

The Church Officers' Gazette

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No. 1

The Opening New Year

THE New Year seems to present a kind of stop sign on life's highway, an occasion when we pause to check up on the past, to rechart the course ahead, to revalue our assets, to ponder losses sustained, to make a new start in things temporal and spiritual. Assured of being on the right road, well may we ask ourselves, Are we as far along on this highway as we should be? Have we been detouring unnecessarily along the way? Have we improved the opportunities offered us? Have we made right use of Heaven's bestowed blessings—both temporal and spiritual? It is well that we thus pause on the threshold of the New Year, and take inventory of ourselves, as individuals, and as churches banded together for the purpose of advancing the kingdom of Christ upon earth.

At the New Year season new goals are set. Financial budgets are arranged, both for the procuring of mission funds to support our missionaries in distant lands, and for meeting necessary expenses in the local church work at home. After the strenuous efforts of the year past (and it has been one greatly blessed of the Lord in many ways, despite the obstacles encountered), shall we greet the New Year with a sort of letting down, with the thought of taking a little rest? or shall we with courage and resolution begin at its very beginning with the high and holy resolve to make this new opening year the very best yet in advancing the interests of Christ's kingdom in all the earth?

Our Financial Head

We think of the Lord Jesus as our great Chief Physician. He may very

"LIFE is like a book,
And new years are the openings of fresh pages,
Each number in its order. Books are prized
Not for their strength, but for the thoughts
that crowd
In lustrous halos round their hallowed leaves;
And though the book of life may be short,
Yet if from every page there shimmers out
The one word, "love," that volume will at last
Rest in a golden binding on the shelves,
The mystic shelves of God's great library.
The seedtime now is ours,
And with each new year we begin to sow
Another furrow in life's fertile field;
And at the coming harvest we shall reap
As we have sown—rich golden grain or weeds."
—Selected.

successfully use underphysicians, but we recognize that unless the Lord of life blesses what they do, guides the knives of the surgeons, cooperates in the use of treatments given and remedies prescribed, nothing lasting shall be accomplished. We think of Jesus also as the Head Teacher in the system of education given us for these perilous days for our youth and children. The successful underteacher must get his supplies of knowledge and wisdom from the Master Teacher, or his efforts likewise in true educational lines, become of little or of no value. We think of the Saviour as the Chief Shepherd. It is from Him all undershepherds are to draw their spiritual supplies in feeding the hungry multitudes. But when we come to the financial department of God's cause, we wonder, sometimes, if we are not tempted to lose sight of our Captain and Leader, by considering that in this phase of His work on earth we are left largely to attend to its financial matters ourselves. In other words, Do we count the Lord as our Head Financier? And yet, if we fail in doing so, thinking that the Master counts this of so small importance as to be beneath His attention, His guidance, His oversight, thus making the financial part of His work on earth an exception, what are we to

do with His words when He said, "*Without Me ye can do nothing*"?

Ah! but the Master *is* our Chief Financier, whether we recognize Him as such or not. Let us thoroughly understand this as He leads the way into the New Year. He is not poor. Having been seated at God's right hand; to Him having been committed "all power in heaven and earth;"

all things having been created by Him and for Him; the gold and silver, with all the cattle upon the hills and plains of earth belonging unto Him, is He not able to provide for the financial interests of His work upon earth?

Church Finance

Nowhere on earth can be found a finer system of finance than that provided by the Lord for the support of His church. Nothing of man's device along financial lines has ever approached it. Think of it! One dollar out of every ten earned; one bushel of wheat, rye, or any other grain out of every ten raised; one bushel of fruit, be it figs, grapes, oranges, pomegranates, or whatever other fruit plucked from tree or vine, out of every ten raised; one bushel of vegetables out of every ten grown in field or garden; every tenth lamb, ox, camel, or other animal raised,—one out of every ten the Lord has reserved as His very own. All this store of wealth is to be set aside today, as of old, for God. And by Him it is to be turned over to the treasury, placed in the custody of honest and faithful men appointed for treasurers to receive and dispense these dedicated treasures, or their equivalent in money, unto, and for the support of, those set apart to administer in spiritual things

at the altar—for the support of the gospel *in all the earth*. Thus in Israel of old was it made possible for one whole tribe, that of Levi, to serve in spiritual gospel work.

We should not forget how, when Jesus came to live among us, He fed the many more than five thousand beside the sea, from the five loaves and the two small fishes; nor the feeding of the four thousand and more on another occasion with the seven loaves and a few small fishes. Then let us remember that Jesus stood beside the treasury one day in the temple and beheld how the people cast in their offerings. The great worth Heaven attaches to the small sacrificial gifts from loving hearts is the lesson here beautifully emphasized.

God forgetting to be the financial Head of His church upon earth? Verily, no. And is not He, who dwelt in the pillar of cloud by day and the pillar of fire by night in the wilderness, who thus provided for the financial interests of His spiritual work on earth *then*, able to provide for the financial support of His gospel work *today*? It is the same Christ leading His remnant Israel today toward their heavenly Canaan home. Has He withdrawn His plan of gospel support? Let us read:

"Do ye not know that they which minister about holy things live of the things of the temple? and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained that they which preach the gospel should live of the gospel." 1 Cor. 9:13, 14.

Is there any record of heavy financial indebtedness having been bequeathed His disciples when Jesus lay down His life at Calvary? Their supposed financial expert, who sometimes thought he knew more than his Lord in attending to the financial interests of the gospel band of disciples, miserably failed, ending his career by selling his Master for thirty pieces of silver.

"When I sent you without purse, and scrip, and shoes, lacked ye anything?" Jesus one time asked the disciples. "Nothing," they replied. Here again is evidence of Jesus' loving thought in providing for His disciples' temporal needs as they were sent forth in labor for Him. And is not Jesus the same today as then? Yes; He is today the Chief Executive of the church; the same financial Head

now as when He led those twelve men so successfully about Judea and Galilee, providing for their temporal needs as they sought to obey His instruction in seeking "first the kingdom of God, and His righteousness."

"Honor the Lord with thy substance, and with the first fruits of all thine increase." If we do, His promises are, "So shall thy barns be filled with plenty," and "I will . . . open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." Since the Lord asks us to prove Him by bringing to the treasury our tithes and offerings, let us from the very beginning of this New Year do it.

T. E. B.

Special Appointments for January

Home Missionary Day,
January 5

Second Sabbath Missions Offerings,
Tithe Covenant Day,
January 12

Elementary Schools Offering,
January 26

The Church

ALL down through the ages, so history records, the church has been viewed in widely different ways by different individuals—by some adored, and by others ignored. Then again, concerning it, some have testified, while others have falsified. By the majority today, the church is neglected and virtually rejected, notwithstanding a high profession to the contrary.

Men may criticize, and attempt to ostracize, they may disbelieve, and refuse to receive, but the church which has for its foundation the Rock, Christ Jesus, will withstand the mocks and the shocks which "evil men and seducers" may hurl against it. As well may men expect successfully to crumble the great Stone Mountain by striking it with pebbles as to think they can mar or jar the church of the living God by hurling their anathemas at it.

We are, today, almost within sight of the last milepost on the journey to the Paradise of God. The greatest

peril which we face may not be fully known to us; but at least one of the greatest is neglect—neglect of the church and our responsibility in connection therewith.

How prone we are to think that our business demands our first and supreme effort, for surely we are admonished to be "diligent in business." Ah, yes, dear heart; but it is also written, "Seek ye first the kingdom of God," with a promise of large proportions.

How comfortable it is to spend a quiet, restful evening at home after a day of honest and wearing toil, and try to forget that hungry soul who is longing for contact with some one who knows the way to the better land! That comfortable rest may spell "neglect" against us on the records of heaven.

The ringing call to every Christian today is: "Neglect not the gift that is in thee." The command with which we are confronted every new morning is: "Go forward." Often we are made to feel the utter helplessness of humanity, but thankfully and humbly we can joyfully say, "I can do all things through Christ which strengtheneth me."

BURTON CASTLE.

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Just Do Your Best

JUST do your best where'er you are,
At home or in the fields afar;
Whate'er your lot to undertake,
Just do your best for Jesus' sake;
To God you then may leave the rest,
If you just do your best.

—N. P. Neilsen.

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The Home Missionary Department

God's Program for His People

BY C. B. HAYNES

THERE come times in the work of God when the whole church, laymen and preachers together, are to unite in the doing of one great task. The harvesting of the crop sometimes demands that the whole family go diligently and hurriedly and strenuously to work. Finishing God's work on earth is like that. God's harvest is white. Every one must help. So the call has gone forth, and the layman is getting into action. He has weighed the claims of God; he sees his stewardship of time, money, energy and strength; he begins to see God's plan to finish His work on earth. And while he is not a specialist in theological training, he is becoming one in Christian service.

It is a good sight to look upon,—young and old giving their strength and time to God's great business. To see these brawny, pushing, eager men, these gentle, lovely, earnest women, these fervent, ardent, enthusiastic youth, give time, thought, love, effort, to the program of God, makes a body's heart sing hallelujah. I love to see them in the thick of God's business. They are not looking on; they are participating in it. They have caught a great vision, the vision of a finished work and the coming again of their Lord. And God's great program requires just this to be completed. The whole church must unite in this great work for the whole world. And with the whole church, working in and for the whole world, with the whole gospel of grace, endowed with the power of God's Spirit, this work of human salvation will be completed.

These are the days when God is setting great tasks for His people, and His church will respond. There is a world task before us. We are a world people. This is a world movement. And laymen are asking, not how little they need do, but how much they can do. Big as our program is, however, our activities must not engross us to

the exclusion or forgetting of the Maker of the program. It is not our work; it is His. And we are His, sent by Him to do His world task. So we must not be swamped under our load like a water-logged boat, but like a buoyant ship must bear our load like laughter. We must not be deceived by our achievements and blinded by our successes. Activity is not life; life is activity. Our activity must be but the outworking of His life, planted by His love within us.

Let us always remember that a little church of holy folk, who say little of their piety, but live quietly the life of God, will accomplish great things in any community. We must be godly folk if we would profoundly move men toward godliness. Our big business, therefore, is just being godly. And that means living close to God, living with God, and God living in us. This is a very noble program. It is God's program for His people. By such a program He proposes to finish His work on earth. God, working in and through and by His people, will soon finish the great work of human salvation in this world.

First Sabbath Missionary Service

The Church a Missionary Organization

(Suggestive Program for Sabbath Service, January 5)

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

SCRIPTURE LESSON: Matthew 10:1, 16-34.

PRAYER.

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

CHURCH MISSIONARY REPORT.

OFFERING FOR CHURCH MISSIONARY SUPPLIES.

READING: "The Church a Missionary Organization."

TALK BY MISSIONARY LEADER: What It Means to Be a Member of Such an Organization.

CLOSING SONG: "The Grand Old Story of Salvation," No. 34 in "Christ in Song."

Notes to Leaders

Pastor or Elder.—The intent of this the first general missionary service in our churches is to emphasize God's divine purpose for His church; and in connection with the Scripture lesson we would suggest special study of the first chapter in the book entitled, "The Acts of the Apostles," by Mrs. E. G. White, as the basis for additional comment and application. We stand at the open portals of a year of opportunity for great soul-winning results through the ministry of the laity. The ultimate success or failure of our missionary work for

the year may depend on the relation of the missionary officers and members of the church to the service suggestions outlined for Sabbath, January 5. "The church a missionary organization" is the divine ideal for every church connected with the advent movement. Long years ago we received the word that "time is short, and our forces must be organized to do a larger work."—"Testimonies," Vol. IX, p. 27. In recent years we have made good progress in the organization of our churches into bands for training and work. More than thirteen hundred churches have adopted the class-band form of missionary organization, using the Sabbath school classes as the basis of the band organization. The church board appoints the band leaders, and the bands serve as campaign organizations, functioning also as the reporting groups in the church missionary service between Sabbath school and the church service. Where such a class-band organization is already in existence, it may be that the church board will desire to organize one or more of the following topical companies: Bible evangelism company, literature ministry company, welfare society, or home-foreign company. The organization, leadership, and work of these service companies is fully outlined in Leaflets Nos. 2 and 16 of the Home Missionary Series. The local conference home missionary secretary will gladly render such assistance as you may need to

(Continued on page 4)

The Church a Missionary Organization

J. A. STEVENS

IN writing to the early Christian church, the apostle Peter addresses the believers thus: "Ye are a chosen generation, a royal priesthood." 1 Peter 2:9. The definition of "priesthood" is stated as "the priestly office, character, or order; priests collectively." With what solemnity should we consider our sacred work as Christians, and with what prayerfulness should we enter upon new resolutions at the very beginning of this new year. Being born again, we become "sons of God" in Jesus Christ, and individual members of the "royal priesthood," for Christ has made us "kings and priests unto God and His Father." Rev. 1:6. The members of the church of Christ are also referred to as "lively stones" for the building up of "a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." 1 Peter 2:5.

It has ever been the purpose of God that His loyal disciples in this sin-stricken world should be His ministers in spiritual things. To every believer is committed a spiritual understanding of the gospel message, not alone that he may be saved through obedience to the truth, but that he may also be a faithful witness to the power of God to save others.

"If we love Jesus, we shall love to live for Him, to present our thank offerings to Him, to labor for Him. The very labor will be light. For His sake we shall covet pain and toil and sacrifice. We shall sympathize with His longing for the salvation of men. We shall feel the same tender craving for souls that He has felt."—*Christ's Object Lessons*, pp. 49, 50.

"Service to God includes personal ministry. By personal effort we are to cooperate with Him for the saving of the world. Christ's commission, 'Go ye into all the world, and preach the gospel to every creature,' is spoken to every one of His followers. All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. Their hearts will throb in unison with the heart of Christ. The same longing for souls that He has felt will be manifest in them. Not all can fill the same place in the work, but there is a place and a work for all."—*Id.*, pp. 300, 301.

Note this striking statement, found in "Testimonies," Volume VII, page

13: "It is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth." You and I, who have accepted the truth of the third angel's message, are to make it our first work to proclaim this truth. The eternal law of Jehovah requires more than to believe the truth and to assemble for worship at the close of each week and during the midweek. Our first duty is to proclaim this truth. It is important that we ever keep in mind the value of making "first things first."

Our Saviour laid down the foundation principle of the eternal law of Jehovah, when He said: "Thou shalt love thy neighbor as thyself." "Love worketh no ill to his neighbor: therefore love is the fulfilling of the law." Rom. 13:9, 10. And in His prayer, as recorded in the seventeenth chapter of John, He speaks of His dis-

Notes to Leaders

(Continued from page 3)

enable you to make of your church a well-organized, successful soul-winning church.

Missionary Leader.—Having thoroughly reviewed the principles of church missionary organization, and having worked out with your church board a definite policy for your church during the year 1935, you will be prepared to give a brief talk as to what it means to be a member of such an organization, and to outline a program involving every one on the church roll. Valuable suggestions as to what laymen of the church have accomplished during the Christian era will be found under the heading "Key Thoughts for Lay Leaders," some of which may serve to good purpose in this service and also in other missionary services during the year. The potential power of the laity for the advancement of the gospel is a theme worthy of constant study.

Missionary Secretary.—In your report make special mention of the use made of the church missionary funds, stating the average amount of the First Sabbath Service donations during the past year, and emphasizing the need of greater liberality in behalf of local missionary endeavor. Suggest that if there are any in the congregation who would consider it a privilege to subscribe for a club of missionary papers, on condition that the church members promise to be faithful in mailing them to selected lists of names, to inmates of prisons or other penal institutions, or to sell or distribute them in a systematic way, this would be a very great help in the church missionary work.

GEN. CONF. HOME MISS. DEPT.

ciples thus: "As Thou hast sent Me into the world, even so have I also sent them into the world." John 17:18. The divine purpose in sending Christ into the world is clearly stated by Jesus Himself: "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." John 18:37. Thus we see that love, which "is the fulfilling of the law," is the power and incentive to witnessing or proclaiming the truth.

This impelling law of love drew Christ from heaven to spend His life in service for lost men and women, and held Him a willing sacrifice on the cross of Calvary until the utmost price of redemption was paid. It was this flaming passion to save men from the destroying influence of sin that made Him the "light of the world." He declared, "As long as I am in the world, I am the light of the world" (John 9:5); but He also said to His followers, "Ye are the light of the world. . . . Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." Matt. 5:14-16. The individual Christian life is illuminated by the divine light, and is to shine amid the darkness of sin, banishing the gloom and bringing to the souls in despair the dawn of a new day.

Every-Member Evangelism

We read that the Lord gave "to every man his work." He called twelve men whom He ordained to be the responsible leaders of the church; and then He proceeded to call "other seventy also," who were sent forth two and two, into the regions round about, to bear witness to the same message that was imparted to the twelve. The divine plan comprehended all the members of the church as active workers in the proclamation of the gospel; and such a unity of life and work resulted in the baptism by the Holy Spirit, which was experienced by both ministers and laity. All the believers were to go into all the world with all the gospel message. His promise and instruction were clearly given: "Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Acts 1:8.

So the church was launched on its priestly ministry,—not with the habiliments and ceremonies of the ancient tabernacle, but in the flaming passion of that Spirit that rested upon each disciple in such compelling power. Had He not said, "Go out into the highways and hedges, and compel them to come in, that My house may be filled"? Luke 14:23. And so they went everywhere, witnessing to both small and great, and the compulsive power of Incarnate Love drew multitudes to confess Christ.

It is most inspiring to read the history of the advancement of Christianity in apostolic days. Gibbon, a historian by no means prejudiced in favor of religion, states that in the early days of the church "it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received." And Dr. T. R. Glover, in his book entitled, "The Influence of Christ in the Ancient World," gives the following account of the progress of Christianity in apostolic times:

"The real conviction of the living Christ was not carried to the world by a book nor by a story. Men might allege they had seen the risen Lord; that was nothing till they themselves were known. The witness of the resurrection was not the word of Paul (as we see at Athens) nor of the eleven; it was the new power in life and death that the world saw in changed men.

"That I may not seem to theorize too much, let me take a definite case of conversion, a typical one, as I think. Tertullian was a pagan, a lawyer, a man of letters with a strong infusion of Stoic teaching. Born and bred a pagan, he was far from studying the Scriptures; for it was held that 'nobody comes to them unless he is already a Christian.' . . . A grown man, well read and well trained, but with a conscience stained by life in the world, it appears he was in the amphitheater one day when Christians were martyred. One or two short passages will tell the story. 'Every man,' he writes, 'who witnesses this great endurance, is struck with some misgiving. He is set on fire to look into it to find the cause of it. When he has learned the truth, at once he follows it himself.' 'No one would have wished to be killed, if he had not been in possession of the truth.' 'The very obstinacy with which you taunt us, is your teacher. Who is not stirred by the contemplation of it to find out what there really is in the thing? Who, when he has found out, does not draw near? and then, when he has drawn near, desire to suffer?'

Men and women—even slave girls, for it was the new spirit, the Soeratic courage and calm of the slave girl, by sex and condition depressed below the human level, that impressed the observer—who or what made them capable of such moral grandeur? . . .

"It was the life and death of Christians that compelled attention, their victory over fear, their faith in a living Saviour. The legend of a reputed resurrection of some unknown person in Palestine nobody needed to consider; but what were you to do with the people who died in the arena, the reborn slaves with their newness of life in your own house? And when you 'looked into the story,' it was no mere somebody or other of whom they told it. The conviction of the people you knew, amazing in its power of transforming character and winning first the good will and the trust and then the conversion of others, was supported and confirmed by the nature and personality of the Man of whom they spoke, of whom you read in their books."

It is profitable in a discussion of this topic to note the comment of the Spirit of prophecy relative to the progress of the gospel message in apostolic times. Twice over in "Testimonies," Volume VIII, the statement is made that the gospel was carried to all the world at that time:

"Christ gave this commission to His disciples as His chief ministers, the architects who were to lay the foundation of His church. He laid upon them, and upon all who should succeed them as His ministers, the charge of handing His gospel down from generation to generation, from age to age. The disciples were not to wait for the people to come to them. They were to go to the people, hunting for sinners as a shepherd hunts for lost sheep. Christ opened the world before them as their field of labor. They were to go 'into all the world, and preach the gospel to every creature.' Mark 16:15. It was of the Saviour that they were to preach,—of His life of unselfish service, His death of shame, His unparalleled, unchanging love. His name was to be their watchword, their band of union. In His name they were to subdue the strongholds of sin. Faith in His name was to mark them as Christians. . . .

"'And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.' Mark 16:20. Notwithstanding the fierce opposition that the disciples met, in a short time the gospel of the kingdom had been sounded to all the inhabited parts of the earth. The commission given to the disciples is given also to us. Today, as then, a crucified and risen Saviour is to be uplifted before those who are without God and without hope in the world. The Lord calls

for pastors, teachers, and evangelists. From door to door His servants are to proclaim the message of salvation. To every nation, kindred, tongue, and people the tidings of pardon through Christ are to be carried."—Pages 14, 15, 16.

"What was the result of the outpouring of the Spirit upon the day of Pentecost?—The glad tidings of a risen Saviour were carried to the utmost bounds of the inhabited world. The hearts of the disciples were surcharged with a benevolence so full, so deep, so far-reaching, that it impelled them to go to the ends of the earth, testifying, 'God forbid that I should glory, save in the cross of our Lord Jesus Christ.' Gal. 6:14. As they proclaimed the truth as it is in Jesus, hearts yielded to the power of the message. The church beheld converts flocking to her from all directions. Backsliders were reconverted. Sinners united with Christians in seeking the pearl of great price. Those who had been the bitterest opponents of the gospel became its champions. The 'prophecy was fulfilled, The weak shall be 'as David,' and the house of David 'as the angel of the Lord.' Every Christian saw in his brother the divine similitude of love and benevolence. One interest prevailed. One subject of emulation swallowed up all others. The only ambition of the believers was to reveal the likeness of Christ's character and to labor for the enlargement of His kingdom."—Pages 19, 20.

The church of apostolic days was a passionately evangelistic church, and yet there were no great evangelistic efforts, as we would understand them in this time. Paul, Alexander, Barnabas, perhaps, and a few others were the outstanding evangelists, but the field was so vast as to make the task impossible for the leaders available at that time. Evangelism in the early church was a matter pertaining to every member. In the words of Dr. F. W. Boreham, the situation in the apostolic church is set forth as follows:

"The New Testament never contemplated the conquest of the world by public oratory. To the primitive church such a thing was out of the question. Services such as those we are able to hold were never dreamed of. The early church was hunted and harassed by cruel persecution. Her services were held in secret. Her sanctuaries were places of peril. The only persons present, therefore, were devout believers. The only objects sought were worship and fellowship. An evangelistic address would have been strangely out of place. Yet, despite the select character of its assemblies, that early church was nevertheless a passionately evangelistic church. Its members rejoiced, and its

persecutors complained, that its teachings spread like wildfire. 'We are but of yesterday,' wrote Tertullian, 'yet we have filled your cities, islands, towns, and boroughs; we are in the camp, the Senate, and the Forum. Our foes lament that every sex, age, and condition, and persons of every rank, are converts to the name of Christ.' And in three centuries the Roman Empire itself capitulated unconditionally to the triumphant church. The church had conquered the world, not through the attendance of the world at her services, not even by her public witness outside of her church walls, but by the private influence of her members over those with whom, during the week, they came in contact. She brought the nations to her feet, not by public evangelism, but by an exquisitely beautiful representation, in private conduct, commerce, and conversation, of the merciful and majestic teachings of her divine Lord. The individual captured the individual. The work of evangelization was done at the bench and at the desk, in the workroom and in the kitchen, during the week; and on the day of rest each member introduced his converts to the delighted assembly. At the beginning of the week each member went forth weeping, hearing precious seed, and on the Sabbath he came again with rejoicing, bringing his sheaves with him."—*The Expositor*, January, 1931.

Apostolic Christianity was the Lord's standard of Christian faith and life. It was a Spirit-filled church, because a self-surrendered membership made up its fellowship. It was a persistently missionary church because it accepted individually as well as collectively the gospel commission, "Go ye into all the world, and preach the gospel to every creature." And the sacred record of the church of those days declares that the message "was preached to every creature which is under heaven." Col. 1:23.

The historian tells us that "the progress of Christianity was not confined to the Roman Empire; and according to the primitive fathers, who interpret facts by prophecy, the new religion, within a century after the death of its divine Author, had already visited every part of the globe. 'There exists not,' says Justin Martyr, 'a people, whether Greek or barbarian, or any other race of men, by whatsoever appellation or manners they may be distinguished, however ignorant of arts or agriculture, whether they dwell under tents, or wander about in covered wagons, among whom prayers are not offered up in the name of a crucified Jesus to the

Father and Creator of all things.'" —*"Decline and Fall of the Roman Empire," Gibbon, Vol. I, p. 582.*

The Lord's plan for His church in its beginning continues the same to the end. "The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister. All to whom the heavenly inspiration has come, are put in trust with the gospel. All who receive the life of Christ are ordained to work for the salvation of their fellow men. For this work the church was established, and all who take upon themselves its sacred vows are thereby pledged to be coworkers with Christ."—*"The Desire of Ages," p. 822.* "So vast is the field, so comprehensive the design, that every sanctified heart will be pressed into service as an instrument of divine power."—*"Testimonies," Vol. IX, p. 47.*

The comprehensiveness of the plan makes possible the utilization of the talents of every believer. There is a place for every member, and a part for each to act. "All who are ordained unto the life of Christ are ordained to work for the salvation of their fellow men. The same longing of soul that He felt for the saving of the lost is to be manifest in them. Not all can fill the same place, but for all there is a place and a work. All upon whom God's blessings have been bestowed are to respond by actual service; every gift is to be employed for the advancement of His kingdom."—*Id., Vol. VIII, p. 16.*

Avenues of Evangelistic Service

The term "evangelism" means "zeal in spreading the gospel." It is peculiarly fitting that on this first Sabbath of 1935 we should ask the membership of the church to accept each his individual share in the soul-winning work of the church during the year just beginning. There are many ways in which we may work for souls. Let us enumerate some of the more practical lines of evangelistic endeavor:

1. There is constant opportunity to talk with people concerning the significance of the days in which we live. The prophecies so familiar to us are meeting their fulfillment before our

very eyes, and on every hand people are asking, What do these things mean? Let us never forget that "it is an eternal law of Jehovah that he who accepts the truth that the world needs is to make it his first work to proclaim this truth;" therefore, no opportunity should be overlooked.

2. Our vast supply of missionary literature offers to all a vast field for evangelistic work. The ministry of the printed page is a powerful agency for the evangelization of the world. We may enlist as colporteurs, selling our books or magazines, or we may join the great army of workers who are scattering the printed page like the leaves of autumn, through periodicals and tracts. We may become members of the King's Pocket League and faithfully live up to our vow to distribute at least "a tract a day;" or we may join the Home Bible Study League and send the literature through the mail.

3. Then there is the more personal evangelistic effort, of a threefold nature,—(a) the work of the lay preacher in conducting a series of evangelistic meetings in church, hall, or schoolhouse; (b) holding cottage meetings; (c) conducting Bible studies.

4. The Dorcas Society and the Welfare Society always offer opportunities for unlimited service in behalf of the needy and distressed, the sick and the poor.

These are only a few of the lines of missionary endeavor which should be operating in every church. In fact, we are told that "every church should be a training school for Christian workers."—*"Ministry of Healing," p. 149.* "Every kind of work is to be devised and set in operation. Every follower of Christ is to do something in the work, and not to do what you can is to manifest indifference to the claims of Christ."—*Home Missionary Series, No. 9, p. 29.*

More than a hundred and sixty thousand of our members—men, women, youth, and children—are regularly reporting some share in our great task of finishing quickly the work of God in all the earth, and God is blessing their efforts. The latest statistical reports indicate that through the evangelistic work of our lay members in North America there is being won to the truth an average of about one hundred people every week of the

year; while throughout the world field the average reaches about forty won to the truth each day of the year.

So your labors, brethren and sisters, are not in vain. Multitudes are reaching out after the light. It is true that darkness covers the earth, "and gross darkness the people," but the promise to the church is that "the Lord shall arise upon thee, and His glory shall be seen upon thee." Let us arise and shine as "children of light," and may every church member find his place in soul-winning service and loyally work for God throughout the year 1935. A solemn message has been sent to us by the Lord's chosen agent, and should we fail to give heed, eternal destiny is involved. Note what is said: "God has given me a message for His people. They must awake, spread their tents, and enlarge their borders. My brethren and sisters, you have been bought with a price, and all that you have and are is to be used to the glory of God and for the good of your fellow men. Christ died on the cross to save the world from perishing in sin. He asks your cooperation in this work. You are to be His helping hand. With earnest, unwearying effort you are to seek to save the lost. Remember that it was your sins that made the cross necessary. When you accepted Christ as your Saviour, you pledged yourself to unite with Him in bearing the cross. For life and for death you are bound up with Him, a part of the great plan of redemption."—*Testimonies*, Vol. VII, page 9.

Brother, sister, will you consecrate yourself to God and to His work today? Will you not, as a good soldier of Jesus Christ, take your place in the battle line? "The work that centuries might have done must crowd the hours of setting sun." Listen to this message of encouragement and assurance given to the members of the remnant church:

"Those who place themselves under God's control, to be led and guided by Him, will catch the steady tread of the events ordained by Him to take place. Inspired with the Spirit of Him who gave His life for the life of the world, they will no longer stand still in impotency, pointing to what they cannot do. Putting on the armor of heaven, they will go forth to the warfare, willing to do and dare for God, knowing that His omnipotence will supply their need."—*Id.*, p. 14.

Missionary Leadership

Key Thoughts for Lay Leaders*

What It Means to Be a Church Member.—"The need of the hour is an awakening of the laymen to a realization of their latent energies and their pressing responsibility, and the relating of that boundless power to the program of the living Christ. Evidently there has been a widely prevailing and grave misconception among laymen as to what it means to be a church member. To judge by what we see, many regard the church as a society in which few speak and many listen. Others give the impression that they look upon the church as a society where a few speak and work, while the majority listen and make financial contributions. In far too many instances, what is called the spiritual work is carried on by the ordained minister, while the layman is left to attend to his own religious life and to the so-called business affairs of the church."

Laymen an Indispensable Factor.—"Illustrations in distant centuries and in modern times show what an indispensable factor laymen have been in helping make possible the creative periods in the life of the church. For example, William Carey, founder of the modern foreign missionary movement." "An outstanding figure in the evangelical movement of his day was Charles G. Finney. He was a recognized layman, having turned from the legal profession under deep religious conviction to do the work of an evangelist. . . . The greatest revivals which have taken place on both sides of the Atlantic within the memory of people now living were those along the pathway of the evangelistic activity of Dwight L. Moody. . . . He was trained as a lay worker. He remained a layman all his life. . . . His unique distinction was his ability to enlist strong laymen to devote their powers of personality, influence, advocacy, time, and money to Christian service."

"After the resurrection the disciples of Christ at once started to preach Him and His gospel with the utmost ardor. . . . The transition to the Gentile mission was carried out with irresistible force, and we cannot hesitate to believe that the great mission of Christianity was in reality accomplished by means of information missionaries."

"Widespread and whole-souled participation of laymen characterized the wonderful outreach of Christianity in the postapostolic age. In his famous chapter on the causes of the wide and rapid spread of the Christian religion in the inhospitable soil of the Roman Empire, Gibbon, who was by no means

a special pleader, assigns the first place to the fact that "it became the most sacred duty of a new convert to diffuse among his friends and relations the inestimable blessing which he had received." The converted trader shared with members of his guild the knowledge of his new-found Saviour. The soldier told other members of his legion of the wonderful Christ. The disciple discussed with his teacher and fellow students the Christian truth which had laid powerful hold upon him. The slave who had fallen under the spell of the One who had come to proclaim release to captives could not refrain from pointing to the Great Deliverer. Wherever the Christian disciples scattered, the evidences multiplied of Christianity as a leaven working quietly for the conversion of one household after another. It is this commending by life and by word the reality and wonder-working of the living Lord on the part of the rank and file of His disciples within the sphere of their daily calling that best explains the penetration of Roman society with the world-conquering gospel."

A Suggestion From the Spread of Mohammedanism.—"It is a particular and well-founded boast with Mohammedans, that, broadly speaking, Islam has propagated itself naturally and without the aid of missionary societies and apparatus; that Islam adds cubits to its stature without taking anxious thought. Their boast is that Islam is, in and by itself, a vast missionary society, and the spontaneity of Islamic expansion seems to them a sign of power, symbolic of a divine dynamo. In truth, nearly every Moslem is a sort of missionary or emissary of Islam. The trader, or soldier, or official, when he enters non-Mohammedan territory, does not 'wait for an ordained man' to come along; he sees to it that some sort of praying place is fixed upon, and there he gives to the surrounding people the witness of his picturesque devotions. He does not mentally and actually leave the business of that witness to some groaning missionary society with a perpetual annual deficit, several thousand miles away. The Moslem layman simply starts witnessing himself, and his witness (such as it is) is short and clear. And there is something about his attitude and the tone of his witness which does succeed in conveying to that people that they are welcome to accept Islam, welcome to join him at that praying place, to learn the picturesque drill of his devotions, and to respect with him the creed of witness; and that if they are so disposed he will teach them something, however mechanical and formal, or see that they get taught. In

* Excerpts from "Liberating Lay Forces of Christianity," by John R. Mott.

short, there is something about his general attitude which suggests that although on principle he is unfraternal toward them (and occasionally hatefully and inhumanly so) as long as they remain outside, he will be fraternal as soon as they decide to step within. There is something about the attitude of every Moslem man, woman, and child which says, 'Welcome.' This is the fundamental attitude we need to get back into the church of Christ."

Expand or Abandon.—"Any man who has a religion is bound to do one of two things, change it or spread it. If it is not true, he must give it up. If it is true, he must give it away. This is not the duty of ministers only. Religion is not an affair of a profession or of caste. . . . The minister is to be simply colonel of the regiment. The real fighting is to be done by the men in the ranks who carry the guns. No idea could be more non-Christian or more irrational than that the religious colonel is engaged to do the fighting for his men, while they sit at ease. And yet perhaps, there is one idea current which is more absurd still. That is, that there is to be no fighting at all, but that the colonel is paid to spend his time solacing his regiment, or giving it gentle educative instruction, not destined ever to result in any downright, manly effort on the part of the whole regiment to do anything against the enemy."

Dangerous Situation for Laymen.—"Christian religion is a life, and, therefore, it can be realized only by being lived or practiced. . . . Religious knowledge, conviction, and emotion require expression in service, or character becomes untrue and faith unreal. A multitude of laymen are today in serious danger. It is positively perilous for them to hear more sermons, attend more Bible classes and read more religious and ethical works, unless accompanying it all there be afforded day by day an adequate outlet for their new-found truth and newly experienced emotion in definite witness bearing, unselfish service to others, and resolute warfare against evil."

Secret Springs of Service.—"That which I do not have," said Socrates, 'I cannot give.' The churchman to whom the Christian life means little more than respectability, perfunctory attendance upon church services, and occasional unsacrificial financial contributions, is not likely to be an effective propagandist of the Christian faith, or one whose life abounds in helpfulness to others. Wherever men are day by day actually experiencing within their own lives and relationships first-hand, authentic, indubitable manifestations of the presence and working of a Power infinitely greater than human, they clearly must and actually do break out into witness bearing and unselfish service."

Cooperation and Counsel

Of old the wise man said, "Without counsel purposes are disappointed: but in the multitude of counselors they are established." Prov. 15:22. This is pertinent instruction for our missionary leaders as the soul-winning work of the church is planned from time to time. As leaders, you are not to pull the whole load alone. "In union there is strength," and this is as true in the work of the church as in any other line of activity. You will have plans, and you will be moved by a real purpose to get a good work going. That is well; but work out your plans and outline your purposes to your brethren in counsel. The message of Isaiah teaches us that we of the remnant church are to press together. Every advance is to be a united advance. We know that leadership must lead, and that means that some must go a bit in advance of those who are led. But let not the leaders keep so far ahead as to be lost sight of by the Lord's host. There must be close contact between leaders and the forces under their charge. We read:

"Some have advanced the thought that as we near the close of time, every child of God will act independently of any religious organization. But I have been instructed by the Lord that in this work there is no such thing as every man's being independent. The stars of heaven are all under law, each influencing the other to do the will of God, yielding their common obedience to the law that controls their action. And in order that the Lord's work may advance healthfully and solidly, His people must draw together."—"Testimonies," Vol. IX, p. 258.

According to General Conference recommendation, the church board should meet at least once each month for the consideration of church work. This meeting will offer opportunity for the freest counsel concerning the missionary work of the church, and the adoption of definite plans for the harmonious working of the membership of the church. Soon after the board meeting, the missionary leader should call together the leaders of companies and bands and acquaint them with the plans as adopted by the church board. In these band meetings there should be a free discussion of all such plans in order

that every band and company leader may be fully intelligent concerning the work his or her band is to do. Thus there will be unity of action on the part of all the leaders of the companies and bands, and the several groups of missionary workers will be working together harmoniously for the prosperity of the missionary work of the church.

A pastor of a large city church who for a time served as the missionary leader, considered it essential to the successful working out of church plans to acquaint the company and band leaders with the things they were expected to do during the ensuing week, and so called the various group leaders together each Sabbath morning before the Sabbath school teachers' meeting. Needless to say his church was a live missionary church, and successful in its campaigns. What this man did, it is possible to do in every church, and it proves that our laymen can be encouraged to share their busy lives in the Lord's work. God's work is the greatest business in the world, and men and women of talent must be trained to give of their valuable time that the work may continue to prosper. Help them to understand that the work of their church is to be the first claim on their time, even as of old God chose the first-born, and the best of the flock and the field. The Lord will not be pleased with an offering of just the time we may have left after attending to our own affairs.

Much instruction has been sent to the church in these last days relative to its soul-winning work. The proper conduct of this sacred task requires study of local problems, both within and outside the church. Hence the need of counsel,—not just now and then, but at regular times, in order that every phase of the work may be carried on with smoothness and efficiency. "Where no counsel is, the people fall: but in the multitude of counselors there is safety." Prov. 11:14. Let the church board meet regularly and often for counsel concerning the soul-winning work of the church, and let the missionary leader meet regularly with the leaders of companies and bands, that the work may be carried forward in a well-organized way for the upbuilding of the church in service, and fruitfulness in souls.

J. A. S.

Departmental Activities

Dorcas "The Needlewoman"

AS a model in practical Christianity, the biography of Dorcas, who lived in Joppa by the sea in the earliest days of the apostolic church, has been recorded in Holy Writ. The life of this noble Christian woman has inspired thousands of women to make the commonplace duties of life the channel of loving service for the Master, and He who regards the motive of the heart, accepts this humble service and assures His children that it is very precious in His sight.

An inspiring tribute to Dorcas "the needlewoman" is found in an article written by F. W. Boreham, D. D., which appeared in the *Expositor* some time ago, and from which we quote as follows:

"A stitch in time is said to save nine; but Dorcas got her needle into the very fabric of *eternity*. There was no nonsense about Dorcas. She was a saint, but she was a sane saint. She was pious, but she was practical. One of these days some artist will awaken to the possibilities of the subject, and we shall have a picture of her. There will be no halo; the glory will be in the face itself. There will be no aureole; it is the soul of Dorcas that is golden. The hands will not be meekly folded on the breast; the fingers will be far too busy for that. The eyes will not be piously upturned; they will be overflowing with pity and all alert for some fresh case of need. For 'this woman was full of good works and almsdeeds which she did.' How this graceful idyl captivates the fancy! It is a romance in miniature! It seems so familiar—that two-story house on the sea front. Its window is always wide open that its gentle mistress may drink in the music and the magic of the sea. We have all glanced shyly up in passing and have caught glimpses of the winsome face of the lady with the needles. Her eyes are homes of silent prayer; her smile has fallen upon us like a benediction. There she sits at her window, knitting, looking up every now and then from the tiny stitches to rest her eyes on the restless expanse of the blue ocean. She is one of the

most human, one of the most homely, and one of the most lovable saints in the calendar. The city of Rome contains churches dedicated to saints whose only claim upon my reverence is that they dwelt in solitary caves until they lost all human semblance, and at last crawled about like beasts. But Dorcas is a saint of a very different type. A saint who invariably carries a needle and cotton, and who spends most of her time in helping poor women make and mend the children's clothes, is a saint who appeals to our hearts.

"The trouble with many good people is that they are too high up. They are like the lookout men on the 'Titanic,' who kept watch from the 'crow's nest,' where an iceberg was only visible to them against the dark background of the sea, whereas, if they had kept their vigil on the deck, they would have seen the dark mass looming against the skyline. It is the old story which the poet set forth as follows:

"A certain priest of austerity
Climbed into a high church steeple
To be near God,
That he might hand God's word down
to the people.
So in common script he often wrote
What he thought was sent from
heaven,
And he dropped it down on peoples' heads
Two times each day in seven.

"In His time, God said, 'Come down and die!'
And he cried out from his steeple,
'Where art Thou, Lord?'
And the Lord replied, 'Down here among the people.'"

"But Dorcas was not that kind of saint. Nobody dreamed of the good she was doing until the weeping widows filled her death chamber at the last. There may be more saints busy with their stitches than the roll of the canonized would lead us to suppose."

Yes, there are thousands of Dorcas stitchers in service today, and the call is sounding for many more to join the ranks. No more impressive message of encouragement could be found than the following lines penned by the handmaid of the Lord: "Whatever you accomplish, be it little or much, leave it with God, remembering that it is not left for man to measure the work or the reward of his fellow men.

The Lord Jesus will give you the wages that are your due. Your reward will be in accordance with the spirit in which your work was done. Purity of motive, and earnest desire to glorify God, will bring to the earnest worker the same reward that comes to the one who accomplishes more. It is the principles by which the worker is governed that determine the reward."

"The look of sympathy, the gentle word
Spoken so low that only angels heard;
The secret art of pure self-sacrifice,
Unseen by men, but marked by angels' eyes—

They are not lost.

"The sacred music of a tender strain,
Wrung from a poet's heart by grief
and pain,
And chanted timidly with doubt and fear
To busy crowds who scarcely pause to hear—

It is not lost.

"The silent tears that fall at dead of night
Over soiled robes that once were pure,
and white;
The prayers that rise like incense from the soul,
Longing for Christ to make it clean and whole—

These are not lost.

"The kindly plans devised for others' good,
So seldom guessed, so little understood;
The quiet, steadfast love that strives to win
Some wanderer from the woeful ways of sin—

They are not lost.

"Not lost, O Lord! for in Thy city
bright
Our eyes shall see the past with clearer light;
And things long hidden from our gaze below
Thou wilt reveal, and we shall surely know

They are not lost."

—Selected.

The Successful Fifteen-Minute Service

THE successful fifteen-minute service should begin on time and close on time. The leader should have the meeting well planned in every detail beforehand. He should decide the method of opening the meeting, who shall lead in prayer, what announcements shall be made, what material should be passed out and ushers ready, and what main topic is to be presented.

There can be variation in the opening of the meeting—ringing a bell, touching the buzzer, singing a hymn, playing a prelude on the organ or piano, or merely asking all to be quiet. Also there can be variation in the prayer—silent prayer by the congregation or an audible prayer by some person. The same few people should

not be asked over and over again to pray. Try to include many members in the course of a year, occasionally calling on some of the more timid and retiring members, whose voices are seldom heard in public.

After the opening exercises, there are not many moments left in the fifteen. Therefore do not try to cover too much ground in each meeting. Have one definite objective in mind and present that. There is seldom time for two. And when you are through, stop! There is nothing gained by "filibustering" to take up the time and fill the minutes. Present what actually needs to be presented, and if a little time is left, let that be added to the church service. This will gain the confidence and attention of the people.

What shall be presented in the service? Each missionary leader should carefully note the outlined material in the CHURCH OFFICERS' GAZETTE. Topics are presented here for each Sabbath of the year. These, in the main, should be followed, as much time, thought, and effort has been expended by those at the head of our Home Missionary Department in order to present to our leaders the very best and most important material. However, no one should be a slave to these programs to the exclusion of local missionary problems which may come up. Frequently the church board or the local conference committee lays plans during the course of the year which are not included in the GAZETTE, and these need attention. Giving these matters time need not crowd out the items of major importance which are outlined by the General Conference Home Missionary Department.

All important topics should be kept in mind and presented to the church, even though not on the appointed day. Each leader is duty bound to pass on the instruction and information sent out. Certain days and campaigns are appointed by our organization, such as the Harvest Ingathering campaign, Religious Liberty Day, Watchman Day, etc. And at these times forces should be joined in one united effort all over the world to carry out the appointed plans.

An alert leader will be on the watch for missionary items of interest to relate in the fifteen-minute meeting—an experience of the Sunshine Band, missionary activity of the church

school, how a little three-year-old did Harvest Ingathering, etc. These experiences may be told by the leader or some one appointed by him. One meeting a month should be thrown open for all to have an opportunity to tell their soul-winning experiences. This is an important item, and should not be crowded out month by month.

From time to time, the whole meeting might be taken over by some department or band—the young people's society, the literature band, the Junior Missionary Volunteer Society, the Dorcas Society—and this organization tell of its work and problems. Such variations add interest and spice to the church missionary meeting.

MABLE A. HINKHOUSE,
Church Missionary Secretary.



Fat Bones

ORDINARILY we think of bones as related to people or animals very greatly emaciated, if not indeed a skeleton. But the wise man declares there may be a fatness of bones. He says: "A good report maketh the bones fat." Prov. 15:30. It is quite universally understood that the marrow of the bones has much to do with bodily health; so it appears that a good report has a most beneficial effect upon the spiritual health of Christ's body, the church.

Many, unconsciously, no doubt, fail to recognize the fact that much of the Bible is made up of reports. For example: the story of creation is a daily report of God's work during the week in which the heavens and the earth were made, and all the host of them by the breath of His mouth, followed by reports of the lives of the antediluvians and the patriarchs. Such is the book of Genesis. Then follows a most detailed report of the exodus movement,—Leviticus setting forth reports concerning the form of service to be followed in the tabernacle, while the book of Numbers reports the priestly genealogy and travels. Thus we might continue on through the books of the Bible.

The very government of God involves a most wonderful system of reports. Not only our words, but our hidden thoughts are reported in heaven and recorded in those books of record from which we shall finally be judged. "Angels keep a faithful record of every man's work."—*Testimo-*

nies, Vol. I, p. 198. "It were well . . . to remember the record kept on high,—that book in which there are no omissions, no mistakes, and out of which they will be judged."—*Prophecies and Kings,* p. 639. "Every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*Testimonies,* Vol. V, p. 133.

Now we can understand more clearly how it is that there has always been a system of reporting all through the history of God's work in the earth. We can see how necessary it is that every part of the world field be kept in touch with all other places by regular reports. We see how necessary it is that every phase of church work should be carefully reported on regular occasions. So we have a most highly developed but simple system of reporting in every activity of the remnant church. In order to make this clear we will begin with the individual member. This member reports in the Sabbath school, and he also reports his missionary work in the missionary meeting, or as may be arranged. The teacher of the Sabbath school class passes on the report to the secretary, and the Sabbath school secretary passes on the combined report of all the members to the conference. The missionary report follows much the same routine. The missionary secretary sends the combined reports of all the members to the conference. The home missionary secretary of the conference makes up a report of all the churches and sends it to the union conference. The home missionary secretary of the union conference makes up a report of all the conferences and sends it to the General Conference. And the General Conference makes up a report of all the missionary activities of all the members of all the churches in all the world.

Reports from all the other departments of our world-wide work are absolutely vital to the continuance of our work. Our institutions must make up reports of losses and gains to show the financial health of the institutions. The schools must formulate financial reports, and also reports of attendance. And in every school very careful records must be kept of the class work of every student. Finally, all these varied reports find their way to

their proper department in the General Conference, and are of priceless value to our General Conference administrators in planning the many lines of our work throughout the world. *A simple and accurate reporting system is to our organization what mortar is to a wall,—it holds the many lines of work together as a compact whole.*

That will explain why it is so important that every member be a faithful reporting member. He is adding strength to the organization, whereas the nonreporting member actually weakens the organization by his failure to report. And, also, the non-reporting member is almost invariably a nonworking member, and such failure to bear a share in the burden of the work throws his influence against the cause he professes to support. "By their failure to be diligent workers for the Master, by leaving duties undone and words unspoken, they have allowed Satan to gain control of souls who might have been won for Christ." —*"Christ's Object Lessons,"* p. 280. Shall we not put forth the most earnest effort to enlist every member as a worker and every worker as a regular reporting member during 1935? It will mean spiritual health to the membership and to the church, because "a good report maketh the bones fat."

J. A. S.

Day of Small Things

How often we miss the intrinsic value of little things. We are so prone to think in the terms of the Empire State Building, or the Boulder Dam, or the Panama Canal, or other gigantic achievements, and feel that we are useless cumberers of the ground because we cannot accomplish some stupendous task. Just because we cannot go to some mission field and win hundreds of poor heathen men and women to Christ we do not do any missionary work at all. What a pity this is, because God has planned to finish His world-wide work by just a "remnant" church. He wrought a mighty victory for Gideon with just a handful of soldiers as compared with those who first responded to the battle cry.

"Who hath despised the day of small things?" Zech. 4:10. This searching question was asked by the Lord in the days following the captivity, when the temple was being re-

stored. The rebuilt temple seemed so small in comparison with the wonderful structure Solomon had reared on the same site. But the glory of this temple was to be greater than that of the former. So it may be in our missionary endeavors. Our little may become much in the hands of the Master, as did the few loaves and fishes carried by the little fisher boy on that day when a multitude was fed thereby, and twelve baskets of fragments remained.

We can preach the message by the distribution of tracts. Every church member should become a member of the King's Pocket League. This league specifies that its members are to hand out at least one tract every day. What a simple requirement! And yet, one tract may start a train of interest that

will result in leading many to take a stand for God's truth. Like David, we may not be able to wield Saul's sword, nor wear his armor, but we can carry a few "smooth stones" in our bag, and with them deal a deathblow to some error. What a history tract ministry has written. The Waldenses scattered tracts as they went about as itinerant merchants; John Wycliffe, the reformer, was a great tract writer and distributor, as was also John Wesley.

In every church there should be a strong King's Pocket League organization, with a host of faithful members scattering "A Tract a Day."

"You may not be a preacher in the organized way,
But a message you surely can give;
Fill your pockets with tracts as you go to and fro,
And seed for the kingdom in this way you sow,
And men who are dying will live."

Query Corner

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

When articles of clothing are given by individual members of the church to the Dorcas Society for distribution to needy people, should these garments be reported by the Dorcas Society or by the person who gives them to the society?

Individual members giving clothing to the Dorcas Society for distribution when opportunity arises, do not report anything. The Dorcas Society oftentimes stores up these garments for some time, particularly so during the summer months when they are preparing for welfare work during the cold months of the winter. The Dorcas Society reports the work that they do in the distribution of clothing and in other lines of welfare work, either as a society direct to the church missionary secretary, or as members of the Dorcas Society to the church missionary secretary. However, we have this problem arising in connection with some Dorcas Societies: Some of the sisters of the church who are too feeble to walk from house to house, gathering clothing or distributing it, are able to do very faithful and acceptable work repairing, pressing, and making garments. Where this is done, these members of the Dorcas Society report the number of garments distributed and the Dorcas So-

ciet reports the people to whom they are given as "Number of people helped."

J. A. S.

Is it right to do Harvest Ingathering on the Sabbath?

The last two years there has been a growing tendency in certain sections to spend Sabbath afternoon in soliciting Harvest Ingathering funds. This is especially true in some of our young people's societies. In one place, at the close of the young people's meeting Sabbath afternoon, the young people engage in missionary work, leaving tracts and other periodicals in the homes of the people, and at the same time solicit for Harvest Ingathering. Some feel that Sabbath is the only time during the week they can get together for this work, and make Sabbath Ingathering a large part of their home missionary work. While it is true we are soliciting funds for the advancement of God's cause in the earth and doing missionary work of the highest order by leaving our literature in the homes of the people and calling their attention to the great foreign mission program of this people, it is our opinion that God's blessing will rest upon our work in even greater measure if we refrain from the solicitation of funds on the sacred hours of the Sabbath.

L. E. C.

Church Missionary Services

January 5

MISSIONARY TOPIC: The Class-Band Organization.

TEXT: 1 Corinthians 14:40, 33.

SUGGESTIONS: Jesus did not come to this world to launch a new religion, but He did come to reveal to the world the gospel of "the Lamb slain from the foundation of the world." He stressed the great truths of the gospel plan, and gave the weight of His indorsement to the principles of organization that were given to the church in the days of the exodus movement. The record of the feeding of the five thousand gives a striking lesson concerning both faith and organization. By turning to the ninth chapter of Luke, and reading verses ten to seventeen, it will be seen that the great multitude of people, consisting of five thousand men, besides women and children, were organized into companies of fifty. Then the loaves and fishes were blessed and distributed to the people, and after all were filled, "there was taken up of fragments that remained to them twelve baskets."

It is fitting to ponder on the fact that the multitude was divided into groups of fifty. Why not groups of seventy or eighty? It was because fifty was one of the major sections of the organization given to the church in the wilderness. In the exodus movement we have a type of the church in the last generation. We read: "Now all these things happened unto them for ensamples: and they are written for our admonition, upon whom the ends of the world are come." 1 Cor. 10:11. The tribal divisions did not offer a satisfactory solution of the problems of organization in that day, and God outlined to Moses the details of a system of organization which enabled Israel to endure throughout the forty years of wandering, to serve them through the days of conquest of the Land of Promise, and which was recognized even in the days of our Lord. Moses briefly explains the plan, as follows. "So I took the chief of your tribes, wise men, and known, and made them heads over you, captains over thou-

sands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes." Deut. 1:15. The simplicity of this plan of organization insured smoothness of function and success of operation.

In the days of the judges of Israel, Gideon refers to his "thousand" (Judges 6:15, margin), and it is also recorded that Gideon took "ten men of his servants, and did as the Lord had said unto him." Verse 27. In the days when David fled from Saul, he followed the ancient plan of organization, for he "sent out *ten* young men, and David said unto the young men, Get you up to Carmel, and go to Nabal, and greet him in my name." 1 Sam. 25:5. Illustrations of adherence to the divine plan of organization might be greatly multiplied.

Twice over emphasis is laid on the fact that organization improves the efficiency of the church by 500 per cent. In Leviticus the statement appears: "Five of you shall chase a hundred, and a hundred of you shall put ten thousand to flight." If five could chase a hundred, it would seem that twenty times five, or one hundred, would chase two thousand. But no; organization and cooperation of the twenty units of five would enable them to chase ten thousand, which is an increase in efficiency of 500 per cent. Again we read, "How should one chase a thousand, and two put ten thousand to flight, except their Rock had sold them, and the Lord had shut them up?" Deut. 32:30. Here again it would seem that if one should chase a thousand alone, the addition of another helper would result in chasing two thousand. But the fact is stressed that the added cooperation increases the results by 500 per cent. Surely such wonderful improvement in efficiency and results is worthy of the careful consideration of every worker and member in all our churches, and such an organized and cooperative endeavor should be perfected in every church.

It should be a matter of gripping interest to every member of every church to know that our organization

so strikingly parallels that of the church in the days of Moses. There were Moses and the seventy counselors, comparable to our General Conference president and the General Conference Committee. Israel journeyed by divisions, and our work is divided into twelve great divisions. Moses instituted leadership of thousands, which is comparable to our union conferences; leadership of hundreds, which is comparable to our local conferences and missions; leadership of fifties, which is comparable to our local churches; and finally, leadership of tens, which is comparable to our class-band missionary organization.

Long years ago the Spirit of prophecy called attention to the importance of having the church organized into small bands. "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err. If there is a large number in the church, let the members be formed into small companies, to work not only for the church members, but for unbelievers. If in one place there are only two or three who know the truth, let them form themselves into a band of workers."—"Testimonies," Vol. VII, pp. 21, 22.

The General Conference Committee in Fall Council session has indorsed the class-band form of organization, and in North America alone there are class-band organizations in more than half the churches, with many hundreds of churches adopting such a form of missionary organization every year. We urge that this simple, smooth-working, successful form of missionary band organization be perfected in every church at the very beginning of the new year. Home Missionary Series Leaflet No. 2 covers the organization principles and outlines the steps to be taken in developing the church into a fruitful soul-winning organization. Home Missionary Series Leaflet No. 16 outlines the work of the band leaders, and will be helpful in getting the various units of the organization to work successfully.

January 12

MISSIONARY TOPIC: Reporting.

TEXT: Numbers 13:26-30.

SUGGESTIONS: The scripture we have suggested as the text for this service is a most interesting report

of the survey made of the Land of Promise after forty days of investigation by the twelve spies. Note the details of the report: (1) they had traveled throughout the land; (2) it was an exceedingly fertile land; (3) visible tokens of its fruitfulness; (4) the people were strong; (5) the cities were walled and very great; (6) there were giants in the land; (7) Amalekites dwelt in the south; (8) Hittites, Jebusites, and Amorites dwelt in the mountains; (9) Canaanites dwelt along the sea and in the Jordan valley.

As the report was rendered according to fact, Caleb and Joshua urged that the report justified an immediate advance of the armies of Israel to enter upon possession of the good land. The other ten investigators manifested an unbelieving attitude toward God and declared Israel was not able to conquer the land, and the record says, "They brought up an evil report of the land which they had searched." Thus the attitude of Israel toward the report proved the turning point in the history of the exodus movement, and delayed the fulfillment of the promise thirty-eight years.

God's people today are just as vitally concerned by reports from near and far as was Israel in connection with the report of the twelve spies. The prosperity of the work of the church will be helped or hindered as members report or fail to report. Every deliberative body in our organization is more or less dependent upon reports as a basis for future planning and leadership.

In the government of God a most wonderful reporting system is operative, as revealed by that striking picture painted by the prophetic pen of Ezekiel. The ministry of the angels is graphically delineated, and at the close of the story is this word: "Behold, the man clothed with linen, which had the inkhorn by his side, reported the matter, saying, I have done as Thou hast commanded me." Eze. 9: 11. Then we are told that "every act of love, every word of kindness, every prayer in behalf of the suffering and oppressed, is reported before the eternal throne, and placed on heaven's imperishable record."—*Testimonies*, Vol. V, p. 133.

Thus we see that heaven has a reporting plan that includes both ver-

bal and written reports, and it were well if every member of every church would resolve at the very beginning of 1935 to be not only an earnest missionary worker for perishing souls, but a faithful reporting member, sending in a report every week. Shall we not set a goal of "100 Per Cent Reporting Membership in 1935"?

January 19

MISSIONARY TOPIC: Soul-Winning Experiences.

KEY THOUGHT: Convincing Combination in Life and Service.

SUGGESTIONS: "The world will be convinced, not by what the pulpit teaches, but by what the church lives. The minister in the desk announces the theory of the gospel; the practical piety of the church demonstrates its power."—*Testimonies*, Vol. VII, p. 16. "The people must lift where the minister lifts, thus seconding his efforts and helping him bear his burdens."—*Christian Service*, p. 67.

The pastor of a large city church was asked the secret of his successful work in building up his church membership and bringing the lost into the fold. This was his reply: "I preach at the Sabbath service; but I have four hundred and fifty men and women who go out every day in the week to translate into life and service the message which I have sought to lodge in their hearts."

Today we call for reports of the practical everyday experiences in the lives of church members, as they have endeavored to translate the gospel message through deeds and personal contacts with acquaintances, neighbors, and casual business transactions. May the few moments allotted to this soul-winning experience service afford inspiration and encouragement to all, and redound to the glory of God.

January 26

MISSIONARY TOPIC: Mission Sabbath Schools.

TEXT: 2 Corinthians 8:11, 12.

SUGGESTIONS: The great work being accomplished through the mission Sabbath school, as a branch of home missionary endeavor, is beyond the comprehension of any who do not read the many reports coming in from various parts of the world field. There is a vast scope of opportunity awaiting those who will respond to the call to go out into the highways and

hedges and gather in the children, and also their parents, and instruct them in the gospel message for this day and hour, through the simple Bible lessons prepared for our own church children, and the use of the Picture Roll, the *Youth's Instructor*, and *Our Little Friend*.

The first step in the right direction is to "lift up your eyes, and look on the fields." And eyes which are anointed by the Holy Spirit will be sure to see the particular spot of greatest need, and prayer for divine guidance will bring about the way for beginning this good work. "For if there be first a willing mind, it is accepted according to that a man hath," and God will enable those who are willing, "to perform the doing of it." Consult with the conference home missionary and Missionary Volunteer secretaries, who stand ready to render every assistance.

A recent experience will give some idea of what is being accomplished through mission Sabbath schools, or mission Sunday schools where Sunday seems to offer advantages for this work:

"Last year I promised the Lord to make this a banner year in soul winning," writes a sister. "So I bought a bicycle, and asked the Lord to help me learn to ride. After practicing only three times, I mastered the task. The third week in January one of the sisters and I started a Sunday school in a district a few miles away. The school rapidly increased in attendance, until we had an enrollment of forty-six, and it became necessary to call on a young brother in the church to teach the older children, while my assistant teaches the smaller ones, and I conduct a Bible class. God has blessed our work, and as a result two young women have been converted and are now in the baptismal class. Another member of our church has gone out to another section and started a Sunday school with fifteen in attendance, with promise of others joining week by week. We rejoice in this delightful opportunity to engage in soul-winning service for the Master, and shall endeavor to keep the good work growing, for we know it is only through active service for others that we can grow spiritually."

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"THE history of Christianity, ancient and modern, shows that some of the greatest advances of the Christian religion have taken place in periods of acute economic pressure and distress."

News From Soul Winners

Beginning Work in New Territory

AN isolated sister, living in the State of Colorado, writes as follows: "About a year ago I moved into a new neighborhood, and in order to get acquainted with my neighbors, I attended the community Christmas exercises. It was there that I came in contact with many people and was given a cordial welcome. One of the ladies, on learning that I was a Seventh-day Adventist, called on me at my home, and in our visit I learned that as a girl of twelve years she had lived with an aunt who was a Seventh-day Adventist, and had been taught the message of truth; but in later years she joined the Baptist Church. She married a man of the world, but her happiness had been ruined through the curse of drink. This woman was eager to ask questions, and wanted our literature to read. It was a joy to come in contact with her, and in order to answer her questions I found I had to brush up on my knowledge of the Scriptures. It was not long until she began to keep the Sabbath, and we were very happy in our Christian fellowship.

"Then she moved to a near-by town, where a cousin—the son of the Seventh-day Adventist aunt who had cared for her as a girl—made his home. This man had attended one of our schools in early life, but since coming west he had drifted away, and married out of the truth. But this woman and her cousin and his wife all came to see me one Sabbath, and as we talked together concerning the seriousness of the times in which we live and the message of truth which is being proclaimed throughout the world, the young man broke down and wept. It was evident he was under conviction, and hungry for truth. A little later I secured the use of the community church, and started a Sabbath school, followed by a Bible study each week. In addition to these three persons, two isolated Seventh-day Adventists meet with us, and two or three other people are interested and attend regularly. The young man and his wife wish to join the church as

soon as there is opportunity, and the woman whom I met at the community exercises is rejoicing in the truth and awaiting baptism. It makes me very happy to be used by the Lord in reaching these dear souls. It seems that they were just waiting for some one to find them and help them back into the fold."

The Influence of a Christian Life Softens the Heart of a Bandit

PASTOR JOHN OSS, one of the officers of the China Division of our world work, relates this experience in that bandit-infested country:

"The village of Panliuchia in Honan Province, China, was attacked by a large number of bandits in an early morning raid recently. After killing more than twenty of the inhabitants and wounding many others, they tied together two hundred in small groups, and led them away captives. Among those who were carried away was Mrs. Liu Chin Chung, the wife of one of our mission school teachers. Carrying her babe in her arms, she was tied to other captives and rushed away. Her ten-year-old son ran after her as the group left the village.

"They had not gone far when Mrs. Liu realized she would be unable to carry her babe farther, and offered up a prayer to God for wisdom to know what to do. She asked one of the bandits who were urging them onward, for permission to stop for a moment. She then gave her babe to her son, asking him to try to carry his sister back to a place of safety, and have some one send word to her husband to endeavor to secure her release. As she went on, leaving home and loved ones behind, she earnestly prayed God for deliverance.

"About daybreak they reached a near-by village, and the captives were placed in a large room, then taken out one by one to an adjoining court, mercilessly beaten and made to confess how much property they had, and tell who could pay the ransom money for their release.

"As Mrs. Liu heard the cries and

wailing of those being beaten, and saw their bleeding bodies as they returned to the room, she prayed more earnestly that God would send deliverance.

"When it was nearing the time for her to be called out, the bandit in charge of the group looked at her and said, 'You look different from the others; you are clean and tidy. You must have a great deal of money.' 'Oh, no,' replied Mrs. Liu. 'It's because I am a Christian, a Seventh-day Adventist. My husband is a teacher in a mission school.' Upon hearing this, the bandit took her to one side of the room, had her lie down on the floor, and covered her with a blanket, thus concealing her.

"After thus keeping her hidden for a time, this man returned and said he had secured her release from the head bandit, and gave her some letters which she was to carry back to the village with her.

"'But I do not know the way,' she said. 'I will send a man with you,' the bandit replied.

"She was then escorted to a point where she knew the rest of the way. Then she was told to return home.

"It was about three o'clock in the afternoon of the next day when Mrs. Liu returned to her husband and children, safe and unharmed. There was great joy in that simple country household that night as they talked together of God's deliverance and saving power.

"God's people are different from the surging crowd that we see about us on every hand. Jesus said, 'Now ye are clean through the word which I have spoken unto you.' The gospel cleanses without and within. Is it not a wonderful testimony that even a bandit should note that our people are different? The prayer of faith still delivers those who faithfully serve God."

*** Regrets

"The Lord Jesus wanted a tongue one day.

To speak a message of cheer,
To a heart that was weary and worn and sad.

And weighed with a mighty fear:
He asked for mine, but 'twas busy quite
With my own affairs, from morn till night.

"The Lord Jesus wanted a hand one day,
To do a loving deed;
He wanted two feet, on an errand for Him

To run with gladsome speed;
But I had need of my own that day,
To His gentle beseeching I answered
'Nay!'

Missionary Volunteer Department

Officers' Notes

Glorious 1935!

THE turn of the year is bringing to the new officers of our Missionary Volunteer Societies opportunities and responsibilities unparalleled in the history of our young people's society work. Never before have our young people been so keenly alert to the swiftly moving events taking place about them, so thoughtful of their meaning, and so eager to share in the thrilling adventure of finishing God's work in the earth.

The impact of modern life upon the youth is bringing to them problems of life work, of recreation, of friendship, of education, of Sabbath observance, and of faith, with unusual and, at times, even cruel pressure. Only recently a young man still in school confided that he longed to "get out and win some one to Christ," and he did not know whether he ought to go to a distant State, or whether he should "take a chance on going to work in my own neighborhood, where everybody knows me." God is laying upon the hearts of our youth around the world an urge to get into the thick of the struggle in "the crisis at the end." But they need to learn the attitudes, the knowledge, the habits of Christian living, if they are to live joyously and victoriously, and serve efficiently in these stirring days.

These young men and women must have intelligent and inspiring leadership, and they have a right to look to the officers of their own church Missionary Volunteer Society for this leadership.

The group in our churches upon whom has been laid in a peculiar way the responsibility of helping their fellow youth, of promoting spiritual growth, and of leading the young people into an experience of service, is the group comprising the executive committee in each of our Missionary Volunteer Societies. No one individual is equal to the task. It will take the united effort of every member of the executive committee. The whole structure of our work, from the General Conference to the local church, is built around the committee idea, which provides for a center of council and a distribution of responsibility. No man can win cooperation without sharing responsibility.

In the Missionary Volunteer Society, if the society is fully staffed, this center of council, the executive committee, is made up of the leader, the assistant leader, the secretary-treasurer,

the assistant secretary-treasurer, the devotional secretary, the educational secretary, the band leaders, the church elder, the leader of the Home Missionary Society, and the Junior M. V. superintendent.

At the beginning of the year the executive committee should meet and carefully block out a long-range program of work for the year. Definite objectives should be set up, and the society organized to run smoothly for the achieving of these objectives. The working bands should be organized, provided with conscientious, aggressive leaders, and given definite work to do. Provision will be made for creating an interest in, and for pro-

Then, after the society has been set to run, regular weekly meetings should be held for the executive committee, in order to pray and plan and counsel together and check up on the progress made toward their objectives. After all, the experience of the years has taught us that a successful society is impossible without a properly organized and properly functioning executive committee. These weekly meetings make the difference between a wide-awake, progressive society, and a dead, boring society. Societies, like other things, wither and wane because they go dead at the top. Nothing will take the place of these regular weekly committee meetings, when time is taken for prayer and study and counsel and planning. And if there ever was a time when there was a need of prayer and power, it is now,—in 1935.

Leaders, we have come to a mighty hour. Let us make no small plans. Let us not be satisfied with puny achievement in the face of so great opportunity. Make your society a mighty force in the life of the church to win and to train the youth for Christ.

A. W. P.

M. V. Leader's Notebook

EVERY M. V. Leader ought to have a notebook (or a section of a notebook) especially reserved for suggestions and helpful thoughts on his Missionary Volunteer Society work. This book should contain:

1. Suggestions listed in the Officers' Notes of the GAZETTE each month.
2. List of needs in your home community that can be met by your members. Call attention of band leaders to these.
3. Jottings of appreciations you hear from literature distributed or material aid given. These words of appreciation, reported in meetings, will encourage others to engage in like work.
4. Helpful suggestions you can make to young people who have had a part in the society meetings.
5. Items you need to talk over with your church board or your executive committee.
6. Addresses and telephone numbers of those you should consult or visit.
7. Quotations and illustrations that will be helpful in your society meetings. These will come to you through reading, conversation, and your own thinking upon this year's topics.

E. E. H.

Tell Us!

We solicit your opinion of the Missionary Volunteer programs as given in the columns of the GAZETTE. Do you like them? Do you feel they are lacking in some vital thing that is needed in your society? We cannot know unless you tell us. We shall appreciate it if you will tell us why you feel they do not meet the requirements for your society.

Address: General Conference Missionary Volunteer Department, Editor of CHURCH OFFICERS' GAZETTE, Takoma Park, D. C.

moving week by week, the devotional features of our Missionary Volunteer work. A strong, steady effort will be made to enlist every member in the educational features of the society. The committee will urge every officer and band leader to familiarize himself with the aims and methods of his work by carefully reading the chapter in the Missionary Volunteer manual, "Missionary Volunteers and Their Work," which deals specifically with his line of work. Without this definite study he will not know what his work is all about, and will get lost in the fog of his own uncertainty.

Leadership in the Missionary Volunteer Society, in whatever line of endeavor, is a splendid opportunity to enlarge one's experience and knowledge, and to grow in ability. A band leader or officer, no matter how gifted, who is too lazy or too irresponsible to prepare for service will be uninspiring and wooden, and will be a source of dismay to his friends.

Leaders and Superintendents, be sure to read the Officers' Notes for November and December, 1934.

Senior M. V. Meetings

God Is Counting on Youth

(Program for January 5)

BY ALFRED W. PETERSON

SONGS FOR TODAY: "Christ in Song," Nos. 474, 96, 545.

OPENING EXERCISES.

SCRIPTURE READING: Mark 1:16-22.

TALK: "The Coming Crisis."

DISCUSSION: "God Is Depending Upon Youth."

POEM: "Stir Me." (See "Alone With God," p. 30.)

TALK: "God Is Calling Youth."

TALK: "Preparing for Larger Service."

POEM: "Thou Didst It Unto Me."

DISCUSSION: "What Line of Service?"

CLOSING EXERCISES: "Closing Thought," song, and benediction.

Note to Leaders

The program today brings a direct challenge to our young people. The purpose of this program is to place before youth God's purpose to use them in the "crisis at the end."

The Coming Crisis

(Read in preparation for this talk "The Great Controversy" chapters 35 and 36.)

TODAY we are to draw aside the veil and glimpse the future. What are the perils and what are the crises in which Christian young people will find themselves in the thrilling days which lie ahead? What does God expect of youth? How may youth serve? Perhaps we should get the setting of the picture: "This know also, that in the last days perilous times shall come. . . . Evil men and seducers shall wax worse and worse, deceiving, and being deceived." What are the perils into which we shall be thrust?

1. Perils of government, which shall threaten to deprive the individual of the rights of personal property, of religious liberty, and even of life. "The world-wide dissemination of the same teachings that led to the French Revolution,—all are tending to involve the whole world in a struggle similar to that which convulsed France."—"Education," p. 228.

2. Perils of lowered moral standards and abandonment to pleasure. Government officers are perplexed with the amazing increase in vice and crime. Modernism has destroyed re-

spect for authority of God's law and of earthly governments. Thoughtful people are protesting against the influence of movies portraying violence and licentiousness, against the brutalizing influence of certain sports, and against the avarice of commercialized amusements and games.

3. Perils resulting from a growing tenseness in the struggle between capital and labor. Witness the strikes, lockouts, riots, court suits, and injunctions which paralyze the industrial life of the country.

4. Perils because of false teaching regarding religion, social relationships, and theories of individual responsibility to society and government. These false teachings are disorganizing society, and destroying a sense of personal responsibility. (Read "The Great Controversy," pp. 585, 586.)

5. Peril of religious persecution, during which individual conscience will be coerced, and which will culminate in a death decree. (Read "The Great Controversy," pp. 588, 592, 615, 626.)

In these perils the Christian young person can maintain his fidelity to God, but we need to remember that every time of decision is a time of crisis, and no life can be stronger than the quality of its decisions. The "crisis at the end" is stealthily creeping upon us. (Read "Fundamentals of Christian Education," pp. 354, 355.)

God Is Calling Youth

TODAY God is calling young men and women that He may use them in the last conflict. (See "Counsels to Teachers," p. 538.) This call to youth is not a call to ease and self-satisfaction; it involves sacrifice and hardship. The path of service may lead to distant and lonely places with Him. It may lead to the sacrifice of home comforts. (Read Matt. 8:19, 20.) It may separate us from those whom we love. (Read Matt. 10:34-37.) It may lead into persecution. (Read Luke 21:12.)

So we must count the cost—but the greatest happiness and the broadest personal development will result from being used in His service. (Read "Education," p. 271; "The Desire of Ages," p. 297.)

God Is Depending Upon Youth

(The one assigned to take charge of this discussion would do well to study the topic thoroughly, in order that he may ask thought-provoking questions. It might be well to assign different points to different individuals, in order that they may study in preparation for this discussion.)

1. THE preservation and perpetuity of the institutions of God's work depend upon youth. "Counsels to Teachers," p. 99.
 - a. What is meant by "institutions"? Does it have to do with doctrines or units of organization such as sanitariums, schools, etc., or both?
 - b. Is the Sabbath an institution?
 - c. Has God means of perpetuating His work other than men? "The Acts of the Apostles," p. 330; "Steps to Christ," pocket edition, p. 79.
2. God has chosen the youth to be His helping hand. "Testimonies," Vol. VII, p. 64.
 - a. What is suggested by the words "helping hand"?
 - b. Which is more valuable—a skillful hand or an untrained hand?
 - c. What kind of youth are wanted? "Education," p. 57; "Counsels to Teachers," p. 535.
3. Children and youth will courageously carry on when older workers are persecuted. "Counsels to Teachers," pp. 166, 167.
 - a. When will this time be? "The Great Controversy," p. 592; "Testimonies," Vol. V, pp. 450, 451.
4. God has depended upon youth in the past without being disappointed. Esther 4:14-16.

Preparing for Larger Service

How one may prepare to measure up to God's plan for him:

1. Join a Missionary Volunteer Society working band.
2. Follow the work prescribed for the Missionary Volunteer Study and Service League.
3. Start holding cottage meetings or giving Bible readings.
4. Become a Master Comrade.
5. Engage in Harvest Ingathering.
6. Faithfully perform duties in the church.
7. Faithfully carry responsibility in the home.
8. Learn thoroughly a vocation so as to be self-reliant.
9. Get a good Christian education. "Christ's Object Lessons," p. 338. Have the society memorize and say together:

"As the will of man cooperates with the will of God, it becomes omnipotent. Whatever is to be done at His command, may be ac-

Does your society have "Messages to Young People"? Price, cloth, \$2; paper, \$1.25.

complished in His strength. All His biddings are enablings."—*Christ's Object Lessons*, p. 333.

Thou Didst It Unto Me

I BEND to help a little straying child
And soothe away its fears,
When, lo! the wondrous Babe, all undefiled,
Looks at me through its tears.

Beside a cot I kneel with pitying eyes,
A dying brow I fan—
The pallet seems a cross and on it lies
One like the Son of man!

The way is long, and when I pause to share
My cup, my crust of bread,
With some poor wanderer—oh, vision rare!
A halo crowns his head.

O'er sin's dark stream there comes a drowning cry,
Its woeful tide I stem,
And grasp for one who sinks—the Christ is there,
I touch His garment's hem.

O Presence, ever new and ever dear,
My Master, can it be
In Thy great day of coming I shall hear,
"Thou didst it unto Me"?
—*Author Unknown.*

What Line of Service?

THERE are two classes of missionary workers—those who devote full time to service and are supported from the conference funds, and those who engage in self-supporting work. Why does self-supporting missionary work offer a thrilling field of adventure? (Ask for suggestions regarding lines of work youth may look forward to, and check by the following: Colporteurs, teachers, lay evangelists, Christian nurses and doctors, singing evangelists, home missionaries, foreign missionaries, Bible workers, Sabbath school workers, full-time ministers, trained leaders for conference departments.) "The specific place appointed us in life is determined by our capabilities. . . . Each should aim just as high as the union of human with divine power makes it possible for him to reach. . . . We need to follow more closely God's plan of life. To do our best in the work that lies nearest, to commit our ways to God, and to watch for the indications of His providence,—these are rules that insure safe guidance in the choice of an occupation."—*Education*, p. 267.

Closing Thought

"WITH such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world! How soon might the end come,—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever!'

where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'"—*Education*, p. 271.

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Food From Heaven

(Program for January 12)

BY C. LESTER BOND

OPENING SONG: "Give Me the Bible."

PRAYER.

SECRETARY'S REPORT.

OFFERINGS FOR MISSIONS. Stress the foreign mission goal of the society.

SPECIAL MUSIC.

TALK: "The Best Book."

SYMPOSIUM: "Renowned People Have Said—" Clip and hand out the eight statements to members of the society and have them read consecutively.

DISCUSSION: By society members.

TALK: "The Bible Year," by the leader or devotional secretary.

CLOSING SONG: "An Open Bible for the World."

Notes to Leaders

In presenting the program for today, endeavor to make the Bible just as attractive as possible, through the talks given, the symposium, "Renowned People Have Said—," and the general discussions. Before closing the service, be sure to enroll all members who desire to follow the Bible Year. Their names should be recorded on the Bible Year Chart, and once each month the chart should be checked during a society meeting. This will help to keep a good interest throughout the year. Nothing will do more to establish our young people in their Christian experience than the reading of the Bible. Its message is broad enough to cover every interest of life. Some one said:

"This book contains the mind of God, the state of man, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its decisions are immutable. Read it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you, food to support you, and comfort to cheer you. It is the traveler's map, the pilgrim's staff, the pilot's compass, the soldier's sword, and the Christian's charter. Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a paradise of glory, and a river of pleasure. It is given you in life, will be opened at the judgment, and be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents."

"The Senior Bible Year," M. V. Leaflet No. 56, may be obtained through your Book and Bible House for 60 cents a hundred. This leaflet lists the chapters to be read each day of the year. In the back of the Morning Watch Calendar you will find a Bible Year check, where the chapters may be checked off as read. The commentary on the books and interesting features of the Bible is "The Bible Year;" price, paper, 25 cents; cloth, 60 cents. A Bible Year Chart, whereon may be listed the names of those reading the Bible through, may be purchased for 10 cents. Obtain all of the helps possible, and make this year a profitable one through Bible reading and study.

The Best Book

IN these days of evolution and higher criticism, when so much is being said and done to undermine faith in the Scriptures, it is impossible to say too much about the importance of Bible study.

The Bible is an enduring book. "The word of our God shall stand forever." Isa. 40:8. Dr. Cummings says:

"The empire of Cæsar is gone; the legions of Rome are moldering in the dust; the avalanches that Napoleon hurled upon Europe have melted away; the pride of the Pharaohs is fallen; the pyramids they raised to be their tombs are sinking every day in the sands; Tyre is a rock for bleaching fishermen's nets; Sidon has left scarcely a wreck behind, but the word of God still survives. All things that threatened to extinguish it have only aided it, and it proves every day how transient is the noblest monument that man can build, how enduring is the least word that God has spoken. Tradition has dug for it a grave; intolerance has lighted for it many a fagot; many a Judas has betrayed it with a kiss; many a Peter has denied it with an oath; many a Demas has forsaken it, but the word of God still endures."

Why should we study the Bible? First of all, to satisfy our own soul hunger. The study of the Bible will not only transform the life, but it will supply the food necessary to spiritual growth. The admonition of the apostle Peter is, "Desire the sincere milk of the word, that ye may grow thereby." 1 Peter 2:2. The patriarch Job recognized the importance of this spiritual nourishment. He said of his own experience, "I have esteemed the words of His mouth

"Messages" is often used as the abbreviation for "Messages to Young People."

more than my necessary food." Job 23:12. It was the strength derived from the promises of God which enabled him to endure the many trials that came into his life.

God has provided us with the food, but He is not going to force us to eat. He wants us to learn to feed ourselves. Then we may say with Jeremiah, "Thy words were found, and I did eat them; and Thy word was unto me the joy and rejoicing of mine heart." Jer. 15:16. When a shepherd in Scotland was asked if his sheep would follow the voice of a stranger, he replied, "Yes, when they are sick; but never when they are well. A sick sheep will follow anybody."

Just as long as a Christian keeps in a healthy condition by feeding on God's word and by exercising in His fields of activity, there will be little danger of his going off after the fad-dists and false teachers of his age. It is when his ears become diseased—when he has contracted ear itch—that he becomes restless and dissatisfied with his Master.

Many have a misconception of the real object of the word of God, and look upon it as an arbitrary document given by God regardless of the good of man. But in Deuteronomy 6:24 we read, "The Lord commanded us to do all these statutes, to fear the Lord our God, for our good always, that He might preserve us alive, as it is at this day." God's word, then, is as a signpost, pointing out to us the way of life. It is the chart showing us the course to take in order to avoid striking the hidden shoals.

The same thought is expressed by the psalmist, "Thy word is a lamp unto my feet, and a light unto my path." Ps. 119:105. But while it is true that the Bible is our chart and a light pointing out the way of life, there are thousands of human shipwrecks and thousands who lose sight of the path that leads to life. "Why?" you ask. "Do not all have access to the chart? Is not the light provided for all?" But few are willing to follow the chart; few are willing to open the shutters and let the light shine in. There is only one way that the word becomes effective as a light, and that is to let it enter. "The entrance of Thy words giveth light; it giveth understanding unto the simple." Ps. 119:130.

You say you do not enjoy studying

the Bible? Perhaps you have lost sight of the fact that it is speaking to you. A lady once went to her pastor with the complaint that she found no pleasure in reading the Bible; that it did her no good any more. What methods of studying would he advise? The pastor answered, "Go home, open your Bible, and read until you come to a commandment; then close the book and obey what you have read. After you have obeyed, read on till you find the next commandment." In a few weeks the woman came back to him with a shining face. "I want to thank you," she said. "The Bible is a new book to me."—*"Adventures in Christian Living,"* by C. Lester Bond, pp. 62-64.

Topics for Discussion

(This discussion might be divided among a number of speakers, each presenting a particular method of Bible study; or the leader might call for the various methods of Bible reading and study which the society members have to suggest and then list these on the blackboard. The members discuss these methods named and group them in order, the most valuable first, the second best next, etc. The following suggestions are offered to assist the leader in summing up the discussions.)

Reading the Scriptures

1. READING BY BOOKS.

Most scholars say this is the most profitable way of reading the Scriptures. For instance, take the book of Genesis and read it clear through at one sitting. "This is impossible," you say. No, it is not impossible. It is short in comparison with some other books we read. It will not take long to read it through. Then think it over. See if you can recall the contents of the book. Take a pencil and try to make an outline of the book. Recall the main characters, and try to make them live over again in your imagination. Draw up a statement of their chief characteristics. State the thesis of the book in a few words. Then see how wonderfully this will help you to an understanding of isolated passages.

2. READING THE BIBLE THROUGH.

This is the simplest method of reading the Scriptures. Every one should read the Bible through consecutively at least once, in order to obtain a clear, connected story of the plan of redemption and the history of God's people, from creation and Eden lost to the time of the new earth and Eden restored.

Studying the Scriptures

1. HELPS NEEDED IN STUDY.

Sometimes it will clarify the reading to use a modern speech translation. These are good, but they should not be used as substitutes for the

King James or the American Revised Version. A good Bible dictionary, a rather full concordance, and a good English dictionary are needed.

2. STUDYING BY BOOKS.

In this, of course, much more time will be needed than in reading by books. The chapters should be studied individually. A good book of introduction is needed, stating at least these important points: the writer, to whom written, date when written, circumstances surrounding the writing, or the purpose of the book. Main passages should be marked and memorized.

3. TOPICAL AND COMPARATIVE STUDY.

This might take up all the main points of Christian doctrine, such as have to do with God, sin, salvation, the nature of man, the destiny of the wicked, the second advent of Christ, and the new earth. In the interpretation of a text, the context and comparison with other Scriptures must be taken into consideration. A real comparative study will help a great deal in our interpretation of the Scriptures.

4. STUDY OF BIBLE CHARACTERS.

The greatest character is the Lord Jesus Christ. Start with Him. The Harmony of the Gospels appearing in the back of many Bibles is an excellent guide to use in studying His life and sayings. An exhaustive study of the patriarchs, the prophets, and the apostles will be found intensely interesting and helpful.

5. SYSTEMATIC STUDY.

It will be found profitable to stick to one plan until you have actually realized something from that plan. It is best to have classes to study the Bible. That is really the purpose of the Study and Service League studies in Bible Doctrines. The work outlined presents a course in the Bible that will actually help those in the class and assist them in helping others.

6. PRAYERFUL STUDY.

Too much cannot be said as to the proper approach to the Scriptures. Although the Bible is to be studied with the use of helps, much as we should study other books, yet at the same time there should be a strong will to believe in it as the inspired word of God. He who would understand the Bible must be in a proper condition to understand it. "Spiritual things" "are spiritually discerned." The natural man cannot understand the things of God. So, prayerfully and reverently should we use all these methods in our search for truth.

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It is just as impossible to be a Christian and not a missionary, as it is to be a missionary and not a Christian.—L. L. Legters.

Order a Bible Year Chart for your society. Price, 10 cents.

Renowned People Have Said—

1. QUEEN VICTORIA: "To what do you attribute your country's greatness?" a visiting Indian prince once asked Queen Victoria. The queen handed him a Bible. "That," said she, "is the secret."

2. ULYSSES S. GRANT: Hold fast the Bible as the sheet anchor of your liberties; write its precepts on your hearts, and practice them in your lives. To the influence of this Book we are indebted for the progress made in true civilization, and to this we must look as our guide in the future.

3. HON. BENJAMIN W. OLCOTT, OF OREGON: Shorn of its religious value, the Bible would stand out as the masterpiece of literature of all time. Add to it its spiritual value, and it is impossible in words for any man to give an adequate idea of what it means and has meant to the world.

4. WARREN G. HARDING: I have always believed in the inspiration of the Holy Scriptures, whereby they have become the expression to men of the word and will of God. I believe that from every point of view the study of the Bible is one of the most worthy to which men may devote themselves, and that in proportion as they know and understand it, their lives and their actions will be better.

5. CALVIN COOLIDGE: There is no other book with which the Bible can be compared, and no other reading that means so much to the human race. It is the support of the strong, and the consolation of the weak; the dependence of organized government, and the foundation of religion.

6. HERBERT HOOVER: The study of the Bible is a postgraduate course in the richest library of human experience.

7. DWIGHT L. MOODY: I never saw a useful Christian who was not a student of the Bible. If a man neglects his Bible, he may pray and ask God to use him in His work, but God cannot make much use of him.

8. SIR WILLIAM JONES (founder of the Royal Asiatic Society, and a master of twenty-eight languages): I have regularly and attentively read the Bible, and am of the opinion that this volume, independent of its divine origin, contains more true sublimity, more exquisite beauty, purer morality, more impartial history, and finer strains of poetry and eloquence, than could be collected within the same compass from all other books ever composed in any age.

The word of God is the only steadfast thing our world knows. It is the sure foundation. "Heaven and earth shall pass away," said Jesus, "but My words shall not pass away."

Only he who receives the Scriptures as the voice of God speaking to himself is a true learner. He trembles at the word; for to him it is a living reality.

The Open Door

(Program for January 19)

BY MARJORIE WEST MARSH

OPENING SONG: "Throw Out the Life-Line."

SCRIPTURE READING: Revelation 14: 6-12.

PRAYER.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

REPEAT TOGETHER the M. V. Pledge, emphasizing especially the thought "to finish the work of the gospel in all the world." Learn: "The Lord designs that the proclamation of the third angel's message shall be the highest, greatest work carried on in our world at this time."—*"Testimonies," Vol. VIII, p. 180.*

DIALOGUE: "The Women Who Never Knew."

TALK: "Manifesting Missionary Interest."

HYMN: "Entire Consecration."

POEM: "The Gates of the East."

APPEAL FOR OFFERING: "The very best manner in which to give expression to our love for our Redeemer, is to make offerings to bring souls to the knowledge of the truth."—*"Testimonies," Vol. III, p. 413.*

OFFERTORY.

CLOSING SONG: "Praise Him! Praise Him!"

BENEDICTION.

Notes to Leaders

The program today aims to present the appeal of missions. Lead the young people to feel the call for their prayers, their means, and their energies as never before. Summarize by a statement of our Y. P. M. V. Mission Enterprise for the year 1935. North American M. V.'s are to raise \$15,000 for the North China Union Mission. See the Mission Enterprise Leaflet, first quarter of 1935, for a description of the mission territory, and for experiences which you may use throughout the quarter.

In order to reach this goal for 1935, the Senior M. V.'s are asked to give at least five cents a week to missions. This totals only \$2.60 for the entire year. Urge all of your members to try especially hard to give this amount. Plan with them ways in which they may earn the money for this project, if they desire.

[Other countries please substitute facts regarding your own mission project.]

The Women Who Never Knew

CHARACTERS: Mrs. Stanley, a "worldly Christian;" Miss Maxwell, a missionary visitor; a maid; Conscience, personified; an Indian girl; a Chinese woman; a Siamese woman; a Brazilian woman; an African woman.

SETTING: A sitting room. Mrs. Stanley seated at her desk. Maid enters.

MAID: Madam, that missionary lady, Miss Maxwell, is downstairs to see you.

MRS. STANLEY: Oh, bother! That woman ought to know by this time that I don't want to see her. Well, let her come up. I may as well get it over.

(Enter Miss Maxwell. Greetings are exchanged, and Miss Maxwell is seated.)

MISS MAXWELL: I have been unfortunate enough to miss you whenever I have called to get the dollar a month you pledged to the Missionary Society.

MRS. S: Why, yes—I did—promise it, but I declare I haven't had it to spare. You see, I have so many things to pay. My new hat—very simple—was ten dollars; my club dues had to be paid, twenty-five dollars; and that luncheon—the flowers are so expensive—thirty dollars. A dollar a month? And now I owe for four months? I just haven't got it. It seems a good deal. I was at your meeting once, and saw women, not poor women, put in dimes and nickels; they didn't give a dollar a month! And do you think it does any good? They say about half of it never gets to the missionaries. And the missionaries are so uninteresting, those I have seen, except one; she was mighty pretty and well dressed, and I told her I was awfully sorry she had to be a missionary—she could have done better. Anyhow, why send missionaries? The people out there get along very well in their own religion; why not let them alone? I have a cousin in the Navy, and he has been everywhere, and that's what he thinks; he says the Japanese are much more polite than Americans, and wear such artistic clothes! And he says Chinese children are obedient. I wish you could see some in our block—don't mind their mothers one bit—doesn't seem as if Christianity did them much good! My cousin brought back some wonderful pictures; seems as if those heathen women you're trying to help already have a good time with lovely climate, delicious fruits and flowers, such beautiful jewels and clothes—all singing and dancing.

MISS M: Pardon me, Mrs. Stanley. I think you have heard but one side of the story. I wish you could come to our meetings and hear our own missionaries tell what they have seen and know. If you would do this and read the church papers, you would know the real life of these women who never knew the gospel. Cannot you come next time?

MRS. S: Oh, I never have time. But thank you very much for asking me.

MISS M: But did you ever think that we shall be held responsible for the knowledge we might have had, and will not be able to say in excuse, "I did not know"? But I will not detain you longer. Good morning, Mrs. Stanley.

MRS. S: Good morning. [Exit Miss Maxwell.] How tiresome these women are when they get a missionary bee in

Make good use of the "Mission Enterprise Leaflet" for this quarter.

their bonnet! Always wanting money, money for their mountain missions or some hospital or something in China or Africa. She has tired me out. I must rest. [*Leans back in an easy-chair and sleeps. In a dream the women who never knew appear before her.*]

AN INDIAN GIRL: In the wigwam, when I was a baby, I was strapped to a board on my mother's back, so that always I looked backward as my people do. The Indian has a past, but no future. The Great Spirit, we are told, loves the warrior; a woman is nothing. But the chief's daughter has been to a school where they teach girls, and like girls as much as boys, and they say Jesus, their Good Spirit, loves them alike, and has always loved us all. *But we never knew.*

A CHINESE WOMAN: I represent one fourth of the whole human race. One baby out of every four looks up into a Chinese mother's face. But tears fell from my mother's on mine, because I was a girl. She had had four daughters, but each was killed as soon as born. She begged my father to spare me, to wait on her till my brothers brought home their wives. And she loved me. When I was seven I was taken to the home of the man to whom my father had betrothed me, and there I was a slave to his mother. She beat me and scolded me from morning to night. I never went to school, only worked and learned obedience and meekness. My only hope of escape from misery as the years passed was to become a mother of a son—but only daughters came. I made pilgrimages on my hands and knees; I prostrated myself before the ancestral tablets; I prayed to all the gods with incense. They would not hear. My husband's sister had no son, though she too prayed. At last, unable to bear longer her wretched life, she slept the opium sleep. Shall I also? If there is a God who cares, we do not know. *We never knew.*

A SIAMESE WOMAN: Our dear country of Siam is beautiful, but shadowed by the scourge of spirit worship—devil worship. As a little child, I must have a black soot mark put upon my forehead by the spirit doctor, and on my wrist his charm-strings. Such strings the old king himself had—seven rows of them—all around his palace. Without the witch man nothing can be done, no journey begun, no land bought, no house built, till his fee is paid, and his charm strings with fruit and flowers placed as he directs. We are in a bondage of fear. Is there a better way? *We never knew.*

A BRAZILIAN WOMAN: We women of Brazil and Mexico and Cuba either are shut in behind barred windows, watched and suspected like you of India, or we work hard in street and field. With us, a man marries only one wife, but he is not faithful to her. It is a joke to expect a man to be pure and good; our priests themselves do not lead decent lives. The priests

will not baptize, nor marry, nor bury in consecrated ground until money is first paid. So the poor cannot be married. Over the church door it says, "Come unto Mary, all ye who are weary and heavy-laden of your sins, and she will give you rest." And we pray to Mary, and we pay the priests to pray—but she does not give us rest. If there is rest, we do not know. *We never knew.*

AN AFRICAN WOMAN: All unseen I am a voice from Africa. [*This, in case a white woman speaks from behind a screen.*] Why should a woman of Africa want to live? We have only hopeless toil and sorrow. My father had two daughters older than I. He sold one, when she was thirteen, to a big chief for many cows. But the big chief died before six months, and they buried *alive* in his grave all his wives and many slaves. Soon after, my next sister was sold and married to an old man rich with many cattle. When her husband's oldest son died, they said she had witched him. They smeared her whole body with milk and staked her to the ground, where the giant ants ate her up. I still live, married now two months. My husband is not so bad when he has not had too much palm wine, but when drunk he abuses me horribly and beats me. The worst is the evil spirits—in the trees, the wind, the streams, the high grass—wanting to hurt us. Though I tie red strings to the tree by the spring, and throw a pinch of salt over my shoulder, and sweep clean around my hut, and cook my best white chicken and put it on plantain leaves in the path, still I am afraid. I am still more afraid to die. Is there any good spirit? We do not know. *We never knew.*

ALL (*repeating together as they pass out of sight*): We never knew, we never knew.

(*Mrs. Stanley stirs in her sleep, and Conscience, represented by some person or merely a voice behind a screen, speaks.*)

CONSCIENCE: And shall not conscience speak? They never knew, and you have always known about Jesus. They are downtrodden, degraded, burdened, heartbroken, hopeless; and you—honored, protected, cherished, loved. And the gracious Saviour, whose love and power over the hearts of men made all this possible for you, you have slighted. You have ill-treated His messengers and neglected His work. Oh, ungrateful one, awake!

Mrs. S: Ah! I have indeed been asleep, but now am awakened. I have forgotten, but I will remember. I have been negligent: I am so sorry. They never knew! For that I am to blame. I also never knew about them; but my ignorance was my own fault, my great sin. Now I shall help them to know. To begin, I will send dear Miss Maxwell not the pitiful four dollars, but enough to make her heart glad. And as the Lord Christ forgives me, I will do my best to send

His good news into all the world.—*Mrs. John Russell Sampson, Abbreviated.*

Manifesting Missionary Interest

AN infidel, in conversation with a church member, finalized: "I do not believe a single word you say; and more, I am satisfied that you do not really believe it yourself, for, to my certain knowledge you have not given for the last twenty years as much for the spread of Christianity—such as church buildings and foreign and domestic missions—as your last Durham cow cost. Why, sir, if I believed one half of what you say you believe, I would make the church my rule for giving and my farm the exception."

"All heaven is interested in the salvation of man, and waiting for men to become interested in their own salvation, and in that of their fellow men. . . . When they shall arouse, and lay their prayers, their wealth, and all their energies and resources, at the feet of Jesus, the cause of truth will triumph. Angels are amazed that Christians do so little, when such an example has been given them by Jesus."—"Testimonies," Vol. IV, p. 475.

Let us today, and from now on, lay our prayers, our wealth, and all of our energies and resources at the feet of Jesus. Let us help the cause of truth to triumph! Let us pray and give and work especially for the particular field to which our North American Missionary Volunteer Society mission offerings are to go during this year—the North China Union. [Other countries, please supply your mission field.] Remember, missions are not limited by the opportunities, but by lack of finances. [If you desire, incorporate into this talk "Helping the Missionaries," p. 27.]

What is my share toward the mission offering goal? My share, as a Senior Missionary Volunteer member, is five cents a week [\$2.60 a year]. Is that all? God expects nothing but our best. If we have been prospered so that we can give more, that is our share. Perhaps others have not been so fortunate, and we can help to even up their share. If all the Senior Missionary Volunteers in North America were faithful in remembering our mission enterprise, North China would feel no lack. *Let us do our best!*

"Social Plans for Missionary Volunteers" will aid you in carrying on your recreations. Price, 75 cents.

The Gates of the East

The gates of the East are open.
Invitingly they stand,
Challenging Christ's followers
In every Christian land.

Too long have we passed these portals;
Too few have passed within
To declare the gospel story
That rescues souls from sin.

We've known the precious story,
But failed to speed its light;
The heathen still unknowing
Walk on in deepest night.

How long shall we pass the gateway,
Nor cast a glance within,
Where ignorance holds fortress,
And men are slaves to sin?

The gates of the East stand open;
Look through them, friends, and see
The nations bound by thralldom,
That God would have you free.

Press on through a thousand portals—
The gateways of the East—
And bid their tens of thousands
Unto the gospel feast.

O how small our gifts will measure,
When we weigh them over there
Against these souls from sin delivered,
Rescued from the devil's snare!

Then give of your choicest treasures,
And pay a righteous toll;
Why wait till the endless morning,
To know the worth of a soul?

Cast your bread upon the waters;
You will find it by and by.
When you meet the ransomed heathen
With the Saviour in the sky.

—E. J. Urquhart.



Christian Principles in Recreation

(Program for January 26)

BY EMMA E. HOWELL

MUSIC FOR TODAY. A week in advance ask young people to pass in, on slips of paper, the songs or musical selections that they feel would be appropriate for a program on recreation. Select from these.

SCRIPTURE TEXT: Mark 6:30-32.

PRAYER, closed with the Lord's prayer in unison.

TALK: "Play."

TALK: "Joy."

MUSICAL SELECTION.

TALK: "Re-creation."

DISCUSSION: "Christian Principles in Recreation."

POEM: "A Different View." (See Junior program, p. 29.)

STANDARDS FOR 1935.

Notes to Leaders

Relaxation means to let go, to lie inactive. It is the passive element in rest. Recreation, on the other hand, is the positive element in rest. The combination of the two gives true rest and growth. One needs to draw the line between the exercise that is rest and the exertion that is waste. It is such a line that we hope will be made clear in this meeting. You will need prayerful guidance as you conduct it.

Discussion.—The talks are given as guides for the discussion that is to

follow. If your Missionary Volunteer Society is ready to handle the entire time as a discussion, so much the better. Use the material in the talks as stimulators and helps. The one conducting this part of the program should have read thoughtfully the Introduction and chapters 1 and 2 of "Social Plans for Missionary Volunteers."

Spirit of prophecy helps, such as are called for under question 7, should be studied by a group which will bring in the chief points. Be sure you appoint this group long enough ahead of this meeting so they can give the references due study.

Standards for 1935.—While the discussion is still fresh in mind, crystalize on the blackboard, where all can see, at least three principles which you will seek to follow in your society recreations during the year.

Play

For the adult play is recreation; for the child it is creation. For the adult play is an escape from serious life; for the child it is a preparation for serious life.

Play fits youth for manhood and womanhood, and helps men and women to retain their youth. The child who never has the opportunity to play, never becomes a full-fledged efficient adult; and the adult who neglects play, passes rapidly into the old-age class. Play is thus an essential to a perfect life; and if, at any time in life, play is neglected, one suffers a loss.

But while play, used as a recreation, enables the adult to retain his youth, broadens his outlook, and increases his efficiency, if it becomes an object in life rather than a recreation, it narrows one's outlook and cramps the character. Play may become an infatuation, a habit which tends to lower one's value to himself, to his family, and to his country. In childhood play is the serious business of life, developing skill, courtesy, and other traits. In later life play is the safety valve, of worth only when by strenuous work one has earned a right to recreation.

Sometimes a person becomes so identified with his work that it becomes a fascinating game, and in that case he seems to need no recreation. Russell Sage used to say that he did not see why any one needs a vacation. Under such circumstances the man whose work becomes a game usually is efficient,—a well-ordered machine,—but his interests in life narrow. Such a person may work twelve to sixteen

hours a day and enjoy it—and wonder why his employees want an eight-hour day; but let him change places with one of them, working under orders on routine work, and at the end of eight hours he will also become tired.

On the other hand, every employee who becomes so identified with his work and its progress that it becomes a game to him, will become almost tireless in his efforts. *Interest* is the great antidote for fatigue.

The more strenuous a man's life, the more important it is that he have ample recreation. The men who are accomplishing the most are those who regularly devote a portion of their time to play.—G. H. Heald, M. D.

Joy

"It is given me to perceive
And I most certainly believe
That when a feller's just glad plumb
through
God's pleased with him, same's you."
—James Whitcomb Riley.

Joy is the keynote of Christianity. To be cheerful and joyful, to find some time for relaxation and recreation is a Christian duty. Happiness is a state of mental and moral strength.

So much has been said about the suffering, the sacrifice, and the death of Jesus that we often fail to recognize that He had another side to His nature. He loved His friends, He loved His work, and He loved to do the will of His Father in heaven. I believe that Jesus lived a normal life that overflowed with health, helpfulness, and good cheer. He lived an abundant life, and it was His desire to communicate a similar life to His followers. In His last prayer for them while here on earth He said, "Now I come to Thee; and these things I speak in the world, that they might have My joy fulfilled in themselves."

We cannot sit down, however, and try merely to absorb joy. The story is told of a bee that once found a pot of honey already made. How fine, thought the bee, to save all the trouble of flying about the meadows and gathering the honey little by little out of the cups of tiny flowers. He began to sip the honey in the vessel. Then he walked right into the pot of sweets. He reveled in it! Finally he became tired, but when he thought to fly away and rest, alas, his wings were clogged

Ten recreation programs will be given this year. Next month: "Which Game?"

and would not open. Indeed, he could not even drag himself out of the sweets. So he died, buried in pleasures!

Henry Ward Beecher tells us that "all true pleasure consists in the creative activity of the human faculties." The same truth is stated differently in L. P. Jacks' words, "If I had to write a motto over the portals of leisure, I would do it in three words—skill, creation, beauty—and I would call the whole hour, the House of Joy."

We know that Jesus found actual joy in His work which was so largely creative. He was with the Father in the beginning, at the creation of the world, "when the morning stars sang together, and all the sons of God shouted for joy." Sin interrupted this joy which God had intended for the inhabitants of the earth; but when Jesus was born, the angels brought "good tidings of great joy, . . . to all people."

We know that God and the Son both found joy in their creative work. Consider the secret of all Christian joy as expressed in Psalms 16:11.

It is all very well to say that our joy may be found in the presence of God, and at His right hand; but young people of today need it expressed in the language of our time. How are we to find joy? How can we know which to choose, that we may not need to acknowledge, as did the inmates of the Ohio penitentiary, that "happiness is what we might have had if we had not preferred pleasure"? That is the purpose of this meeting—to consider all of those things that we do for the sheer joy of doing them. With some this may be games, social events, companionships; others find the most actual joy in reading, walking, or creating things.

Re-creation

"RECREATION" is one of the most abused words in the world. Recreation is re-creation. To call sports that kill, and amusements that degrade and alienate from Christ "recreation" is a misnomer, to say the least. The difference is between that which builds up and strengthens life, and that which dissipates, breaks down, and scatters it.

No part of our life is in greater need of religion than is our recreation. Most of us submit by force, as it were, to the conditions of our work,

but we choose our recreations in our free time. The disposition of leisure time, therefore, is left to the conscience of the individual.

There can be no recreation, though, unless there is first work to tear down body, mind, or spirit, putting them in need of rebuilding. Some people seek recreation in conjunction with an idle life, but that is impossible. Under such conditions recreation is a failure; there is no reason back of it. But even where there is great need of it, where body, mind, and spirit are exhausted by difficult labors and by long anxieties, recreation may be a failure because one goes at it in the wrong way.

The old Greek motto, "Know thyself," is at the base of the wise choice of recreations. If our play is to do for us all that it should do, it will be so chosen as to round out our characters, to develop us where we most need development. The nervous person, for example, should choose recreations that do not make heavy demands on his nerves; one who tends toward sluggishness will select such amusements as will cause him to move briskly. The slow thinker should use games that require quick wits. For one whose work is mechanical, intellectual games and reading will round out his life, and in like manner the man who is hurried in literary work needs to reinforce his physical strength in the out-of-doors.

After we have selected the recreations that are best for us, there are still other considerations. We may indulge to excess. This may be at the sacrifice of our working hours, but there is another danger that is even more imminent. It is that under the mania for play the spiritual side of life will be left to atrophy. The observance of the Sabbath day, cultivation of home interests, enjoyment of human friendships, seasons of meditation, and deeds of mercy are all too precious and vital to be crowded out by either work or play. It is always easier to run to excess along the lines of recreation than along the lines of spiritual development. We shall need to keep very close to God, if our sense of values is not to be warped.

We can keep a check on these things if we heed this warning voiced in the Spirit of prophecy: "Any amusement in which you can engage, asking the blessing of God upon it in faith, will

not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—"Counsels to Teachers," p. 337.

Christian Principles in Recreation

(This discussion may be based on the talks that have preceded this part on the program. Or, relate a story or state a fact to open the various phases. Be sure to appoint two or more members to consider No. 7 in advance.)

DIFFERENTIATE between "customs" and "principles." See the dictionary. Two kinds of recreation:

1. Stimulating, exciting, vigorous, but restful and healthful.
2. Dissipating, deadening, really only a retreat from things that are real and lasting.

1. One winter the Crow Indians at Lodge Grass became very enthusiastic over the game of hockey. They played incessantly. Many of the Christian Indians stayed away from services on Sunday to indulge in the sport. Finally the missionary told them that it was wrong to stay away from worship to play a game, and that God would be displeased with such actions on the part of Indians who were walking the "Jesus road." White Arm, the first convert on the Crow field, was much impressed. The following Sunday he announced, "I am not going to play any more hockey. If hockey no good game to play during church hour, it is no good for any day."

Questions.—Did White Arm carry his reasoning too far? If you think so, why?

2. Gaius was a faithful member of the early church. His labors for the church and for strangers were so untiring that John, addressing him in his third epistle, said, "Beloved, thou doest faithfully whatsoever thou doest." (Read 3 John 5, 6.) But realizing that it was possible for Gaius to forget or neglect his own physical needs while absorbed in his work for others, John expresses his solicitude about Gaius's health. (Read 3 John 1, 2.)

Questions.—Is there any possibility today that some may fall into the same danger as Gaius did? If so, is there more than one antidote?

3. A rich man was tired of life. One evening just at dusk he determined to go to a high river bridge near by and throw himself into the turbulent waters below. They could swallow up the tumult of his mind, and he would be glad to be well out of his misery. As the man approached the bridge, his thoughts still dark with the grievances he held toward his self-centered life, he noticed an object crouched near the bridge railing. He investigated and found in that bundle

On subject of recreation, read "Adventures in Christian Living," by C. L. Bond.

of rags a pale little lad of ten. "What are you doing here?" demanded the rich man. "Oh, sir, we have nothing to eat at our house. My mother is very sick," sobbed the little fellow. "She asked me to bring her a little fruit tonight, but I could not get any errands to run today. How can I go home to her without anything to eat?" The boy's frame shook with sobs of real grief. "Where do you live?" the man inquired. In time they arrived at a miserable tenement house and climbed to the third floor. Here the boy opened the door into one lone, dark, bare room. In a corner a pale woman lay upon a bed of rags. The man made a few brief inquiries and then retraced his steps down the rickety stairway. Shortly he returned with his arms full of groceries, built a fire, and helped the boy prepare an evening meal. While he had been out he had asked a doctor to call on the sick woman. He stayed until the doctor came. The two did all they could to make the woman comfortable for the night; and with a promise to the lad that he would see him again the next day, the rich man went out into street. Why was he in this section of the city at this time of night? He drew his hand across his forehead as though to brush away a cloud. Oh, yes, he remembered; he was on the bridge where he had planned to—. Turning homeward he sought his bed for a sound sleep.

Question.—What had made the change in the man's attitude toward life?

4. A great man well said, "Let me write the songs of a nation and I care not who makes its laws." He might have added, "Let me direct the play—recreation—of our youth and I will mold their character for weal or woe."

Questions.—(a) Do our recreations leave us feeling vigorous, physically, mentally, and spiritually? (b) Do they eliminate worries and never add to them? (c) Do they embarrass or work a hardship on any one else? (d) Can we think of Christ as joining in with us or looking on with approval?

5. A well-known writer stated that some of the greatest things in the world have been done when people were doing just what they liked to do, perhaps as a change from their regular work. Franklin was really playing when he discovered electricity. Newton was playing when he discovered gravity. They were working at their hobbies.

Questions.—Why are hobbies good for us? In these times when so many are out of work what value would a hobby be to such individuals?

6. See "Messages to Young People," page 379, paragraph 1.

Question.—Why should young people learn to think for themselves from conscientious principle?

7. Discuss the principles for Christian recreation as set forth in "Messages to Young People," pages 385-391.

Junior M. V. Meetings

Jesus Is Counting on You

(Program for January 5)

BY ESTHER M. ADAMS

OPENING SONG: No. 34 in the "Junior Song Book."

PRAYER: That all the Juniors may realize that they can be soldiers for Christ.

OTHER EXERCISES.

SPECIAL SONG: No. 33 in the "Junior Song Book." (If the Juniors do not already know this song, this is a good opportunity to learn it, as it is directly on the topic.)

SUPERINTENDENT'S TALK: "Jesus Needs the Juniors."

POEM: "The Lad Who Can Smile."

STORY: "Juniors Who Helped." Miriam: Ex. 2:1-10. Nameless Boy: John 6:5-13. Rhoda: Acts 12:11-16.

STORY: "Chris, the Missionary."

CLOSING SONG: No. 36 or No. 37 in the "Junior Song Book."

Note to Superintendents

There are many ways to impress upon the Juniors the fact that they have a part to play in being Christians, and that Jesus really intends that their influence shall help others to love Him. Develop some of your own thoughts in the talk, "Jesus Needs the Juniors."

Other songs for today: Nos. 49 and 75 in the "Junior Song Book."

Jesus Needs the Juniors

DID you ever say that there was nothing you could do for Jesus? Did you ever think you were too small to be of service? Every boy and girl, no matter what age, can work for Jesus. You may not do big things, but big things don't always count so much as the little ones. "It is conscientious attention to what the world terms 'little things' that makes life a success. Little deeds of charity, little acts of self-denial, speaking simple words of helpfulness, watching against little sins,—this is Christianity."—"Messages," p. 143. You can pick up the book some one dropped, care for baby sister while mother goes to the store, run an errand for grandmother, be careful not to say a cross word, can't you?

"There is a work for the children to do."—"Testimonies," Vol. I, p. 408. "The Lord has appointed the youth to be His helping hand."—*Id.*, Vol. VII,

p. 64. Jesus is depending on you to be His helpers; He thinks the little things you do—at home, at school, at play—help Him. "Children and youth should take pleasure in making lighter the cares of father and mother, showing an unselfish interest in the home. As they cheerfully lift the burdens that fall to their share, they are receiving a training which will fit them for positions of trust and usefulness. . . . In the faithful performance of the simple duties of the home, boys and girls lay the foundation for mental, moral, and spiritual excellence."—"Messages," pp. 211, 212.

Christ will not commend us in the day of judgment for the wonderful things some may have done, for there are many of us who cannot do "wonderful things," but He will reward us for "doing little things which are generally overlooked" (*Id.*, p. 145), bringing in the newspaper before father asks for it, carrying out the tin cans, mowing the lawn, surprising mother by sweeping down the stairs.

"Children can be acceptable missionary workers in the home and in the church. God desires them to be taught that they are in this world for useful service, not merely for play. . . . They can be trained to do missionary work that will prepare them for wider spheres of usefulness."—*Id.*, p. 225.

There are only two masters, and Juniors must choose which one they will serve. Satan wants them to work for him. He knows they are good workers, and he tries to get them to do wicked things. He knows they are alive and full of energy. So they must choose their master. "Satan loves to secure the youth in his ranks as soldiers," but "the Lord Jesus claims your service. He loves you. . . . See Him . . . bending over you in love, saying with compassion, 'My son, my daughter, give Me thy heart.'"—*Id.*, pp. 408-410. "The children and youth, with their fresh talent, energy, and courage, their quick susceptibilities, are loved of God, and He desires to bring them into harmony with divine agencies. They are to obtain an education that will help them to stand by the side of Christ in

Has each of your members been supplied with a Morning Watch Calendar?

unselfish service."—*"Ministry of Healing,"* p. 395.

Children who are truly Christians will be used of God to help finish the gospel before Jesus comes. It is wonderful what the Juniors will be able to do. But only those who have been faithful in little things will be chosen to do this greater work. "Children who are receiving a Christian education will be witnesses for Christ. . . . In the closing work of this earth, children who have been rightly educated will in their simplicity speak words which will be an astonishment to men who now talk of 'higher education.' . . . In these last days, children's voices will be raised to give the last message of warning to a perishing world. When heavenly intelligences see that men are no longer permitted to present the truth, the Spirit of God will come upon the children, and they will do a work in the proclamation of the truth which the older workers cannot do, because their way will be hedged up. . . .

"Children are to be instructed in the special truths for this time, and in practical missionary work. They are to enlist in the army of workers to help the sick and the suffering. Children can take part in the medical missionary work, and by their jots and tittles can help to carry it forward. Their investments may be small, but every little helps, and by their efforts many souls will be won to the truth. By them God's message will be made known. . . . Let the children be educated and trained to do service for God, for they are the Lord's heritage."—*"Testimonies,"* Vol. VI, pp. 202, 203.

"A young heart is a precious offering, the most valuable gift that can be presented to God."—*"Messages,"* p. 407.

Chris—the Missionary

"I WANT all my boys to be missionaries," said the Sabbath school teacher to her class of boys. "Will you enlist in the cause?"

Some of the boys held up their hands, but Chris did not. "I'd like to oblige you, Miss Thorne; but I don't want to be a missionary. I wouldn't go away and be a missionary, and leave our folks behind. I'd be so homesick I'd die."

"My dear boy," said Miss Thorne,

"it is not necessary to cross the ocean to be a missionary. What I had in mind when I said I wanted you to be missionaries was home work."

"We haven't any heathen at our house," observed Chris.

"I will try to explain how I would like you to do missionary work," Miss Thorne said. "There are little things you can do at home to help your father and mother—little willing services and kindly attentions; and there are things you can do to please your brothers and sisters."

"I have one sister," said Chris. "She's older than I am; so I couldn't be a missionary to her. Besides she's sick, Nellie is, and can't go out anywhere. I wish she could. I've got one brother too—a little fellow only two years old. I couldn't be a missionary to him; he wouldn't know what I was about. O Miss Thorne, you ought to see Tom! He is the biggest rogue you ever saw, and gets a spanking every day of his life. I wish he didn't, poor little Tom."

Were there really tears shining in mischievous Chris's sunny eyes? Miss Thorne was sure of it; sure, too, that little Tom was very dear to Chris. "It seems to me," she said gently, "that you could do missionary work for your sick sister and your busy little brother. There are a great many things one can do for the sick, and as for the baby boy, it would be missionary work to keep him from getting so many punishments."

"Why, Miss Thorne, could I do that?"

"I think so, if you do your best."

"Then I will," he asserted with determination. "But I don't know of anything I can do for Nellie. Mother does everything for her."

"I knew a boy once who had a sick sister he loved dearly. He picked flowers for her, made pretty little boxes, got her water when she was thirsty, and was always doing some kind service."

So Chris went home resolved to be a "home missionary." He found plenty to do. His mother was exhausted with the heat, and had not succeeded in keeping baby Tom out of mischief while she was preparing the dinner. Tom's white suit was black and his face and hands were smutty. "You'll get a good spanking for that," his mother said crossly. Chris heard the threat, with pity for the little fellow.

He took him to the clean sink, and coaxed him to let him wash his hands and face; then he asked his mother if he could put a clean suit on him.

"Why, Chris," she said in surprise, "what's come over you? You never changed Tom's clothes before." But she gave her consent. When the children came back, her anger had vanished.

"Tom's sorry, mother," said Chris, smiling, and he led the little fellow up to her. "You'll forgive him, won't you?" Mother forgave him with a kiss and he was happy. So was Chris. The boys ran off to the sitting room, where Nellie was waiting wearily for her mother. "Where's mother?" she asked fretfully. "Is she never coming?"

"She has been getting a nice dinner," said Chris cheerfully, "and she is just going to put it on the table. Shall I wheel your chair up?"

"Oh, yes," was the ready reply, "do please; then I'll be ready when she comes in; and I am so hungry."

Next Chris lifted Tom into his high chair and put a stool under his sister's feet.

"Well, well," exclaimed Mrs. Steele, as she brought in the dinner and saw what Chris had done. "What a help you are, my boy!"

When dinner was over, Chris made himself exceedingly useful, helping his mother faithfully until every dish was put away. Then he wheeled Nellie out to the pleasant lawn under a shady tree. Tom followed. There the children remained for an hour. Chris picked roses for Nellie and amused Tom in various ways. Meanwhile the tired mother fell asleep on the couch and awoke refreshed.

The next week Miss Thorne came to call on Mrs. Steele. Naturally they talked about Chris. "He has been like another boy since last Sabbath," said Mrs. Steele; "he is such a help to us all that it seems like another house."

"The best brother that ever was," observed Nellie, "the very best. O Miss Thorne, I just love Chris!"

"Me, too," said little Tom. "Me lubs him, too; he's my Chris." At this moment Chris walked in. His face lighted up as he saw the teacher. "I've done it," he said. "Little Tom has not had one spanking this week, not one, and I'm so glad."

Miss Thorne's eyes were misty as she said joyfully, "My dear little

home missionary."—*The Home Missionary, Abbreviated.*

The Lad Who Can Smile

THERE are friends and acquaintances—
pilgrims galore—
Who pass on the road or who knock at
my door;
But the one that I'm always most happy
to greet
Is the lad who can smile in the face of
defeat.

The way may be dreary, the hindrances
great,
But his zeal and ardor no toil can abate.
Whatever the obstacle that he may meet
He drives right ahead without thought
of defeat.

He'll come through a winner, where
multitudes quit;
When other things fail him he runs on
his grit;
He will not be vanquished, he cannot be
beat,
For his is the courage that conquers
defeat.

—Author Unknown.

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Food From Heaven

(Program for January 12)

BY MRS. E. BLANCHE MARKHAM

Notes to Superintendents

THE material that is suggested is of sufficient quantity that the superintendent may select his own program according to the needs of the group of Juniors he is leading. Too much material is given to be used in one program.

Work to arouse interest in the reading and study of the Bible, especially the daily reading and meditation on the Morning Watch text, and the regular reading of the Bible, known as the Bible Year. The Junior Bible Year, as outlined in the Morning Watch Calendar and in M. V. Leaflet No. 55 (price, 60 cents a hundred), should be featured, and the Juniors enrolled in the Bible Year for 1935. To keep up interest and enthusiasm in this daily reading, a little time, perhaps five minutes, should be allotted in subsequent weekly meetings, and some short Bible story or exercise given. The Juniors will enjoy reporting weekly progress in reading the Bible and seeing their achievements checked off on the Bible Year Chart. (Order this through your Book and Bible House. Price, 10 cents each.)

The leader might during this program invite all Juniors who have previously read through the Bible once or more to sit in front with the leader and secretary, and these Juniors might give the items, "Interesting Facts About the Bible."

SCRIPTURE TEXTS: Proverbs 30:5; Luke 4:4; John 5:39; Psalms 119:105; Jeremiah 15:16; Psalms 119:11, 9, 172, 130.

SONGS: "Give Me the Bible." No. 498, "Thy Word Is Like a Garden,"

No. 402, "An Open Bible for the World," No. 482, in "Christ in Song;" "I Walk With the King," No. 35, "Living Bibles," No. 52, in the "Junior Song Book;" and "What Says the Bible?" No. 196, and "Wonderful Words of Life," No. 23, in "Gospel in Song."

QUOTATIONS: "The greatest word in the Bible is *God*; the sweetest, *Love*; the tenderest, *Come*; the longest, *Eternity*; and the shortest, *Now*."

"Read, and you will know;
Know, and you will love;
Love, and you will serve."

"None but those who have fortified the mind with the truths of the Bible will stand through the last great conflict."—"The Great Controversy," pp. 593, 594.

"As we need food to sustain our physical strength, so do we need Christ, the bread from heaven, to sustain spiritual life, and impart strength to work the works of God. As the body is continually receiving the nourishment that sustains life and vigor,

so the soul must be constantly communing with Christ, submitting to Him, and depending wholly upon Him."—"Mount of Blessing," p. 35.

"The word of God, spoken by Christ in the Old and New Testaments, is the bread from heaven."—"Testimonies," Vol. VI, p. 132.

B—Buy it.
I—Investigate it.
B—Believe it.
L—Love it.
E—Exemplify it.

• STORIES: "The Story of Mary Jones and Her Bible," in the Junior M. V. Reading Course of 1933, furnishes material for an appealing little story that a Junior might prepare to tell briefly.

"What God Can Do With Little Things," in "Bedtime Stories," Second Series, p. 81.

"Kind People in the Bible," in "Bedtime Stories," Eighth Series, p. 91.

"Strange Things in the Bible," in "Bedtime Stories," Tenth Series, p. 49.

Bible Problem

THE number who in the ark were saved (8)
By the number of anchors multiply,
That were cast where the angry ocean raved,
And shipwrecked Paul to the Lord did cry. (equals 32)

Then from the sum thus found subtract
With care—lest figures should disagree—
The number of furlongs which we are told
Jerusalem was from Bethany. (equals 17)

Add the number of stones young David took—
When the proud Goliath he bravely slew—
From the pebbly bed of the crystal brook
Where the waters sang, and the rushes grew. (equals 22)

To the sum obtained, please add the years
Of Joseph, when he before Pharaoh stood,
And was given power over Egypt's land,
An honored ruler, both wise and good. (equals 52)

Add next the pairs of clean beasts saved
In the ark; when this you've fairly done,
The sum be sure to multiply
By the number of haughty Haman's sons. (equals 590)

The number of Joseph's sons now take
From the product thus found, and this divide
By the number of sons which Jacob saw,
Sturdy and strong, by his own fireside. (equals 49)

To the quotient found you will please add
The number of times the Israelites bold
Encompassed the city of Jericho
With its solid walls and its castles old. (equals 62)

Seek now the age of the youthful king
Josiah, when he began to reign,
Subtract from the sum before obtained,
And with the result proceed again. (equals 54)

Find how many years King Solomon was
In building the wonderful temple, and add;
The number of cities of refuge subtract.
Of which Ramoth was one, of the tribe of Gad. (equals 55)

Be patient; subtract the number of kings
Hidden away in Makeddiah's cave,
Fleeing from wrath, but dying at last,
For their sinful lives they could not save. (5)

If into your work no error has crept,
You will find by the texts all plainly given
The number of men who for Elijah sought,
After he in a chariot was taken to heaven. (Answer 50)

Have you tried the helpful book "The Bible Year"? Price, cloth, 60 cents; paper, 25 cents.

The Bible Through

I SUPPOSED I knew my Bible,
Reading piecemeal, hit or miss,
Now a bit of John or Matthew,
Now a snatch of Genesis,
Certain chapters of Isaiah,
Certain psalms (the twenty-third),
Twelfth of Romans, first of Proverbs—
Yes, I thought I knew the word!
But I found that thorough reading
Was a different thing to do.
And the way was unfamiliar,
When I read the Bible through.

You who like to play at Bible,
Dip and dabble here and there,
Just before you kneel, aweary,
And yawn through a hurried prayer,
You who treat the Crown of Writings
As you treat no other book—
Just a paragraph disjointed,
Just a crude, impatient look—
Try a worthier procedure,
Try a broad and steady view;
You will kneel in very rapture,
When you read the Bible through.

—Amos R. Wells.

Interesting Facts

THE middle verse of the Bible is Psalms 118:8.

The twenty-first verse of the seventh chapter of Ezra contains all the letters of the alphabet except J.

The longest verse is Esther 8:9, and the shortest is John 11:35.

The 119th psalm is the longest chapter in the Bible, and every verse in it, excepting two, the 122d and 123d, contains a reference to the word of God.

The shortest chapter is Psalms 117.

In the New Testament there are about 180 direct quotations from the Old Testament.

The thirty-seventh chapter of Isaiah and the nineteenth chapter of the second book of Kings are alike.

The first book to issue from a printing press was the Bible, printed between 1450 and 1455 by Gutenberg.

The first division into chapters was made in the thirteenth century by Cardinal Hugo.

The first Bible printed in America was in 1663.

The first Bible printed in English in this country was in 1782.

The Scriptures in whole or in part are published in about eight hundred languages and dialects.

The seven most remarkable chapters of the Bible are Genesis 1, Exodus 20, Matthew 5, Luke 15, Romans 8, 1 Corinthians 13, and Hebrews 11.

The New Testament may be read through in just one year by reading five chapters on Sabbath.

The entire Bible may be read through easily by reading three chapters daily and five on Sabbath.

What Father Brought Home

"FATHER'S coming," cried the children, and ran to meet him. Father was coming home from his work with his dinner pail in his hand, when his boy and girl reached him. "Did you bring us anything?" they cried, for sometimes there were wonderful things hidden in the dinner pail; and when there was nothing else, sometimes there was a bit of father's lunch left over for them. Of course, this was twice as good as the same victuals would have been at the table.

"Yes, I've brought you something," laughed father; "just wait until I get in the house." But when he opened his bucket, what do you suppose it was? A book! Not a pretty book, either. A book without covers, with part of the leaves burned, and some hanging loose. "What is it?" the children asked, and mother left her work to look and say, "What is it?" "It's a book," cried the children, "but what has happened to it?"

"Well," said father, "I'll have to tell you the story. You know, I've been working in that house down on Tenth Street which was blown up some time ago. There was a liquor still there, and it exploded. Today as we were clearing up the cellar, an officer came. He was looking for something that would tell him who the man was who ran the still. He poked around, but could not find anything. Then just as he was getting discouraged, for it seemed as if there was nothing but ashes left by the fire that followed the explosion, we turned up this book. It must have been in a trunk or box. No one knows how long.

"Well, when he opened it, what do you think? Inside was the name of the man and the town he came from, and the time he left there. His mother had given him the book. It was a Bible. I suppose he had forgotten that old Book for ever so long; but there it was waiting to catch him. I thought I would bring it home just to show it to you. You may throw it in the fire now."

But mother had taken it and was looking through it. "Wait," she said. "What do you think I have found in this Book? Listen." Then slowly, for she could not read very well, she spelled out, "Thou hast set our iniquities before Thee, our secret sins in the light of Thy countenance."

"Well, guess that's what happened, all right," said father. "That fellow's secret sin got found out by this Book. Might keep it if you want to."

A few days later father came home. "That fellow was found and caught," he said. "The Book trapped him all right. His secret sins got out in the light."

"I've found something else about secrets," said mother slowly. "It was right close by where I found that other secret. I left it open so I could show you. Listen." Again she read, "He that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty. I will say of the Lord, He is my refuge and my fortress: my God; in Him will I trust."

"That Book seems to know about what poor folks need," said father.

"Mother found a story in it for us today," cried the children. "And she says she is sure there are more. Only the bottom of the page was burned off and we couldn't find out all that happened. I wish we had a whole Book."

The burned Book was never thrown into the stove. Day by day it was read, and day by day it was better loved. The little home grew cleaner, and the children more tidy. There was not so much quarreling; and father did not spend his money for liquor or for gambling. Every day the home grew happier.

Then one day there was a knock on the door. A man stood there with a pack of books. "I have Bibles for sale," he said; "would you like to see them?"

"Oh, yes!" cried the woman, happily. At last she found one she could afford, and as she paid for it she said, "How glad the children will be! Now I'll be able to read all of it." Of course the Bible man asked her what she meant, and then she told him the story of the burned Book.—*Adapted from the American Bible Society Record.*

THE sun, the moon, the stars,
the solid rocks, the flowing
stream, the broad, restless ocean,
teach lessons that all would do
well to heed.—"Counsels to
Teachers," p. 190.

Write us the use you have made of the Morning Watch Calendar this year.

A Definite Object

D. L. MOODY, the great evangelist, used this illustration: "If a friend were to see me searching about a building and were to come up and say, 'Moody, what are you looking for? Have you lost something?' and I answered, 'No, I haven't lost anything; I'm not looking for anything in particular,' I fancy he would just let me go on by myself, and think me very foolish. But if I were to say, 'Yes; I have lost a dollar,' why I might expect him to help me to find it." It is better to choose a certain subject and to study the Bible to see what it teaches on that subject. Or choose a certain story and study it until you can tell it without a mistake or without omitting an important detail.—*Nathan L. Clyde.*

How Do You Read?

'Tis one thing, friend, to read the Bible through,
Another thing to read to learn and do;
'Tis one thing too to read it with delight,
And quite another thing to read it right.
Some read to prove a preadopted creed,
Thus understand but little what they read;
And every passage of the Book they bend
To make it suit that all-important end.
Some people read, as I have often thought,
To teach the Book instead of being taught.

—*Author Unknown.*

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My Honest Part

(Program for January 19)

BY IDA LOUISE WILLSON

SONGS: Sing songs of loyalty, devotion, and service. Nos. 112, 154, 178, 225, 235, 254, and 267, in "Gospel in Song" are suggested. Others may be added.

SENTENCE PRAYERS by the Juniors.

TALK: "Helping the Missionaries."

GROUP STUDY: "Missionary Alphabet."

TALK: "My Honest Part."

DISCUSSION.

POEM: "Who Killed the Plan?"

CLOSING EXERCISES.

Notes to Superintendents

No one is going to be of much assistance in helping in the work of our foreign mission project for 1935, unless he becomes intensely interested in the program of giving, as well as in missions themselves. Stimulate your Juniors' interest today, and throughout the year keep that spark alive through the use of the material given in the mission leaflets from quarter to quarter.

1. Since spoon-fed meetings may be less apt to stimulate the minds of the

Juniors than those meetings in which they take actual part, well in advance of today's meeting, give out the parts.

2. Clip the "Missionary Alphabet," and have each quotation read in its order by the Junior to whom it has been given.

3. At the close of the talk, "My Honest Part," lead the Juniors to discuss ways in which they may earn their mission money this year. See that they themselves do some thinking and planning. Here are some suggestions for your part in the discussion: (a) Read the paragraphs under "Do My Honest Part" in the "Junior Missionary Volunteer Handbook," pp. 25, 26. (b) Close the discussion by remarks on the blackboard motto suggested for today:

Our *Interest* in missions measures our *Christian Character*.

Our *Knowledge* of missions measures our *Christian Attainment*.

Our *Participation* in missions measures our *Christian Efficiency*.

—*Henry C. Mabie.*

4. Help the Juniors in following their plans for giving to our foreign mission project throughout the entire year. This is your responsibility.

Helping the Missionaries

"MISSIONS! I can't get interested in missions!" exclaimed a young girl in a tone that indicated that she was both bored and proud. She and an older woman were leaving a missionary meeting that had been thrilling to most of those present.

"No, dear," replied the older woman. "It isn't exactly to be expected that you should—yet a while. It's just like getting interest in a bank: You have to put in a little something first; and the more you put in, the more interest you get. Time, or money, or praying—it doesn't matter which. But something. And you're sure of the interest."

Probably the reason more of us are not thoroughly earnest in our attitude toward foreign missions, is that we have put nothing into them to begin with. One of the best ways of *cultivating* an interest in them is to become acquainted with some one who has been or is going to be a missionary, or, if that is impossible, to become acquainted with their progress and problems by talking about them with some one who does know them or by reading their stories in our denominational papers. Nothing will make their lives more real to you or their struggles more touching to you than to know missionaries personally or through some friend of yours.

Praying for our workers and missionaries *does* encourage and help them. God has a way of being able to help everybody concerned when some one prays. One missionary wrote in his diary: "I met a woman who told me that every morning before she goes to her day's work she prays for me. The most encouraging thing I have discovered on my furlough is that prayer is being offered daily for the missionaries." Wouldn't it be worth while to help at least *one* missionary by your prayers? You may, even if you don't know definitely his problems. And after a while you may discover that incidentally you have helped yourself, for the Lord reserves a special sort of happy blessing to make people feel good who have forgotten themselves and thought of others.

Did you ever think that your building a good *character* is going to help the missionaries in foreign fields? It will. Several years ago a brilliant young man from India said to an American fellow passenger bound for India: "When I came to England, I was a Christian as a result of my study in a mission school. After five years in England I go back to India as a Hindu." He attributed his change of attitude to his residence, study, and contacts in a so-called Christian land. A Chinese student said: "I nearly accepted Christianity as I understood it when I was in China, but I changed my mind in the United States." Another stranger accuses Christians of not practicing the message the missionaries take to foreign lands. It is a well-known fact that many foreigners from heathen nations come to America, or to other Christian countries, as students with high anticipations, and go away embittered toward Christianity because of the un-Christlike conduct of their associate students. One of our biggest responsibilities in helping the foreign missionary is developing Christlike characters.

Giving. Of course you knew that was going to be mentioned as a way in which we may help the missionaries. That is an important way, too. It is a plan by which the Lord not only helps the missionaries, but also reserves a special sort of blessing for the givers—a blessing that comes to them particularly when they give generously, lovingly, and unconsciously,

Each week present the needs of the field to which our mission offerings go this year.

that is, unconscious of an effort to exalt themselves.

Do you think the Lord could soon finish His work in all the world if we all didn't give our tithes and offerings? No, He couldn't. Would He be unable to for lack of money? No; He would be unable to because the hearts of us all would be unprepared for His coming. We do not truly love and serve our God if we do not give in proportion to what we have received from Him. Our hearts are hard and unresponsive if we have not learned to give, to lay up treasures "where neither moth nor rust doth corrupt." We are not yet acquainted with the Jesus who came to this earth and lived without sin and died for our sins if we have not learned to be generous with our money—even though we have little—and if we have not learned to love our neighbors. Then how can He claim us as His children?

Although we know that God does not need to ask us for what is already His,—men use the silver and gold of the earth only by His providence,—we must remember that He knew the best way He could send His gospel to all the world was through the means of having men help each other, learning to share their money, and living loving lives. That is why He leads men to have great organizations such as ours for supporting schools and maintaining hospitals for the benefit of those who do not know Him. We have the privilege to be in that organization and share the opportunity with the missionaries.

Are the missionaries the only ones who are responsible for spreading the gospel to all the world? No, indeed. Some one once imagined or dreamed he saw a row of tombstones on which were these inscriptions: (1) "Born in Africa. Groped in darkness waiting for you to tell me of Jesus. Died in despair. Will meet you at the judgment." (2) "Born in South America. Followed pagan superstitions. Died without peace. Will meet you at the judgment." (3) "Born in China. Waited weary years for the light that never came. Died in darkness. Will meet you in the judgment." (4) "Born in India. Sought salvation through pilgrimages, idols, and self-torture. Died without hope. Will meet you in the judgment." (5) "Born in the islands of the sea. Worshipped demons. Waited long for His

law.' Died in ignorance. Will meet you at the judgment."

What excuses will we have when we meet before the Judge—if we have not done our honest part in giving in order that more teachers may go to foreign lands? Charles Spurgeon, a great English preacher, said: "The question is not, 'Will the heathen be lost if they do not hear the gospel?' but, 'Will we be saved if we do not take it to them?'"

"Are you weary of receiving from God's beneficent hand? Not until He ceases to bless you will you cease to be under bonds to return to Him the portion He claims. He blesses you that it may be in your power to bless others. When you are weary of receiving, then you may say, I am weary of so many calls to give."—"Testimonies," Vol. V, p. 150.

Who Killed the Plan?

Who killed the Plan?

"I," said the Critic.
"I knew how to hit it;
I killed the Plan."

Who killed the Plan?

"I," the Bore said.
"I talked it dead;
I killed the Plan."

Who killed the Plan?

"I," said the Sloth.
"I lagged and was loath;
And I killed the Plan."

Who killed the Plan?

"I," said Ambition.
"With my selfish vision
I killed the Plan."

Who killed the Plan?

"I," said the Crank.
"With my nonsense rank
I killed the Plan."

—Amos R. Wells.

My Honest Part

PLANS can be ever so good, but they may not work out well unless those who are a part of the plan cooperate in carrying out their share of the program. Every year the General Conference Missionary Volunteer Department selects some special foreign field to which all the young people in North America may send offerings for an entire year. They plan that a certain amount of money may be given regularly by those members who love their Saviour and appreciate His gifts to them.

This year the plan is that all the young people in North America contribute to the \$15,000 to go to the North China Union. Throughout the year talks will be given and expe-

riences will be told to remind every one of this program, and to give interesting facts about and stories from that great field. The provinces included in the North China Union are these: Chahar, Hopei, Jehol, Mongolia, Shansi, Shantung, and Suiyuan. (See an up-to-date atlas or geography for a map of this territory, and by use of the scale of miles estimate how many square miles are in it. Have a map or sketch with you to show today.)

When this \$15,000 is divided up and the burden is put on the shoulders of the thousands of M. V.'s and J. M. V.'s in North America, the total for each person isn't very large. It means that if each Junior gives to missions one cent each week through the year, he will have given his share—fifty-two cents. Isn't that a small amount? It will seem so if every one will give that one cent *regularly*—unfailingly—each week, never allowing himself to get behind his schedule. Of course no one is limited to one cent a week. When one girl's father asked her why she gave two cents when she was expected to give one, she answered, "One cent is what I'm supposed to give. The other is what I want to give." If those Juniors who receive small allowances will give liberally, they will help some of the less fortunate ones who have very little or no money.

Remember—this is a *plan*. There will be several thousand other Juniors in North America sharing in the work of this plan, as well as the Senior Missionary Volunteers who will be expected to do their share. Every well-versed Junior knows that he is pledged to keep the Junior Law. The second point in the law pledges the Junior to do his honest part. Juniors, plan right now definite ways in which you can earn your fifty-two cents or more for North China. When you are tempted to spend your money for things you don't actually need or things which may not be good for you, too often or at the wrong time,—such as candy and ice cream,—don't forget the boys and girls and older people of North China who need teachers to tell them of the Christ who loves them as He does you.

Do your honest part!

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"WHAT I gave away I saved, what I spent I used, what I kept I lost."

For the duties of officers, see "Missionary Volunteers and Their Work," pages 117-131.

Missionary Alphabet

As My Father hath sent Me, even so send I you. John 20:21.
 Blessed are ye that sow beside all waters. Isa. 32:20.
 Cast thy bread upon the waters: for thou shalt find it after many days. Eccl. 11:1.
 Distributing to the necessity of saints; given to hospitality. Rom. 12:13.
 Every man according as he purposeth in his heart, so let him give. 2 Cor. 9:7.
 Freely ye have received, freely give. Matt. 10:8.
 Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your bosom. Luke 6:38.
 Here am I; send me. Isa. 6:8.
 If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. 2 Cor. 8:12.
 Jesus . . . said, It is more blessed to give than to receive. Acts 20:35.
 Know the grace of our Lord Jesus Christ, that, though He was rich, yet for your sakes He became poor, that ye through His poverty might be rich. 2 Cor. 8:9.
 Let me not wander from Thy commandments. Ps. 119:10.
 Moreover it is required in stewards, that a man be found faithful. 1 Cor. 4:2.
 Not grudgingly, or of necessity: for God loveth a cheerful giver. 2 Cor. 9:7.
 Of every man that giveth it willingly with his heart ye shall take My offering. Ex. 25:2.
 Pay thy vows unto the Most High. Ps. 50:14.
 Quicken me, O Lord, according unto Thy word. Ps. 119:107.
 Render therefore unto Cæsar the things which are Cæsar's; and unto God the things that are God's. Matt. 22:21.
 Sell that ye have, and give alms. Luke 12:33.
 Take heed that ye do not your alms before men, to be seen of them. Matt. 6:1.
 Upon the first day of the week let every one of you lay by him in store, as God hath prospered him. 1 Cor. 16:2.
 Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. Matt. 25:40.
 We are laborers together with God. 1 Cor. 3:9.
 Expectation of the poor shall not perish forever. Ps. 9:18.
 Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven. Luke 18:22.
 Zeal of the Lord of hosts will perform this. Isa. 9:7.

Recreation

(Program for January 26)

BY W. S. JAMES

SONGS FOR TODAY: Nos. 22, 34, 45, 49, in "Junior Song Book."
 POEM: "A Different View."
 STORY: "Happiness Gained."
 TALK: "Hobbies."
 TALK: "Re-creation," p. 22.
 READING: "Keeping Our Balance."
 DISCUSSION: "Christian Principles in Recreation," p. 22.
 BLACKBOARD EXERCISE: Briefly summarize on the blackboard the principles which your Juniors decide should govern their recreation during 1935.

Notes to Superintendents

A definition of "recreation." Read the notes to leaders in the Senior program, p. 21.

Why recreation? Read the Senior talk, "Play," p. 21.

Applying the measuring rod. Jesus would have us ask ourselves several questions regarding the various things we do as recreation. Are they healthful physically, mentally, and morally? How do you feel afterward? Worn and dull—or refreshed so that you are more capable of loving the things of God? Or has it blunted your desire for prayer and devotion? Has it helped or hindered you in resisting temptation? Has it made you think less about the duties you must perform; or does it make you feel like tackling your work more vigorously, and enjoying anything you have to do? Has it cost too much in money, time, or effort for the result obtained? Much that is the best is simple and inexpensive, and requires little preparation. Do you receive the benefits of recreation yourself, or do you simply watch others get the benefit? Have you earned the right to recreation? Have you worked honestly at some task until you should have a change?

Juniors, if we prayerfully ask the question, "What would Jesus do?" and sincerely invite Him to be with us in our recreation, His Spirit will guide us, and all our problems will be greatly simplified.

Discussion: "Christian Principles in Recreation." See the notes given on p. 22. The Juniors will understand some of the problems. If you have other illustrations which will be better, use them and build a discussion along similar lines, crystallizing the principles suggested, by use of the blackboard.

BETTER to hunt in fields for health untaught,
 Than fee the doctor for a nauseous draught.
 The wise for cure on exercise depend;
 God never made His work for man to mend.

—Dryden.

Recreation: To be made again, revived, refreshed, rebuilt, made new.

A Different View

I USED to walk the standard road
 Just close enough to be
 Beyond the line of due rebuke;
 Still I was pleasing me.

But now I see how dark my path.
 I was not dead to sin;
 I loved self better than my Lord;
 But now He dwells within.

The petty things I grasped to hold
 I count for Him but loss;
 I choose to lose my will in His,
 I glory in the cross.

I will not say, "What is the harm?
 I don't see why that's wrong."
 But I will seek to please Him most.
 For I to Him belong.

I want to please my Saviour
 In the way I dress my hair;
 I want to ever please Him
 With the garments that I wear:

In all my recreation,
 And the reading that I do,
 In every study that I choose,
 My associations, too.

In everything, His blessing,
 And that which leads me on
 To better service for my Lord,
 Ere this short day is done

I'll say, "Dear Lord, is this the way
 That will most honor Thee?
 Or if Thou hast a better plan,
 Please make it plain to me."

And then I'll listen closely
 For that tender voice to say,
 As earthly din is shut without,
 "This is the narrow way."

And I will gladly follow:
 For now His sweet to me
 To do the thing that pleases Him
 Who hung upon the tree.

Mrs. W. S. JAMES.

Happiness Gained

MARJORIE, just returned from school, threw her books carelessly on the table and dropped listlessly into a chair, sighing, "Mother, I'm tired! Exams all day. Feel as if I never wanted to see another book for a month!"

Mother noticed that the brown eyes had lost their sparkle, and Marjorie looked pale. After she had finished ruffling the edge of the pie crust, she said, "Marjorie, I wonder if you would mind taking a loaf of my freshly baked bread and a jar of peaches over to Aunt Sally's. I heard she was ill last Sabbath, and I would like to know how she is getting along. Maybe she would enjoy a bouquet of lilacs, too."

"Surely, mother," and Marjorie started obediently, though a bit wearily.

Aunt Sally, so called by the community, lived across the meadow. As Marjorie crossed the field she saw old Brindle lumbering toward her, expecting her usual treat. Marjorie was glad she had remembered at the last minute to drop some lumps of sugar into her pocket for the good old cow.

Aunt Sally's daughter had to work away from home during the day, leaving the mother in bed and alone. Aunt Sally was delighted with the fragrant lilacs. Marjorie noticed that they did brighten the dull room. She sat down by the bedside of the invalid and held her wrinkled hands.

"Anything I can do for you, Aunt Sally?"

"You might read some chapter out of the Scriptures. Sarah is most too busy to read much."

Marjorie read Aunt Sally's favorite chapter and repeated what she could remember of last Sabbath's sermon.

"Now sing, 'Sweet By and By,' child, won't you please?" The older eyes grew misty as Aunt Sally listened to the sweet, young voice. Then Marjorie knelt down by the bed, and they had prayer together, and before Marjorie left, Aunt Sally *looked* so happy and Marjorie *felt* so happy that the sunset glowing over the green hills seemed the most beautiful Marjorie had ever seen. She reached home just in time for supper. Mother smiled as she noted the shining eyes and pink cheeks of her daughter. During the meal Marjorie told enthusiastically of her visit, and of the newly formed plans. As Marjorie was Junior M. V. leader, it all ended, after a consultation with her teacher, in a Junior Sunshine Band being organized and visiting Aunt Sally every week. By the time the little old lady was well, the Sunshine Band had found others who looked forward to their coming, and so they kept right on visiting shut-ins or running errands for them.

"Mother, we have lots of good times," confided Marjorie, "in doing something for somebody else."

Hobbies

WHEN the word *recreation* is mentioned, we usually see mental pictures of hikes, picnics, a swim, or some good game. Recreation, you know, is a change in our program that is good for us. I am thinking of another kind of change or recreation.

Have you ever baked a loaf of bread that was almost as good as mother's? Or have you made a dress that you yourself are pleased to wear? Did you ever make a footstool or a paper rack all by yourself with your own tools? What girl does not enjoy garnishing a table in an artistic and appetizing manner? Of course, boys

will want to know how to cook, too, on an overnight hike, or if they are left at home alone sometimes. What boy is not proud of the fact that he can press his own trousers as well as the cleaners do, thus saving expense or sparing his burdened mother? Or keep his room orderly? (That boy will be better prepared to go away to boarding school when the day arrives, and will not be a worry to his roommate or the preceptor.) When a person learns to do it nicely, there is fun even in washing dishes in good, sudsy water.

And growing things—themselves the result of our heavenly Father's power and care. Juniors ought to learn to raise a garden or a flower bed, be it large or small. It is such a pleasure to brighten the rooms of shut-ins with cut flowers, or to market vegetables, thus earning a little money of one's own.

If we do things of this type in part of our free time, we will not tire of play, but will find that the variety in our program will heighten our fun in other recreation.

Juniors, you will be happier if you learn to do some things and do them well. Have a hobby. It may be one of the best forms of recreation for you. I am sure that the Friends, Companions, and Comrades who have mastered certain arts will testify that this is true.

Keeping Our Balance

LET us imagine that a certain man bought a fine new car. It ran perfectly. But when it needed oiling he did not stop to do it, because he thought that he was too busy. When the engine got too hot, he just raced right on in his haste. A knock somewhere told him that a bolt needed tightening, but he did not stop for a little thing like that—not until the car stopped of its own accord and a lot of time was used for overhauling and repairing. The mistreated car would probably never run as well again, for many parts of it had been badly worn.

Now we know that no one would be so foolish as to treat a car like that. But I have seen people treat their body machines just that way. People overwork, taking little or no time for rest and recreation, until they break down completely. Or ambitious students do not use wisdom, and study

so continuously that the delicate machinery of the mind becomes worn, and refuses to keep up to the program; and sometimes they are never able to continue again, as they wish to do.

I do not suppose there are many Juniors who would let their ambitions overbalance them like that, but I am reminded of something I have seen Juniors do, which also unbalances them in another way.

One season our potato bed looked unusually promising—great large vines dotted with lots of little white and yellow blossoms. We were tired of old potatoes, and so went expectantly to the patch for new ones. There were no potatoes worth digging—only little nubbins the size of marbles! Those potatoes just had things too easy. They had lots of rain, and rich sandy soil, and I think they must have decided it was easier, and more fun, to keep putting on green leaves and tiny flowers than to get down to business, and produce a real crop of potatoes.

I have known some Juniors who enjoy only an easy time—never do any real work. After idling away their time in school and trying to bluff through recitations, they go home and find that mother needs some help. But they prefer to roller skate, or play ball, or go somewhere. After a while the Juniors who play all the time do not even care to exert the will power and good sportsmanship to play games well.

We should be thankful if our parents do give us some tasks to do, so that we may develop moral, mental, and physical muscle. It is right that kittens, lambs, or puppies should play all the time, but it is a sign that we are growing up into useful citizens when we ourselves do not choose to play all of the time. Of course, we Juniors want to learn to play wholesome games, in which we play well the game of life in miniature, doing our best and taking manfully all that comes our way, and to learn to find the recreation which is best for us. We want to be useful, and to develop our talents for greater usefulness. This requires the balanced use of our powers. It means that we should work enough to need recreation, and have enough recreation to make us feel like working again.

Order all supplies through your Book and Bible House.

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.

Reminded of Apostolic Days

FROM out of that same recently entered district in the Inter-American Division concerning which we have already heard, President E. E. Andross relates other experiences:

"In a near-by town a short series of meetings was held, but the opposition from the beginning was very determined. However, a few responded to the call to prepare to meet God, and were formed into a baptismal class. This work was conducted by two very inexperienced workers. After a time an ordained minister went there to administer the ordinance of baptism. As he drove in one Friday afternoon, he met the priest who was leaving to visit some outstation. He seemed to recognize our worker, and turned back into town. He sent instruction to his people not to attend our meetings. That evening a large crowd gathered, and listened attentively to the message given. The baptismal service was appointed for the next morning. As the believers assembled for this sacred rite, they were surprised to see a large company of people waiting to witness the ceremony.

"Before this the people had been gathered on the public plaza, and with uplifted hands had taken an oath, solemnly swearing that they would not attend a Protestant meeting. Notwithstanding this oath they had so recently taken, they gathered on the shore to witness the ordinance of baptism. In writing of this experience the minister says:

"I think no power besides the power that attends this message could have led those people to violate their solemn vow not to attend a Protestant meeting. There is something in this message that gives the people courage, and that draws them irresistibly to the truth."

"Very recently, in speaking of the work in this section, the superintendent of the mission wrote:

"The stories that accompany the progress of our work in this section are somewhat different in character from those coming from other parts, and resemble more nearly the experiences of the apostolic church. Some of our members have to endure much hardship in accepting their new faith, but they give evidence of great courage and resolute determination.

"In the first city, among other candidates I baptized a woman who was a very devout Catholic before accepting this faith, and she was very active in persecuting the new believers. Now she has become just as ardent in her missionary endeavors in behalf of the truth as she was formerly in persecuting those who accepted. When she came forward to be buried with her Lord by baptism in the watery grave, I said to her: 'My sister, henceforth you are very likely to have a hard time.' Looking up into my face she said with joy and determination: 'Pastor, I would rather die than to take a single backward step.' This seems to be the attitude of most of those who accept the message as the first fruits of our work in this district."

"We are glad to tell you that in thirty different places in this section we have today witnesses to the truth. During my recent trip to this field we had to cross deep rivers, and over very dangerous roads we climbed mountains, but returned to our homes happy in the assurance of a rapidly developing work, and deeply impressed that this district will soon become one of the strongest sections of our large field."

An Example in Faithfulness and Devotion

MISSIONARY K. H. WOOD from out of East China writes:

"An example of faithfulness and devotion to the truth of many of our Chinese brethren and sisters has just come to my attention, and I feel I must pass it on for the encouragement of others. In a letter received from Pastor B. F. Gregory, director of the South Chekiang Mission, he tells of finding two isolated members, whom I baptized several years ago in a charcoal burners' camp, far in the mountains of western Chekiang, but whom we lost trace of for a time after the camp broke up. These two, I think, are the last to be located, the rest having already connected with our churches in various parts of the field.

"The following story is told by Brother Gregory:

"I had a very happy surprise, recently, after a strenuous half day's mountain climb. I had heard there was a church member living about forty li [the Chinese li is equal to about one third of an English mile] beyond a big waterfall at Zih-Mang-

Dong. The distance of "forty li," however, I learned by experience was only the horizontal distance, the number of li on the perpendicular evidently having been entirely overlooked. I had not gone far on the "forty li" until I found there was no road either on the horizontal or the perpendicular, just a way to climb over the rocks and cliffs that confronted me. Finally after six hours of this sort of travel, we came to a small sloping valley and a mountaineer's home. As we drew near we heard singing, and there we found this poor mountaineer, one hundred li from the nearest church or Sabbath school, singing from our hymn book to put his baby to sleep. Needless to say he was surprised to see me, but I believe I was more surprised to see him. On the table was a Bible that showed signs of much use, a copy of "Questions and Answers" that was nearly worn out, with a few *Signs of the Times*. The floor was swept clean, and everything was as tidy as could be in such a house. He told of another baptized brother ten li farther on. I told him of the plan of the home department Sabbath school, and they both were glad to learn of this, so we will now have a nucleus for a regular Sabbath school away back in those almost inaccessible hills. I might add that you baptized both of these men in North Chekiang a few years ago."

Tending Toward Christianity

MISSIONARY P. KENNETH SIMPSON, on returning to India from furlough, passes on this word from Missionary R. L. Kimble, who is working in the district where Brother Simpson labored before leaving on his furlough:

"The work in this section is moving on well. In the Sieyana and Amroha districts we have many good openings. Out at Sieyana we have a number of high-caste people becoming interested, and I am sure we shall have a good harvest in those villages if we continue faithful work. In the villages we have calls upon calls. I suppose there are a thousand at least who are now wanting to become Christians. Piyare' Lall', a native worker, thinks there are many more than this. A few Sabbaths ago I was at Bugrasi where we have opened a school recently, and there were at least 200 present at Sabbath school. Another village near by is asking for a school also, and we may soon open one there."

One Whole Village Won

FROM away out in China's Southwest, Yunnan Province, where Missionary G. L. Wilkinson at the time was attending a general meeting, he writes:

"We had a very interesting meeting, with the larger part of the attendance being from the Miao people. The work has only been opened in the province a few years, and we now have a membership of 258. In one of the villages where we have a church building, every family in the village belongs to our church. Their wives always come with the husbands, so we get the whole family when we get the head of the family. These Miao people live in the mountain sections of the country. They are very poor, and live in mud huts, and have their fire to keep them warm right in the room on the floor, so the house is filled with smoke much of the time. As we left these people this morning about six o'clock, a company of them were all out to see us off, and went with us a mile or two."

Touching the general progress of the third angel's message in China, in this same letter Brother Wilkinson refers to a statement made a short time before by the division secretary:

"It was very encouraging to us this year when Brother Crisler gave his report and stated that twenty-five years ago, when Mrs. E. G. White said that there should be one hundred-fold greater work in China, and other places, that we then had 130 members in all China. Now we have over 13,000, which is just one hundred times more than was the membership twenty-five years ago when Mrs. White made this statement."

Our Medical Work Enters Mexico

Missionary C. E. Moon tells us the story of five years' effort in getting a qualified physician across the border into our nearest mission field—the Mexican republic:

"From the first we have had several seemingly insurmountable problems. We needed a qualified doctor in Mexico, and a small dispensary to at least begin our medical work. The doctor must have a license to practice or nothing could be done. At this time there was a strong influence against foreign doctors, and very difficult conditions were imposed on those desiring to obtain a license. They must have practiced five years in the country. They must speak the Spanish language, with several other minor prerequisites. As they could not enter for five years, it seemed that a wall had been erected against this line of our work. Earnest prayer was offered to Him who turns the heart of kings as the streams of the watercourse.

"Drs. I. S. Ritchie and R. M. Smith were qualified on this point, for both had practiced across the border from Southern California the required five years. So we began to make the necessary representation before the National University. The first good news was that Dr. Ritchie had ob-

tained a written statement from Governor-General Abolardo Rodriguez, stating that he had practiced five years in Mexico, and was therefore entitled to this certificate. Another certificate issued by another authority contradicted the governor's statement, so some delay took place, but finally this was all cleared up, and we were greatly rejoiced when our doctors received their certificates, permitting them to practice medicine in Mexico.

"But we were doomed to disappointment, for as time went on and the doctors did not make arrangements to come into the country, laws were enacted that actually prohibited any foreign doctor from entering. This seemed to be the end of the matter, but as we had begun in prayer, and we knew that the Lord could yet change things in His own way, it was time we began again to make representation, this time to the immigration department.

"Then we faced another serious barrier. The president was opposed to allowing any foreign doctor to enter the country. At this juncture, strange as it may seem, it so happened this president was deposed within a few days, and another man became president, who favored our doctors' entering. It still remained that the head of the department of health must sign the statement allowing Dr. Ritchie to enter Mexico. This he did two days before he was operated on and died.

"So after five years of waiting, a doctor was finally to come to Mexico. How thankful we were to our heavenly Father! And how glad we all were to welcome this missionary doctor!

"Some of the highest officials already are the doctor's clients. Recently the wife of a high army official was recommended to the doctor by one high in rank in the government; she was suffering from peripheral fever and given up to die. It seemed to be a test case. Earnest prayer was offered for this lady. It seemed at times that she would pass away, she was so low. But the Lord heard prayer, and the woman is now well and strong.

"Great interest is manifested by the highest Mexican officials in our medical work, and they are anxious to see it enlarged."

The Indian Rescued His Girl

Yes, God is bringing about wonderful transformations in the lives of those long held by Satan in the slavery of sin. Missionary Bent Larsen tells us of two Sandia Valley Indians, as outstanding examples of what the power of Christ's life within is able to do for those who truly believe Him:

"The Indians in Sandia Valley are different from those up here on the highlands. They seem more vicious,

more hardened in sin. But it is marvelous how God can change their hearts and their living. One man I shall never forget. His name is Honorato Condori. He is now the deacon of the new church in Sandia. He is a true Christian, one of the best I have ever met. Before he was won, he was the captain in the dances and in the drinking. He was a lawbreaker, and lived a very bad life. Now he is all changed. His drums and his dance dress he has destroyed. Only the long red tail that belonged to his dance suit is left. This he gave to me. I am keeping it as a souvenir. Every Sabbath morning he and his whole family walk eight miles to meeting.

"Two young girls came every Sabbath from a place six miles away. Their father was very much against their coming to the mission. He beat them, and did all he could to make them stay home. But every Sabbath they escaped from him, and were glad to sit and listen to what we told them. Now their father is also an Adventist, and comes to the Sabbath school. He, who before was so much against us, is now a good Christian, encouraging his family and his neighbors to do good. I saw him one day, at one of the big feasts, go right into the procession, in front of the priest and the saint, and in the midst of it all, by force, take away his daughter from one of the drunken dancers, who had compelled her to take part in it. I never would have believed that an Indian could have had enough courage to do a thing like that. The Catholic vicinity talked about the unashamed Indian, whom the 'evangelist' had made crazy, and who respected neither priest nor saint. But I was happy over it, that the gospel has power to so re-create men, inspiring them with courage to stand for what is good and right.

"Yes, the gospel certainly changes the Indians, and it draws the people to the mission. Many have often expressed their surprise over why the Indians like to come to our meetings. And often I have wondered myself. Why is it that they come, some from far away, to be scorned and persecuted by the people in town, to sit down on the ground in the sun or in the rain, to listen to the truth from out of God's word? For until we left Sandia, we had not yet roofed the church building. O, that is the message, isn't it?—the message about the Saviour, who gave His life for sinners. It is the message about the Saviour who soon will come in the clouds of heaven. It is the same power that drew the people out into the wilderness, when John the Baptist proclaimed the first coming of Christ. What a privilege to be a missionary! My wife and I often say that we have the best position in the whole world, and that we would never change it for any other. We are thankful you are praying for us."

MISSION BOARD.