Practical Education Necessary."

TALK: "Why?"

DISCUSSION: "How May I Get the Most From This School Year?"

Notes to Leaders

Another school year lies before us with its open road. Since most Missionary Volunteers are still pursuing their formal education, this open road offers many opportunities for self-development, efficiency, competence. The Missionary Volunteer Society offers opportunities for reading, study, devotion, training, and service. The Home Study Institute is at the service of those who cannot attend school. Whatever may be the individual opportunities, there is for all the open road and the absolute necessity for advancement. Never before was there such demand for trained, efficient service in the vocations of life or in our church work.

Talk: "From Plow to Prophet." Base this talk on "The Call of Elsha," pp. 217-228 in "Prophets and Kings." Do not read this chapter in

Only four more months in which to complete your Bible Year reading.

the meeting, but study it thoroughly beforehand, make it your own, and give it as a talk. Note Elisha's preparation, faithfulness, and competence. If you do not have this book in your church or Missionary Volunteer Society library, you may, upon inquiry, find it in the library of some individual member. Be sure to use this talk if this book can be found in your church.

Discussion: "How May I Get the Most From This School Year?" Here are a few leading questions; enlarge and illustrate according to your needs: What motive should students have for desiring to get the most out of the school year? What may they do to gain this desire? How may time be budgeted and employed more economically and faithfully? 1. Spend more time and thought on private devotions—for the sake of self and the influence of contacts with others. 2. Concentrate during study. 3. Go the second mile in work and helping others—be conscientious and honest. 4. Engage in extracurricular activities—develop the physical, mental, social, and spiritual qualities. 5. Act in responsible positions when called—leading or assisting in various meetings or bands, in group or personal work. 6. Keep the ultimate goal always before you. How may those who are not in school gain the most from their year wherever they may be?

Additional Helps: See the Junior program, pp. 28, 29.

To every man there openeth
A way, and ways, and a way,
And the high soul climbs the high way,
And the low soul gropes the low,
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A high way, and a low,
And every man decideth
The way his soul shall go.

—John Oxenham.

The High Calling of God

USE as a basis for this talk the following texts and quotations: Phil. 3:7-14; 1 Tim. 4:11-16; 6:11-13; 2 Tim. 2:15. "We shall individually be held responsible for doing one jot less than we have ability to do. The Lord measures with exactness every possibility for service."—*"Christ's Object Lessons,"* p. 363. "God holds us responsible for all that we might be, if we would improve our talents."—*"Testimonies to Ministers,"* p. 147. "The elements of character that make a man successful and honored among men,—the irrepressible desire for some greater good, the indomitable will, the strenuous exertion, the untiring perseverance,—are not to be crushed out."—*"Patriarchs and Prophets,"* p.

602. "Let no one imagine that he has no need to study because he is not to preach in the sacred desk. You know not what God may require of you."—*"Messages to Young People,"* p. 186. "It is right that you should feel that you must climb to the highest round of the educational ladder. Philosophy and history are important studies; but your sacrifice of time and money will avail nothing if you do not use your attainments for the honor of God and the good of humanity. Unless the knowledge of science is a stepping-stone to the attainment of the highest purposes, it is worthless.

"The education that does not furnish knowledge as enduring as eternity is of no purpose. Unless you keep heaven and the future immortal life before you, your attainments are of no permanent value."—*Id.*, p. 176.

A Practical Education Necessary

THE following experiences were told by the late Elder E. R. Palmer, who was connected for many years with our publishing work:

"In a meeting of the General Conference Committee an effort was being made to find a young couple for an important position in a foreign mission field. Finally the name of a young man not very well known was suggested. In the discussion, however, it developed that this young man was an earnest Christian, a real soul winner, superintendent of the Sabbath school of his local church, and a real worker in the missionary society. He had learned the carpenter's trade and acquired a good working knowledge of printing. 'What more do we need than that?' asked Elder W. A. Spicer, the chairman of the meeting. 'If a man is a real soul winner, a successful church worker, and has a practical experience in common things, he can be used in any mission field of the world.'

"This is only one of many illustrations which press home the important fact that practical lines of education are of great importance. Technical education is good; it broadens and strengthens the background of one's life; but skill and experience in doing common things, required daily in all the walks of life, must take rank before all other lines of education.

"One day a young man came to my office looking for work. He was having difficulty in that respect. 'Can you give me a place in your editorial department?' he asked. 'My taste runs in literary lines; I have longed to be a writer.'

"I learned, however, by inquiry that he had applied himself almost wholly to books, but had gained little, if any, experience in the practical things of life, which must form the basis and background of every successful editor's work. I tried to find some other position for him, where he could make a beginning and learn, but there was difficulty at every turn. He could not drive a nail nor saw off a board straight; he had sold no books; he had learned neither shorthand nor typewriting nor bookkeeping, and therefore was unprepared for a place in any of our circulation departments.

"My heart felt sick for the young man as he left my office with little hope that we would be able to find a place where he could be used. When the door was shut, and I was thinking the matter over, almost in a desperate frame of mind, I remarked to myself, 'I believe there is no poorer product turned out in these United States than college graduates who have had little, if any, practical experience outside their book knowledge. Their hands are unskilled, their brains are full of theories, there is little coordination of their faculties, and their education often stands as a barrier against their accepting a humble position which might lead to greater usefulness.'

Let us as young people improve every opportunity that will make us competent workers in God's cause.

Why?

An answer to the question asked by many young people, "Why was I not employed?"

THE following actual experiences may be helpful to our young people. It should be our constant endeavor to improve, to overcome personal traits or habits that hinder our progress. Analyze the reasons for failure in the following experiences. What can we put into our lives that will help us to succeed? "Study to show thyself approved."

A young woman was recommended for work in a department of one of

Arrange for each officer of your M. V. Society to read the GAZETTE.

our institutions. The recommendation, however, availed nothing, for the one in charge of the department said, "I am acquainted with her. She is too loud and boisterous. We cannot use her."

Another young woman applied for work in one of our offices, but when the requirements of dress were set before her she withdrew her application. It meant more to her to dress as she pleased than to have a place in this great work.

The manager of one of our sanitariums was looking for a promising young man to be desk clerk. One was recommended to him as being educated, experienced, and just the right age. Before approaching this young man the manager inquired concerning his faithfulness as leader of the young people's society, a position which he held. He learned that not always could the young man be depended upon to be present at the meetings, sometimes remaining away without making proper arrangements. The sanitarium manager dropped this young man's name from his consideration.

A young woman of education and ability was no longer desired in the office where she worked, and the reason given was that she was too moody. They could never tell whether she would be cheerful or gloomy, and no one enjoyed working with her when she was in a gloomy mood.

A promising young man was given a position in a Book and Bible House. However, he was employed only a short time. The tardiness habit overcame him. He could not see that it made any difference if he came from five to fifteen minutes late to work every morning.

A conference president was looking for a stenographer. A young woman was recommended to him. Before receiving a formal introduction to her he overheard her talking to a friend. She spoke only a few sentences, but the slang expressions used by her convinced him that she was not the young woman he needed.

He was about the average in public speaking and as a soloist. His ambition was to become a minister. But experience in two or three localities convinced the leaders that his inability to do teamwork unfitted him for this line of work.

Junior M. V. Meetings

To Every Tribe and Nation

(Program for September 8)

BY R. J. CHRISTIAN

SONGS: Nos. 69, 74, 78, 79, 80, 81, in "Junior Song Book;" solo, "The Sweetest Song," No. 247 in "Gospel in Song."

SUPERINTENDENT'S TALK: See notes to superintendents.

JUNIOR RESPONSE: "What I Plan to Be."

SPECIAL SONG: "Work Today."

POEM: "The Cry From Other Lands."

Notes to Superintendents

Ask several Juniors two weeks in advance of the presentation of this program to prepare short, original talks on certain missionaries or mission stations. (Material for this may be found in former M. V. Reading Course books and our denominational papers, especially the *Review and Herald*.) Ask the boys and girls to tell also about the type of houses used, the native food, and the manner of dress in these foreign lands which they are assigned. (Refer to geographical readers, our mission books, or simple encyclopedias.) You will be surprised at the mental pictures formed by the Juniors. We find one of the most interesting evening programs during a Junior camp is the evening when Juniors are personally responsible for the material given at the camp fire. Camp meetings afford another opportunity for the Juniors to give expressions to their knowledge and feelings. Let that be the purpose of this program. The fact that the Juniors are responsible for preparing their own material for talks will inspire them to study. Self-expression will deepen their impression and give them greater confidence.

To furnish a background for today's program, give a short talk on the necessity of the gospel's being preached to all the world before Jesus comes. Base this talk on Matthew 24:14, Mark 13:10, and Luke 21:31-36, pointing out that Jesus will not come until the gospel is carried to all the world, and we in our own hearts have had an opportunity to prepare to go home with Him.

Junior Response: "What I Plan to Be." Encourage the Juniors to tell what they plan to be, by the help of Christ, and what they desire to do that they may be missionaries now as well as when they are older.

Dialogue: "To Every Tribe and Nation." Study this dialogue which is given in the Senior program, p. 17. You may wish to adapt it to your society.

The Cry From Other Lands

"WHY didn't you tell us sooner?"
The words came sad and low;
"O ye who know the gospel truth,
Why didn't you let us know?
The Saviour died for all the world,
He died to save from woe,
But we never heard the story;
Why didn't you let us know?"

"We appeal to you, O Christians,
In lands beyond the sea;
Why didn't you tell us sooner,
Christ died for you and me?
Nineteen hundred years have passed
Since disciples were told to go
To the uttermost parts of the earth
and teach;
Why didn't you let us know?"

"You say you are Christ's disciples,
That you try His work to do,
And yet His very last command
Is disobeyed by you!
'Tis indeed a wonderful story;
He loved the whole world so,
That He came and died to save us,
But you didn't let us know."

"O souls redeemed by Jesus,
Think what your Lord hath done!
He came to earth and suffered,
And died for every one;
He expects you now to tell it,
As on your way you go,
But you kept the message from us;
Why didn't you let us know?"

"Hear this pathetic cry of ours,
O dwellers in Christian lands;
For the heathen stand before you
With pleading, outstretched hands.
You may not be able to go yourself,
But some in your stead can go;
Will you not send us teachers?
Will you not let us know?"

—Author Unknown.

Work Today

(Sing to the tune of No. 568 in "Christ in Song." If you wish, some one may sing the verses as a solo and all may join in the chorus.)

I

LET us gather in the money;
We can do it if we will;
We can reach our goal in dollars
If we each our place will fill.
We can take the Saviour with us
As we go from door to door;
He will keep our feet from faltering—
He has helped us o'er and o'er.

II

We are in the Junior army,
And we'll work for Christ our King.
He has called us to His service,
And His praises we will sing.
We will keep our aim before us
And our pledge and motto too;
And the Junior Law we'll treasure,
And to Jesus we'll be true.

III

Let us then be up and doing,
For the day advances fast,
And the night is swiftly coming
When the harvest will be past.
We must hasten on our mission,
Quickly all the funds bring in,
That the work may soon be finished,
Which will end the night of sin.

CHORUS:

Then gather funds for missions;
Then gather funds for missions;
Then gather funds for missions
Ere the harvest time be passed.

Begin and end your Harvest Ingathering campaign on scheduled time.

Money—Master or Servant?

(Program for September 15)

BY C. P. CRAGER

SONGS: Nos. 49, 82, 45, in "Junior Song Book."

SUPERINTENDENT'S TALK: "Should Juniors Pay Tithe?"

STORY: "A Young Budgeteer."

POEM: "Saying and Doing."

SYMPOSIUM: "Experiences in Tithe Paying."

Notes to Superintendents

This topic should impress two lessons definitely on the minds of our Juniors: first, Juniors as well as older people should be faithful to God in tithing even the smallest income; second, Juniors need to count pennies, use them wisely, and learn how to earn more of them to use thus. A question-and-answer period could be made very profitable in discussing how to increase the income of a Junior so that he may be able to give, and also in answering questions that may be in his mind on the subject of the tithe.

Superintendent's Talk: "Should Juniors Pay Tithe?" Should Juniors be taught to pray? Should Juniors be taught to read the Bible? One might just as reasonably ask either of these questions as to ask whether or not Juniors should pay tithe. Tithing is as much a Christian grace and privilege as praying or reading the Bible, and is just as sure to bring a rich Christian experience. If boys and girls can be Christians—and they certainly can—then they should learn the Christian graces, one of which is tithing. Some will argue that since boys and girls do not earn money of their own they do not have money to tithe. However, most boys and girls do receive a limited amount of money. It may have been given them by their parents or others, or they may have earned it themselves. This should always be tithed. Juniors may also receive from their parents money with which to make certain purchases that would logically be made by their parents. In these instances the Juniors are simply the agents for the parents in spending the parents' money. It should be made clear to the Juniors that that which is given them to use as they see fit, as their own money, should be tithed.

Experiences in Tithe Paying

A Faithful Indian

AN Indian believer in East Bengal brought twenty-six rupees tithe to Elder L. G. Mookerjee late one night. On presenting his tithe to the servant of the Lord, he asked the privilege

of praying; and his simple, fervent prayer mentioned the following:

He was a poor, unlettered man, but he thanked God for His mercy and grace. He asked the Lord to accept the tithe at his hands. He reminded the Lord he could not keep accounts well, and so he feared he had not rendered the Lord his own.

"It may be, Lord," he humbly prayed, "that Thou canst not bless me because it may not be a correct tithe; but, Lord, please do not curse me, for I didn't know better how to count. And, Lord, if it happens to be a correct tithe, then let the blessing mentioned in Malachi fall upon me. Amen."

Two Cents

"Two cents tithe! Why, I never supposed any one would bother with such a small amount," she thought, as she picked up the receipt which had been left in the pew.

"Two cents—that means some one who received only twenty cents actually paid tithe on it. Seems much too small to bother with, doesn't it?" So ran her thoughts as she took her seat that Sabbath morning, with the others who were gathering for worship.

Again she picked up the slip. "Mrs. Rose B. Arthur" was the name written in. She remembered the little woman. She usually sat near the window about four seats back from the front of the church; she was always very plainly dressed, and, June thought, probably needed every bit of money she earned. No doubt she had sold a dozen eggs, or some vegetables out of her small garden, in order to get the twenty cents on which she had paid this tithe of two cents. Mrs. Arthur's husband had died several years before, leaving her with two little children to support.

June opened her Bible to read a bit as it was not quite time for the service to begin. Her Bible opened to Luke 16. Her eye fell on the verse, "He that is faithful in that which is least is faithful also in much." That verse seemed to take on a new meaning that morning, for these are the words she read in it: "He that is faithful with two cents is faithful also when it comes to dollars." Yes, June had always been careful to tithe her allowance each month, but she had never paid any attention to the

small bits of change that came to her hand.

Carefully did June close her Bible, offering a silent prayer of consecration. From her pocketbook she counted out a few pennies. These she placed in a tithe envelope, and when the plate was passed at church she dropped in her tithe. As she did so she felt happy—she knew it was because she had been faithful in that which is least.

Boiled Tithe

Speaking of the work being done at our leper colony in Nyasaland, British Central Africa, Dr. J. J. Birkenstock says: "Nothing cheers my heart so much as when I see these lepers, without hands, come and bring their small tithe that, maybe, their families have worked for. We do not take the money, but we have them drop it in a small basin of water, and then we boil it for half an hour and put it with the other tithe money."

If our leper brethren, with their hands eaten away, can be faithful in bringing their tithe, what excuse have we? God expects and receives the tithe not only from these poor lepers but from His people everywhere; and it would seem that we should be more faithful as we live in this beautiful land where leprosy is unknown and where we enjoy great blessings.

One Thousand

"'That tree there has more than 1,000 oranges on it,' said a friend to me the other day. I was a little surprised, but he continued, 'We've already taken off 600 and some.'"

"'But, my friend,' said I, 'why do you go to all the trouble to count all those oranges?'"

"His face brightened as he added, 'So we can give the tithe!'"

"What an example in faithfulness and honesty to God! This man has to struggle for his existence, but he doesn't rob God of even an orange, for he believes that 900 with the blessing of God on his home and the labors of his hands are worth more than 1,000 without the blessing.

"Who would think of stealing 100 oranges from a neighbor? Surely not a Christian! Would we be quicker to rob God? Let us all always give to God His own. His own is one tenth of our increase!"

Saying and Doing

"If I had a thousand dollars,"
Said Beecher in boastful mood,
"I'd take out a hundred this minute;
I'd pay the tithe first, I would."

"And if I had a hundred nickels,
Shiny and bright and new,
First of all I'd pay ten for tithing;
That's surely the way I'd do."

"But I've only (you see?) ten pennies,
Shabby and brown and small;
So I think I'll not bother to tithe them;
Really, I need them all."

Let's remember, all we who have pennies,
And we who have nickels and more,
That God asks a faithful tithing
Of just what we have in store.

Let others pay tithe of thousands,
Or millions, if that may be;
If I am a faithful steward,
I'll tithe what He gives to me.

—Mrs. I. H. Evans.

A Young Budgeteer

I WAS taking tea one Friday at the McKinstry home, parishioners of mine. When young Mae came in, an eight-year-old in high third grade, his father asked, "How did spelling go today, Mae?"

"A hundred in spelling, dad, and another in 'rithmetic."

"And how about the chores? Does mother give you a hundred for the woodbox and the water pail?"

"Yes, father," said Mrs. McKinstry. "I haven't needed to remind him once."

"That's fine, Mae. Then this must be pay day."

So saying, the father took twenty-five cents from his pocket and handed it to Mae. At once the boy went to the writing desk and took out a drawer that had several small boxes in it. Into the first one, labeled "tithe," he put three cents. Then he picked up one marked "offerings" and put into it three cents. Next he put two cents into a box marked "candy." Into another marked "clothes" he put four; "reading" took four cents; "entertainment" took three; and "savings" took six.

Mr. McKinstry explained that Mae and he had worked out the system. "There is no bookkeeping. When Mae thinks he needs a new tie, or wants to go to a lecture or a concert, he has his own money for it. As soon as there is a dollar in the savings box, it goes to the bank. Already interest day adds more than a dollar to that account."

Would this not be a worth-while plan for other boys and girls to adopt? What would it mean for church and for community?—*Adapted.*

Singing Along the Way

(Program for September 22)

BY MINNIE AND MINTIE TRUITT

SONGS: Nos. 55, 18, 51, 54, 65, 71, 58, 29, in "Junior Song Book."

POEM: "The Folk That Laugh."

STORY: "How the Magic Word Traveled."

STORY: "Beautiful Inside."

POEM: "Multiplied."

Notes to Superintendents

Cheerfulness implies a bright and equitable temper or disposition which shows itself in the face, the voice, and the actions. Today's study will consider these three mediums of expressing cheerfulness. Introduce the subject by naming the first and allowing the Juniors to suggest the other two. To impress these three points on the minds of the Juniors, make three large circles of cardboard, each of a different color,—cheery colors,—and tie them together so as to be three-sided in shape. On one side write FACE, on another VOICE, and on the other ACTIONS. You can be as ingenious as you like in this: make a picture of a face, with corners of mouth turned up, and other appropriate illustrations.

There are too many sour people in the world, and what seems impossible is that some of them are Christians. We would have a hard time convincing the world that the gospel is "good news" when those who profess to have it have a glum and dissatisfied look on the face, and speak in a harsh, irritated voice. The bread of life and the water of life cannot be recommended by people who look as if that food disagreed with them. "The world will not be convinced of the sweetness of your faith by the sourness of your face." A poor little street girl who was very sick was taken to a hospital. While there she heard the story of Jesus. One day she whispered to the nurse, "I am having real good times here. Did you know about Jesus bein' born?" "Yes," replied the nurse, "I know." The little girl replied, "Oh, you did? I thought you looked as if you didn't, and I was goin' to tell you. I shouldn't think you'd ever look glum if you knew about Jesus bein' born."

The Face

The Folk That Laugh

THE folk that laugh—God bless them!
They lighten all the day.
They bring the cheer of sunshine clear
Though skies be brooding gray.
They lift the load of trouble;
They ease the grip of toll;
They leave less room for grumbling gloom
Our precious hours to spoil.

What though they have their sorrows?
What though they have their woes?
They aim to get the laughter debt
The joyous old world owes.
And so they make a stranger
Of foolish fret and fear,
And make each day a happy way
Of rich content and cheer.

Do you budget your money?

The folk that laugh—God bless them!
What ills do they not mend!
For them the rose in beauty glows,
And every man is friend.
For them the skies grow bluer,
For them the stars are bright,
Gloom flees away across the day
And comfort bides at night.

—Wilbur D. Nesbit.

The Voice

How the Magic Word Traveled

THE manager of a big city store said to the head of one department: "You keep things running smoothly in your section, Parker. I like the way you do it. It sets a good standard for those who might not be so particular if your results didn't keep them keyed up to their own best efforts." Pleased to find that his careful efforts were appreciated, the man went about his work with a new zest and a kindly feeling in his heart. Before long he was saying to an alert little salesgirl:

"You have a very successful way of handling hard customers, Miss Belle. I'm going to see what can be done for you by way of rewarding such real merit."

Miss Belle's eyes sparkled and her cheeks flushed with pleasure. She was so happy that she was more successful than ever with the next troublesome, cranky buyer; and when she went out to lunch she just couldn't help saying to the deft girl who served her order: "It's good of you to be so prompt. You must have guessed that I want to do an errand this noon hour."

The smiling waitress carried the cheer of the friendly words in her heart all the rest of the day. That evening when her younger brother settled himself down to his lessons for tomorrow's school, her kindly feeling overflowed in saying to Jimmy:

"It's not every girl who has a brother who stays in at night and studies and gets ready to make something of himself, instead of running the streets and getting into bad company. I'm proud of you, Jimmy boy. You're my heart's comfort."

The surprised Jimmy answered: "Aw, now!" But nevertheless he felt a warm glow about his heart, and he dug into his work all the harder and put away for good a certain "What's the use, after all?" feeling that had been trying to get a foothold in his heart of late.

The next day at school, after his teacher had patiently and carefully explained a hard problem to Jimmy, he said: "You certainly know how to make it clear; I wish I knew as much as you do," and a little nagging imp of discouragement fled from the tired teacher's heart.

On her way home as she bought a paper of a small boy she said to him: "It's nice to know I can depend on finding you here, right on time, every afternoon, Billy. You'll make a good business man some day," and she smiled as she paid him.

Billy went home in a glow of good feeling, and as he caught sight of the steaming, substantial dish of hash for supper he shouted:

"Say, mother, but you're a dandy cook! A fellow can put in his best lieks with a supper and mother like this at home waiting for him!" And at the word—the magic word of praise—there vanished endless baskets of clothes to be washed and endless office floors to be scrubbed; and the world was a good place to live in, after all, when one had a fine boy like Billy coming home nights with his bit of money and his blarney.

Nor did she dream—nor do we dream, often—how that magic word had been traveling from heart to heart, touching each with the joy of sincere appreciation, inspiring each to better work and living, before it passed on to repeat its good work.—*Condensed from "East and West."*

The Actions

Beautiful Inside

"I KNOW I am homely," said Rosa as she stood before the looking-glass. There was no pretty dimple in her cheek, no large winsome eyes, no tiny clear-cut nose, no smooth white forehead, no clear pink cheeks. Rosa had a freckled face, small eyes, thick lips, and a large nose.

"What a fright!" she exclaimed, as she turned from the mirror. And she laughed such a merry little laugh that the sunbeam through the window caught its echoes and passed them to the clouds beyond. Rosa took up her sewing by the window; and when that was finished she picked up her most interesting Reading Course book, and was soon buried in her reading.

"Rosa, dear," called her mother, "I should like to have you run to the

corner and match this silk." She was right in the middle of *such* an interesting chapter, but quick as a flash she threw down the book, and returned in a few minutes with the article desired. Then she resumed her book.

"Sister Rosy-Posy,"—the voice came from a little chubby boy of five,—*"won't you please tell me a story?"*

"Why, of course I will, my precious," said the young girl, seizing the little fellow; and he eagerly listened while she told him stories until he was fast asleep.

"I don't think I shall read any more now," said Rosa to herself. "It is time to run over those scales." She darted away and had just opened the piano when her father appeared in the doorway.

"You would ohlige me, darling," he said, "if you would close that piano. My head aches dreadfully."

"All right, papa. I will get up early tomorrow and finish the exercises." And she closed the piano softly, and then quietly left the room as her mother entered.

"What a beautiful disposition that child has!" said the father. "Her features are not what some would call beautiful, but to me she is a little beauty, and she grows more beautiful every day."

The next day Rosa cut a large bouquet of sweet peas from her flower garden. She picked out the prettiest and put them in a dainty vase on the dresser where her mother would find them when she went to take her nap. Then she thought of Belle Clark.

"Mother," she said, "may I take Belle these flowers? You know she is sick."

"Certainly," answered her mother. "I am sure Belle will like them. I am glad my little daughter thinks of others and tries to make them happy. Put some of those large oranges in your basket, and take them along too."

Soon Rosa was on the street car on her way to Belle's humble home. On the car was a pale-faced girl of about eleven and a sick boy of four. Their dress told at once that they were very poor. Rosa saw the children looking wistfully at her. She smiled at them. After a while she left her seat and crossed over to them. She laid one hand caressingly on the boy's thin cheek as she asked the girl:

"He is your brother, is he not? Is he sick?"

"Yes, Miss; Freddy has never been very well. We are going to the park to see if it won't make him feel better. There are so many pretty flowers there that maybe he'll forget that he is sick."

After riding a few blocks farther, Rosa left the car, but not until she had given the girl some of the sweet peas, and had placed two delicious oranges in the hands of the sick boy, saying sweetly as she did so, "They will taste good when you get to the park after so long a ride."

"What made her so good to us?" Freddy asked his sister.

"I guess it's because she's beautiful inside," answered Sue.—*Sarah E. Peck.*

Multiplied

CHEERFULNESS is always catching—
Certain cure for every ills;
Happiness is always hatching
In the sunshine of a smile!

Banish gloom, by being cheerful;
Blaze the trail, and set the pace!
And you'll see expressions dreadful
Swiftly fade from ev'ry face!

Life gives back just what we give it.
Give it smiles, and smiles we get;
If we learn this rule, and live it,
We will never know regret.

Give a cheerful word—we'll reap it.
It will come back multiplied,
And will linger—we can keep it
In our "treasure chest" inside.

—*James Edward Hungerford.*



Opportunities for Life Investment

(Program for September 29)

BY A. C. NELSON

SONGS: Nos. 32 and 39 in "Junior Song Book."

LESSON SCRIPTURE: Daniel 1:3-20.

POEM: "True Worth."

OBJECT TALK: "The Longest Candle."
BLACKBOARD TALK: "Tower of Character."

POEM: "Little Builders."

TALK: "Investments That Have Paid."

STORY: "Giants and Grasshoppers."

POEM: "Myself."

STORY: "Fred's Bank Account."

POEM: "Strings."

Notes to Superintendents

This program is intended as a broad approach to the opportunities for character education during the school year. Discuss the various important investments, character elements, and opportunities that the school year will

Will you have an Investiture Service in your society next year?

bring. Seek to develop a character-investment and opportunity-lookout consciousness. Study the Senior program, "On the Road to Competence," p. 23. Here you will find material on which to base your comments throughout the meeting.

"Invest in youth: dividends in manhood." Around this slogan develop the pledge, "I will improve every opportunity to invest in 'Myself' for the service of 'Others.'" Review the Junior Pledge and Law. Then upon a blackboard or prepared chart, list in one column "Investments" (in such avenues as knowledge, courage, truthfulness, courtesy, thrift, obedience), and opposite these "Opportunities." Opportunities are on every hand. Look for them on the way to school, on the playground, in the home, in good books, with friends. Let the Juniors make suggestions. Illustrate opportunities with Bible characters.

"Invest in character; it is the hardest bank to break."

Poems: "Be True," p. 37, and "Others," p. 66, in "The Lighted Way" (or No. 64 in "Gospel in Song").

Object Talk: The Longest Candle

AN evangelist was talking to a meeting of children. He brought out a row of candles on a board; a very long candle was at one end and a very short candle at the other. Between the long one and the short one were candles of various heights. He said that by these candles he wanted to represent the grandfather, father and mother, boys and girls, and the baby of a family who never heard of Christ until a missionary came, whom he represented by a lighted candle. Then they all gave their hearts to Jesus, and from that day loved and served Him. He then asked which candle they thought represented the grandfather, the mother, and so on. They all thought that the tallest candle would be the grandfather, but he told them, "No, that stands for the baby, the youngest member in the family." Presently one boy said, "I know why; he has the chance to shine the longest for Jesus."—*Children's Quarterly*.

Little Builders

LITTLE builders, day by day,
Building with the words we say;
Building from our hearts within
Thoughts of good or thoughts of sin.
Building with the deeds we do,
Actions ill or pure and true;
Oh, how careful we must be,
Building for eternity!
Building, building every day,
Help us, Lord, to watch and pray.

—Author Unknown.

Organize now to study for Friend, Companion, Comrade, or Master Comrade membership.

Tower of Character

YOU WILL NEVER BE SORRY

For telling the truth,
For living a pure life,
For your faith in Christ,
For doing your very best,
For thinking before acting,
For hearing before judging,
For forgiving your enemies,
For helping a fallen brother,
For being honest in business,
For thinking before speaking,
For being loyal to your church,
For stopping your ears to gossip,
For bridling a slanderous tongue,
For harboring only pure thoughts,
For being courteous and kind to all,
For money given to the Lord's cause,
For faithfulness in keeping your promises,
For asking pardon when you have done wrong.

—Selected.

(Put on a blackboard. Ask several Juniors to read one line each.)

Myself

I HAVE to live with myself, and so
I want to be fit for myself to know;
I want to be able, as the days go by,
Always to look myself straight in the eye;
I don't want to stand with the setting sun
And hate myself for the things I've done.

I don't want to keep on a closet shelf
A lot of secrets about myself,
And fool myself, as I come and go,
Into thinking that nobody else will know
The kind of a man I really am;
I don't want to dress up myself in sham.

I want to go with my head erect,
I want to deserve all men's respect;
But here in the struggle for fame and pelf
I want to be able to like myself.
I don't want to look at myself and know
That I'm bluster and bluff and empty show.

I can never hide myself from me;
I see what others may never see;
I know what others may never know;
I never can fool myself, and so,
Whatever happens, I want to be
Self-respecting and conscience free.

—Edgar A. Guest.

Investments That Have Paid

The Wizard of Electricity

THE name of Thomas Edison makes us think of phonographs and all sorts of tricks of electricity. We think it must be wonderful to have such brilliant ideas; to have come suddenly to us in the middle of the night a plan for bottling up and hearing over again music and voices. But the truth is that the great and wonderful things Edison did were all the rewards of countless hours of work and planning, besides the spending of thousands of dollars. He invested a great deal. Did it pay? Was it a good investment?

A Beloved Millionaire

How many Juniors know about the poor boy who once borrowed books and later gave away libraries? His name was Andrew Carnegie, and he is remembered as one of the richest men of the country. He invested hard

work when he was a bobbin boy in a cotton factory, a messenger boy for a telegraph company, and when he ran a steam engine. He made a good investment when he read good books and chose good companions. He once said, after he had become successful, "I always tried to develop not only fortune but character." The hundreds of libraries which he gave all over the country are proof that his investment paid. But the memory which people have of him as a good, honest, and just man is a still greater reward for his investment.

A Blind Investor

Helen Kellar is deaf, dumb, and blind. She had to put more work into the building of her character-house than most people. Even though she cannot see nor hear, she has a very good education and has been a comfort and joy to all who know her. She says, "Patience, faithfulness, friends, education, and honesty are the best materials for the building of a character." She has invested them and her life is noble.

Fred's Bank Account

"JUST look at this, Fred," said Jack Holmes, proudly holding out a neat little book to his chum.

"What is it?" asked Fred.

"A bank book. And my very own too. I started an account with a dollar, and I'm going to keep increasing it as fast as I can."

"That's a good idea, Jack."

"Of course it is. Every boy ought to have one. Why don't you start an account, Fred?"

"I'd like to, but I can't just now, Jack. However, there's one kind of account that any boy can start, and I have had one running for some time. I am very sure it will yield me a bigger interest than any bank in town will pay."

"Where is it, and what is it?" inquired Jack curiously.

"I call it an account with the Bank of Good Deeds," Fred explained. "I make my deposits a good deed or a kind word at a time. You see, whenever I get an opportunity to deposit a kind word or deed which will make somebody a little happier, I make the most of it. Some day I will begin drawing the interest, and it will be the biggest interest of any investment on earth."

"Why, only last week I helped old Mr. Page over the crossing down town. It didn't seem to be very much of a thing to do, yet it was a deposit on my account, for he said that if I ever wanted a job in town, to come to him and he could give me a recommendation that would have weight among the merchants. So you see that may turn out to be a pretty big interest. I try to make a deposit every day, and more than one, if I can."

"Yes, Fred," said Jack, "you have started a good account—that's a fact."—*Albert A. Rand.*

Strings

A PLAYER cannot play for you
Upon a stringed instrument
A melody with sweetness bent,
Unless the strings be true.

I am an instrument; if I
Be not in tune, no harmony
Can the Great Musician draw from
me,
No matter how He try.

—*Author Unknown.*

True Worth

TRUE worth is in being, not seeming—
In doing each day that goes by
Some little good, not in the dreaming
Of great things to do by and by.
For whatever men say in blindness,
And spite of the fancies of youth,
There's nothing so kindly as kindness,
And nothing so royal as truth.

—*Alice Cary.*

Giants and Grasshoppers

"WHAT is the matter?" asked Mrs. Hamlin. "What is hindering the work?"

Mr. Hamlin glanced up from his paper. "The work?" he said. "Oh, the old story; there are 'giants' in the land, and the committee feel like 'grasshoppers'!"

Earle looked up. Of course there were no giants in these days! "Father, what do you mean?"

"Why, I meant what the ten spies did when they whined about giants, and called themselves 'grasshoppers,' instead of seizing their chance, as the other two wanted them to do."

"I can guess what you mean about the committee. There are lots of giants around nowadays, aren't there?"

"Plenty of them!" said his father. "Look out that none of them scare you away from an opportunity."

Nearly twenty-four hours afterward Howard Eastman waited for Earle. "I do wish you would come on!" he said.

Earle consulted his book. "That is not anywhere near right."

"Of course it is not. I knew it would not be. There is not a fellow in the class, nor a girl, either, for that matter, who has got that example. I heard Professor Bowen tell Miss Andrews that there would not be a pupil in the room who could conquer it."

"Is that so? I have tried it in every way I can think of. I do not know as there is any use of my going over it again."

"Of course there is not! So just put up your tools, and come on."

At that moment Cousin Carrol appeared in the doorway, and she said in the sweetest and gentlest of tones:

"And there we saw the giants."

Carrol vanished, and they heard her open the hall door and pass out. Earle's face, meantime, had reddened to his hair. He immediately said, "Look here, Howard Eastman, you may as well cut down to Timmy's, and tell them I cannot come. I am going to conquer that example. I am no grasshopper!"

"I think that is mean!" growled Howard.

"Skip along, and tell the boys I am sorry, but it is this old giant of a problem."

"What have giants to do with that example? She said something about them."

"Not a thing," said Earle, with energy, "and I will prove that they have not."

Howard groaned, and left. Next morning just as the hour for recitation arrived, and the arithmetic class were filing in, company was announced.

"Just our luck!" muttered Howard Eastman. "Any other morning this term I should have been ready for them. Did you know they were coming, Earle?"

Earle did not. He looked up in surprise. There were not only his father and Cousin Carrol, and Principal Bowen, but a stranger, a fine-looking man, who, it was presently telegraphed through the class, was Judge Dennison, of Buffalo, who used to attend this school when he was a boy.

All went well until the fatal thirtieth example was reached. Howard Eastman was called upon to go to the board and perform it.

"I cannot do it, Miss Andrews," he said, "I tried it as many as fifty

times, I think, in fifty different ways, and could not get near the answer."

Then she called on the boy next to Howard, with no better success. A long row of downcast eyes and blushing faces. Some of the pupils confessed that they had not even attempted the problem, but had been discouraged by the reports of others. Just then Miss Andrews caught sight of Earle Hamlin's face, and said, "Will you try it, Earle?"

Earle went to the blackboard. Without a pause he moved on to the very last figure. Moreover, he knew how to explain just what he did, and why he did it.

"I think we owe Earle a vote of thanks," she said. "I confess my surprise as well as pleasure in his work; I did not expect any of you to succeed. In truth, I gave you the example rather as a trial of patience than in the hope that you could conquer it. You remember, however, I gave you permission to secure help if you utterly failed. Will you tell us, Earle, if you had any help?"

"Yes'm," said Earle. "My Cousin Carrol helped me."

And then Cousin Carrol's astonishment suddenly broke into laughter. "I have not the least idea what he means," she said, in her clear, silvery voice. "I was so far from helping him that I tried all by myself to do the example, and failed."

"All the same, she helped me," Earle said, sturdily. Then, seeing that he must explain, he added, hurriedly: "We had been talking about the giants, you know, and the grasshoppers, just the night before, and I thought to myself then that I was not a grasshopper; but I never thought about the example being a giant. I was just going to quit it when Cousin Carrol came to the door and spoke about the giants, and then I went at it again."

"Earle," said Miss Andrews, "are you willing to tell us how long you worked on the example?"

"I began it at six o'clock," said Earle, "and I got it just as the clock struck eleven."

There was no use in trying to keep the class from cheering.

Judge Dennison said to Mr. Hamlin after the class was dismissed, "You have reason to be proud of your son, Mr. Hamlin."—*Abbreviated from "Stories Worth Rereading."*

"Habits are at first cobwebs, at last cables."

Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

Musings of a Missinuary

MISSIONARY R. H. TUTTY evidently had been to his homeland on furlough. He has had long experience in missionary service in different island groups in the South Pacific. Some of his musings must have gotten onto paper, for we find this:

"The fact that we are living in strenuous times is impressed upon a missionary who returns to the homeland from a foreign field. Many changes meet his view. Sometimes he thinks, 'No wonder the primitive people say with surprise, "The white people are painting their faces!"' The natives used to do that. They would paint their faces white or red or a ghastly black. They thought they looked pretty, but we thought they looked hideous. Today they have clean faces, but they are wondering at the white people painting theirs. They also comment on white people wearing so few clothes.

"When some white men express to them their views that our ancestors descended from monkeys, the natives are astonished. They believed similar theories only when they were heathen. When we started mission work in Dovele, Solomon Islands, the people told us that alligators were connected with their ancestry; but today they hold no such theory. When we went to Buin, Bougainville, and started there, we found that the natives believed their ancestry was associated with a large snake. We went farther afield to Mussau, New Guinea, and there we found that the natives believed that birds had to do with their ancestors, some having descended from the eagle, some from the pigeon, some from the hawk, and so on. It is not something new to be told that animals were part of their ancestry, but they cannot harmonize such views with the gospel.

"The missionary turns his back on civilized countries, with their rush and bustle of modern life, to go to the tropical islands. But there his life is not one of ease. His duties are multitudinous, and call for attention from daylight till late at night. He turns from the bustle of rushing motor cars, but he leads as strenuous a life in facing rough seas in small boats and canoes. He leaves the pleasant association of fellow Chris-

tians, and stands alone, but with Christ, knowing not what a day will bring forth. He is now a leader whose duty it is to encourage others to come up to higher ground. Often he must speak in a strange tongue. How important that his own soul be watered with the water of life!

"I know islands where immorality was bad enough in the heathen state, but today it is taking on a far worse form. The sins of Sodom are sweeping through the islands like wildfire. One young person told me he thought it would be easier for a young native to be a Christian in the islands than it is for our young people in the homeland, but this is not so. The people here have their temptations, though different from those in European countries. Some are perfecting a character that will enable them to stand without fault before God."

Searching for Light

SUPERINTENDENT C. E. MOON, of the Central Mexican Mission, passes in these recent experiences:

"Seven men were sent out by a congregation of Christians, not Adventists, who were not satisfied with what they had gotten from the Bible. They were searching for more light. They journeyed seven days over mountain trails to find it. They found one of our brethren, and with him studied the message day and night. At last they said, 'We are now satisfied that we have found the light, and will return to fifty of our brethren who are waiting for us.' They returned home with glad hearts, singing God's praise for having found the third angel's message. It is wonderful how the Lord is working for these people!

A Wonderful Deliverance

"At another place two sisters came to the meetings who a few weeks before were demon possessed. They were in their right minds, and were learning of Jesus their Saviour. They had been sent by their father to a spiritualistic center in the country. The devil there had taken full possession of them. In this condition they had fought each other. One tore her sister's lip partly off, besides wounding her terribly. The worker for this district, Brother Arroyo, came and found this girl in this deplorable condition, crouching in a corner. Gangrene had already set in in her wounds, and she was truly a piti-

able object. Our worker dressed the wounds, and took the girls to his home church, where the brethren prayed for them both. The Lord answered prayer and rescued them. They had now come to our meeting to glorify their Saviour for their deliverance. The Lord is working in a wonderful way, imparting of His own life to His people through the Holy Spirit, and we are witnessing the results."

Picking Up the Threads at Tatsienlu

SOME months had intervened since the departure of Dr. J. N. Andrews and his family from Tatsienlu, West China, on the Tibetan border, and the arrival of Missionary Dr. Harold James and his wife to resume medical work there. One year sped by after leaving America before the doctor was able to report his arrival at the mission. Civil war in West China blocked their advance for a time. Fifty-five days were spent en route after leaving Chungking, capital of Szechwan Province. From a letter written January 2 we read:

"The longer I am here the greater grows my admiration for Dr. Andrews, who came out here alone and built up the station to its present state. It must have been a tremendous task to build and furnish the house, dispensary, and hospital.

"We are not attempting to do full hospital work as yet, but open the dispensary three times a week, besides having a number of patients who come every day. Later, when we get a better knowledge of the language, we will attempt a more extensive program. There is certainly enough work to do, and we are anxiously awaiting the time when we can really launch into full-time medical work. There are of course many discouraging features, as must always be true in dealing with people totally ignorant of health principles; but in spite of these we find some encouragement in the results obtained. Perhaps the greatest trial we have is the native Chinese doctor. He is really a medicine man, with all that goes with such a position. Many times our patients who are apparently not satisfied with their slow progress in recovery, will stop coming to the clinic, and we perhaps do not see them for several weeks, when they may return in a worse condition than before, after an intervening course of treatment by some Chinese doctor.

"At present we have a patient, the son of a prominent tribesman who lives forty miles down the river. It took four days for an 'ambulance' to go down and bring the man back. The ambulance, as we jokingly call it, is a canvas stretcher hung between poles and carried on the shoulders of two men. He was shot through

the knee six months ago, and was so toxic when admitted that I despaired of doing anything for him. But the Lord has blessed our treatment, and he is slowly gaining strength, and is better able now to stand the copious through and through irrigation so necessary to any improvement. As soon as he gains a bit more and can stand it, we will take off the useless foot and leg, the bones of which are almost all involved. The father, who is staying here now, has for some time been interested in the truth, and is attending all our meetings and showing a lively interest. I am sure that if his son can be restored to health, it will mean much to both, and they in turn are in a position to influence many of their people. We are praying that the boy may recover, and trust that this may be the means of gaining a better foothold among the tribespeople. We ask an interest in the prayers of those at home that the work here may be blessed. It seems so slow with only three baptized Tibetan members, but we feel that the work done in years past by Dr. Andrews was not in vain, and that some day a rich harvest will be the reward."

Our Southernmost Mission

MISSIONARY W. F. MILLER, stationed at our Magellan Mission, South America's southernmost tip, gives us a glimpse of his recent experiences:

"I had asked for a place to hold a few meetings. The public library was offered me. Last Thursday night I spoke there before the governor of Tierra del Fuego, a number of police officers, and a group of teachers. My topic was 'The True Hope of the World.' Only about thirty men were present, but these were leaders in the town, and I believe the Lord will bless that meeting to the good of some one. Those officers and teachers gave rapt attention to every word. It was to me a new experience, but I felt that God was sustaining me.

"I was invited to speak in their moving picture theater, but that night it stormed and nobody came. I was to speak on 'The Prophetic Dream of Nebuchadnezzar.' Last night at ten o'clock the word came for me to speak. There was no congregation before the show, so I was announced for the end for all who cared to stay. The little building was full, and nearly all remained. My time to speak came between 12:30 and 1 o'clock in the morning. There was good order and respect. I received loud applause. Well, I am not anxious for anything except that some may become interested in the truth, and for this cause I retired alone to the woods, about a mile out, to seek God, that some may yet be saved."

"MAY we know what this new doctrine, whereof thou speakest, is?" Acts 17:19.

A Feast of Tabernacles

DOWN in Mexico, gatherings that remind one of that feast of tabernacles appointed in Israel of old are being held here and there. Let us attend this one among the Indians, as Missionary C. E. Moon gives us the word picture of what took place:

"Each year in the Central Mexican Mission we have endeavored to hold, as nearly as we could, a real camp meeting. If you should visit one of these meetings in some remote region, you would not see the 'city of tents' as you would in other parts of the world.

"After the local brethren get the word of the coming meeting at their town or ranch, they get the brethren together and build a temporary structure with branches and leaves for a shade overhead. All the brethren come prepared to care for themselves, bringing their tortillas and other food, and sufficient bedcovers to pass the nights sleeping on the ground, or on mats, if they are fortunate enough to find any unoccupied.

"We held seven such camp meetings last year in different parts of the mission among Totonacan, Aztec, and Tepehua Indians. The Spirit of the Lord was present during these meetings in a remarkable manner, and many gave their hearts to the Lord. Many fervent prayers were offered for unconverted relatives and friends. One sister said, 'I asked for prayer last year for my wayward boy, and thank the Lord he has given his heart to the Lord.'

"A brother gave this testimony while his face fairly shone for joy:

"I was one of the most ardent worshippers of the patron saint. I gave more money than any one else in our town for the annual feasts in her honor. Every year on December 12 I gave more than any other for her great feast day. One day I was looking at the idol and thinking. I said to her: 'Most ungrateful, what have you paid me?' Then I was invited to attend a church. That night I had a very impressive dream. I saw a great feast; the streets were filled with people. Suddenly great flashes of fire came from heaven, and the people ran panic-stricken and screaming to their homes. I saw a great curtain descending from heaven, and bright clouds filled with angel hosts. I saw in the center one as God Himself sitting. And then I heard a loud voice of one of the angels saying, 'The hour of His judgment is come.'

"This brother found the message, and while a portion of his dream is still in the future, the very words of the message were given him. Hearts are being stirred everywhere. Truly these passing days are fraught with great importance, because the light of truth is to be shed upon the waiting judgment-bound multitudes."

Still Hunting in the African Wilds

YES, and hunting for something better than Africa's "big game." Missionary S. M. Konigsmacher in a recent letter tells us this:

"Two boys out on an evangelistic trip had returned the day before, and reported having held services in fifty-four villages where no one had ever been before. The people were glad the message sought them out, and wanted us to come again. One boy said he passed a place where the people had built a church for us, and were still waiting for a teacher. I wish I could send that teacher, just as many others in like circumstances wish they could send teachers into such places, but the funds are lacking.

"There are two other companies out. One couple have gone down to the south, another to the north across the Zambesi River into a district where we had never gone before. Yes, and the third couple have gone to the north, with instruction to cross the Lungwebungu River and go on toward the Congo. All these workers will experience some hunger in the way, because of the drouth, while in some districts will be found some food."

Working for the Chiefs

FROM out of Nyasaland, Africa, comes this cheering letter, written by H. M. Sparrow, superintendent of the Southeast African Union Mission:

"When working for the thousands who surround us, we sometimes forget the value there is in winning to the message those in positions of authority. The prophetic charter for the third angel's message reads, 'Thou must prophesy again before many peoples, and nations, and tongues, and kings.' Rev. 10:11.

"Pastor Roman, one of our native mission directors, set his goal to win personally four chiefs. 'If I can win our chiefs,' he said, 'I am pretty sure of the people.' He has been successful in definitely winning three, and is now working for the fourth. Writing about one of these men, he says:

"I am glad to report that Chief Chimombo has slowly dropped off his many wives this year for the gospel's sake. You will remember the visit we had with him in his house. It did its work upon his heart. Since that time I have made several visits to him. Today he is happy, and rejoicing in the truth. I want you to pray for him. And this is what the chief says: 'I praise God for His mercy to me. Though I am a chief among my people, yet I am also a chief among sinners. I was a member of the Bible class in the ——— church before I became a chief, but I was without salvation. I had no peace, no deliverance. Today I thank God for the

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