

# The Church Officers' Gazette

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No. 11

## Added Reasons for a Week of Thanksgiving and Sacrifice

**I**N a time of crisis when mission funds were rapidly receding and needs were increasing, the writer, at an Autumn Council in Kansas City, 1922, set forth a plan it seemed Providence had unmistakably pointed out, that of setting apart one week of the year as a week of special thanksgiving and sacrifice. The week chosen included Thanksgiving Day, annually appointed by the President as a day of thanksgiving. Our workers responded wholeheartedly, and that year gave a week's income to missions. Our people were greatly stimulated to much larger giving by the worthy example set by the rank and file of conference and institutional workers in giving a week's income to missions, many joining with them in a like sacrifice.

Because of the increase of funds the General Conference was thereby able to restore entirely the heavy cut made that year in appropriations to mission fields. How outstandingly we were led to see that thanksgiving and sacrifice go together. "But in everything by prayer and supplication *with thanksgiving* let your requests be made known unto God." We can say with confidence that true thanksgiving leads to sacrifice, and that godly sacrifice is from a thankful heart.

Our hearts should be especially full of thanksgiving this year as we enter into the Week of Sacrifice, November 24 to December 1. Notwithstanding all the happenings of the past year, the week of thanksgiving and sacrifice should be the most blessed period of thanksgiving in our lives. Think of what Jesus has done and will do for you both temporally and spiritually! Think of the message of present truth that makes every believer a child of

the light and the day! Think of what God through His people has done, and is doing, to maintain and reach forth and greatly extend the work, right in a time of the greatest world depression ever known. We are undoubtedly called this year not alone to a larger thanksgiving, but also to a larger sacrifice than in 1922, or any year since.

The great American drouth in several States has destroyed crops like a plague of fire. Whole sections have been devastated; man and beast have come to want. Live stock has been killed by the thousand to save from starving. Many thousands of advent believers, who have given and sacrificed for this cause, are in these drouth regions. Shall not we in more favored sections say this year, We will sacrifice more, that the work shall not languish?

Another cause for increased sacrifice is the shrinkage of the American dollar when reduced into foreign currencies. It may amount to a quarter million dollars, and possibly more. This has brought some of our missionaries into perplexity. Leaders in some of these fields do not know how they can keep missionaries in the fields without more money. Brother C. L. Torrey, treasurer of the Southern Asia Division, says:

"We have come to the place where there is one of two things which we must soon do. As our statement will reveal, we will not be able to go along very much longer. When our funds are used up, we will have to send some of the workers home, for we cannot retrench general expenses further, or the General Conference will need largely to increase appropriations. Naturally we are hoping and praying that this latter may be possible."

In the face of these obstacles in the way of holding our mission force in the field, there are many calls for new workers to go into new fields. Macedonian calls for help come from many places in the world fields—and they call loudly.

The situation is unparalleled, and adds a larger responsibility upon every member of the church. We should practice more self-denial. The spirit of sacrifice should go deeper. Looking forward to such a time of need, the Lord's servant has left us the following counsel, which we should by all means heed:

"Those who are truly converted are called to do a work which requires money and consecration. The obligation which binds us to place our names on the church rolls holds us responsible to work to the utmost of our ability for God. He calls for undivided service, for the entire devotion of heart, soul, mind, and strength. Christ has brought us into church capacity, that He may engage and engross all our capabilities in devoted service for the salvation of others. Anything short of this is opposition to the work. . . .

"This is as true of temporal as of spiritual blessings. The Lord does not propose to come to this world and lay down gold and silver to advance His work. He supplies men with resources, that they may by their gifts and offerings keep His work advancing. The one purpose above all others for which God's gifts should be used is the sustaining of workers in the great harvest field. And if men will become channels through which God's blessing can flow to others, the Lord will keep the channel supplied. It is not returning to God His intrusted gifts that makes men poor; withholding them tends to poverty. . . .

"For the joy of seeing souls rescued from the hand of the destroyer, Christ endured the cross. He became the living sacrifice for a fallen world.

Into that act of self-sacrifice was put the heart of Christ, the love of God; and through this sacrifice the mighty influence of the Holy Spirit was given to the world. It is through sacrifice that the work must be carried forward. Self-sacrifice is required of every child of God. Christ said, 'If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me.' Christ gives a new character to all who believe. This character, through His infinite sacrifice, is to be the reproduction of His own. . . .

"If God's people had the love of Christ in the heart, if every church member were thoroughly imbued with the spirit of self-sacrifice, if all manifested thorough earnestness, there would be no lack of funds for home and foreign missions; our resources would be multiplied; a thousand doors of usefulness would be opened, and we should be invited to enter. Had the purpose of God been carried out by His people in giving the message of mercy to the world, Christ would have come to the earth, and the saints would ere this have received their welcome into the city of God.

"If there was ever a time when sacrifice should be made, it is now. Those who have means should understand that now is the time to use it for God. Let not means be absorbed in multiplying facilities where the work has already been established. Do not add building to building where many interests are now centered. Use the means to establish centers in new fields. Think of our missions in foreign countries. Some of them are struggling to gain even a foothold; they are destitute of even the most meager facilities. Instead of adding to facilities already abundant, build up the work in these destitute fields. Again and again the Lord has spoken in regard to this. His blessing cannot attend His people in disregarding His instruction."—*Special Testimony, "An Appeal for Missions," pp. 5-9.*

J. L. SHAW,

General Conference Treasurer.

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### Stewardship

"I HAVE a stewardship intrusted to me," said Paul. 1 Cor. 9:17, R. V. According to this statement, a steward is one having something in trust, a trustee. A trustee is defined as "one who holds property in trust." Therefore, what he has is not his own. True he, as a steward, is privileged to use from the goods intrusted sufficient to care for himself and these depending upon him, but he is not his own, nor does he own what he possesseth. What he has is intrusted, and his future standing must be determined by his faithfulness.

It was John Wesley who said in a

sermon on the parable of the good steward: "A steward is not at liberty to use what is lodged in his hands as he pleases, but as his master pleases. He is not the proprietor of any of these things, but only intrusted with them."

Dr. George E. Farrer has given the information that in God's word "there are no less than 1,565 references to this subject of stewardship; and thirteen of the twenty-nine parables of our Lord treat of our relation to property. God owns all, and man holds all as a trust to be used for the redemption of the world." To

### Special Appointments for November

Home Missionary Day,  
November 3

Second Sabbath Missions  
Offering, November 10

Colporteurs' Rally Day,  
November 10

Week of Sacrifice,  
Nov. 24-Dec. 1

this George Elliott adds, "There is more said about giving than about praying in the Bible."

It is Paul the apostle who lays down the rule concerning it when he says, "Moreover it is required in stewards, that a man be found faithful." 1 Cor. 4:2.

The Lord Jesus when upon earth as our substitute and example, expressed the principle of relationship when in His prayer to His Father He said, "All Mine are Thine, and Thine are Mine." John 17:10. So when we as stewards of God say, "All mine is Thine," we can claim all of His riches in glory. It seems clear to the writer that the teaching of the Bible places heaven's blessings as a result of faithfulness in giving rather than the enabling act.

Note the familiar quotation from Malachi 3:10: "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour ye out a blessing, that there shall not be room enough to receive it." We have it here positively stated that the outpouring and overflowing blessing is to be given to those who are faithful

in bringing what belongs to God into His storehouse.

This thought is emphasized in the negative statement, "Ye are cursed with a curse: for ye have robbed Me." Verse 9. The term "robbery" is explained to mean withholding our tithes and offerings.

Therefore, the road to prosperity is through faithfulness in our stewardship. To this the wise man's words witness when he exhorts: "Honor the Lord with thy substance and with the first fruits of all thine increase: so shall thy barns be filled with plenty, and thy presses shall burst out with new wine." Prov. 3:9, 10.

The blessings here are temporal, "barns" and "presses," have to do with the "life that now is," and their fullness and overflowing are promised as a result of our being faithful, not to enable us to be faithful.

We trust our readers will catch the principle, and be faithful in that which we have, and thus "prove" the promises made. I am sure in so doing we shall be enriched in the things of this life, and in the assurance of the life that is to come.

CHARLES THOMPSON.

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"PRAYER is the electrical shovel to keep the path clear of the snow of indifference. If the means are not used, the road is blocked and communications are hindered. When the power is turned on and the means used, 'without ceasing,' then we may expect the supplies of heavenly graces."

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# The Home Missionary Department

## A New Version of the Ninety and Nine

*Dedicated to God for "the ninety and nine" within the fold who are indifferent and backslidden, and for earth's perishing millions outside.*

THERE are ninety and nine that safely lie  
In the shelter of the fold;  
But millions are left outside to die,—  
But the ninety and nine are cold,—  
Away in sin's delusive snare,  
Hastening to death and dark despair,  
Hastening to death and none to care,  
For ninety and nine are cold.

"Lord, there hast Thou Thy well-fed sheep;  
Are they not enough for Thee?"  
But the Shepherd made answer, "Mil-  
lions sleep  
On the brink of eternity,—  
And these My sheep within the fold  
Care not for the dying in sin's strong-  
hold,  
Care not for the dying outside the fold  
On the brink of eternity."

But none of the ransomed ever knew  
How the heart of the Shepherd did yearn,  
Nor the travail of soul that He passed through  
For His sheep without concern.  
For no other way had He to reach  
The millions of earth His way to teach,  
The millions of earth except through each  
Of His sheep without concern.

"Lord, whence are those marks in hands  
and side,  
And whence the scars of Thy feet?"

"They are made for those for whom I died,  
Both saved and wandering sheep."  
"Lord, when wilt Thou come to claim  
Thine own?"  
"Not till the wandering the way are shown,  
Not till the wandering My word have known,  
My wandering, dying sheep."

Ah, ninety and nine, dost thou hear His voice?  
Forth then to the work so great;  
Beyond life's span there is no choice  
For those outside the gate.  
If they are brought at all, it must be now,—  
Then, ninety and nine, don't question how,  
Else for them—and you—too late.  
O sheep of Mine, go quickly thou.

But all through the churches apostate riven,  
And up from the world's rough steep,  
There'll arise a glad cry to the gates of heaven,  
"Rejoice, I am finding My sheep!"  
And the angels shall echo around the throne,  
"Rejoice, for the dying the way are shown!  
Rejoice for the Shepherd brings back His own,  
His wandering, perishing sheep!"  
—Selected.

in every place. There are many other needs of humanity equally urgent, which require the personal sympathetic touch of Christian men and women,—the providing of food, fuel, clothing, relief of physical suffering, and helping to find work for the unemployed. If a Welfare Society is already organized, call for reports by the leaders; also call for a report from the Dorcas Society leader. If the work has not been started, then get in touch with the conference home missionary secretary in time for him to be present at this service, or to provide the help needed in getting the work started. The winter of 1934 is upon us, and lays heavy claim to un-failing Christian ministry. Let every Seventh-day Adventist church be known as a beacon light of truth, shining out through the practical demonstration of the gospel of helpfulness.

GEN. CONF. HOME MISS. DEPT.

## Isaiah Fifty-eight

(*Spirit of Prophecy Commentary*)

"WHAT saith the Lord in the fifty-eighth chapter of Isaiah? The whole chapter is of the highest importance. . . . This is our work."—*Testimonies*, Vol. VIII, p. 159.

"The fifty-eighth chapter of Isaiah is a prescription for maladies of the body and of the soul. If we desire health and the true joy of life, we must put into practice the rules given in this scripture."—*Ministry of Healing*, p. 256.

"Read Isaiah 58, ye who claim to be children of light. Especially do you read it again and again who have felt so reluctant to inconvenience yourselves by favoring the needy. You whose hearts and houses are too narrow to make a home for the homeless, read it; you who can see orphans and widows oppressed by the iron hand of poverty and bowed down by hard-hearted worldlings, read it."—*Testimonies*, Vol. II, p. 35.

"The prophet is addressing Sabbath keepers, not sinners, not unbelievers, but those who make great pretensions to godliness. It is not the abundance of your meetings that God accepts. It is not the numerous prayers, but the right doing, doing the right thing, and at the right time. It is to be less self-caring, and more benevolent."—*Id.*, p. 36.

"Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God."—*Id.*, Vol. VI, p. 438.

## First Sabbath Missionary Service

### Welfare Work

(*Suggestive Program for Sabbath, November 3*)

OPENING SONG: "Saved to Serve," No. 474 in "Christ in Song."

SCRIPTURE LESSON: Isaiah 58 (emphasized by excerpts from Spirit of prophecy).

PRAYER.

SONG: "The Ninety and Nine," No. 61, in "Christ in Song."

READING: "A New Version of the Ninety and Nine" (with appropriate application by pastor or missionary leader).

CHURCH MISSIONARY REPORT—By church missionary secretary.

READINGS: Articles on Welfare Work.

TALK BY LEADER: Face to Face With Actual Needs.

RESPONSE BY CONGREGATION.

MISSIONARY OFFERING.

CLOSING SONG: "Here Am I, Send Me," No. 641 in "Christ in Song," or "If You Cannot Be a Doctor" (sung to same tune).

### Note to Leaders

This service will require special study and preparation, for it covers a wide range of activity. The topics should be wisely presented and emphasized in harmony with the needs in the local community, the time and ability of the church members available for this work, and the opportunities which cannot be overlooked. The church missionary leader should make a careful survey of conditions in the community, making contact with the public agencies, and finding out just what the church can do to be of greatest assistance in the relief of distress. It should be borne in mind that welfare work does not consist entirely of the establishment of Penny-a-Dish cafeterias or lunch rooms. This is a wonderful work, but cannot be carried on

## Welfare Work in the Central California Conference

BY C. J. RITCHIE

THE primary basis of all welfare work is the desire in the heart of every believer to live out in the daily life the principles of the gospel. Christianity is a practical religion. Well has it been said that this line of activity is "an interpretation of the gospel to men." It is following the method of the Master Teacher in presenting truth. It is the work appointed of God for those who "repair the breach" in the law of God, especially as we approach the end and the need grows more urgent.

In addition to the time-honored lines of Christian help work conducted by us as a people, such as the work of the Dorcas Society, prison and hospital work, and the medical missionary activities of the home nursing class, an effort has been made in the Central California Conference to combine our forces for operations on a larger scale, including the work of Welfare Societies and Penny-a-Dish cafeterias. A report on these various lines of work follows:

### Penny-a-Dish Cafeterias

At one time four Penny-a-Dish cafeterias were in operation in the Central California Conference. Briefly summarized, the report of the work of these institutions might be stated by saying that on an average these cafeterias have served from 150 to 400 meals a day. Three of these institutions functioned for nearly two years. Two of them are still rendering yeoman service, one entering its third year of labor. Multiplied by the number of days and months, the grand total of meals served at a cent a dish runs into hundreds of thousands. The Fresno cafeteria report, recently received, indicates over 75,000 meals served in a twelve-month period, while San Jose reports nearly 65,000. The figures for the years 1932 and 1933 were much larger. This of course is only a partial report, and does not indicate the number of families helped, the number of free meals served, and the hours of labor donated. Space forbids detailed mention of such items. Suffice it to say that over 70,000 meals served in a year takes hard work, careful planning, and efficient service on the part of the local management.

It would be very interesting to review the story of how these four cafeterias were set in motion, but of course that cannot be undertaken in this limited space. Three of them have a history somewhat similar, and so we shall state in general terms what seems to be the best plan of procedure learned from their launching. The passage of time has caused us to change some of our ideas, but we are now following what seems to be the most feasible plan. The supplies for the first cafeteria were gathered as a result of a conference-wide appeal. A questionnaire was sent to all the churches, calling for information as appears below.

As the plan was laid before the churches in an explanatory letter, it was enthusiastically received, and the response was excellent. Wheat, honey, and dried fruit were received in large quantities, some items reaching a ton in weight.

The first flourish having worn off, and the need in other cities becoming apparent, an increase was contemplated in the number of cafeterias. But it was apparent that conference-wide appeals could not be made as frequently as the demand would call for, and as thought was given to the matter a new plan suggested itself. In view of the fact that the welfare work of this country is conducted, to a large extent, on a county basis, we decided to ask the churches in the counties where the cafeterias were to be located, to become supporters and component parts of the same. The churches were informed of this plan, and representatives from each church were appointed to constitute a County Welfare Board. This board decided on the financial help each church should provide for initial expenses. As this money came in, a location was sought, an experienced manager was found, and steps were taken to pro-

ceed with the work of equipping the cafeteria. In the meantime the churches collected supplies, and on an appointed date a rally was held to complete plans for the opening of the café. The newspapers gave us an abundance of publicity, and all was set for feeding the multitudes.

It might be stated that city and welfare officials were previously interviewed and informed of our plans. Most of them highly commended our principles. On learning that we were not in the field to encourage able-bodied beggars, but were providing wholesome food at a minimum price to those whose income was limited, and to the temporarily unemployed, we received their well wishes.

Some one may ask, "Why are two of your cafeterias not operating now?" The reason is that the one in San Francisco lost its location with the return of liquor, but will undoubtedly open its doors again when our tabernaacle effort, now being conducted in that city, is ended. The cafeteria in Bakersfield also acquired undesirable neighbors with the return of the open saloon, and the extensive Federal relief rendered in the county greatly diminished the need for such an institution in this comparatively small city of about 25,000 population.

Two of our Penny-a-Dish cafeterias have operated a clothing depository, through which thousands of garments have been wisely distributed. In all of the cafeterias a tract rack has been placed in a conspicuous location, so that those passing in and out may have easy access to our literature. Between meals the dining tables in one of our cafeterias were converted into library tables, covered with our truth-filled literature, which was read by many a passing stranger. As the days have come and gone, the helpers in these cafeterias have become acquainted with the patrons,

### Welfare Society Questionnaire

1. Name of Welfare leader .....
2. What fruit, vegetables, and other foodstuffs can you donate to the welfare work of our city churches? .....
3. When can we secure these supplies? .....
4. Where shall we pick them up? .....
5. What labor can you donate (specify time)? .....

CHURCH

MISSIONARY LEADER

and quite a few Bible studies have been given. Some persons have been baptized.

It will be of interest to note that after the initial donation by the churches, the cafeterias have all been self-supporting. None of them are in debt at present. The manager and cook, giving full time, have been the only two workers receiving a salary.

### The Seventh-day Adventist Welfare Societies

Realizing that not all our churches were large enough to undertake the heavy cafeteria program, alternative methods of handling the welfare problem have been suggested. These plans have subsequently been brought to view in the booklet entitled, "Welfare Work by Seventh-day Adventists." Stated in brief, they are these: Each church has been encouraged to secure an empty store, or a room in the home of one of our members living in town, or the basement of the church, to be used as a depository for supplies brought in by the members of the church. Two jars of fruit are brought in by one, a few pounds of potatoes by another, and so on, until soon a fair-sized supply is accumulated. Under the direction of the welfare leader, these depositories are open on certain days at certain hours. Cases are investigated by the leader, or one of the deacons or deaconesses, and help rendered as is thought best. The work of the Los Gatos church has been so highly esteemed that a cannery company has donated three cottages for this purpose. In one cottage, clothing supplies are handled; in the second, food supplies are stored, and the third is used as headquarters by the sister in charge.

In Kern County the centers have a County Committee and cooperate with one another in the exchange of food and clothing to meet their respective needs. In this way the onlooker is made to realize that the Seventh-day Adventist Church is well organized, and is endeavoring to do a large work to help out in the present situation. This plan also gives us leverage with Federal and county distributing centers in securing free supplies. Such names as "The Seventh-day Adventist Welfare Society of Santa Clara County," or "Kern County," or "Fresno County," give distinctive prestige to our activities in this direction.

In all our welfare work, however, we have endeavored to keep before our churches the great principles that the work of our organizations and institutions is not a substitute for personal duty as individuals. Our deacons and deaconesses still carry the burden for our own needy poor, and our Dorcas groups are made agents of our Welfare Societies. We contemplate this year to issue the report of our local work in the interests of Harvest In-gathering on the county plan.

### Our Medical Missionary Units

The work of the medical units conducted in the Central California Conference has been highly appreciated. As the activities of the Modesto institution are representative and in harmony with our suggestions, we will use that clinic as an example. At some expense, two or three rooms were added to the rear of the church, and by contacting our doctors and health institutions, sufficient equipment was collected to render simple hydrotherapy treatments. Adventist doctors living in the vicinity were invited to donate a portion of their time on various days of the week, and a graduate nurse located in Modesto was given charge of the work. Cases began to come in, and the Lord has blessed the work of the unit.

Each year thus far at least one home nursing class has been conducted in this church, and there has been close cooperation between the leader of this class and the nurse in charge of the clinic. As soon as the members of the class have sufficiently advanced in their course of studies, they are brought into the unit for actual observation of hydrotherapy and other treatments. Later on, they are given opportunity to do actual work in caring for cases, and in this way, a large number of efficient practical nurses

have been trained. The influence of this unit has spread far and wide throughout the county, and as a result a number of persons have been baptized.

### Miscellaneous Items

In addition to these permanently organized activities a few miscellaneous items of welfare work might be mentioned. At Christmas and Thanksgiving time, dinners representative of our health principles have been served to the poor and needy in various localities. American Legion halls and other public places were easily secured, and hundreds of needy families were fed and entertained on these festive occasions. One of our evangelists, Elder R. L. Boothby, makes his tabernacle a welfare center, and has found this very helpful in breaking down prejudice. The contacting of large organizations such as the Citrus Growers Association, Libby, McNeil and Company, etc., has resulted in many thousands of pounds of food-stuffs secured for our welfare work. The Red Cross Society has made the Fresno Penny-a-Dish cafeteria one of its agents for the distribution of flour and clothing. One other society has also been given large quantities of Federal material for distribution.

### Benefits and Dangers

Of the dangers involved in this work, a warning found in the Spirit of prophecy needs to be constantly kept in mind. We must never degenerate into conducting welfare work in the way in which it is conducted by certain other permanent organizations. While we need to be tactful, all our forces must be bent in the direction of giving the message, or of breaking down prejudice, or of creating a favorable atmosphere to the work of the remnant church. The solicitation of funds for the work of the cafeteria

### Seventh-day Adventist Welfare Society. of Kern County, California ANNUAL REPORT, 1933

Number of needy helped .....	29,203
Articles of clothing given .....	5,077
Value of food and fuel given .....	\$5,009.31
Hours of social service donated .....	11,130
Hydrotherapy treatments given .....	631
Value of medical and dental service given (apart from hydrotherapy treatments) .....	\$1,257.63
(Report for first quarter of 1934 shows increased activities, particularly along educational lines.)	
Centers established in Delano, Shafter, Taft, and Bakersfield.	

from those not of our faith must be carefully guarded, as this is apt to endanger the success of the Harvest Ingathering campaign. Even the solicitation of food should be conducted in such a way that business men contributing will understand that these supplies are not to take the place of their usual contribution to the work of the church at large.

Of the benefits which accrue, the souls already in the church as a result of contacts made in this work, are ample proof. In addition to this, nothing we have undertaken as a people has done more, not only to break down prejudice, but to place us in a most favorable light, than these welfare operations. In 1932 our Harvest Ingathering contributions amounted to \$20,331.28; in 1933, when many others lost heavily, God abundantly fulfilled His promise, and \$23,300.66, was sent into the General Conference for the forwarding of the last gospel message.

#### Our Definite Commission

"Is not this the fast that I have chosen? . . . to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh?"

"Then shall thy light break forth as the morning, and thine health shall spring forth speedily: and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward." Isa. 58:6-8.

"Through the prophet Isaiah is given the promise, 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' Isa. 58:8. It is the righteousness of Christ that goes before us, and this is the glory of the Lord which is to be our rearward. Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. . . . This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities."—*"Testimonies," Vol. VI, p. 438.*

#### Well Worth the Effort

ABOUT December 1, 1933, we opened up a Penny-a-Dish cafeteria in Des Moines, Iowa. We were fortunate in securing a building in a good section of the city, next to the county courthouse, without rent, except that we were to paint it and fix it up. With the help of some of our brethren this was done. Nearly two hundred dollars was spent in getting the building ready for service. Practically all the equipment had to be purchased, which cost over five hundred dollars. The newspapers gave us favorable publicity, and everybody in town knew that Seventh-day Adventists were running a Penny-a-Dish cafeteria. Favorable comment from all sections has been the result of this welfare work.

During the winter our patronage averaged between three and four hundred a day. We are continuing the work during the summer months, although the patronage has dropped down considerably. We have a number of organizations using our tickets, such as the Travelers' Aid, Veterans of Foreign Wars, and the State and

County Relief, etc. The State and County Relief send to us the better class of men and women who are securing relief from them.

The result of this work is that many people are interested in the truth. Our tract racks have to be filled every other day, and a number of people attending our evangelistic meetings at "The Bible Palace" have been regular patrons of the cafeteria.

At the beginning our people donated quite a large amount of food supplies, but since March we have bought everything we have used. This has made quite a problem for us in meeting our running expenses; but we are glad to announce that instead of going into debt we have reduced our indebtedness, until it is now under four hundred dollars. We expect with the Lord's help and with the increased patronage in the fall and winter, to fully liquidate this indebtedness by the end of the year. A benefit lecture put on in the Hoyt-Sherman auditorium gave us a profit of one hundred dollars. We plan to put on another benefit sometime before January 1. The lady who owns the building died, and her administrator is friendly to our work. He helped us secure the building in the first place without rent, and now that the estate is in the hands of the court he has secured for us a year's lease at the nominal rental of one dollar a month. This will permit us to rent until June 1 at practically no rental. We consider this one of the providences of God, for the building would ordinarily rent for several hundred dollars a month. We are planning to use one of the upper floors for the pecan industry, to assist the church this winter, and other plans are being laid that will be a great blessing to our local work. The cafeteria has provided work for a number of our people who have been hit by the depression, and in many ways it has proved to be a real blessing to us all. It has been hard work, but every one who has helped out has enjoyed the blessings received in ministering to others.

The good influence it has brought in among those who never heard about Seventh-day Adventists has been well worth the effort. Wherever we go in the city, as soon as the name "Seventh-day Adventist" is mentioned, they say, "Oh, yes. You folks are running the Penny-a-Dish. That is

#### Did You?

Did you give him a lift? He's a brother of man,  
And bearing about all the burden he can.  
Did you give him a smile? He was downcast and blue,  
And the smile would have helped him to battle it through.  
Did you give him your hand? He was slipping downhill,  
And the word, so I fancied, was using him ill.  
Did you give him a word? Did you show him the road?  
Or did you just let him go on with his load?

Did you help him along? He's a human like you,  
But the grasp of your hand might have helped him through.  
Did you bid him good cheer? Just a word and a smile  
Were what he most needed that last weary mile.  
Do you know what he bore in that burden of cares,  
That is every man's load and that sympathy shares?  
Did you try to find out what he needed from you,  
Or did you just leave him to hattle it through?

Don't you know it's the part of the brother of man  
To find what the grief is and to help when you can?  
Did you stop when he asked you to give him a lift,  
Or were you so busy you left him to shift?  
Oh, I know what you meant,—what you say may be true,—  
But the test of your manhood is. What do you do?  
Did you reach out a hand? Did you find him the road?  
Or did you just let him go by with his load?

—Author Unknown.

a good work. How can you afford to do it?" Several business men have been asking for literature as the result of knowing about this welfare work. Several that we have gotten in touch with through the cafeteria are receiving Bible readings. We have been handicapped in following up much of this interest, because of a shortage of help; but we trust that now with some workers in the city there will be souls brought into the truth as the result of our welfare work.

R. S. FRIES.

*President, Iowa Conference.*

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### The True Motive in Welfare Work

We are now completing our fourth year of the depression. When it began, millions were thrown out of employment. Then hearts were touched, and charity was extended to all. But the long-drawn-out depression has calloused the hearts of those who have helped heretofore, and dried up the streams that once cared for those who are jobless. According to the latest figures available, 10,905,000 are still unemployed, and we are entering upon another winter. Last year the Federal Government opened its treasury, and in an unstinted manner cared for the suffering, but it is a question as to how long the Federal Government will continue to do this.

As we near the end of time and difficulties thicken about us, we should remember this: "Nothing can or ever will give character to the work in the presentation of the truth to help the people just where they are as will Samaritan work."—*Welfare Work by Seventh-day Adventists*, p. 20. And again, "This is the work that must be done before Christ shall come in power and great glory."—*Testimonies*, Vol. VI, p. 438.

Wherever we have a church, the Dorcas Society should do its utmost in relieving need just as far as the ability of the members permits, and in the larger churches a Welfare Society should be organized. The church board should study carefully the booklet, "Welfare Work by Seventh-day Adventists," and then arrange with the Welfare and Dorcas Societies to gather the clothing, food, and other materials, and work these over, and use them in relieving the needy during the winter.

Wherever this work is carried on, with the true motive of love for suffering humanity, Seventh-day Adventists are held in high esteem in the community. Such Christian ministry disarms prejudice and paves the way for a wider field of usefulness. Why should not every church press into the open doors of opportunity found on every hand, and fill the breach so that the name of God and His church can receive the prestige and the glory that comes from this type of service?

"It is our duty to do all in our power to avert the threatened danger. We should endeavor to disarm prejudice by placing ourselves in a proper light before the people."—*Testimonies*, Vol. V, p. 452.

HENRY F. BROWN,

*Home Missionary Secretary,  
Southwestern Union.*

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### The Penny-a-Dish Cafeteria in Little Rock, Arkansas

At the close of twenty-eight weeks of six serving days, the following report is given:

We have served 7,167 meals, 5,100 of which have been cash, 1,297 by meal tickets purchased by friends and given to the jobless. Another 760 were earned by labor in the cafeteria.

We started without a cent, have never borrowed a cent, and do not owe a cent. We always manage to keep a few dollars all the time.

We have many vegetables coming in now, having canned eighty-four quarts of beans for winter use.

On Saturday night one of the workers goes from store to store, having arranged in advance his itinerary, and comes in with truckloads of vegetables and bread. Also some men who raise vegetables to sell bring us what they do not sell.

Every person who comes to eat in the cafeteria receives the Good News or *Present Truth* to read and carry away if he wishes. The people are learning to appreciate vegetarian meals. A Salvation Army lady, who has been boarding with us for some time, tells us that her health is much better since she has left off greasy foods. There is great blessing to be received by those who take part in welfare work, and if our churches could but realize what they are missing, they would no longer delay to follow the instruction which has so

clearly been imparted for the guidance of God's people in these days of widespread need.

Mrs. V. K. VANCE.

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### Getting a Start

THE call to Sabbath reform and the call to care for the poor and needy are inseparably bound together in the instruction found in the Scriptures and the Spirit of prophecy. A careful study of Isaiah 58:12, 13 and James 2:10-16, with their contexts, will convince any member of the remnant church of this; while a prayerful study of these chapters, together with Christ's words in Matthew 25:31-46 will set true believers on fire with conviction and zeal for welfare work.

These closing days of earth's history not only call for such work, but demand it of those who expect to stand "on His right hand" and hear "the King say, . . . Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Under the conviction of duty to combine with the work of Sabbath reform appropriate effort for relief of suffering and distress, the First Seventh-day Adventist church of Shreveport, Louisiana, adopted an enlarged program in the fall of 1933. We first endeavored to interview the mayor of the city, in the hope of securing his good will and cooperation. Failing to see him, we went to a public-spirited, enterprising managing editor of the leading daily. He saw light in the Penny-a-Dish cafeteria idea, and assured us of the backing of his personal influence and of publicity through the columns of his paper. He also directed us to the officials in charge of city and county welfare units, Community Clubs, etc., and introduced us to these people.

In our interviews with these leaders, we outlined the work being done by our welfare units, and made known our desire to be of service in assisting in the good work already under way in Shreveport and vicinity. They inquired if we were willing to cooperate with existing welfare work, instead of duplicating efforts, and we assured them that our aim was to help in carrying the heavy load which they were struggling under, and not to hinder by interfering with the work already established. We were at once assured

of their gratitude, confidence, and help.

We then secured a building, rent free, just at the edge of the main business section. The city gave us free water, a dealer fixed up two second-hand ranges, a sign painter painted our signs. We regarded these favors as evidence of the leading of the Lord in this work, and were happy indeed.

The editor was revisited and told we were ready for publicity. He called in his leading reporter, and told him to give us a real story. The write-up appeared in the center of the front page, and helped greatly. Another daily also gave us good space. Backed by this free publicity and armed with a list of our needs, we soon secured dishes, silverware, lumber, hardware, paint, labor, plumbing and material, chairs, cash, and in fact all our actual needs to the amount of \$400. Thus we started out equipped for service, and with some cash on hand.

This was during the time of Harvest Ingathering, and yet the Ingathering funds nearly doubled what was received the year before. In fact, the welfare enterprise with its favorable publicity was in the minds of many people, and our Ingathering workers heard of the work for miles in all directions. On the opening day, December 4, 1933, a newspaper sent their staff photographer to see us, and they published a picture of a sample meal, giving a glowing description of what a wonderful meal was furnished for only five cents.

Members of the church, including the young people, volunteer their help, each having certain days of the week to assist. After some months of operation, we can report that thousands of wholesome meals have been served to hungry men, women, and children. Most of this food has been donated. Our solicitors tell the donors that we are the clearing house to prepare their gifts for the destitute and needy in the community.

The possibilities for good in holding meetings, giving out literature, breaking down prejudice, and for winning souls, is limited only by the degree of zeal, faith, and courage which the management, the church, and the conference put into the welfare enterprise. Let us remember that welfare work is an integral and inseparable

part of the work of the remnant church.

C. W. RUBENDALL.

Mobile, Ala.

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### A Great Work in Progress

PERHAPS no one line of missionary endeavor requires more time, thought and hard work than is called forth by our Welfare and Dorcas Societies, but a great amount of work is being accomplished, and souls are being won.

For over a year a Welfare Center and Home for Unemployed Women was operated in the city of Los Angeles, California. With the return of improved conditions in the commercial world, the Home for Unemployed Women was closed, as the need was not so great, but the Welfare Center is still carried on in an extensive manner. Each week a truckload of vegetables and fruit is secured from the wholesale markets, and during the packing season, the Fruit Growers' Association donates many truckloads of oranges. Five hundred loaves of day-old bread are purchased each week at a cost of one and one-half cents per loaf, and forty to fifty gallons of milk at two cents a gallon. The handling of such large quantities of food requires the services of twenty to twenty-five people, and the use of a truck and several cars and trailers. Members of seven near-by churches assist in this good work.

During January, 1934, one hundred forty families, representing seven hundred individuals, were helped weekly, through this Seventh-day Adventist Welfare Center. Eight hundred boxes of food were distributed, and various articles of furniture, bedding, etc. We know of two people who have been led into the truth as a result of this work.

The Glendale, California, church distributes an average of 123 boxes of food a month, and during the year 1933 their work is reported as follows:

1,500 lug boxes of fruit and vegetables  
2,558 loaves of bread  
924 dozen rolls and miscellaneous bakery goods  
907 cans of fruit, vegetables, and jelly  
685 lbs. of butter and butter substitute  
1,378 articles of clothing and bedding

2,074 lbs. of staple groceries

175 bars of soap

The church at Santa Monica is conducting a self-supporting Medical Missionary Home, and nine persons have recently been baptized as the result of their faithful labors. Their report for just one month covers the following items:

142 Bible studies  
255 missionary visits  
60 free treatments  
554 hours of Christian help work  
295 papers, tracts, and books given away  
17 persons taken to Sabbath school  
18 lugs of oranges distributed

These reports represent a great amount of work, and considerable expense and sacrifice, but there is joy in such service, and certainly such seed sowing will bear a large harvest for the kingdom. D. A. LOWER.

Oakland, Calif.

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### A Live Welfare Society

ELDER B. M. HEALD, pastor of the church in Peekskill, New York, is conducting public evangelistic efforts with good success. Pastor Heald believes in combining welfare work with the preaching of the gospel, and refers to the situation as follows:

"Wednesday and Thursday of every week continue to be days dedicated to the suffering poor of Peekskill. The unemployment situation is no better in these parts. Children are given first consideration. Three to five hundred members of families are receiving food and clothing every week. Wednesday is clothing day and Thursday is food day.

"Our Welfare Society has given out 3,017 articles of clothing since April, 1933. Since April, 1934, 4,760 quarts of milk have been distributed and 7,050 loaves of bread and rolls. It is a time for Sabbath keepers to fulfill Isaiah 58, and this chapter involves more than a basket around the holiday season. The down-town office is given us free of rent, including all conveniences, and the local firms furnish the food. Public-spirited people are sending in the clothing.

"Our members are busy giving Bible studies in the homes of the people. The press continues to give liberal space to our work. We solicit the prayers of our people on behalf of the work in the east Hudson district."



## Suggestions for Thanksgiving Celebration

NEAR the close of 1933 one of our sanitarium families decided to make a change in their custom of celebrating the Thanksgiving and Christmas holidays, in order to more fully conform to the instruction which has been given the church concerning such celebrations. When the matter was presented to the nurses in a chapel talk, there was a unanimous vote to do away with the old method, and instead to do all they could to help needy families in the near-by town. Committees were appointed. The Investigating Committee, in co-operation with the local Welfare Board, secured information concerning needy families, and visited them to learn their particular needs. The Committee on Funds gathered the necessary money for this work by solicitation and through various projects. The Food Committee was able to secure, through local and wholesale grocers, a large amount of food at a very low cost, and this was distributed in large baskets, according to the size and need of each family. Many were the expressions of joy and thanks as the baskets were left at the doors of families in real need.

A local bus company donated the use of a bus to bring sixty-five children from needy families to the sanitarium, where they were given a very happy hour's entertainment in the gymnasium. The children's eyes were wide with excitement as they marched in and took their places on front seats. The preparation necessary for such an occasion was a heavy burden on an already busy sanitarium family, but all felt well repaid as they watched the happy children.

Finally with a clatter of toys and many a good wish, they clambered into the bus again and were taken home. As the usual sanitarium quietness reigned once more, all the helpers felt that the effort had been worth while, and that they had more nearly fulfilled the real spirit of the holiday season.

One of the Seventh-day Adventist churches in New York City fed one hundred hungry people on Thanksgiving Day, 1933, and distributed twenty-five large baskets of food among needy families. Another New York church distributed fifty-one

bushel baskets of supplies among the poor. Every variety of seasonable vegetables and fruits, and large supplies of baked foods were loaded into these baskets. Six automobiles were kept busy Thanksgiving morning, distributing the baskets. The Ephesus (colored) church has been making a daily distribution of bread among one hundred people, and on Thanksgiving Day they made up thirty-five generous baskets of food supplies. The Russian church is daily providing fifteen families with bread and milk free of charge, which the pastor has secured through a standing arrangement with local bakeries and dairies. The German (New York) church distributed twenty baskets last Thanksgiving, and the Swedish (Brooklyn) church distributed thirty dollars' worth of foods which were obtained at wholesale price.

Our churches in the New York area are leaders in church welfare work, and their example should be followed by all Seventh-day Adventist churches this fall and winter. The need in every community is very great, and our responsibility cannot be ignored.



## A Welfare Worker Receives a Postcard Addressed to God

ANNA picked up her shoes and eyed them despairingly. It was no use, she decided, she could hobble about in them no longer. The toe of one shoe looked like the mouth of a fish, and the sole of the other reminded one of the map of the lake district. It really was a matter for tears.

"Oh, dear," she sobbed, "I can't go to school in these shoes. I do wish I had a new pair."

But it was no use crying and wishing for new ones. There was hardly enough money in the house even for food, for mother couldn't go out to work because she had to stay at home to nurse Anna's two little brothers who lay sick in the adjoining room.

Things looked black indeed. In fact, for a long time Anna couldn't see one bright spot on the horizon. But suddenly a bright thought came to her. What about the God of whom she had heard? That Person who loved everybody, who was kind and good, and was said to supply the needs of the poor? Wouldn't He give her shoes?

"Oh, just the thing!" she exclaimed. "I'll send Him a postcard to tell Him all about it."

"Mamma," she whispered, opening the door to the room where the sick boys were, "please may I have a postcard?"

"A postcard? Whatever for?"

"A secret, mamma. Such a lovely surprise. Just wait and see what will happen."

Mother sighed as she produced the desired card.

For the next few minutes the only sound in the room was the faint scratching of Anna's pen on the postcard, as she wrote, in a few words, the sad story of the little household, and asked God for a pair of shoes. She did not forget, sensibly enough, to write her name and address at the end of the card.

"I'll be back in a minute," she called to her mother, and she set off down the street to where the mail box stood. Her little feet were bare, but her heart was as light as a robin's.

The post office official had a puzzled expression on his face as he scanned the card in his hand. Many queerly addressed letters had come into his department, but this card was beyond anything he had ever seen there. "To God," was the only address it bore.

"I'd better read it," he decided, after a moment's consideration; so turning it over, he read Anna's message, and his heart was touched.

He readdressed the card to a person who, he knew, would not read the pitiful message in vain.

And he was right. The card was soon safe in the hands of a lady who for years had worked with God to bring happiness to the sad and poor, and this good person lost no time in seeking out the unhappy family. Not only did Anna get her new shoes, but the family was given everything possible to make them comfortable and happy.

Thousands of prayers go up to heaven for help. Sometimes God answers them direct, but He is depending on His representatives to care for the destitute, and bring help and cheer to those whose prayers reach Him day by day. Do you know Him so well, do you walk so close to Him, that when He wants a messenger to answer a prayer, He can trust you?

## Missionary Leadership

### How to Prepare for the First Sabbath Service

THIS article does not deal with the question as to whether or not the First Sabbath Service should be held in any church. That is already a settled issue, brought about by several actions of the General Conference. But it may be helpful to many missionary leaders to have an outline of the necessary steps in developing a helpful service program.

The first step in the preparation of a program has already been taken in the suggestive service outline appearing in each number of the GAZETTE. This topic fits into the calendar of special services as approved by the General Conference Committee for each year, and experienced workers furnish the leading articles. The GAZETTE is printed sufficiently far in advance of the service date to allow ample time for careful preparation on the part of those who are to share in the public presentation of the various items.

The first step, however, as far as the missionary leader is concerned, is to study the outline for the service as it appears in the GAZETTE, and then jot down the names of those who should be chosen to present the topics. He should then ask that the church board be called together to consider plans for the service and to make the definite assignments of the part that is to be acted by those who are to conduct the service. After the board has definitely approved of the service plans, those appointed should be approached at once and provided with a copy of the topic, or other part they are to have in the service, and urged to make earnest preparation.

If there is to be special music, the singers should be informed in time for rehearsals so that they may be able to sing with the spirit and with the understanding. If an individual is to recite, the recitation should be well learned before the time of the meeting. The one selected to offer the prayer at the service should be notified well in advance of the day of the service, and the songs and music outlined in the suggestive program should

be gone over a number of times by the organist, chorister, and choir.

If the First Sabbath Service program calls for the presentation of literature, the church missionary secretary should be acquainted with the plans adopted by the church board, in order that there may be a supply of the literature in hand for the service, and if the church members are to be asked to order periodicals, books, or any of our missionary literature, the church missionary secretary should be ready with a supply of slips and Order Envelopes, so that this important feature of the service may be carried out in keeping with the sacredness of the Sabbath and the recommendations of the General Conference. If it is a campaign service, proper slips will be needed for securing the enlistment of the members in the campaign, and to note their individual goals.

Thorough preparation will make the First Sabbath Service the most inspirational and uplifting of all the services of the church, but a "hit and miss" arrangement, that leaves everything to the last minute, makes any service a disappointment to all the members, and defeats the very purpose for which the appointment was designed. Let the plans for the missionary services of the first Sabbath be laid a full month in advance. Give to each detail of the service prayerful and careful preparation. Then your membership will delight in the service, and they will be glad to have their friends share its blessing with them. And the helpfulness of the instruction and the spirit of the meeting will be a mighty influence to arouse the membership to do what they can for the finishing of the work in their neighborhood.

J. A. S.

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### How to Start the Church Missionary Service

MISSIONARY leaders oftentimes experience difficulty in getting the fifteen-minute service started immediately at the close of the Sabbath school. I have found it a good plan to ask the superintendent of the Sabbath school

to close the school by asking the members to be seated for a moment of silent prayer. During this brief interim of silent prayer, the missionary leader, or the person in charge of the church missionary service, steps to the front of the room, prepared to announce the opening of the service as soon as the silent prayer period ends. The band report cards should be distributed so as to be in the hands of the band leaders at this time, and, with every band member seated in his place, the leader of the band can pass out the cards and receive the reports, without causing any confusion, and in the shortest possible length of time.

The leader of the church missionary service should have a definite message to present, and be able to state it without explanation or preliminaries. This leader is to be a "minute man," having at his command fifteen golden gems of opportunity for enlarging and strengthening the missionary spirit in the church. Earnestness, enthusiasm, and brevity are his specialties. In the world of commerce and entertainment, fifteen minutes' broadcasting over the radio accomplishes marvelous results. In the affairs of the kingdom of God, fifteen minutes may be made of far more lasting results. But missionary leaders should be admonished by the wisdom of the "children of this world," who study and excel in making great gain through the effective use of a brief quarter of an hour.

R. J. ROY.

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### Good Resolutions

(Actions taken at the Indiana Camp Meeting)

BY C. S. JOYCE

WE realize that the success of our missionary program depends largely upon the promotion we give to it. This promotion is done largely through the missionary meetings held during the fifteen-minute period between Sabbath school and the church service, and the First Sabbath Service of each month. These two services were given considerable attention at the conference session, and two resolutions were brought in that met with the hearty approval of the constituency. The conference workers, elders, and missionary leaders present pledged their cooperation in establishing these two services in their church calendars.

The following resolutions were passed:

"In order to carry forward the great lay members' soul-winning work with increasing success, seeking to enlist every member as a home missionary worker and reporting member,

*"Resolved,* That in harmony with the General Conference established policy, we endeavor to hold a brief missionary service in every church each Sabbath.

"In order to hold this missionary service without encroaching on the time of either the Sabbath school or the regular Sabbath service,

*"We recommend,* A closer cooperation between the Sabbath school officers and the missionary officers by their changing places from the Sabbath school to the missionary service with the least possible loss of time and order, and that without formal opening song the missionary report be

taken and that this missionary service be confined to from seven to fifteen minutes.

"Since experience has proved that the General Conference recommendation concerning the holding of the First Sabbath Missionary Service is a wise and beneficial provision,

*"We recommend,* That every church make definite plans to recognize the first Sabbath of each month as the regular home missionary day, in which the home missionary interests of the church shall be considered, and as far as possible utilize the material provided for this service in the CHURCH OFFICERS' GAZETTE.

"And further,

*"We recommend,* That the missionary secretary of the church be asked to render a monthly missionary report at the monthly missionary service, and that the home missionary offering be taken."

*every member of the church should take hold of medical missionary work."*  
—*Id.*, Vol. VII, p. 62.

Accordingly, the General Conference has carefully outlined plans for the conduct of the various phases of this important endeavor for suffering humanity. The following recommendations were adopted by the Fall Council of 1931:

"WHEREAS, Both the word of God and the Spirit of prophecy clearly outline the responsibility of the church to 'feed the hungry, clothe the naked, and comfort the suffering and afflicted,' and that this is 'the very work which every church that believes the truth for this time' should be doing; therefore,

*"We recommend,* That where conditions demand, and the circumstances seem to warrant, welfare work be developed in our churches, this work to be fostered by the Home Missionary Department of the General, union, and local conferences, with the cooperation of the Missionary Volunteer Department. . . . It is the intention of this organization to render temporary aid to families in real need, along the lines of furnishing clothing, bedding, fuel, and food. We do not plan to enter the field of paying rent or providing weekly cash allowances to needy cases, but at all times desire to maintain a Christian interest in the unfortunate, and to seek to put such in touch with the proper organizations."

Since the adoption of these recommendations a large number of churches have entered intelligently upon the work of ministry to the needy in their community, and God has greatly blessed them in this welfare work. Hundreds of Dorcas Societies have been organized to carry on modest welfare, activities, and as a result of these activities, our work has been raised to a high place in the estimation of the public. Winter is coming on, with multitudes facing cold and hunger. We know that many hundreds of our churches have made careful preparations to do what they can to meet this need. It is not too late for other of our churches to step into the opportunity that is open in their community, by providing warm clothing for those in need. There may be other avenues of service open, and information as to how to proceed with the work is clearly outlined in the valuable little pamphlet, "Welfare Work by Seventh-day Adventists." It costs but a dime, and every church officer and every member should read it, and put into

## Church Missionary Services

November 3

MISSIONARY TOPIC: Tracing the Master's Footsteps.

TEXT: Matthew 25:34-40.

SUGGESTIONS: The Lord Jesus set an example for all who should engage in ministry for others. "Christ's way of presenting truth cannot be improved upon. The Saviour gave the disciples practical lessons, teaching them how to work in such a way as to make souls glad in the truth. He sympathized with the weary, the heavy laden, the oppressed. He fed the hungry and healed the sick. Constantly He went about doing good. By the good He accomplished, by His loving words and kindly deeds, He interpreted the gospel to men." —*"Counsels on Health,"* p. 498.

Many are the lessons of helpful service that may be gathered from the Lord's ministry. In Galilee He preached the kingdom of God, and healed all manner of sickness and all manner of disease. He fed the multitude. In the parable of the good Samaritan He taught the lesson of individual responsibility for those in need. Even a cup of cold water given in the name of the Master will receive

reward. This was revealed in the life and teachings of the Master. Teaching and healing were combined in His ministry, and when He ordained twelve to serve as the leaders of the church after His ascension, He commissioned them to "preach the kingdom of God," and to "heal the sick."

To Seventh-day Adventists has been committed a gospel message of healing for both the physical and the spiritual life. Throughout the world, this denomination is recognized as holding an outstanding position in the realm of rational treatment of disease. Our institutions for healing of the body are spiritual lighthouses. Many a sin-sick soul has received the touch of the Great Physician in our sanitariums, hospitals, dispensaries, and treatment rooms. But the ministry to the sick and needy of the world requires a work far beyond the scope of these medical missionary institutions. "The medical missionary work should be a part of the work of every church in our land." —*"Testimonies,"* Vol. VI, p. 289. Yes, the divine plan reaches even beyond the responsibility of the church, for we read, "We have come to a time when

practice the plans which are adapted to the need in each locality.

### November 10

MISSIONARY TOPIC: Individual Missionary Correspondence.

TEXT: Hebrews 13:20, 21.

SUGGESTIONS: Carefully planned missionary letters are an effective means of advancing the message of truth. The epistles and other records of early Christian endeavor reveal the value of missionary correspondence, and show that it has occupied a large place in the history of the church. We are told that Luther persistently kept in touch by correspondence with a long list of friends, and notwithstanding the heavy demand upon his time by his great work of publishing and preaching, he passed on to his friends in this personal way each new ray of light which he received in his study of the Scriptures.

From the beginning of the work of the third angel's message in 1844, no more effective or fruitful method of work has been within the reach of all classes of believers than the writing of missionary letters and accompanying them by our literature, and the plan will be followed until the work is finished. In a missionary meeting a sister reported that she had just received word from her brother that he and his family had begun to keep the Sabbath after reading the literature which she had been sending for a few months. There is now, in one of our conferences, a family, —the father a minister, the oldest son a teacher and licentiate, one daughter a church school teacher, and two other children in training for usefulness in God's work,—all won to the truth because a cousin, on the first Sabbath she kept, wrote a letter to this family telling them of her stand, and inclosed a tract on the Sabbath question. Later this missionary correspondent became a successful tract society secretary, and the Lord has used her in bringing light and hope to many. Much can be accomplished in this line of activity. The field is unlimited.

"Some will work in one way and some in another, as the Lord shall call and lead them. But they are all to strive together, seeking to make the work a perfect whole. With pen and voice they are to labor for Him." —*"Testimonies," Vol. IX, p. 26.*

### November 17

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Psalms 74:12.

SUGGESTIONS: The psalmist has furnished the keynote for this soul-winning experience service. His testimony is: "God is my King, . . . working salvation in the midst of the earth." Throughout all the years since David's time, this "working salvation in the midst of the earth" has been going on, and we are now in the closing days of earth's history, when the plan of salvation is to be completed. The Lord has revealed His purpose to cut the work "short in righteousness," and that He will make a quick work throughout the earth. Today the outpouring of God's Holy Spirit is being witnessed in many parts of the world, and every consecrated heart is being pressed into service. What experiences have come to the faithful members of our churches during the past four weeks? The recital will cheer every heart.

### November 24

MISSIONARY TOPIC: Home-Foreign Band Report.

TEXT: Acts 2:39.

SUGGESTIONS: Our records reveal that of the 2,416 churches in North America only 102 are definitely organized to carry on an aggressive work among our foreign neighbors. Within the vicinity of almost every Seventh-day Adventist church can be found people of foreign extraction whom God would impress to respond to our earnest efforts to carry the

message to them in their native tongue. While our message is world wide in its scope, and our task will not be finished till we belt the globe, we dare not overlook those whom God has brought to our doorstep from far-away sections of the world. Concerning the millions who were knocking at the doors of America for entrance into what they considered a land of promise, the servant of God wrote as follows: "While plans are being carried out to warn the inhabitants of various nations in distant lands, much must be done in behalf of the foreigners who have come to the shores of our own land. The souls in China are no more precious than the souls within the shadow of our doors. God's people are to labor faithfully in distant lands, as His providence may open the way; and they are also to fulfill their duty toward the foreigners of various nationalities in the cities and villages and country districts close by." —*"Christian Service," p. 199.*

Today opportunity should be given to the leaders of the foreign bands to render a report of their activities. Now is a splendid opportunity for the large number of churches who do not have such a band, to secure the names of those who have a burden for this work and organize them for service. Possibly some of our churches are isolated from the large foreign centers, but the help which they can render to the churches carrying heavy responsibilities, by subscribing for foreign-language periodicals to be used in missionary work, will be greatly appreciated.

## Query Corner

*Is it permissible for individuals to solicit funds "for missions," using various kinds of our literature, and apply the proceeds for self-support?*

No doubt this question was prompted by an isolated case, as surely no true Seventh-day Adventist would stoop to such an unlawful method of making a living. To do as suggested in the question would be to obtain money under a false pretense, and would make the solicitor guilty of a felony,

and punishable by imprisonment in a penitentiary. The General Conference has also taken definite action concerning unauthorized solicitation.

Church officers who know that individuals are engaged in such unauthorized solicitation of funds, using the money for their own travel and support, should report the matter to the president of the conference at once, in order to stop it.

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.

## News From Soul Winners

### The Family Automobile Helps

OUR old car almost deserves a red cross on its sides, as a symbol of its ambulance service. Every week it has its errands to hospitals and clinics, with loads of the suffering poor. Sometimes I have to walk or take a taxi because the family automobile is busy about welfare work. It is all because my wife is a plus type of person. She is not content with being an efficient wife and mother and home maker and hostess, but she must ever be doing something for folks outside her natural circle. Of course, she protests that it adds new interests and horizons to her life. But, confidentially, I think the real reason is to be found in a certain old writing which says, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."—*A Welfare Husband.*

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### The First Impulse of the Renewed Heart

WHILE confined to a hospital bed a woman found her Lord. With that discovery came the ambition, if she recovered, to do something for Him and to bring some soul to know and love Him. When she got back to the city whers she lived, she applied to her pastor for missionary work. He suggested that she get a little more education; but she had no money to go to school, and was no longer young.

One day, while riding with her son, she passed a vacant lot which had become a public dumping ground, and she noticed a number of men and boys lying among the rubbish. Turning to her son, she asked, "What are those men doing there?"

"Why, mother," he replied, "they haven't anywhere else to go."

"They look hungry," she said, and requested the driver to stop. She got out of the automobile and went over to talk to them, forgetting all about her lack of education in the inspiration which gripped her heart by a vision of human need. In talking with the men, she found that they were

not only hungry, but discouraged and desperate. She bade them wait for her return, and hastened to her little two-room apartment, where she prepared a generous kettle of soup, and then carried it back to the men on the dumping ground.

That was the beginning of the great work which this woman is today carrying on in one of the largest cities of America. Rain or shine, she feeds, clothes, and dresses the wounds of a thousand or more men who have come to call her "Mother." No organization or church is back of her. With only the assistance of a few of her "boys," she carries on her work, receiving donations from firms and persons who are interested. Many of these reformed men are attending church services, and some have experienced conversion.

What does this woman get out of this hard work?—The satisfaction of helping somebody, that is all. That is why those men would die for her—this humble Seventh-day Adventist woman with little book learning, but in whose heart there lies a deep love for souls.

### If You Cannot Be a Doctor

Tune: No. 641, "Christ in Song."

If you cannot be a doctor  
In a foreign mission land,  
Or a nurse or social worker  
From an institution grand;  
You can find some one in trouble.  
You can be "God's helping hand,"  
You can be a faithful member  
Of the Christian Helpers' Band.

If you cannot treat a leper  
Down in dark Nyasaland,  
Or upon a suffering Indian  
Operate, or save a hand;  
You can fill a water bottle  
If your neighbor is in pain,  
Or put on a cooling compress;—  
You can say, "I hope you gain."

You can help some weary mother  
Who has more than she can do,  
You can teach your growing children  
How that they can help them too;  
If your heart is filled with praises  
For the One who loved you so,  
You will find the time to help Him,  
You'll find where He'd have you go.

Hear the words the Master speaketh  
When He comes to claim His own:  
"Come, ye blessed of My Father,  
Sit with Me upon My throne;  
I was hungry and ye fed Me,  
Thirsty and ye gave Me drink,"  
When ye saw Me sick and lonely,  
Visits helped more than ye think.

—Selected.

"The very first impulse of the renewed heart is to bring others also to the Saviour."—"The Great Controversy," p. 70. All who are willing to respond to this impulse will be led over the direct pathway of God's providences into a large place of usefulness. But all who refuse to respond to the impulse will become blind and deaf to the opportunities and indications of providential leadings, and their souls will become barren and their Christian life a form. Daily consecration and faithful performance of every known duty is the only safe pathway for a Christian.

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### The Power of Christianity

PASTOR GEORGE J. APPEL, director of the North China Mission, tells of a young Chinese boy who responded to a call for literature workers to enter a province where the country is mountainous and travel difficult. In one place this young man secured a year's subscription for the Chinese *Signs of the Times* from an elderly man in the village, but after the weekend had passed and he had sent in his report and remittance to the tract society, he was called back. Upon entering the customer's home, he was cursed and derided for having sold him a Christian magazine. The colporteur patiently waited till the man quieted down, and then told him that he was proud of being engaged in a Christian work, and that although he had already sent his remittance in to the tract society, he would pay for it out of his own pocket. He then gave the man \$1.50, and left the house. He had not gone far, however, when he heard a voice calling, and turning around saw a man running after him, calling him to return. On arriving at the house, who should meet him at the door and politely invite him in but the man who only a few minutes before had cursed and abused him. "How is it," he said, "that you were so kind to me when I treated you as I did, and are willing to pay money out of your own pocket in order for me to have this paper? I have never seen such patience and kindness manifested before." Our colporteur replied, "I am a Christian; Jesus is my Master. He is coming soon. He came to this earth and died for me, and I am trying to manifest to others

the love He has shown for me. I tried to treat you as He would have treated you were He here; for, 'when He was reviled,' He 'reviled not again.' I am willing to pay for the paper myself because I want you to know about my Saviour, who loves you with an everlasting love."

The heart of the man was touched, and he replied, "Do you have any other literature that will help me to know this Jesus of whom you speak?" The colporteur had some of our small books, and after showing them to the man, sold him one of each kind, the total cost of which was \$1.50. Then as he rose to go, he asked if he might not offer prayer; and there in that home where the voice of prayer had never before been heard, they knelt together. The colporteur prayed that God might richly bless this man whose heart had been touched, and that he might learn to love Jesus and give his life to Him.

We praise God for such loyal colporteur evangelists. Out in old Shansi during the past summer, twenty-six of these faithful workers went from door to door selling our literature. So thorough were they in their work, that in seven hsien (counties) every village was visited, and in one hsien literature was sold in every village. The efforts have been richly blessed. In Hopei a colporteur came to a village where a family requested that he hold Bible studies with them. The interest grew until, when our evangelist visited the place, he found a large company studying the message. A goodly number are now preparing for baptism.

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### A Wide-awake Missionary Society in China

"A NEW desire to work for God has been created among some of the churches in North China through the work of the home missionary society. In one chapel a young boy who had just graduated from our Union Training Institute, called together all the church members and believers, and secured their cooperation and help in entering every village in the hsien. They went out in bands, holding street meetings and giving out tracts. In only one village fifty families have decided to keep the Sabbath, and now the old village temple bell, that formerly called the people together

for the worship of Buddha, rings every Sabbath morning to call Christians to Sabbath school and church service. As the result of the work of this one missionary society, the mission director found twenty-one persons ready for baptism. Similar results would soon be apparent in every church and community if the believers would act their part in this closing work."—*G. J. Appel, in China Division Reporter.*

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### Love and Duty

"THERE are a lot of people, parson," said Hiram, the shoemaker, as he pegged away on Widow Brown's number fives, "and good people, too, who are everlastingly talking about duty, duty, duty. I'm tired of the subject. If you can once fill a man's heart with love, the duties disappear, and there is nothing left but privileges."

"You must be careful not to overstate that matter," suggested John.

"There are duties, plenty of them."

"Name one, parson."

"Well, is it not our duty to love our neighbor as ourselves?"

"No, not by no means. I can't possibly love my neighbor as I do myself if I do it as a duty, because I don't love myself as a duty, do I? Duty and love make a badly matched team, and do not pull well together in harness. The Christian ought to be in such a frame of mind that he will love his neighbor just as he loves his brother or sister, and for the same reasons, only it's a spiritual instead of a blood relation."

The way having thus been opened for a free expression of the shoemaker's convictions regarding the connection between love and duty, he proceeded to emphasize the matter as follows:

"If I see a forlorn person who has wasted his life, do I pity him as a matter of duty? No, I couldn't do anything else but pity him; it's the nature of a soul that is born again. I know God pities him, and I can't help doing the same. It is not for me to say what drove him to the bad, but since he's there, my heart goes out to him. I think to myself, How good God must be to care for that ragged and unwashed soul! What a blessed thing it is that He asks me to join Him in the work and do what I can to lift that man out of the mire!

God and I in partnership for the redemption of mankind! Why, such a thought is a wonderful inspiration. It seems as if I had been introduced to the angelic host as one who can be depended on for helping to get a porishing soul out of the mire of sin. I tell you, parson, it is not mere duty to do a day's work of that kind, but instead it is one of the greatest privileges of life."—*Selected.*

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### Life's Greatest Joy

HAVE you ever helped another?  
Ever earned a grateful smile?  
Ever asked a weary brother  
In to ride with you a mile?  
Have you ever given freely  
Of your riches and your worth?  
If you haven't, then you've really  
Missed the greatest joy of earth.

Has the thrill of life possessed you?  
Have you felt your pulses run  
As a weaker brother blessed you  
For some good that you had done?  
Have you seen eyes start to glisten  
That were sad before you came?  
If you haven't, stop and listen—  
You have missed life's finest game.  
—*Selected.*

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### Church Officers' Library

IN every church there should be a library under lock and key. I do not refer to a library of books to be lent either to our members or by them to interested neighbors, though this is another missionary activity that is worthy of promotion, but rather, to a collection of books for the special instruction and help of the church officers themselves. Such a library should include the following literature:

"Church Manual"  
"Lay Preachers' Manual"  
"Christian Service"  
"Fishers of Men"  
"Welfare Work by Seventh-day Adventists"  
"How to Give Bible Readings"  
Home Missionary Leaflets (bound volume)  
"Lessons for Home Missionary Institutes"  
"The Layman's Missionary Movement"  
"Lessons on Home Missionary Department Endeavor"  
Current catalogue of the publishing house  
"Words to Writers," by Mable Hinkhouse  
File of the CHURCH OFFICERS' GAZETTE  
File of conference home missionary bulletin  
File of the union conference paper for the year

This library should be kept exclusively for the benefit of the Missionary Committee, and should be made good use of. Greater efficiency in leadership would be the result.

HENRY F. BROWN.

# Missionary Volunteer Department

## Officers' Notes

### Our Theme for November: Faithful Stewards

**G**OD is testing every soul that claims to believe in Him. All are intrusted with talents. The Lord has given men His goods upon which to trade. He has made them His stewards, and has placed in their possession money, houses, and lands. All these are to be regarded as the Lord's goods, and used to advance His work, to build up His kingdom in the world. In trading with the Lord's goods, we are to seek Him for wisdom, that we may not use His sacred trust to glorify ourselves or to indulge selfish impulses. The amount intrusted varies, but those who have the smallest gifts must not feel that because their talent of means is small, they can do nothing with it.

"Every Christian is a steward of God, intrusted with His goods. Remember the words, 'Moreover it is required in stewards, that a man be found faithful.' 1 Cor. 4:2. Let us be sure that we are not robbing God in any jots or tittles; for much is involved in this question.

"All things belong to God. Men may ignore His claims. While He bountifully bestows His blessings upon them, they may use His gifts for their own selfish gratification, but they will be called to give an account for their stewardship.

"A steward identifies himself with his master. He accepts the responsibilities of a steward, and he must act in his master's stead, doing as his master would do were he presiding. His master's interests become his. The position of a steward is one of dignity, because his master trusts him. If in any wise he acts selfishly, and turns the advantages gained by trading with his lord's goods to his own advantage, he has perverted the trust reposed in him."—*Testimonies*, Vol. IX, pp. 245, 246.

### Time for M. V. Meetings

Do you have difficulty in finding a time to hold your Missionary Volunteer meetings? The usual hours, of course, are Friday evening or Sabbath afternoon. But in some communities families are so widely scattered that Friday evening is out of the question. Then, if it so happens that circumstances favor having Sabbath school and church in the middle of the day, or possibly in the afternoon, it may seem that there is no time for young people's meeting. But anything worth while meets with difficulties. A few

who have had these problems to meet have told us how they solved them. Perhaps one of these methods will help you:

1. Regular Missionary Volunteer meeting once a month at the time of the church service. (This, of course, by arrangement with the church elder or pastor.)

2. Thirty minutes each week following the regular church service. (A social gathering once a month to study Progressive Class work and lay plans for missionary endeavor.)

3. Occupy the time of the regular church service once a month, and meet fifteen minutes after church other weeks.

4. Come one-half hour early to Sabbath school and have the Missionary Volunteer meeting. E. E. H.

## A Good Society Leader

**H** He will be a loyal and intelligent Seventh-day Adventist.

**O** He will keep constantly in mind the real purpose of the Missionary Volunteer Society.

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

**D** He will study and make careful use of the GAZETTE.

**O** He will be quick to note and welcome strangers in the meeting. He will learn how to make announcements briefly, impressively, and effectively.

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

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

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

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

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

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

## Society Band Work

THE bands in your Missionary Volunteer Society are really the thermometers that tell the progress you are making. If the bands are active and faithful,—the prayer band, the literature and correspondence band, the Christian help and gospel meeting band, or whatever you may call your bands that do these various kinds of work,—you can depend upon it that you will not find it difficult to have interesting and helpful society meetings. If young people are working in the society, they will be faithful in attendance and in taking part in the programs; but the thing that will arouse the most interest and cooperation is to have frequent reports of the work that is being done through your bands.

*How Many Bands?*—If your society is small, you may not be able to foster all the bands listed above, but in most communities there are opportunities for service in all these lines. Combine your bands or make them up in any way that is practicable, but search out the needs, and do your best to meet them. Make openings for soul winning by distributing literature, by inviting young people to your society meetings, by giving Bible studies, and in other ways that the Lord will open up to you as you seek to be used by Him.

*How to Organize Bands.*—Senior Missionary Volunteer Societies will find help for organizing bands in the Senior Manual, "Missionary Volunteers and Their Work," pp. 229-286. Junior superintendents can follow these instructions, as well as the suggestions for missionary activity in the Junior Manual, pp. 70-90.

E. E. H.

## Memorize

WHEN you use brief statements from the Spirit of prophecy, or elsewhere, memorize them. A sentence or two used in this way will be appreciated and remembered by the audience much more than two or three paragraphs read, no matter how good they may be.

MINNIE E. DAUPHINEE.

"THE man who does not believe in missions would better burn up his New Testament, for it is a record of missions."

"No interest in missions? The only explanation is either inexcusable ignorance or willful disobedience."

The Week of Sacrifice extends from November 24 to December 1.



## Senior M. V. Meetings

### Life's Treasures

(Program for November 3)

BY THELMA WELLMAN

SONGS FOR TODAY: Nos. 66, 257, 254, 218, in "Gospel in Song."

BIBLE AND TESTIMONY INSTRUCTION ON TALENTS.

TALK: "Discovery That Counts."

POEM: "Too Busy to Freeze," p. 97, or "A Wider Sphere," p. 94, in "Choice Poems."

TALK: "Three Common Talents," POEM: "Talents."

### Bible and Testimony Instruction on Talents

1. Is there any man who lacks a talent?  
*Answer.*—1 Corinthians 7:7.
2. Are all gifts the same?  
*Ans.*—1 Corinthians 12:4.
3. What are some of the talents the Spirit gives?  
*Ans.*—1 Corinthians 12:8-10, 28.
4. According to what rule did the man in the parable bestow the talents?  
*Ans.*—Matthew 25:15.
5. What is the contrast between the five, two, and one talent men?  
*Ans.*—Matthew 25:16-18.
6. What was the lord's attitude toward the faithful servants?  
*Ans.*—Matthew 25:21.
7. What kind of excuse did the unfaithful man give?  
*Ans.*—Matthew 25:24.
8. In what way was he punished?  
*Ans.*—Matthew 25:28, 29.
9. Even if our gifts are small, what should be our attitude?  
*Ans.*—"None need lament that they have not received larger gifts; for He who has apporportioned to every man, is equally honored by the improvement of each trust, whether it be great or small."—"Christ's Object Lessons," p. 328, par. 3.
10. What spirit should animate us in developing our talents?  
*Ans.*—"Be determined to become as useful and efficient as God calls you to be. Be thorough and faithful in whatever you undertake."—"Christ's Object Lessons," p. 334, par. 1.

### Discovery That Counts

THERE is something provocative and adventurous about the word "discovery." It suggests the new and untried. We think of De Soto, Magellan, La Salle, and Columbus in their search. We hail the advances in medical science, as enterprising hard-working men toil to benefit humanity. Yet

how often we neglect the discovery of our own possibilities—a quest as glamorous and as full of reward as any that has ever been undertaken.

In what kind of graveyard have you been burying your talents? Perhaps you have been dazzled by the unusual gifts of musical ability and oratorical eloquence that a few of your friends possess. Your own gift of saying the tactful thing at the appropriate time seems small and unimportant in comparison. Or it may be that you are unduly sensitive and consequently discouraged when your modest talent is apparently unappreciated. It is important to check up on our abilities, however small; because if they lie dormant, they are liable to rust and be unprofitable for us and others.

The thing that counts is not the multitude of gifts you possess, but how intelligently and wisely you use what you have. A celebrated English artist visiting New York City stood at one end of a busy thoroughfare and observed the teeming life. He noted lights and shadows, details of costumes and facial expressions, the traffic, and the massive buildings. When he had absorbed sights and sounds sufficiently, he was ready to make these permanent, but he lacked fitting material. Entering a store, he asked for a sheet of paper. The counter clerk, unimpressed because of his mediocre appearance, hastily threw him two sheets of brown wrapping paper. So marvelous was his reproduction of the busy whirl of the city streets and so faithful was he to reality, that one of the pieces of brown paper sold for \$2,000 and the other for \$5,000. Obviously, it was not the expensiveness of the material with which he worked that was important; it was the use he made of it.

Furthermore, after one has discovered his talents, it is necessary to be sure that he is faithful and generous in their use. Sometimes a person is tempted to give a little less than his best on an occasion which seems unimportant. Soloists may think a small gathering does not demand so much careful preparation as does a large concert audience.

"I have to sing for just a tiny effort near the school," they say. "Probably there will be only ten or a dozen people out, and they won't have culture enough to appreciate it."

Although it is true that one should adapt his efforts to the audience in question, it is likewise a fact that the person who does only enough to "get by" cheats himself as well as the audience. His talent withers and fades, and his spirit becomes warped. To few of us come opportunities for world-wide renown, but to all God offers the chance of doing our best with what we possess.

A press club taking a trip to Yellowstone Park was delayed for an hour or two where the scenery was extremely beautiful. An honor guest of the club, a writer of national reputation, immediately set to work to produce a descriptive sketch. After writing rapidly for a few moments, he announced that he had earned fifty dollars while they were wasting their breath in exclamations. Upon request he read them the effort, but their intense disappointment admitted of no applause.

"Why," remarked one brave man, "I could do as well as that and not half try."

"No doubt," replied the great author; "but you couldn't sign my name."

Their disillusionment and disapproval, though not expressed in further words, were so potent that the chagrined man tore up his commonplace sketch, which presumed upon his reputation, and wrote another whose dignity and beauty fitly reproduced the magnificence of the scenery.

"The development of all our powers is the first duty we owe to God and to our fellow men," declares the servant of the Lord in "Christ's Object Lessons," page 329. With this counsel in mind, who dares to delay longer to embark on this voyage of discovery and development in the depths of his own heart?

"The talents that the Lord hath given me,  
All disregarded shall I let them lie?  
And spend my life, half satisfied,  
While slowly the neglected talents die?

"No, I shall let them live and thrive and grow,  
As trees within a garden, tend and treat;  
When ripe, I'll gather all the fruits thereof,  
And lay them as an offering at His feet."

Are you keeping a notebook of M. V. leaders' suggestions as given on the officers' page?



### Three Common Talents

THE first of the three is one which we all possess. The rich and the poor, the good and the bad, all exert influence of some sort. We are told that when Michael Angelo was painting a picture or carving a statue he used to wear a candle fastened to his forehead to keep his shadow from falling upon his work. But there is no magic, disappearing candle with which we can keep the shadow of our lives from influencing others for good or for evil.

The following illustration shows that every one is susceptible to some kind of influence, although there are individuals so hardened that they do not respond readily to the kind influence of friends. The chaplain of a Maine prison received a handsome collie from the governor of the State. He later reported that the influence of this dog's companionship over the inmates of the prison was almost unbelievable. Men who apparently were impervious to human effort responded to the playfulness of this shaggy friend. The same experiment was tried in the same State in two industrial schools for girls, with like good results.

Josiah Wedgwood once gave a powerful object lesson on influence to a nobleman who was visiting the factory where his famous pottery was made. The potter asked a lad of fifteen to take the visitor around the factory to explain various processes. As the titled gentleman followed the boy about, he made various comments which were sacrilegious in nature and used the oaths which were considered fashionable in his day. At first the boy was shocked; then gradually he was amused by the clever witticisms of the older man. Mr. Wedgwood, who happened to overhear a few of these, became hotly indignant. On the nobleman's return to the office the potter selected a vase of unusual workmanship and began to point out its beauties and to tell how carefully and wonderfully it had been made. Charmed with the lovely thing, his hearer held out his hand for a nearer inspection. However, as Mr. Wedgwood handed it over, he let it fall, and it lay shattered in a hundred pieces. The nobleman was very angry, but the potter's only answer to his reproaches was:

"My lord, there are things more precious than any vase—things which once ruined can never be restored. I can make another vase like this for you, but you can never give back to the boy who has just left us the pure heart which you have destroyed by making light of sacred things."

Walt Mason has this to say of the second talent with which we are all endowed:

"And this is the way with the random shot; it never hits in the proper spot; and the joke you spring that you think so smart may leave a wound in some fellow's heart."

Words have an uncanny power to wound or to heal, to make enemies or friends, to soothe or to sting. They are the index of the soul. We should not only use kindness in our speech, but we should be careful to use the very best language possible. To be overprecise and fastidious is not a virtue, but to endeavor to use words that are fitting and apt brings rewards in our own self-respect and in the opinions of others. Through our words we unconsciously betray what is in us to those with whom we associate. While a Mr. Arnold, a widely traveled man, was on a trip, he met a very shabbily dressed young man, and for two or three days they visited together. All that the older man knew about his companion was that he was traveling to Mr. Arnold's home town in search of work. As the train neared their destination, Mr. Arnold said:

"You are a stranger here; come home with me and I will help you all I can to get the place you want."

The boy was surprised at this courtesy to an unknown person.

"But you know nothing about me, sir," he protested. "How can you invite me to your home?"

"Come along," Mr. Arnold assured him, "and I'll tell you about my reasons later."

After dinner the host retired with his guest to the study and told him that the tone of his voice showed that he came from a cultivated family and that his use of words and his views showed that he was cultured and refined. He promised aid in securing a fitting position for this boy, because the quality of his speech proclaimed the cultivated gentleman, though his appearance was shabby.

A poet has beautifully expressed the

possibility of kindness as a talent:

"There's never a rose in all the world  
But makes some green spray sweeter;  
There's never a wind in all the sky  
But makes some bird wing fleet;  
There's never a star but brings to  
heaven  
Some silver radiance tender,  
And never a rosy cloud but helps  
To crown the sunset splendor;  
No robin but may thrill some heart,  
His dawnlike gladness voicing;  
God gives us all some small sweet way  
To set the world rejoicing."

It costs nothing to be kind. The sympathetic word, the encouraging smile, the cheery clasp of the hand, mean much to the person who is unhappy. A generous woman after the World War took in two war orphans to help out an institution which was overcrowded. The little girl was sweet and attractive, but little Edward was the most repulsive child imaginable. Unattractive as he was in nature and in appearance, his lovable foster mother lavished tender care on him. Within a month the difference kindness had wrought was astonishing. A friend commented on his wholesome appearance and his happy smile and asked how the transformation was wrought. "I gave him plenty to eat and loved him a little," was the reply. A simple remedy, to be sure, but how effective!

There are, then, these three talents which we all have, with all their potentialities for good or evil. The responsibility rests with us of cultivating kindness; of the careful choosing of thoughtful, helpful words; and of the guarding of our influence. What shall we do with these talents?

### Talents

God gives His children five or two or one;

The number matters not, if we but make  
Our gifts from Him grow beautiful, to shine  
For His own precious sake.

I shall not look with discontent upon  
My neighbors' gifts; I shall be glad  
for them  
And with a grateful heart take in my  
hand  
My one unpolished gem.

God helping me, I shall not waste that gift.

I shall not hide it, and I shall not lose  
This little thing that seems almost too  
small  
For any one to use.

One talent, as one precious stone, may be  
More beautiful than many a clustered  
stone.

God, help me cut and polish my one gem  
Until this gift alone

Shines through the darkness, and its  
prism'd rays  
Delight some beauty-hungry heart, and  
be

More precious in Thy sight than was  
the rough,  
Uncut stone given me.

—Grace Noll Crowell.

Hold this paper to help the 1935 officers in getting a start.

## Six Days for Work

(Program for November 10)

BY C. A. RUSSELL

SONGS FOR TODAY: Nos. 10, 265, 79, 191, 161, in "Gospel in Song."

BIBLE STUDY: "The Sabbath." The texts may be given out a week previous to the meeting, and repeated from memory when called for today.

STUDY: "Who Changed the Sabbath?" Conducted by the leader. The quotations may be given to different individuals to read, if you desire. Adapt the study to the question and answer method, topical form, or some other form.

POEM: "How Sweet the Rest."

READING: "How Shall We Keep the Sabbath?"

TALK: "A Boy's Impression," p. 26.

TALK: "Sabbath Activities." This may be given in the form of a talk, discussion, or symposium, with the members of your society presenting the suggestions given here, and adding other activities adaptable generally or locally.

POEM: "Sweet Sabbath Eve," p. 77 in "Choice Poems."

### Notes to Leaders

There are many and varied ways we may emphasize things—we may shout, we may lower the voice almost to a whisper, we may omit the part we wish to stress especially.

Thus it is with our subject, "Six Days for Work." We are placing the emphasis upon the omitted day, the seventh.

The six days are for *our* work; the seventh, always for *Him*. It is not ours to be used as we choose; it is His to be used as He directs. And He has given directions regarding its use. Especially stress Isaiah 58:13, 14. We suggest that the Sabbath commandment be repeated in unison as a part of the opening exercises. Why not place a bit of emphasis upon the "six days shalt thou labor" part as well as upon proper Sabbath observance? God expects faithful hours of labor on the six working days as well as the right use of the holy Sabbath.

The Object Talk "Coins," p. 27, may be made a part of your comments at some time during the meeting.

### How Sweet the Rest

How sweet upon this sacred day,  
The best of all the seven,  
To cast our earthly thoughts away,  
And think of God and heaven!

How sweet to be allowed to pray  
Our sins may be forgiven!  
With filial confidence to say,  
"Father, who art in heaven!"

How sweet the words of peace to hear  
From Him to whom 'tis given  
To wake the penitential tear,  
And lead the way to heaven!

And if to make our sins depart,  
In vain the will has striven,  
He who regards the inmost heart  
Will send His grace from heaven.

—Mrs. Follen.

## The Sabbath

1. WHAT did Jesus say about the Sabbath? Mark 2:27, 28.

2. Since the Sabbath "was made," have we any record of where, when, how, why, by whom, and for whom it was made? We have. It was made in Eden; at the close of the six days of creation; by the Creator's act of resting and blessing; to become man's day of rest and worship; by Christ Himself; for man. (*M-a-n* doesn't spell *J-e-w*.)

3. Who performed the work of creation? John 1:1-3, 14.

4. Who then rested upon, blessed, and sanctified the seventh day? It was the Lord Jesus Christ. Ex. 20:11.

5. What day then is the "Lord's day," the "Christian Sabbath"? The day He rested upon, blessed, and sanctified. So the Bible calls Him "Lord also of the Sabbath." Mark 2:28.

6. What does the Bible call the six days of the week? "Six working days." Eze. 46:1.

7. What will the Sabbath become to the real Christian, and what will he gladly refrain from doing on that day? Isa. 58:13.

8. What was Jesus' "custom" on the Sabbath? Luke 4:16.

9. What kind of deeds are lawful on the Sabbath? Matt. 12:11, 12.

10. What was Paul's "manner" on the Sabbath? Acts 17:2.

11. How many Sabbaths did Paul keep at Corinth? Acts 18:4, 11.

12. Will the saved keep the Sabbath in the new earth? Isa. 66:23.

### Who Changed the Sabbath?

Who changed the Sabbath? Nobody, for it has never been changed. And it can never be changed. It is a memorial of an eternal fact. As long as the fact remains, its memorial cannot be changed to another day. It is a fact that God worked on the six days and rested on the seventh, thus establishing the week. This cycle of just seven days has been recognized by almost every nation, ancient or modern, civilized or uncivilized; and yet there is nothing in the realm of nature to measure off just seven days. The year is measured by natural phenomena; the day of twenty-four hours likewise. But what measures the week? Only God's creative work. Don't forget—it is an eternal fact that God did create the world in just six days, and rested upon, blessed, and sanctified the seventh. He Himself cannot alter that fact. I was born on the 21st day of April. (The speaker may take his own birthday if he chooses.) I might say, "I don't like that day for my birthday. I'm going to change it to

the 20th." Would that alter the fact? Man may choose Sunday, or Friday, or Wednesday as his day of rest if he wishes, but that does not make it God's rest day or the day He commands us to rest upon.

The fact remains, however, that the Catholic Church and most Protestant churches do observe another day as the Sabbath—the first, and not the seventh day of the week. How is this? Christ, the Creator, whose day it is, didn't change it. He couldn't without creating the world all over again in a different number of days. Surely since Christ, who made the Sabbath, didn't and couldn't change it, no angel could do so, much less any man.

God forwarned us, though, that a power would rise up and think himself able to do this: This prophecy is found in Daniel 7:25 (quote). This power is the Papacy. The Church of Rome not only put Sunday in the place of the Sabbath, but boasts of it.

"You may read the Bible from Genesis to Revelation, and you will not find a single line authorizing the sanctification of Sunday. The Scriptures enforce the religious observance of Saturday, a day which we never sanctify."—"Faith of Our Fathers," by Cardinal Gibbons, edition 1893, p. 111.

"Ques.—Which is the Sabbath day?

"Ans.—Saturday is the Sabbath day.

"Ques.—Why do we observe Sunday instead of Saturday?

"Ans.—We observe Sunday instead of Saturday because the Catholic Church, in the Council of Laodicea (336 A. D.), transferred the solemnity from Saturday to Sunday."—"The Convert's Catechism of Catholic Doctrine," Rev. Peter Geiermann, C. SS. R., p. 50, 2d edition, 1910.

The great church historian Neander states this matter clearly:

"The festival of Sunday, like all other festivals, was always only a human ordinance, and it was far from the intentions of the apostles to establish a divine command in this respect, far from them, and from the early apostolic church, to transfer the laws of the Sabbath to Sunday. Perhaps, at the end of the second century a false application of this kind had begun to take place; for men appear by that time to have considered laboring on Sunday as a sin."

Can you meet your mission offering goal by the end of December?

Neander's "History of the Christian Religion and Church," Rose's translation, p. 186.

Even Protestant ministers admit that there is no divine command for Sunday keeping. Dr. Edward T. Hixcox, author of "The Baptist Manual," says: "There was and is a commandment to keep holy the Sabbath day, but that Sabbath day was not Sunday. It will be said, however, and with some show of triumph, that the Sabbath was transferred from the seventh to the first day of the week, with all its duties, privileges, and sanctions. Earnestly desiring information on this subject, which I have studied for many years, I ask, Where can the record of such a transaction be found? Not in the New Testament, absolutely not. There is no Scriptural evidence of the change of the Sabbath institution from the seventh to the first day of the week.

"I wish to say that this Sabbath question, in this aspect of it, is the gravest and most perplexing question connected with Christian institutions which at present claims attention from Christian people."

We should have undeniable evidence against an accused person if when he is on trial it should be brought out that he had made threats of killing a certain man; if this man were later found murdered; and if on arraignment in open court, when asked by the judge, "Do you plead guilty or not guilty?" he replies, "Guilty, Your Honor. I killed him! I said I would, and I'm glad I did." Pretty good evidence of guilt.

The Bible said a power would arise which would "think to change" the "times and laws" of God. God's "time" in the fourth commandment of His law has been changed. And the power that did it admits doing so. Pretty good evidence of guilt.

Whom shall we obey—the God of heaven, or the Church of Rome?

### How Shall We Keep the Sabbath?

Read "Testimonies," Volume VI, pages 353-359, and cull pointed statements on Sabbath keeping: the preparation to be made, the care of the "edges," the Sabbath services, the occupations for the day, and the closing of the Sabbath. Give in your own words as much as you can, and read only brief statements.

### Sabbath Activities

AND now we come to an interesting topic—how to spend Sabbath afternoons, or "Sabbath Activities." Here the country folk have the advantage in some ways, although the zoological gardens and parks of towns and cities afford many opportunities not gained elsewhere.

On pleasant days there are walks to take and trails to follow. Did you ever take observation walks, and note how many things of nature one may see in a given time? Take brisk walks, not just lazy strolls, so that restless young bodies may find an outlet for surplus energy.

Before the walk, copy in a notebook Bible verses about trees and plants and clouds, and find as many objects as possible that are mentioned in the verses.

Study the flowers you find, naming the parts and examining their wonderful construction through a magnifying glass. Remember that Jesus said, "Consider the lilies." That does not mean to pass them by with merely a casual glance and a remark about their beauty.

Sabbath is a good time for that short, cheery call on Grandma Moon, leaving with her some of the flowers or leaves that have been gathered on the walk. Then stop to see Betty Joy, who has been ill for weeks, and leave her flowers or let her peck through the magnifying glass at the wee flower parts and seeds, or tell her a tale of the glorious out-of-doors, of the tall pines, the great rocks, and the fleecy clouds.

Join the Literature Band of your Missionary Volunteer Society, and spend a while in carrying our truth-filled papers or tracts to your neighbors or to a certain section in the city. Make opportunities to speak with these people about the times in which we are living and the truths you are bearing. Interest them in the papers, and thus prepare the way for Bible studies.

Go out with the Sunshine Band to the homes of shut-ins or the aged or the sick. Take an appropriate paper to each person to read and give each a hearty, friendly greeting. The Sabbath provides an added opportunity to share our blessings with others.

But what about the cold days, the rainy days, and the days when we just can't go out? Just the times for

stories! Every one is seated comfortably, watching the blazing logs or the falling rain or the whirling snowflakes. There are long stories and short stories, Bible stories, missionary stories, and biographies. And some of these stories may be illustrated on the sand table for the little folks (a large baking pan of sand with plenty of wrapping or news paper under it to protect the floor); or with pencil, ink, or crayon sketches by the older ones. (The sketches may be crude, but they add a touch of interest for the child.)

The Bible game "Guess Who" may be played in one of a number of ways. Sometimes each name chosen must be that of a person noted for his courage, his service, or his humility. Again, instead of choosing a person's name, choose that of a tree or plant; e. g., "I am thinking of a plant which is mentioned in the Bible and which begins with the letter *m*." (Answer, *myrtle*.) Then the one who chose the plant may tell where and how it is mentioned. A good Bible concordance is helpful in such a game. Or the letter may represent a geographical name in the Bible.

After a while give the wee ones their Sabbath blocks or modeling clay, and the older ones their Bibles. Again get out the concordance, and find all the verses about trees, or rocks, or mountains, or love, or might, or any other word you may select, giving each a turn to read the verse he looks up. Or perhaps all may search for verses of Scripture on certain prophecies or doctrines. This is an excellent time to learn to give Bible readings.

Of course there are our church papers to read, books to read, pictures to look at, songs to sing, pictures to draw and color, pictures to cut out, and more stories to tell.

But before you do all this, read the chapter on the Sabbath in the book "Education," by Mrs. E. G. White, and really gain the Sabbath spirit.

Here is a good Sabbath afternoon Bible game. One says, "I have thought of a Bible character beginning with *J*." This guessing game provides a double guess. Instead of asking, "Is your character Job, or Jeremiah, or Joseph, or Joshua?" some one says, "Was he a very patient man?" The one who is "it" says, "No, it is not Job." Another says, "Was he let down into a pit?" and "it" says, "No,

**Will you share your notebook with your successors?**

it was neither Jeremiah nor Joseph." Another says, "Did he command the sun and moon to stand still?" The leader says, "No, it was not Joshua." Perhaps the character chosen is Jonathan. The guessing proceeds until some one says, "Wasn't he a friend of David's?" The leader says, "Yes, it was Jonathan." The one who guesses correctly then becomes "it."

Another Bible game will be found of interest to all members of the family. The one who starts the game says, "I have a Bible character (or place) in mind." The players ask questions, forming them so that they may be answered by "yes" or "no." These questions may be asked in turn or as rapidly as any of the players think of them. The point is to find out what the leader has in mind with as few questions as possible. The questions might run something like this: If a character has been chosen rather than a place, "Is your character a man?" "Yes." "Did he live in Old Testament times?" "No." "In New Testament times?" "Yes." "Was he associated with Christ?" "No." "Was he a prominent character in the New Testament?" "Yes." "Was he a preacher?" "Yes." "Was his name Paul?" "Yes."

The ingenious mind will devise many games of similar character which will be profitable, entertaining, and educational, and surely proper for Sabbath recreation.

## If

If men had always kept the seventh-day Sabbath—

There never would have been an idolater, for the Sabbath is a memorial of the true God, the Creator of the heavens and the earth.

There never would have been an atheist, for the Sabbath, in memorializing creation, gives us a personal God, our Maker and Friend.

There never would have been an evolutionist, for the Sabbath presents God as the Creator, not blind force or unaided natural law.

Christ's atonement never would have been denied, for the Sabbath not only preserves the truth of Christ as Creator, but also Christ as Re-creator.

The inspiration of the Bible never would have been denied, for the Sabbath witnesses to the integrity of the book of Genesis. If Genesis stands, the entire Bible also stands.

## The Other Husbandmen

(Program for November 17)

BY C. LESTER BOND

SONG: No. 542 in "Christ in Song."

PRAYER: Sentence prayers by society members.

SECRETARY'S REPORT.

OFFERING: Stress the needs of the Amazon missions.

DUET: "It Was You Who Invited Me Here." (For a copy in sheet music form, price, twenty-five cents, write to Prof. H. A. Miller, Mount Vernon, Ohio.)

BIBLE STUDY: "The Call to Service."

TALK: "Personal Work."

TALK: "Preparation for Service."

DISCUSSION: Voluntary by society members.

CLOSING SONG: No. 49 in "Junior Song Book."

### Note to Leaders

In introducing the topic for today you will find special help on pages 713-721 of "Prophets and Kings." Be sure to study these pages.

### The Call to Service

1. MARK 13:34. God has a definite work for all. (*Man* here means every member of the human family.)

2. Lamentations 3:27. The youth are to share in bearing responsibility.

3. MATTHEW 28:19, 20. Our commission or work is to carry the gospel to all the world.

4. JOHN 20:21. Jesus was sent to seek and save the lost. He finished His part of the work here upon earth, and has delegated to His followers the responsibility of revealing to men everywhere a knowledge of the only Saviour.

5. MATTHEW 5:14-16. Christians will let their light shine.

6. EPHESIANS 4:11-13. Varied talents are provided for the accomplishment of God's work.

7. LUKE 8:38-40. Every one who is converted is to declare God's power to save from sin.

8. ISAIAH 43:10-12. We are God's witnesses.

9. JOHN 3:1-3; 4:6-10. Much of Christ's work was accomplished through personal interviews. He is our example.

10. 1 CORINTHIANS 15:58. We should be always abounding in the work of the Lord.

### Personal Work

WHEN sin entered the world and the plan of redemption was provided, God might have chosen to publish the gospel message to the world through heavenly agencies. He recognized, however, that this plan would be far more effective if men and women who had been saved from sin revealed to their neighbors and friends the power of God to transform their lives.

The plan God chose is very clearly stated by the apostle Paul in 2 Timothy 2:2 in these words: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." Every disciple of Christ is expected to bear the message he has learned to love to those about him, so that they may likewise learn to love the message of salvation because of its transforming power in their own lives, and then impart a knowledge of the truth to some one else.

In the beginning this responsibility rested primarily upon the parents. In speaking to the children of Israel God said: "These words, which I command thee this day, shall be in thine heart: and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Deut. 6:6, 7. This responsibility is also set forth very beautifully in Psalms 78:1-8.

It was not long, however, before the parents lost sight of their responsibility, and it became necessary for God to appoint special ambassadors to carry the gospel to those about them. Enoch, the seventh from Adam, was one especially chosen to do this kind of work. He not only witnessed for God before his own generation, but prophesied of the days in which we are living and of the second coming of Christ. Noah was another chosen ambassador. While occupied for one hundred twenty years in the building of the ark, he was a preacher of righteousness. No doubt there were many who responded to his preaching and surrendered their hearts to God who died before the time of the flood. Abraham was another chosen ambassador. In his journeyings he continually endeavored to win souls for Christ. The record says of him that when he left Haran to go on his way to the Promised Land, there went with him the souls that he had gotten. As he would pitch camp at night, he would erect an altar for the evening sacrifice; and when he would resume the journey in the morning, that altar was left standing, a silent witness to the fact that there is a God in the heavens who rules all. Then there were Moses and Joshua

and all the judges that outlived Joshua, and the prophets, whom God used in a mighty way to herald the message of salvation to the heathen world.

Finally, however, ancient Israel rebelled against the messages of these prophets and against God Himself. As a last attempt to turn their hearts and to lead them to recognize the responsibility which God had placed upon them of acquainting the world with a knowledge of Him and His power to save, God sent His own Son among them.

In Christ's ministry again and again He presented the lesson of personal service in His efforts to lead Israel into this line of endeavor. Practically all the parables of Christ have this lesson in them. There is the parable of the father and his two sons. He first came to the eldest and said, "Son, go work today in my vineyard." And he said likewise unto the youngest. The attitude of these boys is not so important for us today as the fact that Christ represented God, through this father, saying to His children, "Go work today in My vineyard."

The parable of the lost sheep also presents the lesson most beautifully. It was necessary for the shepherd to place the ninety and nine securely within the fold, and to go out among the rocks and the crags of the mountains to search for the sheep that was lost. This was the most strenuous kind of service.

In the parable of the lost coin it was necessary for the woman of the household to take the broom and sweep and garnish the house in her search for the coin that was lost. There was real earnest effort in this.

The blessing is again beautifully emphasized in the parable of the husbandman recorded in Matthew 21: 33-46. In bringing this parable to a climax, Jesus asked, "When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen?" And the men who were standing about made answer, "He will miserably destroy those wicked men, and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons."

It will be observed that Jesus did not in any sense contradict the answer that these men gave. Instead, He applied their answer to themselves when He said, "The kingdom of God shall

be taken from you, and given to a nation bringing forth the fruits thereof." We should not be over-critical of ancient Israel for their neglect and for their failure to accomplish the work which God had intrusted into their hands, for may it not be that we, His children of today, are following along the same trail of neglect?

On pages 713 and 714 of "Prophets and Kings" we are told, "That which God purposed to do for the world through Israel, the chosen nation, He will finally accomplish through His church on earth today. He has 'let out His vineyard unto other husbandmen,' even to His covenant-keeping people, who faithfully 'render Him the fruits in their seasons.'" The work that ancient Israel failed to do, the remnant church on earth must accomplish. God will never reject the remnant church as a body, but because of the neglects of individual members in the church it may be necessary for God to set them aside and select some one else to do what they should have done.

We are told, "The home missionary spirit is little known among us, and its manifestation is greatly needed in every line of work. A portion of the church has begun to exhibit some activity along missionary lines. But if we do not awake more generally and fully, then those who know not the truth for this time, will advance before us, and block up our way."—"Testimonies to Ministers," p. 207.

Shall we not, then, as Christian youth, consecrate ourselves anew to God so that He can use us mightily in the finishing of His work in the earth?

### Preparation for Service

God has delegated every member of the church to be a witness for Him. He says to each one, Let your light shine. There are, however, many who are doing little or nothing for the advancement of God's cause in the earth because of the fact that sin is harbored to some degree in their lives. We are told that the "acceptance of the Saviour brings a glow of perfect peace, perfect love, perfect assurance. The beauty and fragrance of the character of Christ, revealed in the life, testifies that God has indeed sent His Son into the world to be its Saviour.

"Christ does not bid His followers strive to shine. He says, *Let your light shine. If you have received the grace of God, the light is in you. Remove the obstructions, and the Lord's glory will be revealed. The light will shine forth, to penetrate and dispel the darkness. You cannot help shining within the range of your influence.*"—"Christ's Object Lessons," p. 420.

It is evident from this statement that the greatest preparation for light bearing is a separation from sin. This same thought is presented by Paul in 2 Timothy 2:19-21: "Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are His. And, Let every one that nameth the name of Christ depart from iniquity. But in a great house there are not only vessels of gold and of silver, but also of wood and of earth; and some to honor, and some to dishonor. If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the master's use, and prepared unto every good work."

If the heart has been purged from sin and the life is fully dedicated to God, the passion that Christ had ever burning in His heart will be aflame in our own lives. He said, "My meat is to do the will of Him that sent me, and to finish His work."

The greatest witness for Christ before the world is the Godlike life of men and women who have been rescued from sin. The psalmist recognized this, for in his prayer recorded in Psalms 51, in which he asked God to purge his life from all iniquity and to create within him a new heart, he said, "Then will I teach transgressors Thy ways; and sinners shall be converted unto Thee." Christ's disciples are human transmitters of divine light and truth. If the light of God's love and truth is not radiated from their lives, it is because these transmitters are not working right, because there are obstructions in the way. "Remove the obstructions, and the Lord's glory will be revealed."

We must keep in constant contact with the Master. "The strength of every worker will be found to lie, not in these outward agencies, but in trustful dependence upon God, in earnest prayer to Him for help, in obedience to His word."—"Testimonies," Vol. IX, p. 110.

**Nine thousand workers are not enough to finish the work—it's our people!—Spicer.**

"Personal effort for others should be preceded by much secret prayer; for it requires great wisdom to understand the science of saving souls. Before communicating with men, commune with Christ. At the throne of heavenly grace obtain a preparation for ministering to the people.

"Let your heart break for the longing it has for God, for the living God. The life of Christ has shown what humanity can do by being partaker of the divine nature. All that Christ received from God we too may have. Then ask and receive. With the persevering faith of Jacob, with the unyielding persistence of Elijah, claim for yourself all that God has promised."—*Christ's Object Lessons*, p. 149.

A vital connection with God will make each one of us a living representative for Christ, a light indeed to the world. A knowledge of all of the points of our faith is essential, but the thing of greatest importance is that the worker may be sanctified through the truth he presents. Let us as youth never lose sight of the fact that "he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins." James 5:20.

### Discussion

1. WHAT are the most urgent needs of the families in the vicinity of our church?

2. What can our society do to relieve the distress of the destitute and the suffering of the sick?

3. How can our society greatly increase the circulation of our literature in our community?

4. One of the most effective methods of winning souls is giving Bible readings and conducting cottage meetings. How can we arrange for more of this work in our neighborhood?



### "Where Are the Nine?"

(Program for November 24)

BY MARJORIE WEST MARSH

OPENING SONG: "Praise Him," No. 226. All songs today are found in "Christ in Song."

RESPONSIVE SERVICE: Psalms 136:1-11, 23-26. Leader reads the first part of each verse, the congregation following with, "For His mercy endureth forever."

SENTENCE PRAYERS.

SECRETARY'S REPORT.

OFFERTORY—EXPRESSING GRATITUDE.

The plates should contain the monetary expression of gratitude to God, reports of missionary activities of members, and slips of paper on which each person has written some one thing for which he is especially thankful.

#### SPECIAL MUSIC.

TALK: "Where Are the Nine?"

TALK: "Be Thankful."

SONG: "Fount of Every Blessing," No. 398.

READING OF TESTIMONIES OF GRATITUDE.

STORY: "Counting Their Blessings."

TALK: "Living Our Gratitude."

POEM: "We Thank Thee."

CLOSING SONG: "Praise the Lord," No. 351.

BENEDICTION.

### Notes to Leaders

It is our common blessings which we miss most when they are withdrawn, and yet we think least of them when we have them—the blessings of health, sight, hearing, shelter, clothing, food, and drink. Should not our gratitude for these be as constant as the gifts themselves?

Our heavenly Father likes to have our thanksgiving in words, but He also wants us to thank Him in deeds. Are we ever among the nine who forgot to let the Lord know they appreciated the blessing of healing? Do we forget to thank Him for His gifts to us? Do we fail to show our appreciation by not sharing these gifts with others?

Although Thanksgiving Day was instituted in the United States, the fall of the year serves as a good time for all of us to direct our thoughts to our attitude toward blessings received. We hope that this program will stimulate the young people to express their gratitude at all times.

*Testimonies of Gratitude.*—Station two Missionary Volunteers at the door to hand a pencil and a slip of paper to each person who enters the meeting, and to ask him to write thereon something for which he is especially thankful. The slips may be collected with the offerings, brought to the front of the room, and later read aloud by the leader of the meeting and his assistant.

*A Thanksgiving Ledger.*—You may suggest that the young people keep a Thanksgiving ledger, putting down on one page a list of blessings received and on the opposite side of the ledger a list of the ways in which they are shared with others. A large ledger and many pages will be needed, keeping the account with only one blessing on each pair of pages. Is this too businesslike? We want God to be businesslike, do we not, in giving us these good things?

*Social Service Activities for the Thanksgiving Season.*—Make Thanksgiving week "Friendly Week." Get members to call on strangers in the community and on shut-ins. Do what you can to make some one happy and thankful.

Send baskets of food to the needy. Hold a "pound social," each member bringing one pound of food to be used in packing the baskets, or ask each person to bring his donation of food or money to the church on Wednesday evening preceding Thanksgiving.

On Thanksgiving Day entertain in your home some lonely person.

Hold a community or church praise service on Thanksgiving Day.

Hold song services in the afternoon or evening of Thanksgiving Day at old folks' homes, jails, hospital wards, orphanages, and homes of shut-ins. If it is large enough, divide your society into more than one group, so you may be able to visit several institutions. Take copies of suitable denominational papers to those visited.

Then—report your activities to your local conference Missionary Volunteer secretary, so that others may be inspired by your service to do as much or more another year to make Thanksgiving week a time of friendliness and Christian sharing.

#### Offertory:

"Give as you would if an angel  
Awaited your gift at the door;  
Give as you would if tomorrow  
Found you where giving was o'er.

"Give as you would to the Master  
If you met His loving look;  
Give as you would of your substance,  
If His hand your offering took."

### "Where Are the Nine?"

(Read Luke 17:11-19. Study the important comments on these verses as given in "The Desire of Ages," pp. 347, last par., and 348.)

"WERE there not ten cleansed? but where are the nine?" Where are the multitudes who should be praising God for His goodness today? Maybe like the thoughtless lepers, lacking reverence for gift and Giver alike, they are bringing the plague of poverty upon themselves again.

There is duty and beauty in gratitude. It costs such little effort and makes such a difference in our feelings toward others as well as the feelings of others toward us if we give expression to our gratitude.

For many years the Northwestern University in Illinois had a volunteer life-saving crew among its students. One chilly evening in early September, 1860, the "Lady Elgin," a passenger steamer loaded with happy excursionists returning to their homes, foundered on the shore of Lake Michigan. Only a few hundred yards from shore, but it might as well have been miles! The ship's small boats could not possibly help in such a sea. Before assistance could come from Chicago, the ship had sunk. Most of the crowd upon the shore watched her, powerless to aid.

Have you ever won a soul to Christ?

But not all of them were helpless. Two brothers, members of the student life-savers, plunged through the crowd, a rope in their arms. Edward Spencer, the elder, fastened the rope about his waist and leaped into the waves. Inch by inch he fought his way through the water until he reached the ship and climbed aboard. Then back toward the shore he went with one of the women from the ship. Seventeen times he risked his own life, saving that many people. Finally his strength entirely left him. His fellows carried him away to his bed, exhausted, sick, and almost out of his mind. It was many weary weeks before he left that bed, and then his broken health forced him to give up his ambition to become a minister.

The seventeen whom he had saved scattered to their homes. The bodies of the three hundred who were lost were tossed up by the sea. But the seventeen who were saved surely did not forget! Surely they were grateful to their rescuer! *Yet not one of the seventeen ever took the trouble to thank Spencer for what he had done.* Not one of them even wrote him a letter. No doubt they were thankful, but the general confusion and the exhaustion of the rescued, caused them to overlook thanking him. And yet—wouldn't it have been something if they had gone to any trouble to thank the man who at the risk of his life and the cost of his health and chosen career had saved their lives?

Were there not ten lepers cleansed? "Where are the nine?" Yes, where are they? The vast majority of people accept, snatch, take for granted the innumerable blessings from the lavish hand of God, and never stop to thank Him.

"Count your blessings!"

### Be Thankful

(Read the account of Mary which is given in Mark 14:3-9 or John 12:1-8. Study carefully in this connection "The Desire of Ages," pp. 564, 565.)

THE fact that Mary expressed her love for her Saviour was pleasing to Him. It was just the lesson that the disciples needed to show them that the expression of their love for Him would be pleasing also. Today if people really did appreciate the sacrifice and the love of the Father and His Son, nothing would be thought too costly to give to them, no deed would be too humble, no blessing too small to share with others.

How often do we show our appreciation for what others have done for us?

A young man, John Bott, walked into the office of J. J. Butler, train-master on a certain railroad, and thanked him for saving his life. Seventeen years before, Butler, a fireman, had climbed from his car window and out to the front of his engine, catching up a little child from certain death. John Bott, now grown, traveled a long way to show his gratitude to the fireman for that one act.

Christ gave His life for us. Christ saved us. How do we show Him that we appreciate it?

### Counting Their Blessings

(One person may tell the story as given. Or, one young woman may relate the story, interrupted at the proper times by another young woman unseen by the audience who sings the stanzas of the song quoted.)

It was the day before Thanksgiving. In her tiny kitchen, pretty little Margaret Lane was preparing a Thanksgiving dinner, the first one in the pretty home over which she had come to preside but a short six months before.

Her nimble fingers were busy fashioning a plum pudding. Her heart was so light that almost unconsciously she burst into song. The room was small and the day warm; so she had left the door partly open, and her sweet voice floated out into the street.

A man passing by paused to listen:

"When upon life's billows you are tempest tossed,  
When you are discouraged, thinking all is lost,  
Count your many blessings, name them one by one,  
And it will surprise you what the Lord hath done."

The man passed on, but the words seemed to ring in his ears. A cynical smile curled his lips. "Count my blessings, indeed," he muttered; "I wonder what they are. I presume that sweet little singer would say my wealth, but it has never brought me one happy moment—not one."

Then some way, it seemed to him that the pages of his life swept back, and he saw again a fair face bend above him, a face so pure it might have been an angel's. She was gone now, but his whole life had been softened by her influence. Surely he must count the memory of a Christian mother among his blessings.

There was another, too, away back in his younger days, whom he had

named the sweet name "wife," and a tiny daughter nestled in his arms. But not for long. God took them from the sorrow here; yet the happiness of those short months was very dear to him.

His face grew thoughtful. Was it not a blessing to have had such treasures? Tears came to the eyes that had long been strangers to them, as the meaning of the song seemed to be brought home to him, and he said, "I will arise and go to my Father."

And Margaret sang on:

"Are you ever burdened with a load of care?  
Does the cross seem heavy you are called to bear?  
Count your many blessings, every doubt will fly,  
And you will be singing as the days go by."

The woman across the street shut her door with a slam. "Little she knows about it. Wait until she has to work as I do, and she won't find time to sing or count her blessings, either."

But the words of the song were with her. Burdened she surely was, for her health was not good, and there were three little ones to do for, and yet—

"Count your many blessings, name them one by one." The words came to her in spite of the closed door, and she smiled grimly as she thought, "Tom is well and has plenty of work, that is one, I suppose; and does not spend his money for strong drink as some do. Then our home is paid for, and the children are well, and good to help me."

A look of surprise came over her face, and she wondered if there was not much for her to be thankful for after all. The words of the song held a new meaning for her, and she found herself trying to hum the air as she went about her many tasks.

"When you look at others with their lands and gold,  
Think that Christ has promised you His wealth untold.  
Count your many blessings, money cannot buy  
Your reward in heaven, nor your home on high."

A young girl heard the words as she hurried to school. "I believe I needed just those words to set me right," she thought. "I am afraid I was envious this morning because Mabel had such a beautiful new suit and I must wear my old one. I was cross about it, too, and it will worry mamma, for she is doing all she can for me, and—" Her face paled as she



thought: "Mabel has no mamma; I am sure she would be willing to wear old clothes if she could only have her dear mamma. What would I care for money without my dear mother to share it? I will never worry her again, never; and I will tell her so at noon, too." And she passed into the schoolroom.

"So, amid the conflict, whether great or small,  
Do not be discouraged, God is over all;  
Count your many blessings, angels will attend,  
Help and comfort give you to your journey's end."

"It will not be long, either," murmured a poor old woman, as she toiled painfully along. "The end is not far off, and my greatest blessing is that it is so. I was feeling discouraged this morning to think my Master kept me waiting so long, but He knows best. Aye, He will help and comfort me to the end. I am glad I heard the singer; God bless her!"

The pudding was finished, and so was the song, and Margaret, with a high heart, began putting the little kitchen to rights, not knowing that while she sang, four souls had been brought nearer to their Maker, and that on the morrow each would return thanks for blessings overlooked in the hurry of the world until a song, heard by chance, set them right.

Was it really chance, or a part of God's divine plan? Who can say?—*Michigan Christian Advocate.*

### Living Our Gratitude

(This part of the service may very well be that in which we share with one another both our sense of failure to live as we should and our desire to express our gratitude in spirit and deed as well as in words. If you wish, base discussonal questions on the following points:)

*We live our gratitude by worshipping God.* The genuine Christian does not worship because he thinks that God demands it of him, but he worships because his heart is so full of gratitude that he wants to thank God, and he has such a sense of need that he wants to ask God's help.

*We live our gratitude by having lives patterned after the life of Jesus.* Lives which follow the Pattern will also have an influence for good on those with whom we associate.

*We live our gratitude by extending our love and service from our nearest neighbor to those peoples in the farthest corners of the earth.*

### Illustrations

AN old Scotchman was taking his grist to mill in sacks thrown across the back of his horse, when the horse stumbled and the grain fell to the ground. He had not strength to lift it into position again. Seeing a horseman nearing, he thought he would appeal to him for help. But the horseman proved to be the nobleman who lived in the castle hard by, and the farmer could not muster courage to ask a favor of him. However, the nobleman was a gentleman, and, not waiting to be asked, he quickly dismounted, and between them they lifted the grain to the horse's back. John lifted his Kilmarnock bonnet, for he was a gentleman too, and said, "My lord, how shall I ever thank you for your kindness?" "Very easily, John," replied the nobleman. "Whenever you see another man in the same plight as you were in just now, help him, and that will be thanking me."

A man who wished to sell a small estate sent for a real estate agent, and asked him to write an advertisement of the place. When the advertisement was ready, the agent took it to the man and read it to him. "Read that again," said the owner. The agent did so. "I have been looking for an estate like that all my life, and I did not know that I owned it." So it is with our blessings. We have had them all along and did not know it.

The story is told of a preacher who took a hungry man into a hall with plates laid for 1,095 people. Here were supplies of all kinds in profusion. The man desired to sit down at one of these plates. "Ah!" said his guide, "would you be thankful? Then you shall have for your breakfast something quite as good as anything here; only wait until I tell you something. You can't have these, for they are ghosts of what you have already had. They are the 365 breakfasts, the 365 dinners, the 365 suppers you had last year. They make 1,095 in all." "You don't mean to say I had all those?" "Yes, and many basketfuls of odds and ends besides." New feelings came to this man to think of what heaps of mercies he had received in the one matter of food alone.

A visitor to the famous Calumet and Hecla mines in northern Michigan shortly before five o'clock in the after-

noon, was told to pause and listen as he and his guide stepped to the mouth of the mine. There was silence for a moment, then, coming from the earth beneath their feet, faint sounds were heard. They grew stronger and more distinct as they waited, seeming like the weird melodies played by the wind on telegraph wires. Nearer and nearer they came, mingled with the creaking of machinery, and resolving themselves at last into the familiar notes of "Nearer, My God, to Thee." In a moment the cage reached the top of the shaft, and the day shift of Welsh miners, who had been singing their way up from a depth of hundreds of feet, stepped out, and, baring their heads, joined in "Praise God from whom all blessings flow." Then they quietly turned homeward. "They do this every night when their work is done," said the friend. "It is their expression of praise and thanksgiving."

### We Thank Thee

We thank Thee, O Father, for all that is bright—  
The flowers of our youth and the  
fruits of our prime,  
The gleam of the day and the stars of  
the night,  
And blessings that march down the  
pathway of time.

\* \* \* \* \*

We thank Thee, O Father of all, for the power  
Of aiding each other in life's darkest  
hour;  
The generous heart and the bountiful  
hand,  
And all the soul help that sad souls  
understand.

We thank Thee, O Father, for days yet  
to be;  
For hopes that our future will call us  
to Thee;  
That all our eternity form, through Thy  
love,  
One Thanksgiving Day in the mansions  
above.

—Will Carleton.

### Because of Thy Great Bounty

BECAUSE I have been given much,  
I, too, shall give;  
Because of Thy great bounty, Lord,  
Each day I live  
I shall divide my gifts from Thee  
With every brother that I see  
Who has the need of help from me.

Because I have been sheltered, fed,  
By Thy good care,  
I cannot see another's lack  
And I not share  
My glowing fire, my loaf of bread,  
My roof's safe shelter overhead,  
That he, too, may be comforted.

Because love has been lavished so  
Upon me, Lord,  
A wealth I know that was not meant  
For me to hoard,  
I shall give love to those in need,  
The cold and hungry clothe and feed,  
Thus shall I show my thanks indeed.

—Grace Noll Crowell.

Will your society COMPLETE the work it has begun by December 31?



## Junior M. V. Meetings

### Life's Treasures

(Program for November 3)

BY THELMA WELLMAN

SONGS FOR TODAY: Nos. 84, 24, 29, 40, 32, in "Junior Song Book."

AN ACROSTIC: "Talent."

BIBLE AND TESTIMONY INSTRUCTION ON TALENTS. See p. 16.

TALK: "Discovery That Counts."

POEM: "God Will Understand," p. 68 in "Choice Poems."

SYMPOSIUM: "Twenty Definitions of Kindness."

TALK: "Three Common Talents," p. 17.

POEM: "A Boy Can."

### Discovery That Counts

WE like to hear of great explorations that open up new and interesting lands. The discovery of new ways of treating sick people helps to make them happier. A new star or flower or bird to be found is always exciting. But the discovery of our talents is one of the most profitable of all adventures. There is nothing equal to the thrill of finding out that we possess qualities which will make us successful and which will contribute to the happiness of others.

It may seem that we are not gifted with unusual talents. This was true of one girl belonging to a girls' club in a small city. She thought she had no special ability, and the others took it for granted that this was so. They were always expressing their pride in a member who could play the piano well, in another who could give readings, and in yet another who could paint clever posters. Strangely enough, however, when any member was in trouble he turned to the no-talent girl for help; or when there was anything to be done in preparation for club meeting, Irene was ever willing to help. One day when she had to leave the little town unexpectedly, the rest of the club members discovered that her talent of being helpful was invaluable. Inconspicuous though it was, its possession made her loved and trusted. It is important, therefore, that we search for our gift, even if it does seem small.

Having discovered that we have a talent or two, we must use them or

they will lose their value. This was true of the umbrella in the following story: Robert was leaving his aunt's house on a short errand for her. On looking outdoors he discovered that the rain was falling heavily. Swiftly he sprang to pick up the umbrella in the corner.

"No, no!" exclaimed the old lady, running toward him to rescue her prized possession. "You mustn't use that. I've had it for twenty-three years and it's never been wet yet, and I'm sure it shan't be wet now."

We laugh at her and think that she was very stupid to suggest that an umbrella unused for twenty-three years would work at all, to say nothing of its being spoiled by being put to the use for which its maker intended it in the beginning. But if we do not make the best use of our gifts of speech, or influence, or time, or money, or faith, or health, or kindly impulses, or music, or any other talent, we are no better.

Again, we are told of a motorist in the South who stopped at a broken-down farmhouse for a drink of water. The owner was leaning against a fence, staring at his field, which he had permitted to run to weeds. He took his time about bringing the drink, and on his return he was asked some questions by the visitor:

"How is your cotton this year?"

"Well, sir, I ain't got any. I didn't plant none because I was afraid of the boll weevil."

"How is your corn then?"

"Well, I didn't plant no corn neither, for I didn't know if we'd git rain."

At last the stranger inquired, "How are your sweet potatoes?" thinking this time he would surely get an affirmative answer.

"Well, now, you see it's just this way. I didn't plant no sweet potatoes because I was afraid the bugs might take them. No, sir; I didn't plant nothin'. I just played safe."

Surely no Junior cares to be as lazy and fearful in taking care of his talents as this farmer was in raising his crops.

We must never be half-hearted in training and using our talents. Sometimes when the Sabbath school superintendent asks us to take part in a dialogue or to sing a song for thirteenth Sabbath program, we feel afraid that we won't do well, or sometimes we think our talent is too good for a small church. The important thing is that we do the best we can, remembering that Jesus is pleased when we try to use our talents for Him.

### Twenty Definitions of Kindness

(If these were given by twenty Juniors it would afford an opportunity for more to take part.)

1. KINDNESS widens the circle of friendship and has "Thank you" written all over its face while it hangs onto its tongue.

2. Kindness is the master key to all locks on barred hearts.

3. Kindness, like sunlight, hunts every corner in the room and bathes it with soft radiance.

4. Kindness begets love.

5. Kindness took the lifeless body from the cross and carefully placed it in a new tomb.

6. Kindness is a gulf stream to a north country.

7. Kindness works without a knowledge of its salary.

8. Kindness is the chief foreman in the shop of good works.

9. Kindness fans the sparks of worthy motives, and smothers out flames of evil desires.

10. Kindness places a sun in somebody's sky and stations a full moon for the blackness of his night.

11. Kindness is a patch for every puncture and blow-out.

12. Kindness is the eraser on the pencil of endeavor.

13. Kindness is a close relative to courage.

14. Kindness is the mother of confidence and happiness.

15. Kindness is the help of sea-going vessels.

16. Kindness is a jewel from the mines of heaven.

17. Kindness is the good Samaritan of today.

18. Kindness is the Christian's oil.

19. Kindness receives its reward both here and hereafter.

20. Kindness may not always seem kind.

**Encourage each Missionary Volunteer to find and use his talent.**

### An Acrostic

T—is for *Truthfulness*, mingled with  
*Fact*;  
 A—is for *Ambition* that's ready to  
 act;  
 L—stands for *Love* we must have for  
 each one;  
 E—is for *Evil*, whose snares we must  
 shun;  
 N—is for *Noble*, as Christians must  
 be;  
 T—is for *Trust* in the Saviour we'd  
 see.

### A Boy Can

A boy can make the world more bright  
 By kindly word and deed;  
 As blossoms call for nature's light,  
 So hearts love's sunshine need.

A boy can make the world more pure  
 By lips kept ever clean;  
 Silence can influence shed as sure  
 As speech—oft more doth mean.

A boy can make the world more true  
 By an exalted aim.  
 Let one a given end pursue,  
 Others will seek the same.

Full simple things, indeed, these three,  
 Thus stated in my rhyme;  
 Yet, what, dear lad, could greater be,  
 What grander, more sublime?

—Author Unknown.

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### Six Days for Work

(Program for November 10)

BY C. A. RUSSELL

SUGGESTED SONGS: Nos. 122 to 126  
 in "Junior Song Book."

BIBLE STUDY: "The Sabbath," p. 18.

TALK: "A Boy's Impression."

READING: "Buddie, the Leader."

Choose a good reader who can  
 make the characters talk.

OBJECT TALK: "Coins"

TALK: "Sabbath Activities," p. 19.

### A Boy's Impression

I HAVE never known any day as a day of rest and worship but the Sabbath. My parents were Sabbath keepers before I was born. These godly parents impressed upon their son the beauties and privileges of Sabbath keeping as well as its duty. I sometimes wonder whether the boys and girls of today are as careful in their observance of the Sabbath as we were taught to be years ago. How about the fathers and mothers themselves in these modern times?

Well do I remember stopping with my parents one Sabbath afternoon to call upon the deacon of the church and his good wife, to talk over some matters pertaining to the church work. Imagine my astonishment at finding the deacon reading the daily newspaper. I said nothing, of course, but on the way home I remarked to my father,—I always called my father "pa" and my mother "ma" in those

good, old-fashioned days,—“Pa, did you see what Brother Blank was reading when we went in?” “Yes, son,” he said, “and I am sorry to see it.” In our home secular papers and magazines were always put away before the Sabbath drew on.

I recall another boyhood incident: Pa and I had been working in the field. We had nearly finished a piece of work on Friday afternoon and were very anxious to complete it. We worked that day later than we should have done and reached the barn just a little while before sunset. My task was to milk. I rushed into the shed, seized the big butcher knife, and began to carve a pumpkin for the cow. I had the seeds removed and the pumpkin about half cut up when with an aching heart I stepped to the door and looked toward the west. The sun was just sinking out of sight and I hadn't begun to milk the cow yet. Back I went to my task of cutting pumpkin, the big tears flowing from my eyes properly salting the mess for the cow. Are we as particular about crowding the edges of the Sabbath these days?

I fear there are some farmer boys today who milk their cows three times on the Sabbath. They continue to work or play until nearly sundown on the preparation day, and do their farm chores after the setting sun. The next morning of course the cows must be milked. Then in order to go to the near-by city or town for some pleasure seeking Saturday night the cows are milked before sunset. Understand, I am not making any accusations. I am just offering a suggestion. If this isn't true with any of you, thank the Lord and take courage. If it is, ask His forgiveness and reform. Remember we are not keeping the Sabbath to be seen of men, but “unto the Lord.”

A mother said to her little boy, “Billy, don't toss your ball out there on the front lawn. Don't you know it is the Sabbath? Go around to the back side of the lot.” With a queer look in his eyes the little fellow said, “But, ma, isn't it Sabbath on the back lot as well as on the front lawn?”

### Buddie, the Leader

THE Branson family were homeward bound from Sabbath school. Today the Senior Missionary Volunteers had conducted the after-meeting, and the leader had announced

that next week the Junior Society would give a program at four in the afternoon.

Buddie Branson was the silent member of the home-going group. Mr. Branson expressed surprise at Neighbor Higley's slowness in putting in his crop. He believed the man depended too much upon hired help, and didn't look after the business enough himself. Mrs. Branson wondered if Mrs. Howe's incubator was hatching; she knew it was about time. And, oh, she nearly forgot—would father please stop at Wright's and let her get Mrs. Wright's recipe for butterscotch pie? Buddie's twin, Tweedie, was full of excitement over a gopher trap he was planning, and little sister chattered about everything she saw.

“A penny for your thoughts, Buddie,” little sister challenged.

But Buddie shook his head. His thoughts were not for sale.

In the afternoon Tweedie rushed in, calling, “Say, Bud, come quick. I've got one in a hole right now, out in the yard. You gotta help me! Aw, ma, make him come!” as Buddie made no move to lay down his book, and only shook his head.

“See here!” his father answered, looking up from the market reports. “Leave Bud alone if he wants to read. Hunting gophers isn't a Sabbath job anyway. There goes the mail carrier. Please run down and get my paper.”

“Bud, come on! I'll race you down to the box!” Again Bud only shook his head, keeping his eyes on the page.

At his father's second order, Tweed dutifully brought the mail, and the family, with the exception of Buddie, for the next hour were entertained with letters, newspapers, and household magazines.

“What's the matter with Bud today, anyway?” Tweed looked up to inquire. “He seems to be feeling the weight of his office, or else he's sick. You'd think he was president of the Foreign Mission Board instead of just the leader of the Junior M. V. Society in Morristown.”

“No more of that, son,” his father ordered. “Bud isn't troubling you. If he wants to be quiet, that's his business.”

The rest of the day Bud enjoyed in peace, and milking time found him

The Sabbath keeper guards the edges of the Sabbath.

with an armful of pails, whistling cheerfully, as he went to the barn.

At four in the afternoon the next Sabbath the Junior Society was called to order. The fathers and mothers were all present.

"Our program today," Bud announced, "is about Sabbath observance." There followed then a Bible study, a reading, a special song; and then Bud arose, a little pale, and said, somewhat tremblingly:

"Dear fellow Juniors and all: I've been thinking a lot on this subject, and I have been reading in the 'Testimonies,' too, and I believe *how* we keep the Sabbath is just as important as *that* we keep it. The Sabbath is God's day. The texts which we have read this afternoon show that God is very particular about His day. Being professed Sabbath keepers won't save us. The Sabbath does mark us as different, but being different won't save us, either, unless we are different in the right way. Mr. Mason, have you anything to say?"

"Well, of course, I don't know; but I think," Mr. Mason responded, rising slowly, "that we ought to keep the Sabbath and keep it right; but I don't think we should make it a burden. It is supposed to be a delight. Perhaps some of the others can say more."

"Thank you, Mr. Mason," Bud answered, "but the question is, What is making the Sabbath a burden, and how shall we make it a delight? Ought it to be a burden to us to spend one day with our Best Friend and to talk about the things that please Him? Little sister, do you find it hard to play school with your dolls?"

"No, Buddie; I'd rather do it than anything. It's so much fun."

"Tweed, is it a burden and grief to you to spend a day snaring gophers?"

"I should say not!" Tweed responded heartily.

"The thing we love to do," Buddie continued, "is a joy to us and never a burden. It would not be hard for us to forget the market reports and sporting page and all our worldly affairs for one blessed day of communion with Him, if we loved Him enough, and had truly worshipful hearts. He asks us not to do our own pleasure on that day, but to find our delight in heart-to-heart visiting with Him. It is this kind of Sabbath keeping that will put the seal of God

upon our foreheads and give us a place in the new earth at last.

"Father, what do you think about it?" he asked.

Slowly Mr. Branson arose, and said: "I feel convicted today that I haven't been keeping the Sabbath. I have been cheating God out of His holy time. I think and talk about my business when I should be feeding my soul with the bread of life. I am thankful that my boy has opened my eyes, and I, for one, am determined to make the Sabbath a true delight."

"I've been thinking all week about this, and I have been praying that God would help me to be a real Sabbath keeper," Buddie continued, "and I am wondering how many will join my father and me in this resolution."

Mrs. Branson arose and confessed with tears that the going down of the sun on Friday had often found her baking the last ovenful of bread or scrubbing the kitchen floor, and that she had often been careless of her conversation during the Sabbath hours; but she determined that day to give God His day wholly.

One by one others arose and made similar confessions and resolutions.

"Juniors!" Buddie exclaimed, "how many of you will take a stand today for true Sabbath keeping, and promise before God with His help to have the true spirit of worship on His day?"

Every Junior arose, and Tweedie stood long enough to say, "Last Sabbath I tried to get Bud to help me snare gophers, but he wouldn't do it. I am glad I have a Christian brother, and I am going to keep the Sabbath with him after this."

Buddie whistled as he and Tweedie carried the milk pails to the barn, but he said to himself, "I am glad I am my brother's keeper."—*Idona Hill, adapted.*

### Coins

(Have the Juniors examine several silver coins, and note the milled edges.)

Do you ever wonder why it is that the edges of dimes, quarters, halves, and dollars have that rough, filelike edge both on the rim and close to the edge on the faces of the coins? If the rim of the coin were smooth, it would be very easy for a thief to file away a bit of silver and not be found out. In fact, if one could get hold of enough coins, he might, in a year, file off for himself a considerable

amount of silver, to the injury of the coins of the nation. But that milled edge tells him he had better be careful, or some of Uncle Sam's officers might find him. And the punishment is heavy for injuring Uncle Sam's coins.

Juniors, did you ever think of God's ten commandments as ten coins? And did you ever file off the edges, particularly the edge of the Sabbath coin, so that the value to you of this precious gift was lost? God is even more particular about the edges of His coins than Uncle Sam is about his.—*Bert Rhoads.*

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## Daniel, A Man Who Dared

(Program for November 17)

BY A. M. RAGSDALE

### OPENING EXERCISES.

SONG SUGGESTIONS from "Christ in Song:" Nos. 67, 509, 484, 508.

INTRODUCTORY TALK: "Six out of Many Thousand."

TALK: "Daniel, The Man Who Dared."

SONG: "Dare to Be a Daniel," No. 48 in "Junior Song Book."

TALK: "Three Hebrew Boys." (Ask one Junior to be prepared to tell the story of Shadrach, Meshach, and Abednego.)

SONG: "The Faithful Three," No. 521 in "Christ in Song."

TALK: "Nehemiah, Servant of a King."

TALK: "Mordecai."

POEM: "Heroism."

### PROBLEMS FOR DISCUSSION.

TESTIMONIES: Expressions of determination to follow the example set by these courageous, godly men and to stand for right at any cost.

### CLOSING EXERCISES.

### Notes to Superintendents

We hope that the examples of Daniel and the five other Christians may cause the Juniors to determine in their own hearts to stand loyally for what they know to be right.

These Bible characters risked their lives for some great truth or for other people. Not every one today is placed in a situation that calls for risk of life. Most of us have very commonplace experiences. But do we not have calls to stand for right every day?

The following poem was written by Ernest H. Crosby:

So he died for his faith. That is fine—  
More than most of us do.  
But stay, can you add to that line  
That he lived for it, too?

It is easy to die. Men have died  
For a wish or a whim—  
From bravado or passion or pride.  
Was it harder for him?

But to live: every day to live out  
All the truth that he dreamt,  
While his friends met his conduct with  
doubt,  
And the world with contempt.

This is the month for Thanksgiving Baskets.

Was it thus that he plodded ahead,  
Never turning aside?  
Then we'll talk of the life that he led—  
Never mind how he died.

### One Out of Many Thousand

WHEN Nehuchadnezzar, king of Babylon, came against Jerusalem, the Lord permitted him to overthrow the city. He carried out from the temple of the Lord treasures and vessels of gold. In 2 Kings 24:14 we read, "He carried away all Jerusalem, and all the princes, and all the mighty men of valor, even ten thousand captives."

How many of these can you name? Daniel was one of them. Shadrach, Meshach, and Abednego were three others. What were their real names? They were Hananiah, Mishael, and Azariah. Are any of the young men who were born during the Jewish captivity mentioned in the Bible? Yes, Nehemiah and Mordecai. They were not among the ten thousand carried captive into Babylon, but they were faithful and true to the right. We do not know many others. In our meeting today we shall talk about these six young men because they were true to God. They honored Him and He honored them.

### Daniel, the Man Who Dared

DANIEL showed real courage and bravery in three experiences. He refused to eat the food that the king gave him to eat, because he had been taught to care for his body. He went to the king who had made a decree that all the wise men should be killed because they could not tell the king's dream. Thus he saved their lives at the risk of his own, and brought the messages from God to the king. He also continued to pray to his God, even though there was a decree that no one should pray to any one but the king, and though he would be cast in a lions' den if he did. Daniel dared to disobey the king and courageously faced those hungry lions. That took real courage.

Why was Daniel so courageous in these three things?

1. He purposed in his heart that he would not defile himself.
2. He served God continually, and he believed in his God.
3. It was his habit to pray to his God three times a day.

Junior Missionary Volunteers can be like Daniel. "His life is given us as a bright example of what man may

become, even in this life, if he will make God his strength, and wisely improve the opportunities and privileges within his reach. . . . He felt the need of refreshing his soul with prayer, and each day found him in earnest supplication before God. He would not be deprived of this privilege, even when a den of lions was open to receive him if he continued to pray."—"Testimonies," Vol. IV, p. 569.

### Nehemiah, Servant of a King

NEHEMIAH was cupbearer to Artaxerxes Longimanus, king of Persia, at the time some of the Jews were attempting to rebuild the city of Jerusalem. Nehemiah was troubled over the lack of progress in the work. One day he made up his mind to do something which no king's servant had ever dared to do.

He determined to ask the king to help God's people and to help in the rebuilding of Jerusalem. Nehemiah prayed to God for courage first, for help to say the right thing, and for the favor of the king. As he stood before the king, he was afraid. When the king asked, "For what dost thou make request?" he stood there silently praying to God. Then he asked for the king to send him to Jerusalem to direct the work of rebuilding the city, and to send letters commanding the king's men to furnish material for rebuilding the temple and the wall. It was through this brave act of Nehemiah's that the work of making Jerusalem again the city of the God of heaven was finished.

### Mordecai

MORDECAI was a descendant of one of the ten thousand Israelites who were captive by Nebuchadnezzar. He had been made the gatekeeper at Shushan the palace. There was not much honor to that kind of work, but he made it honorable by being the best gatekeeper the king ever had.

There was a wicked man named Haman who hated Mordecai because he was a Jew. Because Mordecai refused to bow before him as the other servants did, he narrowly escaped being hanged on the gallows which Haman had built.

Once two doorkeepers plotted to kill the king, but Mordecai, at the risk of his own life, told of the plot. The king honored Mordecai for saving his life. He had Haman put the

king's royal robe and crown on Mordecai, and while Mordecai rode the king's horse, Haman walked along, saying, "Thus shall it be done unto the man whom the king delighteth to honor." Immediately after this parade was ended, Mordecai went right back to his place at the king's gate. Because he was so faithful in little things, he became next in power to the king, and sought to help God's people in their trouble.

### Heroism

DEAR God, please help my heart to know  
That heroes do not always fight  
In armor, or with swords, to show  
That they uphold the good and right.

The truest hero can endure  
Without resentment, and he knows  
That victory is made more sure  
By gentle words instead of blows.

The truest hero does not cease  
His goodly efforts day by day;  
He loves his God, his life, his place,  
And scatters kindness on his way.

He lives to make a better world;  
A chance to serve he will not miss;  
His flag of honor is unfurled,—  
God, make me truly brave like this.

—John Martin.

### Problems for Discussion

A. MEMBERS of a certain club were discussing a matter which affected an absent member in an unfair way. Jack, who had not known beforehand why the meeting was called, was sure those present ought not to do what they were going to do. He got up and said frankly why he thought they should not go ahead. One of his reasons convinced another boy to change his mind. But when the matter was put to a vote, the majority listened to an influential member there who had determined that they should do as he wished.

1. Should Jack have voted against the majority? (His vote would not change the result nor prevent the injustice.)

2. Should Jack have openly opposed the others? (It might have made him unpopular.)

3. Should Jack have refused to vote? (Not to have a negative vote would have made the unfair action unanimously affirmative.)

4. Should Jack have withdrawn his membership from the club?

5. What would you have done?

B. Some students at a class supper began to sing a coarse song to the tune of a hymn. One young man did not approve.

1. Should he have sat quiet and refused to sing?

2. Should he have whispered to the one next to him that he didn't think they were doing right?

3. Should he have joined in to be a good sport?

4. Should he have openly opposed the singing?

5. What would you have done?

**Humility, self-denial, benevolence, and the payment of a faithful tithe,**

C. A gang arranged one night to steal some apples from an orchard, a sport that was considered great fun, especially if the farmer discovered them and chased them. One boy, who secretly thought this venture to be wrong, said he didn't wish to go. The others called him coward, 'fraidy-cat, and mollycoddle.

1. Should he have gone along to be a good sport, but not taken any apples?
2. Should he have told the farmer what to expect?
3. Should he have suggested to the gang something else to do that would be good fun?
4. Should he have pouted and said he was through with that gang?
5. What would you have done?

D. Walter's mother could not go with him to Sabbath school one day; so Walter stayed only for the first part. Before classes met he slipped out and spent the time playing croquet with a friend. When he came home, his mother asked him if he had been able to recite correctly during class.

1. Should he have answered indifferently or jokingly in such a way as not to let his mother suspect that he had been absent?
2. Should he have said yes, mentally resolving never to make this mistake again?
3. Should he have complained because his teacher and class were uninteresting?
4. What would you have done?

E. A lawyer was riding in an elevator with strangers when some one began to swear and use the name of God profanely. The lawyer had made a practice of saying to men who speak profanely, "Please do not say that. You're speaking of a Friend of mine."

1. Should the lawyer have spoken sharply to the offender?
2. Should he have said anything at all?
3. Should he have glared at the offender?
4. What would you have done?

(Remember that, although we can try to influence their opinions, we cannot solve our students' or friends' problems for them. Too, since there is often more than one way to meet problems, each one must be allowed and encouraged to solve them true to definite principles. The point of discussing the foregoing problems is (1) to help the Juniors think constructively and individually; (2) to influence their developing sound principles; (3) to show them their duty to live their principles. More will be accomplished by leading them to talk about things thoughtfully, frankly, and freely than by their acquiescing thoughtlessly to some predigested solution of the problem. One or more enthusiastic members should not dominate the discussion, and settle the opinions of the rest.)

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"This is true greatness:

To serve unnoticed,  
And to work unseen."

## "Where Are the Nine?"

(Program for November 24)

BY MARJORIE WEST MARSH

OPENING SONG: "He'll Never Forget to Keep Me," No. 16. All songs today are found in the "Junior Song Book."

SCRIPTURE: Ask the Juniors to come prepared to quote a Scripture verse on thanksgiving.

SENTENCE PRAYERS.

OFFERTORY.

SECRETARY'S REPORT.

SUPERINTENDENT'S TALK: "Where Are the Nine?" See the Senior program, p. 22.

TALK: "Be Thankful," p. 23, by an older Junior.

POEM: "Thanksgiving Day."

SPECIAL THANKSGIVING SONG: "God Cares for Me," No. 137.

STORY: "Norma Shows Her Gratitude."

STORY: "A Grateful Indian."

STORY: "Showing Thankfulness."

DISCUSSION: "Real 'Thank You's.'"

SONG: "Living for Jesus," No. 32.

CLOSING PRAYER.

### Notes to Superintendents

Please read the Notes to Leaders in the Senior program, p. 22.

The week before the meeting tell the Juniors that one fine way of saying "Thank you" to God is to serve Him. Then ask them to think, during the week, of ways in which Juniors may serve God—for example, by serving His people and then by helping others. How may Juniors help in church, at home, and in school?

### Thanksgiving Day

OUR daily lives are full of things

That bless us, and we know

God fills a most abundant cup

With joys that overflow.

His changeless love and care supplies

His children's needs, and they

Should turn to Him in gratitude

On good Thanksgiving Day.

Yes, we will live in gratitude,

And we will try to see

How full of God's idea for us

Our daily lives can be.

From our abundance we will give,

And try in every way

To make our lives and others seem

One long Thanksgiving Day.

—John Martin.

### Norma Shows Her Gratitude

"NORMA, you're the sweetest thing to your mother. You make me ashamed. Don't you ever get out of sorts?" Norma and Jean were walking home from junior high. "I wish that you'd do something hideous just once."

"Hideous?" laughed Norma.

"Yes. It would relieve the tension."

"You're too funny for words, Jean, but I'm glad that you think I'm nice to my mother."

"Nice is too mild a word, child. You're adorable."

"I ought to be. I owe everything to my mother."

"Oh, we all do, I suppose, but then they owe something to us, too."

"I suppose so, but I'm not interested in that, Jean. Did you know that I'm an adopted child?"

"You are!" exclaimed Jean. "I never would have guessed it."

"Yes; my parents died when I was a baby. Mother took me out of a children's home when I was five years old. I never can thank her for all she has done for me. I feel as if I want to live every day in such a way that she'll see something of how grateful I am. Don't you see?"

"Yes, I see," said Jean thoughtfully. "You know that's just the way we can show Jesus how grateful we are for His saving us, isn't it?"

"Yes," replied Norma. "I'm sure that's the best way to thank Him."  
—Ina Shaw.

### A Grateful Indian

WHEN Gen. George Custer was opening up the lands of Kansas for pioneer settlement, he had much trouble with the Indians. One day he met Gray Horse, a noted Kiowa chief on the Kaw River. Gray Horse explained to the general that because of cold weather he had not been able to find game in the bottom land, and consequently there was no food for his wife and four children in the distant wigwam.

The rations of Custer's troops were very short at the time, but the general replied to Gray Horse, "Within one setting of the sun after this I will have food at your wigwam."

The chief grunted and rode his way. Custer went on his business, but the next day, accompanied by an orderly and two scouts, he took a hundred pounds of food to the wigwam of Gray Horse. He had twenty miles to travel through a blinding storm, but he kept his word.

Two months later, one bitter night General Custer found himself in central Kansas with twenty troopers behind him, less than a pound of food at his command, and the nearest government supply a hundred miles away. He made camp because travel was impossible. Early the next morning he was surprised to have Gray Horse and

these show that the grace of God is working in the heart.—"Messages," p. 303.

five of his braves come into camp with a fair supply of food for his men.

Gray Horse watched the division of the supplies, and when General Custer looked at him closely, and thanked him, the chief explained, "Yellow Hair [Custer] keep promise. Me remember."

### Showing Thankfulness

"I'm never going to say my prayers again," announced Sally one night as mother was tucking her in bed. "It takes such a lot of time to kneel by my bed every night; in summer it's too hot, and in winter it's cold. What difference does it make anyway? I will have that much longer to play the piano or to read my book before I get ready for bed. Then in the morning I won't have to get up early to read my Bible and pray. I can sleep that much longer. So there!"

Sally was always a thoughtful girl, and she loved to do little kind deeds for every one. There was no school the next day, and, as mother was going to a very important meeting, Sally got up early, rushed downstairs, helped with the breakfast, and then did the dishes and helped mother get ready so she could ride down town with daddy and not have to walk later.

After the work was cleared away, Sally thought she would like to have a surprise for mother when she returned. There was nothing mother enjoyed more than a bouquet of pretty wild flowers. Yes, Sally had just about time enough to get the flowers and return before mother reached home. Deep into the woods and swamp Sally went, selecting the nicest blossoms, and to her surprise on the way home she discovered a field abloom with those handsome blue fringed gentians which were mother's special favorite. But there was never a word of praise or thankfulness from mother as Sally presented her surprise.

"I'll have daddy's slippers, reading jacket, and chair all in 'apple-pie' order when he gets through his supper to use them," thought Sally. "I know just what corner of the room he likes best." But there was not even a remark about her thoughtfulness as daddy slipped into his jacket and slippers.

This was about all Sally could stand, and she burst into tears, and to her surprise daddy and mother did

not even notice her. Soon she shrieked, "What's the matter with everybody? All day I've tried just as hard as I could to make you happy, and not even a 'Thank you' or a word of praise about it."

"But, of course, I've appreciated all the help you've been to me, and I have so enjoyed the flowers," broke in mother.

"Well, why didn't you say so?" moaned Sally. "Now my heart is almost broken."

"I didn't suppose you wanted me to," replied mother. "Last night you said you were not going to say your prayers any more, and God is all the time doing things for you and sending you blessings; so I thought you wouldn't expect any one to say 'Thank you' to you, no matter how helpful or kind you were."

"I guess I have learned my lesson all right. You will not have to remind me of it again, mother. I will not be unfair to God again, and I will never forget Him as long as I live."—*Elizabeth K. Austin.*

### Real "Thank You's"

WE can say "Thank you" to God by helping His children. Our gifts to Him are one way of saying "Thank you." The trouble with us is that so often we forget to say "Thank you" at all. We take all He gives us and then forget the Giver. Every day let us remember to thank Him for His mercies.

#### FOR DISCUSSION:

(The Juniors may answer a question, speak on a topic, or expand a thought.)

What have you to be grateful for?

What is the greatest blessing in your life?

Is indifference really ingratitude? Why?

How may we show our gratitude to God?

How do we say "Thank you" to our parents?

What good turns have others done us, and how do we show we are grateful for them?

Why should we say "Thank you" at all?

David's "Thank you." Ps. 103.

Zacchaeus' "Thank you." Luke 19:8.

LONG ago, in London, a man helped a poor boy to get an education. He gave him the money on condition that the boy would pay it back by helping another poor boy to get an education. This gift has gone on increasing in this way. Some of the men who were helped when boys, helped not one but many boys. They found that an excellent way to say "Thank you."

Did you ever listen to a bird singing in the tree? That was, perhaps, its way of saying "Thank you" to God—the only way it could say "Thank you." We do not need to do big things to show our gratitude to God. We can say "Thank you" for life and food and clothing by being happy and trying to make others happy.

One little girl was sick. She could not run around like other children, and thus she needed much care and attention. From a friend she got some wool and knitted a beautiful shawl for her mother. She gave this to her mother at Thanksgiving time as her gift of love, saying "Thank you" in a very beautiful way.

A young woman lay ill in a health resort in Cleveland. Her disease made her intensely susceptible to suffering from outward disturbances. While doing the work in the adjoining premises one day, the chambermaid continually clattered her furniture and sang in a very loud voice. A friend, hearing it and knowing the young woman's nervous condition, felt much concerned. But later she learned from the sick girl that at first she thought she could not bear the noise, but would have to call the maid and tell her how much suffering it caused her. Then she said, "Finally I decided not to do so, but to ask the Lord to help me to bear it. I did that, and received His help; so it did not hurt me afterward, and I soon went to sleep." This same invalid was in the habit of telling over her blessings of the day every evening when her friend came in. She made a list of them in her journal while she was able to write. Sometimes she spoke of a single flower given to her, or some portion of her food that was mors palatable than usual, or perhaps some thought of Jesus which had come to her with peculiar comfort. She always had something for which to be thankful. She counted up the little things which come as blessings, but which pass unheeded many times.

**"If Christians praised God more, the world would doubt Him less."**

## 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.

### More About Peter

**I**N our Midsummer Offering program we heard the story from Capt. G. McLaren of how Peter, the native of Mussau Island, became the pioneer missionary to the savages on little Nusi Island, the captain having left him there alone to make known to those primitive folk the story of God's love and grace. Three moons later Captain McLaren, according to promise, visited Nusi again to learn whether Peter were still alive. On this trip Missionary A. G. Stewart had the pleasure of accompanying the captain and crew, and so will tell us about it:

"Leaving on Thursday night about 8:30, we set our course for Nusi Island, where Captain McLaren wished to call to see Peter, our noble pioneer, who though still a babe in the message, has so valiantly taken the message of truth to these primitive people.

"As soon as it was daylight we were scanning the horizon for this isolated spot on the globe, for no other place can be seen from its narrow circle, and its inhabitants have never left their limited little island surface except for a short cruise around its coast in their small canoes. It was my first visit to this romantic spot, and, needless to say, it was with profound interest in it and its people that we approached its shores.

"While still a mile or two from the island we could see the natives in their entirely primitive state paddling toward us, and as soon as we got within earshot, could hear them excitedly chattering away in their native language, of which we knew scarcely a word. The captain and some of the crew could exchange a few words in the way of friendly greeting. These canoes accompanied us as we steered toward the anchorage, being joined by others who seemed considerably excited as they noticed three white men on board instead of one as hitherto.

"This busy chattering and ejaculating continued almost constantly during the two hours we spent with them, save for the brief period when we conducted worship with them. Even then some of the womenfolk, who had been too shy to join them in worship, stood a little distance away, excitedly remarking on what seemed strange to them. The menfolk all knelt down

while Brother McLaren and then Peter, their teacher, offered prayer.

"The visitors, their cameras, and the contents of their pockets seemed particularly to interest them. A slight opening in Pastor Westerman's shirt front seemed also to attract their attention. No doubt many of their excited ejaculations were over his size.

"We were pleased to notice that Peter had, during the past three months, taught them how to sing a few hymns in their crude way, and also to repeat together the Lord's prayer. He says they are now quiet, and all the men and a few of the women attend worship.

"As we were preparing to weigh anchor, we shook hands with Peter, who stood in a canoe beside the ship, and asked him if he did not want to go back to his own island, his wife, and child? He smilingly, though feelingly, replied, 'Not yet, master. Me can stop, and help this people, and by and by me can go back along island belong me.' As he received his scant supplies of kerosene, soap, etc., and turned to leave for the shore, a feeling of sympathy and admiration filled my heart as I silently prayed that God would keep him, and greatly bless him as he continued to enlighten these darkened minds."

### The Bible That Actually Shone

MISSIONARY CONRAD AESCHLIMANN, of Rosario, Argentina, South America, tells of a remarkable experience that came to a Bulgarian gentleman, Stephen Jamalief by name, belonging to the Orthodox Church, but who had been invited to attend our meetings. This is Mr. Jamalief's story:

"It was on Monday night, when the wind blew violently, and I was awakened in the middle of the night. I wanted to get up to look out of the door. From my bed I was surprised to see a circle of light descending on my little table upon which were my books. Naturally, my first impression was that a fire had been started, but soon I found that it related to another thing. On examining I found that this light, like tongues of fire, came from the margin of my Bible. I observed this phenomenon for some time. It disappeared only after I turned on the light. Last night I awoke at four o'clock, and saw the same phenomenon—the Bible surrounded by a circle of light."

Seeking an explanation, he was told by the worker that this must be a direct call from God for him to seek the true way of salvation found in the Blessed Book. On visiting the home the next week, our missionary saw the peace of God reflected in Brother Jamalief's face as he told this added story:

"I want to tell you the outcome of my experience. Almost every night I awoke and found my Bible, on the little table, completely lighted up. I told this to the Hebrew family from whom I rent my apartment, but they did not believe me. They thought it was my imagination. In order to convince them I told them that I would advise them the next time this light occurred. The following night I woke at two o'clock and again found the Bible illuminated. I called the family and what was their surprise to see with their own eyes what they had not wanted to believe! They examined everything, even to taking the Bible in their hands, but the light remained. Their surprise was even greater when they found on touching the flame, that it did not burn. We watched the phenomenon for a long time, until at last on turning on the light it disappeared."

Our worker adds the following:

"This brother is convinced that the sign was a call from God. He is attending our church, keeping the commandments of God, and will soon be baptized. Yes, God has many ways of bringing the truth to His own."

### "The Patience and the Faith"

REVELATION 13:10, with many other last-day prophecies, is being fulfilled today in more than one region in our world mission fields. President N. P. Nielsen, in visiting believers in the altitudes of Peru, relates this experience which came to one of our brethren:

"Some of our people up in these mountains have passed through severe persecution for the truth's sake. Brother Apolinario Ruiz, leader of our group in Concepcion, tells us of the following experience which he passed through. While he was holding meetings in a certain place, a fanatical mob gathered and began to throw stones into the hall, evidently with the purpose of stopping the services and killing the evangelists."

"As Brother Ruiz attempted to escape, he was struck by some stones and was severely wounded. One of his limbs was broken. He was finally taken to his home and placed on his bed. Some of the mob came and planned to set fire to the thatched roof of his house, and thus burn him alive. They requested his wife to leave that they might burn down the house over him; but this she refused to do, and they were finally deterred in their dia-



holical act. Brother Ruiz believes that God protected him and spared his life. Although Brother Ruiz will limp for the rest of his life because of the injuries received, he is happy in the Lord and rejoices in the truth."

### Indians Transformed

MISSIONARY JULIO GARCIA DIAS, of Colombia, South America, tells of descendants of the Tunemos Indians at Botucal where, so far as known, the first seeds of truth were planted in 1924, at which time they did not want to hear. Yet literature seed was sown, and now for three years several have been keeping the Sabbath. Here is what has been brought about:

"The transformations made here are marvelous. The superstitions that abound, ruin both soul and body of these poor Indians. The priests teach them not to shake the sheets at night before they go to bed, lest evil spirits enter where the person sleeps; they are warned not to plant certain fragrant trees, because the devil comes to sleep in them during the hottest part of the day; not to go near any one who has been bitten by a poisonous snake, nor a person who is seriously ill, for the last one to visit the sick is held responsible for his death. They use great quantities of a tobacco paste known as *chino*.

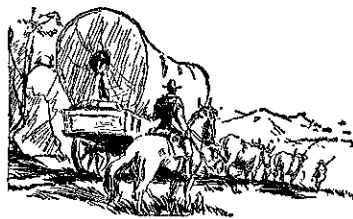
"Because of these and many, many other superstitions, false teachings, and bad practices, these poor people sank very, very low, and were truly without hope, and without God in the world.' This is where the advent message found them. But what do we see today? These people have been transformed. Today there are no drunkards. *Chino* has vanished. Their one purpose is to prepare to meet Jesus. When they learned that their home life was not in harmony with God's plan, they went to the government to arrange for marriage, and within the past three months I have married fifteen couples."

### Healed as He Accepted the Light of Truth

THE experience of an elder in East China is related by Missionary K. H. Wood in his own words as told by this brother at a recent general meeting:

"He had lost his sight for several years. As a result of kindnesses shown him at a Christian hospital he accepted the gospel. Then came floods, famines, and bandits sweeping over the country, reducing him, together with thousands of others, to begging. This was his condition when he began to attend a series of meetings we were holding in the city of Ching-Giang. The subjects presented gripped his heart, and strange as it may seem, as the light of the third angel's message flooded his mind, the light of the sun

also penetrated his darkened eyes, and his physical sight was gradually restored to him. He recognized this as a wonderful providence of God in his behalf, and a special evidence that the Sabbath and third angel's message was His own truth for this time. He then and there dedicated himself to its proclamation. We can truly say he is a modern Chinese 'Bartimeus,' and although he still bears traces of the 'pit' from which he was 'dugged,' yet as a result of his earnest labors, covering less than three years, we already have three organized churches and two Sabbath schools. He is leading more and more souls to Christ from the surrounding country."



### Gaining Entrance Into Sandia Valley

SOME time ago the story was told as to how the first missionaries were forced to leave Sandia Valley, Peru, because of sickness and the severe floods destroying the prospective mission property there. The experiences of Missionary Bent Larsen and his wife entering the valley to answer the long-standing appeal from the Indians for help has not been told. Here is a letter fresh from Brother Larsen telling us about it:

"It was a wonderful experience and a great privilege to see how God prepared the way and founded His work down in the valleys beyond the Andean range. The opposition was bitter against us. When we first came we had a letter of recommendation from a friend of ours to a lady asking her to receive us, and to give us lodging the first night. But the sharp answer we got from this landlady was: 'No, I can't have you here. I think you better stay away.' The preceptress of the girls' school told her students that if they dared talk to us, they would be dismissed from the school. Another teacher told his students to throw stones at us. Thus were the bitter feelings manifested against us when we first arrived, inspired as they were by the religious leaders who always taught the people that misfortune, sickness, and death would overtake them if they had anything to do with us.

"Many of the Indians believed in these accusations against us, and were afraid of us. When we came to visit them in their villages, the people fled away from one hut to another. Often we had to return home without being able to do anything for them. I was

not surprised either, when one morning on a feast day the whole town was aroused over some big posters which were put up all over the place, with inscriptions against us. It was a call to the people to gather and to throw us out of town.

"It was under such circumstances and with such opposition that God's work was founded and the message found foothold in the Sandia Valley. God helped us first to get a good mission property. The first land which the mission wanted to buy cost too much. Then came the river and took it all away, so now it is worth nothing. Later the river took almost all the town away, but our mission land was high out of danger. When the river washed part of the town away, the people had to move higher up on the hill around the mission. So the new mission station is on the best land in the whole valley.

"God helped us and guided us in buying the land, and blessed in the construction of the mission home and the little church. He also led in the preaching of the message. We had a most faithful little group of believers who came every Sabbath, more than a hundred in number. They came from eleven different small villages, two to six miles away. It was so clear and so wonderful to see how God Himself had chosen those dear faithful souls and sent them to us, that they could hear the message, and then go back to their villages as witnesses among their people. Almost all of these had to suffer much persecution. They were beaten, robbed of their animals and goods, and thrown into prisons. From almost every place two or three families accepted the truth, and from this beginning the work has grown rapidly until when we left, we had eight Sabbath schools in different villages.

"The worst opposition began when we started church schools in six different places. From no less than eight communities the authorities made serious charges against us; accusing us of being Communists, rebellious against the government, etc. The whole province made a big complaint to the government. But just as they were about to close up the schools, a telegram came from Lima, from the Minister of the Department of Education giving order to let the Adventist schools alone. The government school inspector in Sandia helped us wonderfully. God so planned that he became our best friend. And more than that, he and his wife were the only ones in Sandia of the white people, whom we had the joy to see give their hearts to God. He is now as good an Adventist as he can be in his government position, helping in the church services every Sabbath, paying his tithe, etc. He is one of the most influential men in the whole province, and if it had not been for him, I question whether we would have had any schools left in Sandia."

MISSION BOARD.