

The Church Officers' Gazette

VOL. 22 JULY, 1935 No. 7

Every Church a Place of Refuge

THE end of all things is at hand: be ye therefore sober, and watch unto prayer. And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:7, 8.

The Lord is here talking to His own people, those banded together in church fellowship. And further, He has in mind His church living at the time when "the end of all things is at hand." And that time is now. Therefore He is addressing Seventh-day Adventists living at this very time. He is speaking to every one of us,—ministers, church officers, members,—individually and collectively. He is saying to every one of us that we should be sober, and that we should watch unto prayer.

This term "sober" does not mean that we should go about with a long face, enveloped in gloom. This would be a denial of our faith. No, this word "sober" means much more than that. In Titus, the second chapter, this same word is used three times, and in marginal renderings, three shades of meaning are given it. In one it is explained as being "vigilant;" in another, "wise;" in the third, "discreet." Hence in this time of the end every one of us, old and young, is exhorted in daily life to be vigilant in service, wise in our conversation with others, both within and without the church, and discreet in all our deportment. What a world of trouble would be avoided were these virtues more perfectly exemplified in our own lives!

And we are told in the very next sentence how all this may be accomplished, yes, actually brought about by every one of us; for the secret is

disclosed in that we are to "watch unto prayer." It is through earnest prayer that the soul draws from heaven its supply of strength and grace, enabling the Christian to fulfill the provisions of this text, as well as to enter into the blessedness disclosed in the words immediately following.

Some Things Fervent Love Does

In the next verse the Lord points us to another, even higher attainment. He says, "Above all things have fervent charity among yourselves." Note



"God Giveth the Increase"

We sow our fields and till them well,
And leave to God the rest;
And then, whatever He doth send,
We feel by Him is blest.

We daily gain from Him the strength
To toil in mart or field;
Of proceeds which He gives for this,
A part we gladly yield.

We share with Him as He directs,
Although all things are His;
And He in turn gives back to us
For faithfulness in this.

Obedience to Him is shown
By every act of life;
In loving trust we rest in Him,
Secure from this world's strife.

We praise Thee, Father, for Thy love
So lavishly bestowed,
And look to Thee for joy and rest
In heaven's blest abode.

BURTON CASTLE.

carefully, He is speaking still of our relations one with another *within the church*, how that we should fervently love each other. He is saying this to every one of us, everywhere upon earth, down here when the end of all things is at hand.

As members of the "little flock," are we thus loving one another? Not just having a formal regard for each other; oh, no, that would never meet Heaven's requirement. This word says our love is to be a love that is genuine, sincere, of the "fervent" kind. A fervent fire is not one with a few flickering embers about to go out, but one brightly burning, with a glowing warmth in it.

Fervent love among church members likewise must be ardent enough to be seen and felt, with that earnestness and warmth that kindles a like flame in other hearts,—that heavenly love of which the world knows nothing, such as the Father and His Son exercise toward us; a love that "suffereth long, and [still] is kind;" that "envieth not;" that "seeketh not her own, is not easily provoked;" that is strong enough to endure and bear some hard and unpleasant things; that "thinketh no evil" one of another; that "rejoiceth not in [any] iniquity" that may overtake a brother or a sister, but ever "rejoiceth in the truth." Have we this kind of love for one another shed abroad in our hearts? The Lord is telling us that "above all things" we need just such love as this.

An Individual Work

Speaking through His servant of this true godliness that should be manifest in the church at this time, the Lord has sent us these words:

"Are we hoping to see the whole church revived? That time will never come. There are persons in the church who are not converted, and who will not unite in earnest, prevailing prayer. We must enter upon the work individually. We must pray more, and talk less. Iniquity abounds, and the people must be taught not to be satisfied with a form of godliness, without the spirit and power. If we are *intent upon searching our own hearts* [italics ours], putting away our sins, and correcting our evil tendencies, our souls will not be lifted up unto vanity; we shall be distrustful of ourselves, having an abiding sense that our sufficiency is of God.

"We have far more to fear from within than from without. The hindrances to strength and success are far greater from the church itself than from the world. . . . The unbelief indulged, the doubts expressed, the darkness cherished, encourage the presence of evil angels, and open the way for the accomplishment of Satan's devices. The adversary of souls is not permitted to read the thoughts of men; but he is a keen observer, and he marks the words; he takes account of actions, and skillfully adapts his temptations to meet the cases of those who place themselves in his power. *If we would labor to repress sinful thoughts and feelings, giving them no expression in words or actions*, Satan would be defeated; for he could not prepare his specious temptations to meet the case."—*Review and Herald*, March 22, 1887.

What a world of trouble and dissension would be shut out of the church if all of us thus guarded the door of our lips with greater diligence—yes, guarded it with even a military strictness. Many a false rumor would thus be stopped at its source. Backbiting likewise would cease, as would all gossip and talebearing quickly come to an end. No one can speak evil of one he fervently loves, nor with pleasure listen to an unkind report about that one. "Charity [love] covereth [will not attempt to expose] a multitude of sins." Anyway, these transgressions of our fellow members, for ought we know, may all have been confessed to the Lord and by Him freely forgiven, and, with our own, hidden in the depths of the sea. And "fervent" love leaves them there.

"Love's agencies have wonderful power, for they are divine. The soft answer that 'turneth away wrath,' the love that 'suffereth long, and is kind,' the charity that 'covereth a multitude of sins,'—would we learn the lesson, with what power for healing would our lives be gifted! How life would be transformed, and the earth become

a very likeness and foretaste of heaven!"—"Education," p. 114.

Should not every church among us provide just such a place of refuge as this, a real haven where every way-worn, distraught soul who enters may find shelter from life's storms raging in the world without? T. E. B.

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Is It Wise to Read Opposition Literature?

To the remnant church the Lord has committed a casket of precious gems in the form of divine truths. These truths shed a glorious light upon the world in these days when darkness is upon the earth and gross darkness upon the people. What happiness and joy the light from Heaven brought into our lives when it shone upon our

Special Appointments for July

Home Missionary Day
July 6

Educational Day—Offerings
for Elementary Schools
July 13

Midsummer Offerings for
Missions, July 20

pathway and the Lord gave us the disposition to accept and walk in it.

Naturally the enemy of righteousness hates the truth which is making men free from his snares, delusions, and heresies. By every means in his power he is seeking to break down the confidence of God's believing children, and lead them back into darkness.

At the present time literature of a most perverse character is being circulated among our churches, designed to destroy their confidence in the message of truth for this time, and to create doubt as to the sincerity and faithfulness of our leadership. Just before D. M. Canright took the final step which separated him from this people, Sister White wrote him a long letter of appeal, in the hope that he might draw back from the pit into which he finally fell. In this letter occurred the following paragraph, which should be a warning to us as well as it was to him:

"I do not ask an explanation of your course. Brother ——— wished to read your letter (written to him) to me. I refused to hear it. The breath of doubt, of complaint, and of unbelief is contagious; if I make my mind a channel for the filthy stream, the turbid, defiling water proceeding from Satan's fountain, some suggestion may linger in my mind, polluting it. If his suggestions have had such power on you as to lead you to sell your birthright for a mess of pottage—the friendship of the Lord's enemies—I do not want to hear anything of your doubts, and I hope you will be guarded, lest you contaminate other minds, for the very atmosphere surrounding a man who dares to make the statements you have made is a poisonous miasma."

This is wise counsel. Many an apparently steadfast Christian has found himself plunged into doubt and darkness as a result of reading the attacks on the truths we hold precious. Let us feed on the Scriptures, study the truth, and let error go its fateful way. These publications, intended to weaken faith in any teaching of this movement, go straight to the wastebasket when they appear in my mail. I have seen the baleful fruitage of such literature on those who read it. An acquaintance with those who write it would convince one that the literature comes from no spiritual source.

M. N. CAMPBELL.

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"It is better to have a little to live on and a lot to live for, than a lot to live on and nothing to live for."

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The Home Missionary Department

"Lift Up Your Eyes"

THERE are thousands of places to be entered where the standard of truth has never been raised, where the proclamation of the truth has never been heard in America. And there are thousands who might enter the harvest field who are now religiously idle, and as a result, go crippling their way to heaven, expressing their doubt whether they are Christians. Their need is a vital union with Jesus Christ. Then it can be said of them, 'Ye are laborers together with God.'

"I want to say to many, You are waiting for some one to carry you to the vineyard and set you to work, or to bring the vineyard to you, that you may experience no inconvenience in labor. You will wait in vain. If you will lift up your eyes, you will see the harvest, ripe, ready for the sickle, whichever way you may look; you will find work close by and far off. But of how many will Christ say in the judgment, 'Good and faithful servants'? I think how the angels must feel seeing the end approaching, and those who claim to have a knowledge of God and Christ whom He hath sent, huddle together, colonize, and attend the meetings, and feel dissatisfied if there is not much preaching to benefit their souls and strengthen the church, while they are doing literally nothing. . . . If their temporal, financial prospects are not as prosperous by moving to localities where the truth has not been proclaimed, or where there has been but a glimmering of light, will they not be doing just the work that Jesus has done to save them?"—*Mrs. E. G. White, in General Conference Bulletin, 1898, p. 131.*

The Church Pioneering Plan

BY E. A. MANRY

THE theme announced for consideration in this service is rather an unusual one, and we may well pause at the very beginning to get our bearings and see just what is involved. We all know that a "pioneer" is a person who blazes the trail in unexplored territory, or establishes enterprises on virgin soil. When we speak of "the church pioneering plan," we refer to the duty of the church to advance into unentered territory lying within the shadow of her doors, and there establish the banner of truth and win souls for the kingdom of God. And the first move of importance is for the church—for all who meet to worship God today—to "lift up [their] eyes, and look on the fields" which are "white already to harvest."

The gospel of the third angel's message, which is to be proclaimed to every kindred, tribe, and nation throughout the whole world, had its inception in our land of liberty and freedom, and for almost ninety years this message has been advancing by rapid strides until today nearly every country on the globe has heard the living witness proclaim the truth, or has been furnished with the printed page bearing the message of the soon-coming Saviour. A miraculous work has been done by the remnant church, under the divine leadership, in strengthening her stakes and extending her borders, and we thank God for what has been accomplished. But it is time that we in North America who have espoused the message of truth for this time and are zealously furnishing the means and the man power for the mission fields, should lift up our eyes and look on the fields bordering on our church and home territory. Perhaps this can best be done by concentrating our attention upon the map of our particular conference or State, and it is hoped that in every church a suitable map will be displayed at this time.

First Sabbath Missionary Service

Surveying Our "Unentered Territory"

(Suggestive Program for Sabbath, July 6)

OPENING SONG: "Where Are the Reapers?" No. 548 in "Christ in Song."

SCRIPTURE LESSON: John 4:35-37 (combined with excerpt from Spirit of prophecy, as appears above).

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING FOR CHURCH MISSIONARY WORK.

SONG: "Seeking the Lost," No. 532 in "Christ in Song."

READING: "The Church Pioneering Plan."

READING: "Results of Church Pioneering Plan in Ohio."

TALK BY MISSIONARY LEADER: "The Testimony of Those Who Are Trying the Plan."

PERSONAL APPEAL (by pastor): What Are We Going to Do to Change the Appearance of Our Dark Counties?

CLOSING SONG: "Rescue the Perishing," No. 479 in "Christ in Song."

Note to Leaders

We suggest that special preparation be made for this service, for in the

majority of churches it means the consideration and, we trust, the launching of a new and very effective plan of church missionary work. Just as far as possible, contact should be made with the conference home missionary secretary, asking him to furnish a map showing just how many "unentered counties" there are in your conference; or if he cannot supply such a map, ask him to give the information needed, so that your missionary leader may prepare a map to be displayed at the time of the service. There is nothing that will inspire our people more than to set before them a good-sized map with sections in black ink representing the unworked territory, and to explain to them the simple methods to be employed in entering this home field. Nothing rejoices the hearts of our people more than to see people coming into the truth as the result of their efforts, and this "church pioneering" plan will appeal to both their hearts and their pocketbooks. But by all means secure a special message from your conference home missionary secretary, to be read in connection with this service, which will make clear just what needs to be done, and the way to do it in harmony with the full conference program.

GEN. CONF. HOME MISS. DEPT.

There are in the United States and Canada, as you are well aware, sixty-one States and provinces, which are divided into about three thousand counties. Perhaps it will astonish you, as it has me, to find that, although the message has been proclaimed for over eighty years in North America, there are at the present time approximately 50 per cent of the counties which have never been entered by the messenger of truth, or where to the best of our knowledge, there is not one Seventh-day Adventist. Is it not high time that we turn our attention to these fields lying at our very doors, and hasten to do our duty in the home mission field with a diligence equal to or even surpassing our zeal for the regions beyond?

As you survey the map of your conference on which the conference home missionary secretary has marked the unentered counties in heavy black outline, you will see just how large is the home mission field for which you are responsible to help in carrying the message. And then may the Spirit of God take possession of every heart, and lead to a quick and full response to the "church pioneering" plan which is now so urgently demanding attention.

The actual situation is startling. How many "black counties," indicating the territory where the message of truth has not entered, are there in your particular conference? What are you, as a church entrusted with the light which will save a perishing world, willing to do to help change the dark spots into centers of light?

The president of a conference in the North Pacific Union has squarely faced the situation, and states his reaction thus:

"Spread out before me under the glass top of my desk at the conference office is a map of the State. Every time I sit down at my desk the fifty-six counties of this great State throw out their challenge to me. They stretch over a territory nearly six hundred miles east and west, and almost three hundred miles north and south. Scattered abroad over the 147,000 square miles of mountains, foothills, valleys, plains, and prairies, are 527,000 people. There are six cities, each with a population of more than ten thousand, the largest of these slightly less than forty thousand. Be-

sides these, there are thirty-six towns with over one thousand inhabitants. This still leaves whole counties with hardly a community in them large enough to be classed as a town. The population of some counties runs as low as sixteen hundred, with the people scattered. The population of other counties, of course, runs higher, but many of them have few towns. Many of the people are on ranches and in isolated sections.

"How many times I sit and look at this map, letting my eye rove over this great territory, while I meditate and wonder how and when this message will reach the remotest corners of every county. It can never be done with only the few workers employed by the conference. These counties keep looking up at me. It seems as if they come to life and stretch out their arms, pleading for the messenger of truth and light to come to them, and the conviction presses upon my soul that we should marshal an army of a thousand loyal Seventh-day Adventists in this conference who will carry or send our truth-filled literature into every home, and in due time follow up the effort by holding Bible studies, cottage meetings, and even by evangelistic meetings conducted by some of our lay members. We should wait no longer for opportunities. We must make our opportunities. We must, as in the mission fields away out on the fringes of the earth, blaze a trail to every isolated home with our message."

The appeal of this conference president is but an echo of what is being heard on all sides. Conference workers and committees are now urging the lay members to launch forth into unworked territory, and carry the good news of salvation to those who are near and those who are far off. This move on the part of conference officials is greatly simplifying the task given us. Counting the ministers, licentiates, and colporteurs as a working force, and comparing them with the population to be reached, it would seem that several generations would be required to finish the work of God on the earth. But with all members of our churches doing their part in scattering literature, giving Bible studies, and holding cottage meetings, carrying on welfare work, and at the same time reaching out

after the stranger within our gates, it does not require a great stretch of imagination to see the end of our task in the present generation. An abundance of instruction has been given to this people through the Bible and the Spirit of prophecy, to guide in forming plans for the proclamation of the message in all the highways and the byways of earth, and long has the Holy Spirit waited for God's people to give themselves fully to the work and become channels of light in every community.

The Threefold Nature of the Church Pioneering Plan

Having made a survey of our "unentered territory," the question arises, How can this territory be covered in the shortest time and the most effective manner? Let us make sure that we obtain the answer to this query as it applies most forcefully to the local situation. It is one thing to observe and to hear of what needs to be done, and it is another thing to do that which is required. The admonition of the apostle James comes forcibly to mind in this connection: "Be ye doers of the word, and not hearers only, deceiving your own selves. For if any be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass: for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was. But whoso, . . . being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed." James 1:22-26.

At the present time there are three well-defined roads leading from the church into the unentered territory:

1. *Transplanting Families.*—The transplanting of Christian Seventh-day Adventist families from our church centers to the cities, towns, and rural sections of the counties which have not been entered, is a prime factor in the "church pioneering" plan. The influence of a consistent daily life is often greater than the effect of sermons preached from the desk. Many years ago, messages of divine instruction were received as follows:

"Brethren and sisters, why hover about the churches? Study the parable of the lost sheep, and go forth as true shepherds, seeking the lost one . . . in the wilderness of sin. Rescue

the perishing."—*Mrs. E. G. White, in Review and Herald, Dec. 12, 1893.*

"Nothing will so arouse a self-sacrificing zeal and broaden and strengthen the character as to engage in work for others. Many professed Christians, in seeking church relationship, think only of themselves. They wish to enjoy church fellowship and pastoral care. They become members of large and prosperous churches, and are content to do little for others. In this way they are robbing themselves of the most precious blessings. Many should be greatly benefited by sacrificing their pleasant, ease-conducing associations. They need to go where their energies will be called out in Christian work, and they can learn to bear responsibilities."—*"Ministry of Healing," p. 151.*

As a still more definite call to the laity, we have the following instruction: "The lay members of our churches can accomplish a work which, as yet, they have scarcely begun. None should move into new places merely for the sake of worldly advantage; but where there is an opening to obtain a livelihood, let families that are well grounded in the truth enter, one or two families in a place, to work as missionaries. They should feel a love for souls, a burden to labor for them, and should make it a study how to bring them into the truth. They can distribute our publications, hold meetings in their homes, become acquainted with their neighbors, and invite them to come to these meetings. Thus they can let their light shine in good works."—*"Testimonies," Vol. VIII, p. 245.*

This transplanting should always be under the direction of wise nurserymen, and no move should be made without consultation with conference officials. But the spirit of advance is taking possession of our people, and many missionary families are now established in needy sections as self-supporting workers. The results are becoming more and more apparent in groups of new believers springing up and churches being organized. Let the good work go forward with increasing rapidity.

Today "God calls for Christian families to go into communities that are in darkness and error, and work wisely and perseveringly for the Master."—*Id., Vol. IX, p. 33.*

In clear, distinct tones, the experience of Abraham is set forth as our example: "Many are still tested as was Abraham. They do not hear the voice of God speaking directly from the heavens, but He calls them by the teachings of His word and the events of His providence. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, and separate from kindred, to enter upon what appears to be only a path of self-denial, hardship, and sacrifice. God has a work for them to do; but a life of ease and the influence of friends and kindred would hinder the development of the very traits essential for its accomplishment. He calls them away from human influences and aid, and leads them to feel the need of His help, and to depend upon Him alone, that He may reveal Himself to them. Who is ready at the call of Providence to renounce cherished plans and familiar associations? Who will accept new duties and enter untrod fields, doing God's work with firm and willing heart, for Christ's sake counting his losses gain? He who will do this has the faith of Abraham, and will share with him that 'far more exceeding and eternal weight of glory,' with which 'the sufferings of this present time are not worthy to be compared.'"—*"Patriarchs and Prophets," pp. 126, 127.*

Are there not families in every church who will hear the call as it comes direct to them today, and be as ready to respond as was Abraham of old? Of him it is written: "He did not hesitate to obey the call. He had no question to ask concerning the Land of Promise,—whether the soil was fertile, and the climate healthful; whether the country offered agreeable surroundings and would afford opportunities for amassing wealth. God had spoken, and His servant must obey. The happiest place on earth for him was the place where God would have him to be."—*Id., p. 126.*

This plan of transplanting Christian families will work out to the glory of God in the speedy finishing of the gospel work. Today there are scores and hundreds of families connected with our larger churches who could do good service for the Master if they were settled in communities where the truth has not entered; and

they should receive encouragement from conference leaders to launch out in the "church pioneering" movement. The result would tend to counteract the evil effects of believers' colonizing in large centers, and bring into action talent which now lies dormant.

2. *Preparing the Soil by the Use of Literature.*—While missionary families should be located here and there throughout the unentered territory and let their light shine throughout an extended area, we must not depend alone upon this method, as it requires much time and careful planning. But a beginning should be made at once by assigning to churches in counties adjoining the darkened areas definite sections of the unentered counties for which they accept the responsibility of reaching every home. If the section assigned is near enough to a church to be reached by automobile travel, then regular visits should be made by volunteer church members. First, place literature in each home, store, and business office, and arrange to place it in rural mail boxes, making regular visits for at least three weeks. Then make it a point to call, in person, on all to whom the literature has been provided, explaining the object of leaving the literature, and arranging to send more, or to conduct Bible studies or cottage meetings in homes. By becoming acquainted with the people, different methods of follow-up work will be indicated. Doubtless there will be special demands upon the "home nurses" in the church, to go and relieve the sick; or destitute families will require the services of the welfare or Dorcas workers. But by making faithful contact with the people in a friendly, Christian way, it will not be long until mutual interest will develop calls for evangelistic services, which should always be the objective in all this "church pioneer" work. Of course all this work is to be done with full advisement and co-operation of the home missionary secretary of the conference, who represents the conference officials, so that whatever is done or developed will be cared for in the proper way.

If the territory to be worked is too far away to permit of personal visits, then the work should be begun by correspondence. The Home Bible Study League methods should be employed, prayerfully and systematically.

Secure the name of every family in the section, whether in rural territory, village, or town. There are various ways whereby these names and addresses can be obtained depending upon local conditions, which is a matter for each conference to arrange through its home missionary secretary. Then mail literature regularly, and follow by personal letters. As people manifest an interest in Bible truth, in due time some worker will be sent to make personal contact with them, and arrange for a series of evangelistic meetings. By far the largest amount of the unentered territory must be worked in this manner. But it is a very effective method for bringing the light of truth before the people, and every church should do its part.

3. Holding Evangelistic Efforts.—Great will be the joy of the "church pioneers" when the time arrives for a series of evangelistic meetings to be held in the locality where they reside, or have been doing personal work, or have been sending literature. When the people have read the literature and are eager to know about the message which is being proclaimed to the world at this time,—some, perhaps being already convinced of cardinal truths and desiring to unite with the people of God,—then the conference will arrange to send a minister, or a licentiate worker, or possibly a lay evangelist, to secure the use of a church, hall, or schoolhouse, or to pitch a tent or erect a temporary tabernacle for a series of meetings.

It is true that in the past there have been many calls for evangelistic workers which could not be filled, because the conferences did not have the means to employ men and send them forth; and this is still true to a great extent. But with the broadening of our vision and the deepening of consecration, God is showing us the way out of this difficulty:

First, by calling laymen to enter the field as evangelists at their own charges. Every conference in North America now has a force of lay evangelists, consecrated, qualified business, professional, and agricultural men, who have heard the call of God and are willing to be used. These men are being recognized and authorized to represent the conference in a public way, and hundreds of lay evangelistic

efforts are being conducted throughout the North American field, and in division fields also. This is preparing the way for the "church pioneer" movement; in fact, it is a part of the movement, and in it we see a fulfillment of the situation described by the servant of God in the following manner:

"When the church shall truly have the spirit of the message, they will throw all their energies into the work of saving the souls for whom Christ has died. They will enter new fields. Some who are not ordained ministers will be laborers together with God in visiting the churches, and trying to strengthen the things that remain, that are ready to die. There will be laymen who will move into towns and cities, and into apparently out-of-the-way places, that they may let the light which God has given them, shine forth to others. . . . In places where the truth is not known, brethren who are adapted to the work might hire a hall, or some other suitable place to assemble, and gather together all who will come. Then let them instruct the people in the truth. They need not sermonize, but take the Bible, and let God speak directly out of His word. If there is only a small number present, they can read a 'Thus saith the Lord,' without a great parade or excitement; just read and explain the simple gospel truth, and sing and pray with them."—*Christian Service*, pp. 180, 181.

In holding evangelistic efforts in hitherto unentered territory there is necessarily some expense involved for advertising, rent, lights, and equipment, even when the workers do not require a salary from the conference. Here the "Cent-a-Meal" fund provides for the emergency, and the conference is not embarrassed through lack of funds.

Second, by the rising tide of interest on the part of young men in our colleges to enter upon ministerial work, which has brought to the front a large group of licentiate workers who are ready and anxious to enter new territory, and, depending upon divine guidance and the counsel of the conference officers, proclaim the third angel's message in the power of the Holy Spirit. This is a class of workers concerning whom the following instruction applies: "We must manifest

confidence in our young men. They should be pioneers in every enterprise involving toil and sacrifice."—*Counsels to Teachers*, p. 516. These young men are ready, but in the majority of cases the funds have been lacking for sending them out. The "Cent-a-Meal" fund helps to meet this difficulty, and provides financial aid to assist these young workers in gaining experience in new fields. They may perhaps yoke up with an experienced worker in the evangelistic effort, or work with the lay evangelist, while the entire church supports the evangelistic effort by earnest prayer and personal work under the direction of the leaders.

As soon as one series of meetings is ended, the "church pioneers" should have another center of interest developed, so that when the interest in one place is bound off and the new believers are bound together in church fellowship, the workers can go on and on, until the light penetrates every dark corner in every State or province in North America. Surely there is no greater or more appealing missionary activity than this "church pioneer movement" which we are considering today. In the days of Israel, there was a time when the word of the Lord to His people was, "Ye have compassed this mountain long enough; turn you northward." Deut. 2:3. So to the Israel of today and to the leaders the Spirit of the Lord is speaking, bidding them arise from the encampment of ease-conducting associations and environment, and lead the people of God into new fields where the light of truth has not yet entered and where their energies will be called out in Christian work, and they can learn to bear responsibilities. Who are ready today to venture forth as pioneers for God? Every one who will respond will find that "the happiest place on earth for him" is "the place where God would have him to be."



Results of Church Pioneering in Ohio

BY GEORGE BUTLER

IN the year 1931 the Ohio Conference called a Layman's Council to convene at Mount Vernon, March 13-15. The attendance at the council was excellent, and a deep interest was manifested. Forty-two laymen enrolled for work along different lines, as follows: Public evangelism, 11; cottage meetings, 11; Bible studies, 8; literature work, 11; health work, 1. All left the council determined to put into actual demonstration the recommendation regarding greater evangelism which remains an outstanding feature of the Fall Council of 1930.

In the interim between March 31, 1931, and the conference session of 1932, Ohio studied her territory, and discovered that of the eighty-eight counties in the State, forty-four were entirely without a Seventh-day Adventist church. A map was prepared, showing the unentered counties as dark sections, in contrast to the light-colored sections representing the territory where we had churches. This map was exhibited at camp meeting, and duplicate copies were printed and placed in the homes of the believers. At the conference session which convened in August, 1932, a number of plans were made for advance in evangelistic endeavor, and one of these new plans involved what was known as the "Penny Fund," which called for a penny a day to be laid aside by all conference members, thus creating a fund to be used in enabling our people to scatter literature more freely and to help the conference in following up the interest. There was an enthusiastic response to the plan. It was suggested that the church members provide themselves with a suitable container for the pennies, and a label was printed to paste on the outside, which read as follows:

"Ohio Campaign Fund

(Penny-a-day Club)

For New Work in Ohio"

The results of the plan soon became apparent: The missionary spirit took on new life; forty-six churches organized the Home Bible Study League, and began systematic work in calling on six thousand families weekly with literature, covering an eighteen weeks'

course. Hundreds of written and oral requests for more literature, or for a ministerial visit, were received. The number of Bible studies held by the laity leaped up to great proportions, and a decided increase in the number of cottage meetings and in the amount of literature distributed was seen. Through the Penny Fund the conference received \$2,000 for the carrying on of "new work in Ohio."

During the year 1933, three new churches were organized, each in one of the dark counties, and at the same time the membership of three of our old established churches was greatly increased. In 1934 another dark county was turned into a lighted section, and thus far in 1935 we have entered two more dark counties, and a live interest is manifest in each place. In the year 1933, 600 people were baptized; and 400 in 1934. Our aim is 1,000 souls by the latter part of 1936.

We are endeavoring to place responsibility upon the churches nearest to the territory to be entered, for we believe that the Lord has placed these churches where they are for a purpose, just as truly as He placed Abraham in Palestine. We plan and counsel with the church members, and show them how to begin the literature work, how to follow up with Bible readings, et cetera. Our latest plan is to ask the churches in the vicinity of the unentered territory to take the literature to the homes of the people personally, and meet the people face to face, instead of carrying on the initial work through the mail. We ask the churches to take up a collection to pay for the gasoline used in cars taking people back and forth.

We have been asked if the \$2,000 raised in the Penny Fund affected the regular church offerings, such as Sabbath school, Missions Extension, and all other special offerings; and I can say that if it had any effect at all, it was to increase the regular offerings. It certainly did not interfere with the regular offerings. Others have asked if the added amount of literature was paid for from the fund, and as this query may arise in the minds of others, I will say that the \$2,000 we received through the Penny Fund was used in meeting the expenses of public efforts. The church members paid for all literature in addition to this.

Others have inquired as to what arrangement was made for collecting the Penny Fund. At first we asked that this money be turned in at the time of the first Sabbath monthly missionary service in the church, marking the offering as "new work plan." But later we decided to supply the church missionary secretary with envelopes, to be passed out each week. We now call for this offering during the fifteen-minute service each week, at which time the envelopes are gathered up, emptied, and redistributed.

Not only did we see a gain in our church finances after we had started the plan, but in our general missionary activities. We held twenty missionary institutes each year, for the training of officers and laity in systematic literature work, Bible readings, and other lines. These institutes were held, one each week, during the first five months of the year. In one church fifty Bible readings a week were being conducted, and sixteen people were baptized who had had no contact with a preacher until the time of baptism. Through the Home Bible Study League work carried on in our churches, 50,000 copies of *Present Truth* have been ordered and paid for, in addition to the Penny Fund sent to the conference office, but we are now granting each church 25 per cent of its Penny Fund to be used by it in local work.

Our aim is 500 lay Bible workers and 100 lay preachers by the end of 1935. We have already entered into the fifth and sixth dark counties, and plan to go on still farther into the darkness in our quest for souls.



The Testimony of Those Who Are Trying the Plan

President of the Iowa Conference.—Elder R. S. Fries has been following the "Cent-a-Meal" plan for financing local evangelistic efforts for some time, and is using three hundred of the boxes. So successful is the plan that, under date of March 26, 1935, he writes: "Our conference plans to put two young men on our staff of workers, their expenses to be met from the returns of these boxes." Referring more specifically to the inauguration of the plan, Elder Fries writes as follows:

"Many requests have been sent in

for ministerial help. Our conference committee has carefully and prayerfully considered these requests, but nothing could be done because of lack of funds to employ other workers. In order to raise funds that would enable us to put on more workers, our committee voted to try out the 'Cent-a-Meal' box plan. Every family that desires to have a definite part in supporting a minister in soul-winning work keeps one of the boxes on the dining table. One cent is dropped into the box at each meal, which means three cents a day for each family. The label on the box reads, 'As an expression to God for His mercies to us as a family, we covenant to give one cent a meal to create a fund in our conference to promote evangelism in our home field.' At the close of each month the box is turned in to the church treasurer, who opens it and gives a receipt for the money, and forwards the money to the conference. A new label is then pasted on the box, which is returned to the family for another month. If we can secure three hundred families among our churches who will carry out this plan, the conference can employ two more evangelists, as the funds would be sufficient to pay their salaries, and the money is given in such small amounts that people never miss it. What a blessing it would be if we could have two more preachers bringing our wonderful message to the people in new territory."

President of the New York Conference.—Elder M. V. Campbell is extending the evangelistic efforts to the unentered territory in his conference, and states: "Financially, each effort is dependent on the funds collected in the Cent-a-Meal boxes which have been distributed in each church. We hope every member will be faithful in the contribution of one cent each meal to the important work of saving souls in our local conference. In each case, all funds raised will be used in the district in which the money is given. Three cents a day is only the price of a newspaper, yet if our members are faithful in this contribution to evangelism, ample money will be provided for holding evangelistic efforts in towns and villages and some of the large cities."

President of the South Dakota Conference.—Elder J. H. Roth found him-

self confronted by urgent and numerous calls for evangelistic effort which far exceeded the possibilities of the conference funds to supply, and so announced the daily mealtime plan. He says, "It is surprising how much you can help by just a penny a meal, or three cents a day."

President of Southern New England Conference.—Elder F. D. Wells appeals to his constituency in the following manner: "In order to carry on a successful evangelistic program this year, we must have extra funds. The conference committee voted to secure a quantity of Penny-a-Meal boxes, and place them in the homes of our people; and we suggest that they be placed on the dining table, and at each meal, just preceding the asking of the blessing, let some member of the family drop a penny in the box; and then, in connection with asking God's blessing on the food, ask His blessing on the evangelistic program in the conference. In this way, three times a day we will be reminded of our responsibility in giving the message of salvation to the people within

our territory. We believe this program will give a spiritual mold to every meal. Mrs. Wells and I have been practicing this plan for several weeks, and our box is nearly filled. The box has given us opportunity to explain the conference evangelistic program to many people."

Conference Home Missionary Secretary.—Elder C. S. Joyce, now home missionary secretary of the Illinois Conference, but formerly serving in the same capacity in the Indiana Conference, has put the Cent-a-Meal plan in operation, and commends it most highly. Speaking of the starting of the plan in Indiana, he says: "After this plan had been explained at our camp meeting, the church members went home determined to turn Indiana's black counties into white counties. I consider it one of the most practical methods of home missionary work. It is not a heavy task,—simply a cent at each meal contributed by each family,—but it will mean thousands of dollars made available for 'new work' in our own conference."

Missionary Leadership

Money and Method

MUCH is said in the Bible about money, and very particular instruction was given to God's people as to the way they were to care for sacred funds, and also as to their financial relationships with brethren and with strangers. But this article has to do with the care of the funds that pass through the hands of the missionary secretary of the church.

For many years there was no official recommendation as to how the business side of the church missionary secretary's work was to be conducted. Because of this lack many plans were developed, some of them using substantially the same method that was later given approval at the General Conference session in 1922. This recommendation reads as follows:

"WHEREAS, There is now a lack of uniformity throughout our churches in the matter of handling the funds raised for missionary activity, and recognizing the church treasurer as

the chosen official of the church to receive and record all such general funds; therefore,

"We recommend, That the church treasurer receive and receipt all first Sabbath and other home missionary offerings, and that at least once each month the said funds be placed in the hands of the missionary secretary, and a receipt taken for the same. This is not, however, intended to apply to individual subscriptions or orders, which should properly be handled by the missionary secretary."—*General Conference Minutes, May, 1922.*

However, after all these years, there are still some churches following a plan that is contrary to this official action of our highest denominational authority. Hence this analysis of the official method of handling the funds of the church missionary secretary.

First we will note that the missionary secretary is directly responsible for all the funds received in payment of subscriptions to periodicals, or from the sale of books, pamphlets,

tracts, all missionary supplies used by the church or individuals, all Sabbath school supplies, and supplies for the church school. The missionary secretary, as the business agent of the church in dealing with the Book and Bible House, makes remittance regularly by check or money order to pay for the goods that have been ordered. Hence the church missionary secretary should have a bank account for the transaction of this financial part of the work.

Certain general offerings are taken in the churches for the missionary work of the church. First in importance is the *First Sabbath Missionary Offering*, on the first Sabbath of every month. In accordance with the official recommendation, this and other general offerings are turned over to the church treasurer by the missionary secretary, the church treasurer issuing a receipt for the same. As soon as the church treasurer has entered the amount of the offering in the treasurer's book, or at least *within thirty days*, the amount of the offering is to be returned to the missionary secretary, and held in the bank to be used only for the purpose to which it has been dedicated. The missionary secretary must never draw on the missionary offering funds without an order from the missionary committee. Nor is it within the power of the church board to use the missionary offering of the church for other than the missionary purposes to which it has been dedicated. It is a violation of our denominational policy to divert funds from their dedicated purpose. First Sabbath offerings may *not* be used to pay fuel bills or other church expenses, or be applied on the church school teacher's salary. Such an action by the church board would certainly weaken the confidence of the members in the integrity of the board, and dry up the stream of sacrificial giving. Because if one offering can be *misappropriated*, why not another?

There is constantly a great need of missionary literature in every church, that may be used by the members in their systematic or other missionary work. There is need of such literature as *Present Truth*, *Good News*, *Hope of the World*, *Signs of the Times*, as well as tracts and tract racks. The First Sabbath Missionary Offering, properly promoted and sa-

credly reserved for the uses to which it has been dedicated, will go far to supply this soul-winning literature.

We feel confident that our army of loyal, hard-working church missionary secretaries are doing their utmost to care properly for every penny that is received for the Lord's work. Every member of every church should voice appreciation for the good work that is being done. But we appeal to every church officer to cooperate with these faithful workers in holding to the financial policy as recommended by the General Conference. Safeguard the First Sabbath Missionary Offering, and hold it sacred to the missionary work of the church. It will certainly result in a glorious harvest of souls, and hasten the coming of Jesus Christ, our Lord.

J. A. STEVENS.

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An Energetic Church Missionary Secretary

NEAR Hong Kong, China, is the little village of Tai Pu, where lives our brother, Chung En-kuei, the leader of the church missionary society. Brother Chung earns his living as a rice and vegetable farmer, but he is a young



CHUNG EN-KUEI
Church Missionary
Secretary-Evan-
gelist

man of character, and with some degree of education in scientific and modern farming methods. Although Brother Chung, and most of his associates in the missionary society, live at a distance of ten to fifteen li from the chapel, yet every Sabbath, without fail, they partake of an early breakfast, provide food for the day's needs, and then make their way to the Seventh-day Adventist chapel. One Sabbath day I visited this church, and just as the services began, in came these brethren, flushed and weary from their long walk through the heat, but bringing several visitors with them. These people are dressed in simple garb, and wear rice-straw sandals. In outward appearance they could not be classed as modern fashion plates, but in their love and zeal

for the truth they far excel many of our brethren and sisters in the city churches. And the most courageous and zealous one among them is our brother Chung En-kuei.

The aim of this brother is to begin with the surrounding villages and hamlets and carry the truth to the entire community. Because of his farm duties, it is impossible to give his entire time to this work, but in China as well as in other places, "where there's a will there's a way," and when I saw Brother Chung a short time ago, he explained his plan to me, as follows:

"This year I have arranged my crops so that my family can look after the farm, and I can devote the largest part of my time to preaching the truth. I am now growing a new kind of fruit, which has recently been imported into Hong Kong, and I get a good price for my product, and do not need to spend time going to market every day, yet my income is the same as before, and is sufficient to care for my family. Don't you think that is the Lord's way of making it possible for me to teach the truth to the people in this community?"

I then inquired as to what plan he proposed to follow in carrying on evangelistic work, and he readily responded by saying: "I want you to send in my subscription for thirty copies of the *Signs*, monthly, and ten copies of each of our small books and pamphlets. I intend to take these effective weapons with me on a tour of the villages and hamlets near by, and in a few months I'll be able to warn the whole countryside on the southeast. Then, after a few days spent in caring for things at home, I'll make a swing to the southwest. I plan to take subscriptions for the *Signs* from all who can subscribe, even if they do not have a postal address, for I can deliver the papers in person month by month. Then, at places where I stay overnight, I will give a single copy or two to pay for my lodging."

The new kind of fruit which Brother Chung is growing is strawberries, and when I inquired as to how he became informed as to strawberry culture, he told me that our training school at a near-by point had found this a profitable industry, and that he had gone to the school and made a study of it, and

the Lord had blessed his efforts. He was very happy because he saw a way whereby he could engage in more extensive missionary work.

This young man is an example of earnestness. He has already led many people to accept the truth; and now that he is entering upon an enlarged field of usefulness, we may confidently expect to see the light of truth spread throughout a wide area of the country in a short time.—*Report sent in by a Chinese evangelist of the Canton Mission.*



Gem Thoughts for Leaders

(An Exchange of Pointed Excerpts From Current Literature)

Free Service

"WALKING down the street one day, I noticed a sign in front of a new garage, reading 'Free Air.' I looked for the air hose, but saw none. Just then a man drove up to get his tires pumped up, and to my surprise he had to do the work himself with a hand pump standing near. I have thought since what a parallel that is to many people's ideas of Christian service. They talk about free salvation and then leave the lost to find their own way. It can be done. The Bible is a complete guide to salvation, but think how many more would find salvation if we gave a little more free service.

"What is service? Service is doing for others what we would want them to do for us if our situations were exchanged. As members of God's remnant church we are greatly privileged. We have been shown the way, and now we are asked to become guides,—sometimes to friends, sometimes to strangers. A guide must know the way, lest he lead others astray. The more often he goes over the road, the better he knows the way and the more competent guide he becomes. Why not resolve to never let a day pass by without making personal effort for at least one soul. This is the road of joyous Christian experience, with 'free service' stations all along the way."—*E. D. Hanson, in East African Outlook.*

A Strange Thing

Dr. Campbell Morgan was in the midst of a series of revival services when a cabinetmaker told him of a strange thing that had happened to

him. Another man had worked by his side for five years, and he got up courage to ask him to go to the meetings. Said the man to whom the invitation was given, "You don't mean to say that you are a Christian!" He answered, "Yes, I am." "Well," said the man, "so am I." In relating the incident to Dr. Morgan, the cabinetmaker said, "Wasn't it funny?" "No," was Dr. Morgan's reply. "It is impossible for two men, filled with the Spirit, to work side by side for five years and neither of them find

it out." If we really have the Spirit of Christ in our lives, we will hear a Voice saying to us, as did Philip, "Go near, and join thyself to this chariot." We will reach out to the nearest person along our way. It may be a queen's officer, like the Ethiopian treasurer. It may be some newsboy in the street. It may be the cook in the kitchen. Chariot or afoot, rich or poor, high or lowly, wise or ignorant, "join thyself" to him, and tell him the good news of Jesus Christ.—*Excerpt from "The Christian Herald."*

Departmental Activities

The Missionary Activities of the Small Church

THE missionary activities of the small churches present a problem that we must not overlook. While it is true that some of these churches lack efficient leadership, yet much can be accomplished if the emphasis is placed on the "church at work," the same as on the "church at study," in the Sabbath school. We are well aware that without the Sabbath school it would be difficult to hold our members strong and steadfast in the faith. We also know that without activity there is sluggishness and eventually spiritual death; yet to a great extent we fail to comprehend the necessity of those services in the church which create enthusiasm and a desire in the hearts of the hearers to labor for others.

The Sabbath School Department of the church work, which we all enjoy and have learned to appreciate, is not only well organized, but has the co-operation of every member of the church. Each member is asked to be present and on time every Sabbath, to study his lesson daily, and to bring a liberal offering to missions. He is placed in a class, and does not complain if the class is not to his liking. There is not an officer in the church who would think of raising his voice against any plan that would advance the Sabbath school; all feel it their duty to unite wholeheartedly with every project, and to follow out in detail the plans that have been put into operation. This is as it should

be; none would have it otherwise. But ought not every department in the church to have the same co-operation? The church missionary service should be a part of every church program, and the first Sabbath service should be regularly observed. Too often smaller churches are not properly organized for missionary activities.

Coleridge said: "From the cottager's hearth or the workshop of the artisan to the palace or the arsenal, the first merit, that which admits neither substitute nor equivalent, is that everything is in its place. Where the charm is wanting, every other merit either loses its name or becomes an additional ground of accusation and regret."

This being true, and none would venture to prove it false, let us put the church missionary service in its place. We will all admit there is no substitute for the first Sabbath missionary service, and no missionary plan more efficient than the band organization, and where these two important policies function, the churches soon become growing churches.

It might be well to consider a few of the high points in organizing a small church. The missionary committee, which is the same as the church board, is responsible for fostering the following specified phases of missionary organization and promotion:

1. Carefully plan for the continuous carrying on of a definite soul-winning program of service within the territory of the church.

2. Assign all members of the church to some one or more topical companies, in order to secure training and experience in lines of service best suited to natural ability and heart burden.

3. Plan for the successful conduct of all the missionary services of the church. These include—

a. The Weekly Fifteen-Minute Missionary Service.

b. The First Sabbath of the Month Missionary Service.

c. The Midweek Missionary Service where there is Home Bible Study League work or a Bible Training Class.

d. Such other general missionary services as may be called for by local church conditions.

4. Give special study to the carrying out of suitable campaign programs for the various missionary meetings.

5. See that persons who are assigned definite parts in the missionary programs are notified in ample time to enable them to make needed preparation.

6. Make every missionary service intensely interesting and profitable, bearing in mind that there is no

phase of the organized work of the church which combines such variety in methods, such adaptation to natural gifts and ability of the individual church member, and such far-reaching results, as does the home missionary endeavor.

The specific duties of the missionary leader are the following:

1. To give careful study to the missionary field of the church, in order to counsel most effectively with the church board concerning the missionary program.

2. To enlist every member of the church in one or more definite lines of missionary work.

3. To make careful and detailed plans for the speedy and successful conduct of all the general missionary campaigns, and to present these plans before the church board for endorsement.

4. To keep before the church the importance of every member's being a reporting member, and of reporting regularly each week through the band leader.

For further details, read Home Missionary Series Leaflet No. 2.

M. E. MUNGER,

Home Miss. Sec., New York Conf.

arranging for Bible studies and cottage meetings as the way opens.

Lay preachers may also take a definite part in this work. Then, as the interest is developed, the conference may see light in sending in a worker, and it will be a great joy to any church to see a new church raised up in a new place as a result of its work. Many such experiences are taking place today in various conferences. May we not see a definite effort toward obliterating the darkness in these unworked territories?

J. O. MARSH,

Home Miss. Sec., Indiana Conf.

July 13

MISSIONARY TOPIC: The Bible Training Class, a Permanent Missionary Organization.

TEXT: 2 Timothy 2:15.

SUGGESTIONS: "Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings." —*"Ministry of Healing,"* p. 149. Training is part of the responsibility of the church officers. No church member should lead an aimless life, but after brief and specific training, he should make the best use of his talents, and become an active, living stone in the temple of God. A Bible Training Class should be organized in each church for the purpose of training the church members to teach the truth for these last days.

Often we find that after the Bible Training Class has finished its prescribed course, it is disbanded, and the members of the class lose contact as a group of Bible workers, and as a result much of the effort put forth in training is lost. It should be remembered that the training is for service. The church that is carrying on faithful and continuous literature work is confronted by many opportunities for service. Our literature arouses interest, and eventually leads to Bible studies. So the logical thing to do, after a Bible Training Class has finished its work of training, is to organize the members into a *Lay Bible Workers' Band*, each member of the band always holding himself ready to fill appointments for Bible studies as opportunity is presented as the result of other lines of missionary activity carried on by the church. In this way the training class becomes a perma-

Church Missionary Services

July 6

MISSIONARY TOPIC: Our Unentered Territory.

TEXT: Mark 16:15.

SUGGESTIONS: In most States there are vast stretches of territory that have not been entered with the third angel's message. This brings a problem to every church, for the mission field of each church extends out on all sides until it reaches the territory of the next church.

Plans should be laid to work these unentered places, and in many instances they will yield wonderful results for the effort put forth.

A good plan for the carrying on of such work is for a church to take a definite city or town or rural section, as the case may be, as its mission field, and start work, first obtaining the names of families to whom to send literature, such as *Present Truth*, *Good News*, or *Hope of the World*.

(These names can be secured from advertising agencies, newspaper companies, job printers, or city directories.) Then a regular, intensive Home Bible Study League campaign may be conducted, and the form letters should be mailed out at the proper intervals to ascertain the interest.

As names of interested persons come in, the *Signs of the Times* should be supplied; and in churches where there is a Missionary Volunteer Society, a correspondence band would find a very profitable and interesting avenue of work by writing personal letters to these individuals, answering the questions that may arise in their minds.

Then, where the territory is near enough to the church, a group of Bible workers who have received training in the Bible Workers' Training Class may visit these interested persons,

nent missionary organization in the church, and an avenue for service is provided each year for those finishing the Bible Training Class work.

C. S. JOYCE,
Home Miss. Sec., Illinois Conf.

July 20

MISSIONARY TOPIC: Soul-winning Experiences.

TEXT: Luke 8:37-40.

SUGGESTIONS: "Last Sabbath our pastor took charge of the fifteen-minute missionary service, and called on three persons to tell of their recent missionary experiences. It was the most interesting fifteen-minute service we have ever had." This was stated by one who was at the Hartford Avenue church in Detroit, Michigan, and illustrates the value of heeding the instruction that has been given to us, as follows:

Tell Your Experiences to Fellow Believers.—"Let church members during the week act their part faithfully, and on the Sabbath tell their experiences. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor. . . . The testimonies borne by them in the Sabbath services will be filled with power. With joy they will bear witness to the preciousness of the experience they have gained in working for others."—"Gospel Workers," p. 199.

"Far more than we do, we need to speak of the precious chapters in our experience."—"Christ's Object Lessons," p. 338.

"If we have been following Jesus step by step, we shall have something right to the point to tell concerning the way in which He has led us. . . . This is the witness for which our Lord calls, and for want of which the world is perishing."—"The Desire of Ages," p. 340.

An Irresistible Power.—"God desires that our praise shall ascend to Him, marked by our own individuality. These precious acknowledgments, . . . when supported by a Christlike life, have an irresistible power that works for the salvation of souls."—*Id.*, p. 347.

Tell Your Experiences to Neighbors and Friends.—"Visit your neighbors. . . . Tell them how you found Jesus. . . . Tell them of the gladness and joy that there is in the Christian life.

Your warm, fervent words will convince them that you have found the pearl of great price. Let your cheerful, encouraging words show that you have certainly found the higher way. This is genuine missionary work, and as it is done, many will awake as from a dream."—"Testimonies," Vol. IX, p. 38.

Important to Remember.—"It is for our own benefit to keep every gift of God fresh in our memory. . . . There is greater encouragement for us in the least blessing we ourselves receive from God than in all the accounts we can read of the faith and experience of others."—"The Desire of Ages," p. 348.

These impressive statements indicate clearly that we should all cultivate the habit of telling our most precious experiences, and provision should be made in our missionary services for this to be done.

E. R. POTTER,
Home Miss. Sec., Michigan Conf.

July 27

MISSIONARY TOPIC: Dependable Christians.

TEXT: 2 Thessalonians 3:13.

SUGGESTIONS: Did you ever stand on the edge of an excavation where the dirt was being removed for the erection of a large building, and watch the huge cranes with their steel buckets scraping and digging? Perhaps you considered that they were digging deeper and making the hole wider and longer than necessary. But suddenly they found the level they were looking for. It was bed-rock. Why were they so particular, taking more time and seemingly at a large expense? It was in order to find something that could be depended upon in constructing a large building. Surveyors are always dependent upon a certain point or line to make sure their calculations are correct.

The trait of dependability in a person is a worthy one. Men who employ others consider this of more importance than many other traits of character. A dependable person is honest and truthful. You need never fear but that when asked about his work he will give a record that is absolutely correct. A dependable person will be energetic. He will not shirk the task to be performed. Work left in his hands will be accomplished

in a creditable manner. He is not the kind of worker who will stop in his labor as soon as his employer's back is turned.

In the missionary work of the church it is very essential that the members be dependable. The work of the church is to carry the "whole gospel to the whole world." Because of the large population and the small membership, it is necessary that there be no overlapping or wasted effort in the work of God. When an effort is made to distribute literature, it is always necessary to divide the territory among the members of the church. How wonderful it is, when assignments are made, to know that the person to whom a definite duty has been assigned can be depended upon to pass out the literature and see that every home is visited. Think also of the necessity of dependability when it comes to the holding of public services, Bible readings, and Sunday schools. In the program of the church, if it is carried through successfully, it is necessary to know that those who take part can be fully depended upon, one hundred per cent.

Our salvation depends upon our dependability. If God cannot depend upon us to live and act this truth, He surely cannot take us into His eternal kingdom; for what we hope to be hereafter, we must learn to be now.

"It is a solemn thing to die, but a far more solemn thing to live. Every thought and word and deed of our lives will meet us again. What we make of ourselves in probationary time, that we must remain to all eternity. Death brings dissolution to the body, but makes no change in the character. The coming of Christ does not change our characters; it only fixes them forever beyond all change."—"Testimonies," Vol. V, p. 466.

"Every passing hour of the present is shaping our future life. These moments spent in carelessness, in self-pleasing, as if of no value, are deciding our everlasting destinies. The words we utter today will go on echoing when time shall be no more. The deeds done today are transferred to the books of heaven, just as the features are transferred by the artist onto the polished plate. They will determine our destiny for eternity,—for bliss, or eternal loss and agonizing remorse. Character cannot be

changed when Christ comes, nor just as a man is about to die. Character-building must be done in this life. We fear that repentance will come to the self-indulgent, tainted soul all too late. A few resolves, a few tears, will never reverse a guilty past life, nor blot out of the books of heaven the transgressions, the willful, knowing sins, of those who have had the precious light of truth, and can explain the Scriptures to others, while sin and iniquity are drunk up like stolen waters. As though written with an iron pen, they may be found

lead in the rock forever."—"Testimonies to Ministers," pp. 429, 430.

Not to be dependable is carelessness. In the above quotation the thought of carelessness is spoken of by the servant of God as shaping our future destiny. And it is not the destiny to be cherished, either, but one that we would want to avoid. Let us be sincere in our belief and in our connection with the church. If we are, then He will be able to depend on us for every duty which comes to us to perform.

H. K. HALLADAY,
Home Miss. Sec., Wisconsin Conf.

News From Soul Winners

Proclaiming the Truth by the Daily Life

IN connection with the suggestions made for the first Sabbath church missionary service this month, it seems appropriate to call attention to a number of experiences to illustrate the power of a consecrated life in winning souls. Let it ever be remembered that "the unstudied, unconscious influence of a holy life is the most convincing sermon that can be given in favor of Christianity."—"The Acts of the Apostles," p. 511. In referring to a situation in the early days of the work in Australia, a woman who was not a Sabbathkeeper said to one of our leaders, "You would not believe me if I should inform you fully in regard to the transformation that has taken place in this community as the result of your moving here, establishing a school, and holding these little meetings."—"Testimonies," Vol. IX, p. 237.

Throughout the history of our work, the instruction of the Spirit of prophecy has placed special emphasis on the importance of Seventh-day Adventist families' moving into new territory and making their influence felt for the truth. One such admonition is as follows: "We see the great need of missionary work to carry the truth not only to foreign countries, but to those who are near us. Close around us are cities and towns in which no efforts are made to save souls. Why should not families who know the present truth settle in these cities and

villages, to set up there the standard of Christ, working in humility, not in their own way, but in God's way, to bring the light before those who have no knowledge of it?"—"Christian Service," p. 180.

The importance of the work which Christian families can accomplish in the unentered fields, is apparent not alone in North America, but in the darkened lands of mission fields. In a section of Africa a number of urgent calls for a teacher and gospel worker came in from different directions, but there was no money in the treasury, and the superintendent of the field cautioned the native workers not to enter these new places, because it seemed impossible to care for the interests until more means was available. At the workers' meeting which convened about that time, the situation was presented and the decision of the superintendent was considered. But the native workers urged that they be allowed to answer the calls, and finally permission was given to begin work in twenty-two new places, provided the workers wanted to go ahead without any assurance of financial help.

Oftentimes these native believers manifest a simple faith which is remarkable, and the results are still more remarkable. These African native believers decided to ask consecrated native families to leave the larger churches with which they were connected, and move into the villages where an interest had been aroused, and there plant their gardens and es-

tablish their homes, and at the same time carry on missionary work among the people of the villages. This "church pioneer plan" in Africa worked out successfully, resulting in the acceptance of the truth by more than five hundred people in the course of a year.

Another striking example is that of a young man whose life had been changed through Christian influences at one of our mission stations. The parents of this young man lived in a distant section of the country, in a community where a certain mission organization held sway, but where the light of the third angel's message had never been carried. The young man felt impressed that he ought to go back home and plant the seeds of truth in that vast section of the country, so he made up his mind that he would go back and live with his father, or at least in a hut of his own near his father's. He said to himself, "No one can stop me from building a hut alongside of my father's, and, according to our custom, I must work a number of months for my mother-in-law as well, so that will give me my chance."

The young man went back to his old home, which was about fifty yards from the central school of another missionary society, where there were four teachers in charge. The boy built a little hut for himself, so that he could live according to the principles of life which he had learned at the mission, and began to do "home missionary" work. Morning and evening he conducted family worship, in connection with which he would sing the songs he had been taught. This attracted the people living near by, and they began to come to his house to hear him sing, and as many as could get inside would listen to the reading of the Bible and prayer.

Soon the native teachers in the near-by school began to make objection, telling him that he must not sing so loud, as he was disturbing the community. The boy replied that if he could not sing, he would hum the tunes; and he kept right on conducting worship, and the people flocked to him. He did not say much about the truth, but he sang the truth to the people, and before very long there were fifty-seven people who joined the Bible class.

This caused such a disturbance that a European missionary was sent over to straighten out the situation. He began by trying to get the backing of the chief of the village, telling him that the fifty-seven people who had joined the class were very foolish, as they were following a very ignorant teacher. He said to the chief, "These people walk four miles to attend one of the Adventist schools, and leave their own school, which is just fifty yards away. I think, chief, that you ought to move these people out of your village."

The chief seemed to be inclined to follow the advice, but before a definite decision had been reached, the missionary laid up his hand, indicating that he wanted to speak, and when given permission, he said, "Excuse me, but I want to ask just a question: I want to know if there is a law in our country forbidding our people to worship in their homes." Then the chief began to rub his hands in a nervous fashion, and replied, "Well, I do not think there is; and I think we shall have to let these people remain in their homes, or else the matter will come to the head ruler, and it had better not go there."

Then the question was put to the fifty-seven natives who wanted to join the Bible class, as to how many of them wanted to give up the class and return to the local mission school. This was agreed by all as a fair question, and the reply was awaited with interest. After a few moments, instead of the fifty-seven people getting up and indicating that they wanted to return, twenty-three of the chief's best men stepped out and walked over to where the other group were seated. The chief and the European missionary were very much surprised, and considered that it was time to close the meeting.

Be the home a mansion or a hut, if God is abiding there, and if the inmates, whether a lone member of the family or a united group, are witnessing for the truth through their daily lives, the seeds of truth will take root and bring forth abundant fruit.

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"THE self-sufficient may seem to move the world, but the humble wrestler moves heaven."

A Child Evangelist

OCCASIONALLY there appears in the public press a notice of some child who stands in the pulpit and preaches a gospel sermon with remarkable power. Usually we do not hear of these cases more than once, and are naturally inclined to think that the experience is a passing demonstration of some religious excitement. Perhaps, in the majority of cases, such a conclusion is well founded, but recently a twelve-year-old child, by the name of Alverta Burns, the daughter of devout Seventh-day Adventist parents, has been proclaiming the truths of the third angel's message to large public audiences, and the effect has been of a very solemn and impressive nature. Various newspapers have published her photograph and referred to her as the "child evangelist," giving a brief survey of the subjects presented, such as "The Return of Jesus," "Where Are the Dead?" and other points of doctrine. The elder of the church to which Alverta and her parents belong, felt impressed to lend his influence in behalf of the efforts of the child, for in talking to her he recognized a conviction and burden which he could not explain. At first he secured the use of a hall, and announced the meeting. The hall was crowded to overflowing. The managers of the theater, learning of the

situation, offered the use of the theater free of charge for a Sunday service, and more than four hundred people came to hear this twelve-year-old girl.

Alverta spends much time in prayer and study, both by herself and with her parents at the family worship hour. After the meeting has been opened in the usual way by the elder of the church, the child quietly steps up on the platform, offers a brief prayer, and then turning to the Scriptures presents the subject which she has been studying during the previous week. Her textbook of study is "Helps to Bible Study," by J. L. Shuler, and she follows the outline very explicitly and clearly, depending on memory and the help of the Holy Spirit.

Following the brief discourse, the child sings a hymn. Then the elder of the church continues the service by a further explanation of the subject which has been presented. The meetings have been conducted in different places over a period of three months, and as a result forty people have signified their desire to keep the Sabbath of the Lord.

We have reached the time when the Lord is working in many unexpected ways, and we need not be surprised that He uses innocent children for proclaiming the truth, for we have been given instruction that such would be the case. "Many, even among the uneducated, will proclaim the word of the Lord. Children will be impelled by the Holy Spirit to go forth to declare the message of heaven. The Spirit will be poured out upon those who yield to His promptings. Casting off man's binding rules and cautious movements, they will join the army of the Lord."—"Testimonies," Vol. VII, p. 27.

Let us pray that little Alverta may continue to be a humble instrument in the hands of God for teaching truth, and may those of us who have long known the message be as faithful and as true to our calling as is she.

E. A. MANBY,
Home Missionary Secretary,
Columbia Union Conf.

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"THE greatest reward God ever bestows upon a man in this world is greater opportunity for service."



ALVERTA BURNS

Missionary Volunteer Department

Officers' Notes

Stabilizing the Camp Meeting Experience

REALLY, society officers, I would very much like to sit down and talk eye to eye, heart to heart, with you about the most important problem confronting you; in fact, facing the entire leadership of the denomination at the present time. And that problem? It is the absolute necessity of holding more of our young people to the blessings of church fellowship. Is it not apparent that we have failed—miserably failed—in this respect during the past?

You undoubtedly encouraged your church young people, both baptized and nonbaptized, to avail themselves of the recent camp meeting blessings. You welcomed them to share with you the young people's meetings and the blessings of the daily prayer bands. Perhaps you witnessed while some renewed their allegiance to God by rededication of heart and life, and others for the first time made that supreme decision for Christ. You saw some of these being led down into the watery grave to be buried with their Lord in the sacred rite of baptism. Moreover, as they came forth to live the new life, you were there to welcome them into the joys of Christian service made possible by your Missionary Volunteer Society.

But I ask candidly, Does your responsibility toward these beginners now cease? Indeed not! If anything, your responsibility has just begun. I ask, What are you doing to encourage the beginners of your church in their recent camp meeting decision? What are you doing to aid them in stabilizing them in their new experience?

What can you do? Why, the Missionary Volunteer devotional features are designed to accomplish this very thing in the experience of those who have entered upon the Christian life. See "Missionary Volunteers and Their Work," chapter 10, pages 164-179. Why not lay wise plans in your officers' meetings for the promotion of the Morning Watch and the Bible Year? Get all to enroll. Make and keep a list of all who promise to observe them. See to it that all are provided with a Morning Watch Calendar and Bible Year schedule. Help the young people to sense that no one can make the most of life unless he makes the most of Bible study, meditation, and prayer.

The Morning Watch is God's plan for an abiding, growing Christian life, for it provides for the observer to be:

(1) *Alone*. Alone with his Master without any interruptions, receiving help and strength from heaven for the day's problems. Alone with God in the early morning, facing Him before facing humanity. (2) *Alone in prayer*. With no curious ear listening, the struggling Christian in prayer is privileged to talk over things that concern his life, daily opening the heart to God as to a friend. It was thus that Enoch walked with God. This is the means by which the soul is lifted up to heaven. See "Steps to Christ," pages 93-104, pocket edition. (3) *Alone in Bible study*. Memorizing the Morning Watch texts, letting God speak to the heart, storing up Bible truths to fortify self against all temptations. Ps. 119:11. Alone in observing the Bible Year, reading slowly, carefully, prayerfully. See "Missionary Volunteers and Their Work," pages 171, 172. (4) *Alone in meditation*. Lingered alone in the presence of God. In the morning when the mind is fresh, before the hurried bustle of life's routine begins—think, meditate, for "meditation upon holy things will elevate and refine the mind, and will develop Christian ladies and gentlemen."—"Messages," p. 426.

Officers, will you not now dedicate your service to the task of leading the beginners of your church into a life of daily Bible study, consecration, prayer, and meditation? If you will, then you are solving the supreme problem of holding more of our young people to the blessings of the advent message.

D. A. OCHS.

Leadership

GIFTS differ. We are not all equally good at any particular task. We cannot all be trained to be equally skillful at any type of activity. But we have this in common: all are good for something; all can be trained to become more competent than we now are.

Let us all do the task assigned to us as well as we know how. Let us learn from others how they succeed. Let us examine our own strength and weakness, and then make a plan by which we shall grow more efficient. Young people themselves may study and discuss qualifications for leadership in terms of such suggestions as the following:

1. Christian character. Am I earnestly trying to make my whole life an expression of the spirit of Jesus?

2. Intelligence. Do I make up my mind on the basis of facts and not of prejudice?

3. Eagerness to grow. Am I as eager to learn from others as I am to have them learn from me?

4. Loyalty to the church. The church, and not the class or society, is the central institution of religion. Am I intelligently, appreciatively, and actively loyal?

5. Interest in others. Have I shown that I like the people who make up our organization? Am I truly interested in those who ought to come, but do not?

6. Friendliness. We are sometimes too friendly with a few, and without intending it we may ignore others who feel lonely.

7. Sympathetic understanding. A leader must be able to place himself in the position of the other person; he must seek to understand those who disagree with him.

8. A keen sense of values. Am I able to distinguish between the important and the less important, the serious and the trifling?

9. Tolerance plus conviction. Am I ready to make real sacrifices for my conviction, at the same time being wholly Christian in my attitude toward those who disagree?

10. Faith. What do I do when I get into the "dumps"?

11. Reliability. Can I always be depended upon to do my very best upon every task for which I have accepted responsibility?

12. Patience plus persistence. Do I keep "eternally at it," with a convincing persistence and with a good-humored patience?

13. A sense of humor free from silliness. A sense of humor helps us to laugh off trifles that have been unduly magnified. But the person who tries hard to be "funny" when it is "not in him," had better try just to "be himself."

14. A sane attitude toward criticism. Try this: Be sparing and kind in criticism of others, and be open-minded and receptive to all criticism from others.

15. Appreciation. Another rule: Always express appreciation for what others have tried to do; do not look for praise and adulation from others.

16. Cooperation. The leader shares his work with others. He is not a boss.

17. Self-giving without self-wasting. The leader makes sacrifices. But he does not waste himself—by worry, by working too many hours, by doing tasks which should be shared with others.

18. Following other leadership. When others lead, do I follow as

Watch "Your M. V. Page" in the "Youth's Instructor" for supplementary discussion bases.

wholeheartedly as I desire my friends to follow me?

19. Self-effacement without self-abasement. A leader does not push himself forward; he is not an egotist. But he should not be a shrinking violet in the sense of keeping himself entirely out of the picture.

20. Organizing ability. A leader must see what needs to be done. He must see ways of accomplishing this. He must take the initiative in setting up the processes by which the goals will be reached. He must see that they actually are reached.—*Luther League Review*.

Some Good Blackboard Mottoes

If others forget you, remember that you may not have done sufficient for them.

If others praise you, remember that you can do nothing of yourself, and give God the glory.

If others injure you, remember that they "know not what they do," and forgive them.

If tempted to criticize others, remember that you have many faults, and overlook theirs. It will take all the time you have to overcome your own.

If others criticize you, remember that you have done the same to others, and be merciful toward them.

If you see wrong in others, go to them, and tell them instead of telling others.

If others tell you your wrongs, do not be angry, but consider the matter carefully and prayerfully, for they may not be far out.

If you are needy, remember that it is your very need which appeals to God's great heart of love, and that He is ready and willing to help you.

If you find it hard to love others because of their faults, remember that God loved you even when you "were dead in trespasses and sins."

If you feel offended with others, remember that if you were dead to self, you could not feel insults, and that God's word says, "Great peace have they which love Thy law: and nothing shall offend them."

If you know somebody who is very good, remember that he derives his goodness from Jesus our example, and try to be like Him.—*Selected*.

Methods of Bible Study

The Chronological Method.—By this method you read the books of the Bible in chronological order rather than according to the arrangement in the Bible.

Studying by Periods.—"The way I like best," explained one Bible student, "is to study first the period before the flood, then the patriarchs, then the judges, the kingdoms, and so on. I get a clear idea of what took place in each period and the time it covered."

By Personalities.—"I like people better than anything else," another said. "I can understand events best through people. So I take the great characters of the Bible, and as I learn of them I admire and like them; and then I group around them the events of history, because it is easier to remember things about people you like."

The Doctrinal or Topical Method.—A young fellow said to his chum, "I find it easier to arrange my facts under topics or headings. That's the way I study my history and other lessons in school; and if I study the Bible to find what it teaches about friendship, for instance, or about forgiveness, searching out everything on that subject, I get a much broader view of it, and I remember more."

Studying a Book at a Time.—The head of a Bible college in New York City favors studying the Bible by books, beginning with Paul's letter to the Ephesians or the Gospel by Mark. The head of another Bible school in New York recommends naming each chapter in the book being studied after the principal truth or teaching in it, so that by memorizing these chapter headings one has a summary of the book.

Textual Study.—This method is adopted by many ministers and teachers. Take some of the great verses, like John 3:16, and study each word to get the fullest possible meaning out of it. It is well to use a Bible having marginal references, and to look up each one of them to see what meaning the word has in other passages in which it is used. In this way the Old Testament explains the New, and vice versa.

Bible Geography.—This method is a great aid to understanding Bible language. Don't be satisfied with a Bible without maps and descriptions of the mountains, rivers, towns, etc.

Studying by Doing.—This is coupling practicing the truth taught with learning it in theory. If you have a lesson on kindness or forgiveness, be kind to some one, or forgive some offense in another.

Studying the Bible as History.—It makes Bible study much more interesting from one point of view to remember that the histories of many different nations run parallel through it. One can get or make a chart that will bring all this before the eye so clearly as to make it a delight. Draw parallel horizontal bands across a large sheet of paper, making one band green with water color for Babylon, and another black for Egypt, and the main one red for Israel, and so on. Divide into centuries by vertical lines, and in the colored bands jot the leading events in each nation. It gives a contemporaneous bird's-eye view of all the other nations mentioned, of the whole world of that time.

MARJORIE WEST MARSH.

Beware of the Summer Slump. May it find no place in your society.

Hints on Blackboard Lettering

MANY leaders would use the blackboard oftener, but hesitate because they are not able to letter neatly. A few hints may help to make their task easier.

First, it is well to remember that for groups of more than five or six words, it is much better to use small letters together with capitals, than to use all capitals. They are much easier to read, occupy less space, and have the added advantage that they are quicker and easier to make. The two bugbears of most amateurs in making small printed letters are *a* and *g*. If forms are developed for these two letters closely approximating script letters, the task will be easier.

Second, a splendid capital letter may be developed by outlining a simple block letter with white chalk and filling the interior with one or two shades of colored chalk. If two colors are used, the top half of the letter should always carry the lighter shade. This type of letter will take up many inequalities of form and space without appearing ragged.

Third, in capitals *B*, *E*, *H*, *F*, *P*, and *R* the horizontal line should be a little nearer the top than the bottom, to keep the letters from appearing top-heavy. In letters *B*, *C*, *G*, *R*, *S*, and *Z* the lower right-hand curve or corner should project just a trifle beyond the upper part of the letter, or the letters will seem to fall forward. Care should be taken that *N* and *S* are not formed backward, a common mistake.

Fourth, a splendid aid to well-formed letters is a set of stencils. These may be either the usual stencils or merely dotted outlines of the letters. I prefer the latter. Three or four sizes of alphabets of these will be enough. A bag of powdered chalk may be used to stencil the outlines, and the copy will be uniform in size and quality. Of course, the letters will need to be filled in after the stencil is removed. This method is obviously unfitted for blackboard talks before the audience, but is well adapted to careful preparation of bulletin boards, or other blackboard work which is prepared at leisure.

Fifth, lacking a lettering book, you will find that a daily paper or a magazine will suggest many simple styles of type in its display advertising. From these, a scrapbook of styles may soon be compiled. Although I am a skilled sign writer and show card artist, such a scrapbook is an indispensable part of my equipment, and adds much variety to my work.

Sixth, lettering is like public speaking. We learn by doing. If you will make the plunge and start in, you will soon find your work taking on beauty you did not deem possible.—*Joseph Gray*.

(Continued on page 30)

Senior M. V. Meetings

Citizenship

(Program for July 6)

BY ALFRED W. PETERSON

SONGS SUGGESTED FOR TODAY: Nos. 679, 678, 855, in "Christ in Song."

PRAYER, during which our government officials are prayed for.

SCRIPTURE READING: Romans 13.

INTRODUCTORY STATEMENT: See Notes to Leaders.

TALK: "A Good Citizen."

TALK: "Christian Citizenship."

RECITATION: "Breathes There the Man?"

TALK: "Great Citizens."

STORY: "A Good Citizen's Helpfulness."

DISCUSSION.

Notes to Leaders

We live in a world today which is torn by hatred and factional strife, and there never was greater need for an understanding of the meaning of true citizenship. Our world is so organized that we are mutually dependent one upon the other for happiness, security, and progress. The good citizen has no place in his heart for prejudice or hatred. He is one who practices the golden rule. Few of us have the opportunity to choose our place of citizenship, but we all have a part in determining what kind of country ours shall be.

Questions for Discussion.—It might be well to read these questions to the society a week or two before this program on citizenship is to be presented. This would give the members time to think about the material and to prepare for this discussion. Have them look up the work of William Lloyd Garrison. Have them look up the work of Luther against the Roman Catholic world. Suggest that they study the references cited. If each member of the society will take time to think about the problems suggested, the discussion period may be conducted with greater profit and larger participation.

Breathes There the Man?

BREATHES there the man, with soul so dead,
Who never to himself hath said,

This is my own, my native land!
Whose heart hath he within him burned,
As home his footsteps he hath turned,
From wandering on a foreign strand?
If such there breathe, go, mark him well;
For him no minstrel raptures swell;
High though his titles, proud his name,
Boundless his wealth as wish can claim;
Despite those titles, power, and pelf,
The wretch, concentred all in self,
Living, shall forfeit fair renown,
And, doubly dying, shall go down
To the vile dust, from whence he sprang,
Unwept, unhonored, and unsung.

—Sir Walter Scott.

A Good Citizen

A good citizen is—

1. One who obeys his country's laws.

2. One who is public spirited, and has a keen sense of responsibility for the public welfare. He loves his neighbor as himself, and is helpful and kindly. He works for the improvement of his home and community.

3. One who pays his taxes, and is scrupulously honest in the payment of his debts.

4. One who maintains a high standard of morals for himself, and uses his influence for good government and cleanliness, in his own community.

5. One who practices religious tolerance, and uses his influence to keep church and state separate.

6. One who practices temperance, and wages unrelenting war against the liquor traffic.

7. One whose fine sense of appreciation and courtesy leads him to give due recognition and honor to men in positions of responsibility. We ought to pray for our public officials rather than criticize them.

8. One who takes a justifiable pride in his native land, as did Paul, who said he was a citizen of no mean city.

9. One who pursues a useful occupation, and is industrious in his habits. Abraham Lincoln, a great citizen and a world figure, said: "I am not bound to win, but I am bound to be true. I am not bound to succeed, but I am bound to live up to the light I have. Stand with anybody that stands right. Stand with him while he is right, and part with him when he goes wrong."



Are you a good citizen?

Christian Citizenship

CHRISTIAN citizenship is the state of being vested with the rights and privileges of an inhabitant of the New Jerusalem, in the world to come.

The law of the Christian citizenship is the law of the kingdom of Christ. This law is divine, and therefore infallible.

A loyal Christian citizen may be called a patriot, or one who loves the heavenly country, zealously adheres to and advocates its cause, and loves not his life even unto death.

The sword of the Christian citizen is the sword of the Spirit, the word of God.

Christian citizens are separate from all nations in the world; for Christ said, "My kingdom is not of this world." John 18:36.

The Christian citizen of Christ's kingdom is not of this world, even as Christ is not of this world.

The Christian citizen will not enforce the law of love, but will practice it himself and advocate it to others.—Charles E. Sturdevant.

Great Citizens

THE good citizen's lifework will contribute, not only to his own happiness, but to the welfare of his countrymen. The world will be a little better and life will be made a bit more secure and happy because of his having lived.

Not only the nation of which the man is a citizen takes pride in its men and women who contribute to its welfare, but the whole world honors a truly great citizen. England honors Florence Nightingale, but her life has blessed stricken men and women in every land under heaven. Canada honors Dr. Frederick Banting, but around the world, wherever men and women suffer from diabetes, his name is honored. The memory of Pasteur, the Frenchman, will be enshrined in the hearts of a grateful world as long as time shall last. Germany cradled Luther, but he belongs to every Protestant. Alexander Graham Bell, the American, made it possible for men to be neighborly even though they live on opposite sides of the world. David Livingstone adopted Africa; but because of the vision of human need which he gave the world, the world adopted him. Abraham Lincoln gave the whole world a truer understanding of liberty.

A Good Citizen's Helpfulness

"WELL, just look at that!" gasped the well-dressed businessman as he drove toward the city in his splendid carriage. "Why doesn't some one move that great rock from the middle of the road?" But he drove right on and left it where it was.

"I do declare!" said the fashionable lady as she drove along on her way to a tea. "Whatever are they thinking of to leave such a big rock as that in the middle of the road, and right in front of the king's palace, too? I should think some one would see to it that it is moved from there."

But all day long the great stone lay in the middle of the highway. All day long the people walked or drove to one side to get past it. All day long they complained and scolded and wondered. The mayor passed and grumbled because he must turn aside. The farmer with his load of vegetables drove around the stone and grumbled. The baker and the milkman passed and the lawyer and the banker. They all scolded and grumbled and went on.

When evening came, a young man was returning home after his day's work at the mill. He was tired and hungry, but he whistled gaily as he walked along, till all at once he saw the stone in the road before him.

"Whew!" he said. "That's a bad place for that stone to be. Some one might run into it in the dark and get hurt." Then taking off his coat the young fellow began to push and pull and try to get the stone out of the road. Again and again he tried in vain, for the huge stone was settled in a hollow. For an hour he struggled, tired and warm and aching from the strain, but always saying to himself, "I must get it moved before some one is hurt by it."

It moved a little. Then it moved a little more. At last it rolled to the side of the road, and with a sigh of satisfaction the young man turned toward home. Just then his eyes caught sight of something shining in the hollow where the stone had been. It was a brass box. He picked it up, and read on the cover these words: "This box is for the person who takes the trouble to move the stone to make the highway safe for his fellow men. It is a gift from the king." On opening the box, he found that it was filled with shining golden coins—

enough to make his widowed mother and his brothers and sisters comfortable and happy, and to provide him with everything he needed.

It is only a story, but it reminds us that the King of kings has promised a joyous reward to all his subjects who help their fellow men. Matt. 25:31-40.—*Young People's Leader*.

The Good Citizen

THE good citizen believes in liberty, equality, justice, humanity.

The good citizen believes that liberty does not mean to do what he likes. He knows that liberty carries with it a sense of duty.

The good citizen believes that "all men are created free and equal." He believes in the aristocracy of the people.

The good citizen is broad-minded and humane. His heart and hand go out to help the helpless. He respects women and the home.

The good citizen believes in freedom of religion, free speech, free press, as the foundation of the land.

The good citizen says: Work, be happy, spend a little, save a little.

The good citizen believes in his own ability, but holds that the other fellow is as good as he and should have the same chance to life and happiness. He believes in equality of opportunity.

The good citizen has self-respect. He supports himself and his family, and conducts himself as a freeman should. He strives to own a home.

The good citizen is alert and enterprising. No work is too hard for him during working hours, no play too good for him when he is free. He works with a will, and wholeheartedly. He knows what he wants, and goes after it. What he begins, he finishes.

The good citizen is upright and honest. He believes in fair play, the square deal, one price.

The good citizen is a patriotic citizen.—*Adapted*.

Questions for Discussion

1. In deciding issues, is the majority always right?

a. Who was William Lloyd Garrison, and on what issue did he disagree with the majority?

b. What changed the attitude of the whole country toward Garrison's cause?

c. If the dissemination of true principles can alter the trend of public thinking, what responsibility have Seventh-day Adventists regarding the

dissemination of the principles of religious liberty?

2. Can a good citizen refuse to bear arms in time of war?

a. If Jesus were to teach personally His doctrines regarding warfare, would He be considered a good citizen?

b. What bearing do the words of Jesus found in Matthew 5:38-41 have upon good citizenship and the bearing of arms?

3. Can a Seventh-day Adventist serve as a judge, a juror, a congressman, or a governor? Discuss paragraphs one and two, page 36, "Messages to Young People."

a. What practical problems would a Seventh-day Adventist face in discharging his duties as a public servant?

b. What is the challenge supreme that rings in the ears of advent youth? Matt. 28:19, 20; "Counsels to Teachers," p. 538, par. 1.

4. Jesus said to His followers, "Ye are the salt of the earth." Did He mean that His followers should make their influence felt in the communities in which they live?

a. Will the citizens of the new kingdom find it possible to be popular with the citizens of this world? John 15:18, 19; 1 Peter 4:12-17.

b. What principle may bring the Christian in conflict with worldly government? Acts 5:29.

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Preparation for Service in the Mission Fields

(Program for July 13)

BY R. R. BREITIGAM

OPENING EXERCISES.

TALK: "Preparation for Service in the Mission Fields."

TALK: "Preparation of Body."

TALK: "Preparation of Mind."

TALK: "Preparation of Heart."

CLOSING EXERCISES.

Preparation for Service in the Mission Fields

THE world's greatest heroes are not the generals who have fought great battles and won them; not the kings who have ruled over great kingdoms; not the explorers who have gone into the frozen North or South or the dense, miasmatic jungles of the tropics. The world's greatest heroes are the missionaries of the cross.

Since the time that Christ said, "Go ye into all the world, and preach the gospel to every creature," God's faithful ones have lovingly and devotedly braved every danger, endured hardship as good soldiers of the cross of Christ, and suffered severe persecution. This they have done for the

Hold outdoor meetings if you can find greater comfort there.

love of Christ. They have gone forth, counting not their lives dear unto themselves. The motive which constrained them to do such marvelous service and to suffer to the utmost was the love for Jesus their Saviour. As they have thought upon the wonderful love and sacrifice of Jesus—how He died to save every man from sin—and then have looked out upon the world with its teeming millions in heathen darkness and sin, they have said with Paul, "We are debtors," and have consecrated their lives to pay that debt of love.

Think of Paul and the missionary martyrs of all ages, of the missionaries of the nineteenth century, and of our own missionaries who have gone to the ends of the earth, giving their lives in loving and unselfish service that others might be enlightened and saved to be partakers with us of the blessings of the kingdom of Christ. In these last days we as God's chosen youth have an opportunity that the youth of no other generation have had, that of giving the last gospel message that a sin-filled, sin-sick, dying world shall ever hear. Conditions face us that young people of other ages have not had to face. The devil is organizing his efforts against us, and the spirit of anarchy is filling the world. Listen to what Mrs. E. G. White has written:

"At the same time anarchy is seeking to sweep away all law, not only divine, but human. The centralizing of wealth and power; the vast combinations for the enriching of the few at the expense of the many; the combinations of the poorer classes for the defense of their interests and claims; the spirit of unrest, of riot and bloodshed; 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.

"Such are the influences to be met by the youth of today. To stand amidst such upheavals they are now to lay the foundations of character."—*"Education,"* p. 228.

This statement makes it clear that the person who stands for God in these days, no matter where he is, must have a special preparation of character to stand. Those who go forth to work for God in strange countries, where they will find preju-

dices against all those who are foreign, strongly entrenched systems of religion, and strange languages to master, will need a special training of heart, mind, and body for this special work in these special times.

Most of you have as a definite aim the doing of your part in giving the gospel to the world in this generation. This is the noblest of all aims. The Spirit of prophecy has written: "The Heaven-appointed purpose of giving the gospel to the world in this generation is the noblest that can appeal to any human being. . . . And many a lad of today, growing up as did Daniel in his Judean home, studying God's word and His works, and learning the lessons of faithful service, will yet stand in legislative assemblies, in halls of justice, or in royal courts, as a witness for the King of kings. Multitudes will be called to a wider ministry. The whole world is opening to the gospel. Ethiopia is stretching out her hands unto God. From Japan and China and India, from the still-darkened lands of our own continent, from every quarter of this world of ours, comes the cry of sin-stricken hearts for a knowledge of the God of love."—*Id.*, pp. 262, 263.

This is my call. This is your call. To do this work we need a definite and perfect preparation. Of all those who become soldiers and enter foreign service, the government requires the best training possible, so that the individual will be able to hold up under trying circumstances. For their work the soldiers of the cross of Christ need an even better training of body, mind, and spirit.

Preparation of Body

ONE of the requirements for the missionary is a healthy body. Many who are willing to go cannot go because the doctors find that their bodies are not strong enough to stand the strain. They have finished their college course, nurses' course, medical course, or whatever course and preparation they have had, and perhaps have done acceptable service in the homeland in favorable climates, but their physical constitution is not strong enough to stand the strain of traveling in difficult places and living in unfavorable climates.

We are inclined to think more of mental preparation than preparation of body, but let us read the following:

"The youth, in the freshness and vigor of life, little realize the value of their abounding energy. A treasure more precious than gold, more essential to advancement than learning or rank or riches,—how lightly it is held! how rashly squandered! How many a man, sacrificing health in the struggle for riches or power, has almost reached the object of his desire, only to fall helpless, while another, possessing superior physical endurance, grasped the longed-for prize!"—*Id.*, pp. 195, 196.

How true is this of many of our young people in striving to prepare for mission service. They have sacrificed the building up of the body and have given all their attention to the building up of the mind. Many a missionary has broken, and has had to leave his work when he was most needed and of greatest value to the field and to the cause. His knowledge of the language, the ways, and the needs of the people is lost to the field because his body was not sufficiently strong to stand the strain.

Our body belongs to God, not to us. It is His temple, and we should build it up so that it will be a fit temple for the Master's use. Keep it strong for Jesus' sake.

Do you have a strong body that will fit you for service like that which some of our missionaries have given under most difficult and fatiguing circumstances and environment? You can have a strong body if you will. When he was young, Theodore Roosevelt was handicapped with a frail body, but he felt that he had a definite work to do, and must have a strong body in order to succeed. He set himself to the task, and built up his body so that he was able to endure extreme hardships in difficult climates and to live one of the most strenuous lives of his day.

Paul, the greatest of missionaries since the time of Christ, was able to endure hardships, hunger, imprisonments, and fatiguing trips on land and sea, because he had a strong body as well as a strong mind. He said, "I keep under my body, and bring it into subjection." 1 Cor. 9:27.

"Ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's." 1 Cor. 6:20.

Jesus, our example in all things, prepared His body for the greatest

North China needs the gifts of the North American Missionary Volunteers.

task and strain of the ages, and succeeded. He glorified God in His body, and He wishes us to do the same.

Preparation of Mind

THE mission fields need and demand the best intellectually trained young men and women we have in our ranks. Missionaries must learn a new language and master it so that they can give the message to the people in their own language. This in itself is a herculean task, requiring a quick ear and an alert mind. They must meet men of learning, for in many of the mission fields there is a civilization much older than ours, with institutions of learning that have carried on their work for centuries. Our missionaries must have an education that will prepare them to meet this culture. Even though the missionary is asked to work for the Indian or the savage of the jungle, he will have to come in contact with well-trained government officials, who will, to a great extent, judge an organization by the intellectual preparation of its representatives. When they see, as they do, that our missionaries have well-trained minds and are thoroughly prepared for their work, the officials have confidence in our work. They are jealous of foreigners, and wish only the best to work among their people. One official said to me while I was in Peru, "The reason we like your mission is that all your missionaries are well-trained medical missionaries."

The missionary should have a complete and well-rounded education. He may be called to teach or to head a school, and the other governments require just as high standards in most cases as American and European governments do in their schools. Therefore, a college education is necessary,—a practical, all-round, thorough education,—for conditions and changing circumstances may require one to be a teacher, treasurer of a mission or school, nurse for the sick, evangelist, minister, or superintendent of a field. The education should be a practical one, for the young man who has never learned how to be a practical carpenter or mechanic will often be handicapped in his work. The young woman who cannot cook a well-balanced meal will be weighed in the balances and found wanting. The body and mind do not work well un-

der a strain unless they have proper food properly prepared.

If you are looking toward service in the mission field, put the best into your preparation; then you will be able to give the best of service. Your ability to serve will depend upon the thoroughness of your preparation. If you have received freely, you will be able to give freely.

Preparation of Heart

SPIRITUAL preparation is heart preparation. True religion comes from the heart. "Keep thy heart with all diligence; for out of it are the issues of life." Prov. 4:23. This text makes it clear that all we are and all we do is an outgrowth of that which is in the heart.

The heart is spoken of as the seat of our affections. Though physical and mental preparation are important, the most important of all is spiritual preparation for the work to which God has called us. We shall utterly fail without this.

Christ, as a child, realized that He was called to do a special work, for when He was twelve years old He said, "I must be about My Father's business," and He made the necessary spiritual preparation. While other youth of His day were killing time in worldly frivolity, He prepared for His great work, and He had a good time. His first desire was to please God and to honor Him. If we make it a rule in life always to ask ourselves as we approach any problem, "What would Jesus have me to do? What would He do if He were here with me right now?" we will live abundant, wholesome, and joyful Christian lives.

There are three things that are fundamental in building up a spiritual life: First, the study of God's word. The Scripture says: "By the word of the Lord were the heavens made." This word of God received into our hearts brings with it the same power that created the heavens. Christ was the Word made flesh; and when we receive His word into our hearts and obey it, the word becomes flesh in our lives, and we live the life of Christ. "The words that I speak unto you, they are spirit, and they are life." John 6:63.

Second, a life of prayer. What does that mean? It means so to live that at all moments our minds are

ready to turn to God, and to talk with Him regarding the problems of our lives and of our work. If we grow up living such lives of communion, we will find Jesus' work a real pleasure, because as we talk with Him He will tell us what to do and how to do it, and we will succeed.

Third, service for others. We should not selfishly think of ourselves and what we can get others to do for us, but think of what we can do for others. True education is a missionary training. While we serve, our capacity to do things will be increased. If we live for others, then we shall live like Jesus, and our prayer will be:

"Lord, help me to live from day to day
In such a self-forgetful way
That even when I kneel to pray
My prayer shall be for—others."

"Help me in all the work I do
To ever be sincere and true,
And know that all I'd do for you
Must needs be done for—others."

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God's Holy Day

(Program for July 20)

BY C. LESTER BOND

OPENING SONG: "Welcome, Welcome," No. 431 in "Christ in Song."

SCRIPTURE: Repeat the fourth commandment in unison.

PRAYER.

MISSIONARY REPORTS AND OFFERING: Stress the foreign mission enterprise.

SPECIAL MUSIC.

BIBLE STUDY: "The Seal of God."

TALK: "The Sabbath a Delight."

DISCUSSION: By society members.

CLOSING SONG: "Day of Rest and Gladness," No. 386 in "Christ in Song."

Notes to Leaders

There is a great need for a revival of true Sabbath observance among us as a people, and it is hoped that this meeting under the blessing of God may set such a movement on foot among the youth of our churches.

It may be well to sum up the discussions by reading the following pointed statements from the Spirit of prophecy:

1. *How to prepare for the Sabbath.*

a. "All differences between brethren, whether in the family or in the church, should be put away. Let all bitterness and wrath and malice be expelled from the soul."

b. "See that all the clothing is in readiness."

c. "See . . . that all the cooking is done."

d. "Let the boots be blacked."

e. "Let . . . the baths be taken."

f. "Let all secular work be laid aside."

What are you doing to stabilize the camp meeting experience of your youth?

g. "Let . . . all secular papers be put out of sight."

—*"Testimonies," Vol. VI, pp. 355, 356.*

2. *We are not to do our own way.*

a. "The fourth commandment is virtually transgressed by conversing upon worldly things, or by engaging in light and trifling conversation."—*Id., Vol. II, p. 703.*

b. "Those who discuss matters or lay plans on the Sabbath, are regarded by God as though engaged in the actual transaction of business."—*"Patriarchs and Prophets," p. 307.*

c. "Circumstances will not justify any one in working upon the Sabbath for the sake of worldly profit. . . . Those who disregard the Lord's express injunction for their personal advantage, are heaping future woe upon themselves."—*"Testimonies," Vol. IV, pp. 251, 252.*

d. "The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment."—*Id., Vol. VI, p. 355.*

3. *How to spend the Sabbath.*

a. "Man is to leave the occupations of his daily life, and devote those sacred hours to healthful rest, to worship, and to holy deeds."—*"The Desire of Ages," p. 207.*

b. "God has set His Sabbath at the end of the six working days, that men may stop and consider what they have gained during the week in preparation for the pure kingdom which admits no transgressor. We should each Sabbath reckon with our souls to see whether the week that has ended has brought spiritual gain or loss."—*"Testimonies," Vol. VI, p. 356.*

Memory Gem.—"We should jealously guard the edges of the Sabbath. Remember that every moment is consecrated, holy time."—*Ibid.*

The Seal of God

1. ESTHER 8:8. A seal attached to a document makes it legal. A legal seal gives the name of the person issuing it, his title, and his territory. In this text Abasuerus was the name; king, the title; and Persia, the territory over which he ruled.

2. Rom. 4:11. The words "sign" and "seal" are synonymous.

3. Isa. 8:16. The seal of earthly rulers is attached to their laws to make them hindring upon all their subjects. The seal of God is attached to His law to make it hindring upon all His subjects. (See *"Patriarchs and Prophets," p. 307, par. 2.*)

4. Matt. 5:17, 18; James 2:8-12; Ex. 24:12; Deut. 4:9-13. God's law is the ten commandments.

5. Ex. 20:8-11. Read carefully each commandment. In the last part of the fourth commandment we find all the specifications of the seal: name, Lord; title, Creator; territory, the heavens and earth. All within that territory are amenable to His law.

6. Ex. 31:13. The Sabbath is a sign, or seal, of God's authority. (See *"The Great Controversy," p. 605.*)

7. Gen. 2:2, 3. There were three steps in making the Sabbath:

a. God rested on the seventh day; that made it God's day.

b. He blessed the seventh day after He had rested; that made all succeeding seventh days God's blessed rest days.

c. He sanctified it, or set it apart for a holy use; thus it became God's blessed, holy, rest day. (See *"The Desire of Ages," p. 381.*)

8. Joshua 5:15. It is God's presence that makes anything holy.

9. Isa. 58:13. God calls the Sabbath His holy day. His presence is in the day.

10. Eze. 20:20. The Sabbath is the sign, or seal, of God. The one who hallows it acknowledges that he is a subject of God's kingdom, and knows that the Lord is his God. (See *"Testimonies," Vol. IX, p. 18.*)

11. Eze. 20:13. Just as the seventh day was set apart for a holy use, so the keeping of the Sabbath becomes a sign of sanctification between God and the person who keeps it. In the act of keeping the Sabbath he acknowledges that he is set apart for holy work. God is first in all his work and business. (See *"Education," p. 250.*)

12. Ex. 20:8. The Sabbath is holy; God wishes us to regard it as holy time.

13. Ex. 31:13, 17. The one who in the fear of God will keep the Sabbath holy, becomes holy. The rest, refreshing, and blessing were placed in the seventh day, not in any other day.

14. Num. 23:19, 20. The blessing cannot be transferred by man to any other day. God's blessing cannot be reversed by man.

15. Isa. 66:22, 23. The Sabbath will be God's blessed, holy, rest day throughout eternity.

The Sabbath a Delight

"If thou turn away thy foot from the Sabbath, from doing thy pleasure on My holy day; and call the Sabbath a delight, the holy of the Lord, honorable; and shalt honor Him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine

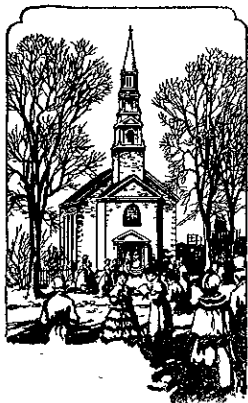
own words; then shalt thou delight thyself in the Lord." Isa. 58:13, 14.

This text is a torment to the unconverted man, but to the earnest Christian it is one of the choicest promises in the Bible. To the Christian it is not a series of *don'ts*, but is the approval of things, both interesting and worth while, that will aid in the development of the physical, mental, and spiritual life. It all depends upon what is in the heart. If one's highest delight is in serving and pleasing God, he will find true Sabbath observance a delight. If his chief delight is in satisfying the selfish desires of his own heart, Sabbathkeeping will be to him a galling yoke.

Of course, we all know that there are certain things that interfere with true Sabbathkeeping, and ought to be let alone. But we will find much more profit in studying the positive side of it, and in finding something that needs to be done and can be done on the Sabbath.

The Sabbath affords special opportunity for communion with God and association with His children. These who actually "remember the Sabbath day, to keep it holy," look forward, from one Sabbath to another, with happy anticipation because of the blessings that come through this fellowship. This association begins Friday, with the setting of the sun, at the altar of prayer, where God meets with His friends. And it is deepened throughout the day in the Sabbath school, the young people's meeting, the church services, and in comradeship with Christ in loving ministry for others.

The Sabbath is not only a day for convocations; it is also a day of praise. This means looking to God in gratitude for His mercies, and acknowledging Him as the Giver of all that we have. Ingratitude is a great sin—a sin of which we are guilty when we decline to set aside a time for letting it be known that we are thankful to the Lord for all that He has done for us. When people go to religious services, they go not only to study the Bible or to hear a sermon; but also for the purpose of praising God with hymns and prayers. When the Sabbath comes to mean a day of praise, in addition to its rest and worship and Christian service, then it is truly "the Lord's day."



"We should jealously guard the edges of the Sabbath."

Doing That Which Is Good

It is proper at all times, including the Sabbath, to call on our neighbors and friends for the purpose of receiving spiritual help and encouragement, of recounting the blessings of God, of planning for the carrying forward of the work of soul saving, and for Bible study and prayer. If these purposes are adhered to, and the conversation is directed in these lines, the experiences of the day can prove only helpful. But if the conversation is allowed to drift, or to include things of common interest,—the affairs of life, or the current happenings of the day,—it can prove only a hindrance to the spirit of true Sabbathkeeping, and to the spirituality of all who engage in it.

We need to remember the Sabbath day to keep it holy, to remember it in the use we make of its sacred hours. Sabbathkeeping is something more than refraining from physical work. We should find in the Sabbath not only physical rest, but spiritual rest, refreshing of spirit as well as refreshing of body. Circumstances may be such sometimes that in service for the sick, in labor for those who are in need of help, we may be severely taxed physically. But even so we may maintain that relationship with God which will make it possible for Him to bring into our lives the spiritual blessing which He desires to impart. We can obtain this only if we keep our hearts in tune with the spirit of true Sabbath observance. We can keep the Sabbath as it comes to us only if we remember it through the week.

Jesus often came in conflict with the Jews of His day as He endeavored in His life and teaching to lead them into true Sabbathkeeping. He healed a man who was sick, and the Jews at once accused Him of breaking the law. His reply to them was that it was lawful to do good on the Sabbath,—the same principle that a man would follow when working hard to rescue an ox that had fallen into a ditch, even on the Sabbath day. There is ample opportunity in every community for all to find the exercise they want in performing the acts of Christian service, helpfulness, comfort, and sympathy which are entirely in keeping with the spirit of this day.

Nature Study

"The Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live the life of Eden. It was God's plan for the members of the family to be associated in work and study, in worship and recreation, the father as priest of his household, and both father and mother as teachers and companions of their children. But the results of sin, having changed the conditions of life, to a great degree prevent this association. Often the father hardly sees the faces of his children throughout the week. He is almost wholly deprived of opportunity for companionship or instruction. But God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family opportunity for communion with Him, with nature, and with one another."—*"Education," pp. 250, 251.*

The life of Eden was a life without anxiety, a life of purity and innocence. It was a "life of love and delight, a life spent in the study of God's created works and in communion with the family, with angels, and with God Himself." And so as we discuss Sabbath activities, let us not forget that there are walks to take and trails to follow. Take observation walks, and see how many things of nature you may discover. Take brisk walks, not just lazy strolls, that your body may find an outlet for surplus energy.

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

Study the flowers, name the parts, and see their wonders through a magnifying glass. Remember that Jesus said, "Consider the lilies." That does not mean merely to pass them by with a casual glance, and a remark about their beauty.

At this time of the year not only the flowers, but also the birds and the insects especially attract our attention. What wonderful friends we may find in these wonders of nature while we are on our Sabbath walks, or as we rest in the shade of the trees by a cool flowing stream or a quiet lake.

Sabbath afternoon is a good time for that short, cheery call on Grandma Jones, leaving with her some of the flowers that have been gathered on the walk. Then, with some other flowers, stop at Bobby Brown's, who has been ill for weeks; and don't forget to give him a peek through the magnifying glass, so that he may enjoy more fully, with you, these wonderful gifts from God. Tell him of the glorious out-of-doors, the tall pines, the great rocks, and the fleecy clouds.

There are fifty-two Sabbaths every year; that is one seventh of every one's life. Surely the question of the best way to spend all this time is one of great importance to each one of us. Suppose there were no Sabbath worship and no Sabbath rest. Should we not in that case look back with unutterable longing to the time when we had the Sabbath with its blessings?

We are inclined to take God's Sabbaths for granted, and so not value them. We do not realize their vast possibilities for physical regeneration, for mental growth, for spiritual uplift. Many of us observe the Sabbath in a careless, haphazard way, without system, without planning, without consecration.

Let us change all this. Let us from this time on take this gift of each new Sabbath as a priceless blessing. It is a part of our Christian heritage. It is a part of our life resources. It is better than a fortune in a bank. It is a delight for time and a hope for eternity.

Questions for Discussion

1. WHAT was the origin of the Sabbath?
2. What is the purpose of the Sabbath?
3. What preparation should we make for each Sabbath?
4. What will the proper observance of the Sabbath do for one?
5. What customs among us tend toward Sabbath desecration?
6. What can Missionary Volunteers do to promote Sabbath observance?
7. Contrast a Sabbath well spent with a Sabbath poorly spent.
8. What are some physical gains from Sabbath observance?
9. What are some mental gains from Sabbath observance?
10. What are some spiritual gains from Sabbath observance?
11. What was Christ's attitude toward the Sabbath?

How are you solving the problem of holding the youth to the advent message?

Why Good Times Are Important

(Program for July 27)

BY EMMA E. HOWELL

OPENING EXERCISES.

PAUL'S PRAYER FOR THE PHILIPPIANS:

Phil. 1:9, 10 (margin).

TALK: "Leisure Time Is Important."

LEADER'S REMARKS, connecting this with previous recreation programs.

(See Notes to Leaders.)

BLACKBOARD JOTTINGS FROM THE SPIRIT OF PROPHECY.

THE QUESTION BOX IS OPENED.

A TEXT ILLUSTRATED: "There Is a Way—"

RECITATION: "The Two Ways."

Notes to Leaders

Our recreation and association programs in January and February led us to discussions of "Christian Principles in Recreation" and "Which Game?" In the intervening months we have considered "The Widening Circle" of our friends, both as casual friendships and as the more intimate friendships of life—"A Happy Friendship Continued." Today we are to consider *why* the good times that we have in these friendly associations are so very important. What difference does it make to us? to them? Why is it important that we spend the time together wisely? What are the possibilities wrapped up within the "good times" that every young person expects and has a right to have?

Think! Just before the opening talk of the evening, place where all can see it a cardboard bearing one word in bold, black, dizzy letters—THINK. No comment is necessary.

A Committee Appointed.—Much of the profit of this meeting will be lost unless you crystallize your thoughts of the evening, and the good resolutions formed, into something very tangible. Appoint a group of three or five or seven or more, depending upon the size of your Missionary Volunteer Society, to give definite study to what can be done about promoting profitable recreation and truly good times in your immediate young people's group. And bid them to act promptly. Our progressive class activities should give some clues to wholesome outlets for recreation of profit and pleasure. I hope that eventually many young people will have the privilege of attending Junior camps and Junior leaders' camps, where the activities of these various classes are enlarged upon. The Youth's Congresses, too, will enlarge your vision of the principles that should be incorporated in a Christian's recreations. But in the meantime, look about you for every possible avenue of enlargement. We shall not need to use numerous *don'ts* on Seventh-day Adventist youth if we can suggest many *do's* for them to contend with. It should be the duty of this com-

mittee to look about, and see what leadership can be obtained for different kinds of hobbies. Begin with the vocational honors listed in the "Junior Handbook," and work out from these. It may be that a group can be organized to follow one line for a time. This will add interest and concentrate action. Then, of course, you will want some social gatherings with wholesome games. Endeavor to adapt these to the young people of your community; that is, if most of them are employed at manual labor, choose more quiet games. And, vice versa, if it is activity that the group needs, sponsor action games. Bring into some of the social gatherings demonstrations of some of the vocational honor or hobby activities in which the young people are engaged. It may be the means of interesting others in these very things. In all your recreational hours apply the tests that you have considered in your discussions of worth-while recreations. Some things have to be tried out before you can be sure of their value. Remember, he who never made a mistake never did anything of value. So go ahead. Study the introductory chapters of "Social Plans for Missionary Volunteers." Plan carefully and definitely, and pray earnestly that the youth of your Missionary Volunteer Society may be led onto a higher plane of thought and living, through the avenues of their good times.

Leisure Time Is Important

LEISURE time is important! And if your life is such that you have no leisure time, then it is highly important that you take an inventory. Consider the importance of the tiny gap that is always left between the steel rails in railroad construction. What would happen if no such gap or allowance were made between those steel rails? Why, the expansion of the steel on a warm day in summer, if it had no longitudinal outlet, would bend and twist the rail sideways. What would then happen to the train whose safe transport depends upon the exact width and direct line of the steel tracks?

Many a life-train is wrecked because of the absence of gaps in the plans along which it runs! The manager of that life-train lays out his schedule for the day. He plans to do this, and that, and thus and so. He lays his plans without allowing gaps for the delay and interruptions that are a part of every person's day. In his ambition to accomplish much, he forgets to allow the gaps that are needed for expanding body, soul, and spirit.

Just as much in error is the young person who tries to build the track for his life-train with too many gaps. His life cannot lead on to straightforward success, because he is forever stopping on one of the gaps. Need I tell you that this is the individual who lays too much stress upon his leisure time?

So we have the two different types that are mentioned in the Spirit of prophecy: "There are persons with a diseased imagination. . . . They are chilled with the innocent laugh from the youth or from any one. They consider all recreation or amusement a sin, and think that the mind must be constantly wrought up to just such a stern, severe pitch. This is one extreme. Others think that the mind must be ever on the stretch to invent new amusements and diversions in order to gain health. They learn to depend on excitement, and are uneasy without it. Such are not true Christians. They go to another extreme."—"Testimonies," Vol. I, p. 565.

How, then, can we keep in the middle of the road? How can we adjust our recreations so that we may be sure that they will not even unwittingly consume too much of the valuable time which is one of the talents bestowed by our Maker? Fortunate indeed is the young person who learns early in life to keep an even balance, who knows how to allow for the right number of gaps, and to choose the right kind of gaps to make sure that his life-train will run smoothly for his own comfort and well-being, carry fellow travelers safely with him to the desired haven of right and peace and health, and ultimately arrive at that station which is the destination of all Christian travelers!

The young person who does this will be the one who considers that his leisure time is important—so important that he cannot while it away uselessly. Ah, that is the crux of the matter! We have come to think of recreation, of leisure, in terms of playing games. But as a matter of fact, only a very small proportion of the necessary leisure time should be filled up with the playing of games as such. The little child must play. This is his work. When Billy Boy runs his tiny automobile around the block, he is imitating Daddy, who has "stepped on the gas" in his life-sized automobile, and

Plan for an outdoor social gathering during the summer months.

made an important business trip to the city.

What we need to learn is to combine work and play. There is a wealth of recreation which, in the truest sense, re-creates the life and at the same time is a profitable use of leisure time. Within each one of us is some form of music, art, or skill, all waiting to find expression. We may never be able to take finished courses in these, but we need not permit these talents to remain entirely undeveloped. A young woman became disgusted with her group of associates because they spent their leisure time doing things that were not so sinful as inane and ridiculous. Some of these youth worked hard at manual labor all day, and then exhausted themselves rushing to "recreations" in their leisure moments. Turning from this type of associates in her search for worth-while recreation, this same girl learned the process of dry-point etching. She was amazed and delighted that she could produce etchings of quality, and that she could do something that was at the same time worth-while and pleasurable.

A man who has given much thought to the recreational activities of life advises that they "should be enjoyable, purposeful, and worth while, with health, courtesy, good sportsmanship, and fair play following as by-products."

The head of a large manufacturing concern stood on the outer edges of a ball diamond on an open lot, cheering with the boys.

"I see you are interested in the boys' ball game," I said to my friend, the manufacturer. "Yes," he replied, "I am. That's where I get the boys I hire. I've selected one boy today, and I shall keep my eye on him until he's a little older, and has gained a higher education. You see, the boys are so accustomed to my presence here that they pay no attention to me. They do not suspect that I have any special purpose in mind as I watch them. So they are natural in their play. I notice the boys that play hard and play fair. I soon find out the generous ones and the mean ones. I believe that what a boy is in his play he will be in business. His play shows what he is. I never hire a boy who stoops to meanness or cheating. I want my help to be clean."

When the game was over, the manufacturer cheered heartily for the winners, and pointed out to me his boy of the day. The little fellow was on the losing side, but he was cheering lustily; yes, and passing a treat to the captain of the winning side.

Our weak points—and our strong points—do come to the surface in our hours off duty. Do we fill these gaps with purposeful activities or restful periods? Truly, in our leisure moments we make or mar our lives. Leisure time is important.

Blackboard Jottings From the Spirit of Prophecy

(Assign these references to three different young people, with instruction to select the points on the values and different forms of recreation. In the meeting have these points jotted down on the blackboard. Choice and brief quotations from the references may be given as some of the points are put down in black and white.)

1. "Messages to Young People," pp. 385, 386; or "Counsels to Teachers," pp. 336, 337.

2. "Ministry of Healing," pp. 51, 52.

3. "Education," p. 212, last par., and p. 213. Memorize in unison the last sentence on page 213.

The Two Ways

To every man there openeth
A Way, and Ways, and a Way;
And the High Soul climbs the High Way,
And the Low Soul gropes the Low;
And in between, on the misty flats,
The rest drift to and fro.
But to every man there openeth
A High Way, and a Low,
And every man decideth
The Way his soul shall go.

—John Ozanham.

"There Is a Way—"

DR. CHARLES E. BARBER, health adviser to Mr. Taft during his presidency of the United States, under the auspices of the Rotary International, told the following story in Rochester to a large audience:

"While I was lecturing at Niagara Falls, one of the leading citizens, a former judge, told me this interesting story: 'Last week I witnessed a peculiar sight. I was standing on the bank of the river about a mile above the falls when I heard a strange noise, looked up, and saw a flock of beautiful, wild white swans, about thirty in number, flying southward. They began to circle around and down until they dropped into the river, where the current, as you know, is very swift. I suppose they had always been accustomed to placid, quiet streams, where they had to labor hard

with their web feet to swim with their heavy bodies, but here there was nothing but play as the current swept them on. As they flapped their wings and called to one another in their joy, I imagined I could hear them saying, "This is the life! This is the life!"

"After they had drifted perhaps half a mile, eight or ten of them seemed to sense that there was danger in that sort of thing, and, raising themselves out of the river, flew to the south and to safety. But the rest stayed on; they were having too good a time. So on they floated, having the gayest kind of time, till they found themselves only a few hundred feet from the edge of the cataract. The current became very swift, and the roar of the falls reached their ears. It was time to get out. Raising their wings, they tried to lift themselves out of the water, but it was too late. The suction of the current right above the falls was such that they were held fast, and over they went—down, down, onto the rocks, breaking their legs, necks, and wings. Then with a friend I took a boat, and about half a mile below the falls rowed out into the stream, waited until those dead swans came drifting along, picked them up, and took them home."

"I never heard a story in my life that was true that so perfectly illustrated the way in which oftentimes young people will start in to play with things that are not serious at the time, but that lead in the wrong direction and often finish in a terrible catastrophe in character."

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.
—Howard K. Williams.

The Question Box

Note to Discussion Leader—Have the organist play "Tread Softly" while the ushers pass out slips of paper. To every other row give slips that bear questions or statements to provoke thought and discussion. (See suggestions listed below.) The alternate rows should receive blank slips of paper and pencils. After all are supplied, announce that those who have the questions or statements may feel free to read or discuss them in the meeting. Those who hold blank slips should use them for one of three purposes: (1) Jottings that will be read at the close of the discussion. (2) Resolutions formed as a result of this meeting. (3) Notes to take home for further thought. After the discussion, collect (1) and (2) and read aloud. Names need not be signed. Begin the discussion with a few suggestions, as: 'How much do you get out of a meeting? Did you ever try to tell some one else just what you had heard? It is an axiom

Character is strengthened or marred by the way we play the game.

that we really *know* only what we can tell." Speak of one or two pointed questions that you have heard asked, or that are problems in your own mind. Throw the meeting open. Do not be embarrassed. If young people do not speak at once. Reserve a comment or two to urge them. Ask that one or two of the questions or statements be read, but it is best not to call individuals by name. Do nothing that would make any one timid about attending the discussions. Then, do not attempt to answer the questions. Let the young people answer each other, and leave some of the questions for food thought. Suggest that all look up certain points. Reserve one choice thought to close the discussion, after you have read the jottings or resolutions referred to above. Some of these may be profitable closing points. If you have succeeded in getting even a few into the spirit of thinking, your discussion has been a success.

1. How can I determine which recreations are helpful to me?

2. Most people should memorize at least a few songs with good music, that they may sing when they feel like it.

3. Why should I learn how to play games?

4. What are some of the benefits in group games or activities?

5. Of what value can a hobby be to any one?

6. Ultimate satisfaction in recreation comes through achievement of some kind.

7. What workers especially should engage in outdoor recreations?

8. Normal human beings are most likely to grow from the children who have played well and happily.

9. Why does one's recreation affect his health?

10. Every individual should learn how to make something of beauty in line, form, color, or sound. At least he should find pleasure in what others do—for example, in painting, wood-working, sculpturing, photography, music, etc.—if he cannot himself use these forms of expression.

11. What is the best policy to follow with games that do not relax or rest you?

12. Is quiet rest ever a form of recreation?

13. How can viewing the handiwork of God be a recreation?

14. The form of one's recreation usually should be such as to make use of the powers that are not used in one's workaday life.

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THE bow that's always bent will quickly break;

But if unstrung 'twill serve you at your need.

So let the mind some relaxation take  
To come back to its task with fresher head.

—Phœdrus.

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VICTOR HUGO said, "We are the children of our own deeds." Every act reacts on the doer of it, and makes him better or worse. A bad temper, for example, is built up a little every time that it is yielded to by its possessor."

Junior M. V. Meetings

Citizens

(Program for July 6)

BY JULIA LELAND-NELSON

SONG SERVICE: Selections by Juniors from "Junior Song Book."

OPENING SONG: "The King's Business," No. 95 in "Gospel in Song."

SEVERAL VOLUNTEER PRAYERS.

SECRETARY'S REPORT.

SCRIPTURE READING: Romans 8:16, 17.

SONG: "Singing as We Journey," No. 110 in "Junior Song Book."

SUPERINTENDENT'S REMARKS.

SYMPOSIUM. See "A Good Citizen," p. 17.

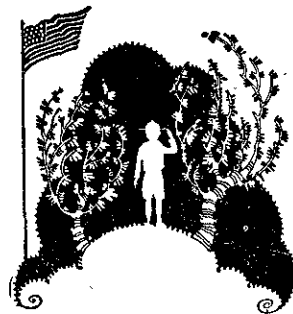
STORY: "A Good Citizen's Helpfulness," p. 18.

POEM: "What Then?"

DIALOGUE: "Citizenship in Heaven."

TESTIMONY MEETING. Let the Juniors state their determination to be citizens of heaven.

CLOSING SONG: "A Child of the King," No. 514 in "Christ in Song."



Notes to Superintendents

In combination with the superintendent's remarks stress the point that one way we must prepare for heavenly citizenship is by being loyal and upright citizens of our present government. See the Senior Notes to Leaders, p. 17.

You will find additional helpful material in the Senior program of this same date, pp. 17, 18: "Great Citizens," "The Good Citizen," "Christian Citizenship," and "Questions for Discussion."

Assignments.—1. Ask one member to bring to the meeting the dictionary definition of a citizen. 2. Ask every one to watch the daily papers and bring to the meeting clippings about persons and incidents that show qualities of either good or poor citizens.

Superintendent's Remarks

In my hand I hold a plant which you will notice is slightly wilted. I pulled it up by the roots, and so the

whole plant is here. Why do you suppose it has died? That's right: because I pulled it out of its element, the ground. When plants are pulled from the ground, they cannot live, because their element is the ground; they breathe in it, and get their nourishment from it.

Here you see a fish bowl. If I should take one of these fish from the bowl, what would happen? Of course it would die; for just as the plant needs dirt in which to live, the fish needs water, and would die without it. If I should plant the fish in the ground it would die, because its element is water and not dirt.

Now each one of you take a good deep breath. It gives you life, doesn't it? Suppose you want to go down into the fish's element, the water, to search for pearls. You would die unless you put on a diver's suit, and had your element, air, pumped to you while you were under water. If a kink came in the tube, and your air was cut off, you would die just as surely as this fish would die if I took it from its element, the water.

The Junior who gives his heart to Jesus becomes a citizen of heaven, and so has still another element which keeps him alive. His element is in heaven, and the Lord intends to take him there soon. But now Jesus has a work for him to do here on earth in telling others of His soon coming. The Christian, like the diver who goes into the water and has air pumped to him, must secure the heavenly element through prayer, or he will die spiritually.

In 1 Thessalonians 5:17 Paul tells us to "pray without ceasing." That means we should remember Jesus in whatever we are doing, whether washing dishes, mowing the lawn, or running errands. Think about your castle which Jesus is building for you, and talk to Jesus about it, and ask Him what you should do to be ready to occupy your mansion. As long as you keep in this attitude of prayer, Jesus will help you and give you the heavenly atmosphere which you breathe in, and which keeps you alive spiritually. But when you don't talk to Jesus, He can't help you so much.

Citizenship in Heaven

(Jack and Betty Can have just returned from Junior camp, and call on their chums, Jim and Sally Couldn't. They meet in the front yard under the big apple tree, and Jack and Betty begin enthusiastically to tell Jim and Sally about camp and one of their J. M. V. programs.)

JIM: It surely seems good to see you back home again. Sally and I have been lonesome, playing without

This month you are beginning the last half of the year.

What Then?

When the great plants of cities have turned out their last finished work,
When the merchant has sold his last yard of silk and dismissed his last tired clerk,
When the banks have rolled in their last dollar and paid out their last dividend,
And the Judge of the world says, "Close up for the night," and calls for a balance—
What then?

When the choir has sung its last anthem and the preacher has said his last prayer,
When the organ has pealed its last echo and its sound has died out on the air,
When the Bible has closed on the altar and the pews are all empty of men,
And each soul stands facing his record and the great Book is opened—What then?

When the actor has played his last drama and the mimic has made his last fun,
When the movie has flashed its last picture and the hillboards displayed their last
run,
When the crowds seeking pleasure have vanished and gone out into darkness again,
And a world that rejected its Saviour is asked for a reason—What then?

When the bugle dies out in the silence and the long marching columns are still,
When the millions of earth are gathered from ocean and valley and hill,
When the day that has no morrow has come to the last, last end,
And the voice of God from heaven says, "It is done"—What then?

—Author Unknown.

you. I'm sorry we couldn't go this year, but we're going to start saving our ten dollars to go to camp next summer.

JACK: The first day at camp I missed you too, Pal, but after that we were kept very busy doing many interesting things.

BETTY: O Sally, we did have the best time of our lives, and next year you just must go too!

SALLY: What did you do that was so much fun?

BETTY: We must tell you about everything, but first we want you to hear about our Junior meeting on Sabbath afternoon.

SALLY: What did you do?

BETTY: Jack, you go ahead and tell them. You were the leader, and can remember just what you did.

JACK: All during Junior camp we had been having stories at campfire about brave and courageous people, and the kind of people we'd have to be like in order to live in our mansions which Jesus is getting ready for us. Because we are children of the King of the universe, we ought to know how to act like a prince or a princess if we expect to live with Him.

JIM: So you were the J. M. V. leader!

JACK: Yes. As good citizens of heaven we thought we ought to know in what our country believes; so we studied twelve principal points of our faith. It's easy to remember them, because they spell *brother* and five S's: Baptism, Religious Liberty, Ordinances, Tithing, Health, End of the Wicked, Righteousness by Faith. That spells *brother*, you notice; and now for the five S's—Sabbath, Sanctuary, Second Coming of Christ, State of the Dead, Spirit of Prophecy.

BETTY: It isn't hard to remember them when they spell something, is it?

SALLY: I should say not. I think I can say them off myself right now. Let's see—Baptism, Religious Liberty, Ordinances, Tithing, Health, End of the Wicked, Righteousness by Faith, Sabbath, Sanctuary, Second Coming

of Christ, State of the Dead, Spirit of Prophecy.

JACK: Perfect! Well, the Friday before our Junior meeting, I assigned to each unit of boys three subjects, and each boy in the unit was to find a text on each subject. That made four texts for each subject. You ought to have seen those chaps hunting for verses! They studied their Bibles hard.

JIM: That sounds like an interesting and educational game. Suppose Sally and I look up as many texts as we can find, and tomorrow we'll see if yours are the same as ours.

JACK: That's going to be fun, and Betty and I'll have ours ready.

BETTY: But besides knowing these texts so we can be good princes and princesses, and represent Jesus on earth, we must also climb up Peter's ladder given in 2 Peter 1:5-7, and that will give us beautiful characters like a king's son or daughter ought to have.

SALLY: Here I've found 2 Peter 1: 5-7. (*Reads it.*) That's a steep ladder to climb, isn't it?

BETTY: Yes, but we learned at Junior camp that it pays to try every day to be more like Jesus. This old world doesn't have anything worth while, and we want to be royal children to inherit real mansions in heaven, don't we?

JACK: Mother's calling us, Betty; so we'll have to go. So long, Jim and Sally, and don't forget to study your Bibles every day. Then you can be a prince and a princess with a castle in heaven.

JIM: Thanks, Jack, and we're going to change our name from Couldn't to Can, and plan now for camp next summer so we can learn about good citizenship in heaven. Good-by!

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THE Sabbath and the family were alike instituted in Eden, and in God's purpose they are indissolubly linked together. On this day more than on any other, it is possible for us to live this life of Eden.—"Education," p. 250.

Preparing to Be Foreign Missionaries

(Program for July 13)

BY MARJORIE WEST MARSH

SONG: "We've a Story to Tell to the Nations," No. 80. All songs today are listed in "Junior Song Book."

A CALL TO WORSHIP: "Send Us."

PRAYER.

MISSION READING. See the M. V. Mission Enterprise Leaflet, No. 3.

REPORTS, AND OFFERINGS for local work carried on by the Juniors, and for our foreign missionary enterprise in the North China Union.

SONG: "A Song in My Heart," No. 54. The Juniors will like to sing this as a two-part song.

BIBLE STUDY: "The Missionary Spirit."

TALK: "True to the Missionary Spirit of Jesus."

TALK: "Preparation of Body," p. 19.

TALK: "Preparation of Mind," p. 20.

POEM: "Lord, I Give My Voice."

SONG: "Like Jesus," No. 76.

TALK: "Preparation of Heart," p. 20.

SONG: "Happy, Loyal Juniors!" No. 57.

BENEDICTION.

Notes to Superintendents

Being true to the missionary spirit of Jesus involves an act of preparation as well as a spirit of willingness to give and to go. Juniors are none too young to begin this preparation for service, whether it be home or foreign.

If you wish, several weeks before this meeting you may organize the society into several "commissions" for the purpose of reviewing missions all over the world, to see the conditions missionaries have to meet in various sections, and to observe the qualities of character these men and women need to have built into their lives to be successful workers for Christ. Current and late copies of our denominational papers, especially the *Review and Herald*, will furnish much of this material. Each committee gives its report as part of the meeting.

To suggest a foreign atmosphere for the program today, you may arrange around the room, flags of several nations or maps of various countries, or have a large map of the world.

Lord, I Give My Voice

LORD, I give my voice to Thee,
Consecrated may it be;
That Thy love I may make known,
And the world Thy sway may own.

Use it, Lord, this voice of mine,
To reveal Thy love divine;
Clear and strong may it proclaim
All the glory of Thy name.

May it never silent be,
But be always used for Thee;
May its message cheer and bless
Lives in woe and sad distress.

—Author Unknown.

Present the needs of North China faithfully.

The Missionary Spirit

JOHN 3:16; 6:38, 40; Hebrews 2:9, 14. Jesus came as a missionary to this earth.

LUKE 2:49. While still a boy, He realized He had a work to do for His Father.

LUKE 2:52. He developed in a four-fold manner,—intellectually, physically, spiritually, and socially,—and thus was prepared for His life mission.

JOHN 4:39, 41. Jesus' missionary spirit took Him into Samaria.

JOHN 4:45. He went also into Galilee.

JOHN 17:18. Jesus expects His followers to be missionaries.

ACTS 1:8. The Holy Spirit is promised as an aid to those who witness for Christ—at home, near by, and even in distant lands.

JOHN 15:8. The Father is glorified if we win many others to Him and His Son.

True to the Missionary Spirit of Jesus

MEMORIZE:

"Missions is the spirit of Christ finding expression in service to others."—*M. G. Kennedy.*

EXPLAIN:

"Our true and compelling motive lies in the very nature of the God to whom we have given our hearts. Since He is love, His very nature is to share. Christ is the expression in time of the eternal self-giving of the Father. Coming into fellowship with Christ, we find in ourselves an overmastering impulse to share Him with others. We are constrained by the love of Christ and by obedience to His last command. He Himself said, 'I am come that they might have life, and that they might have it more abundantly,' and our experience corroborates it. He has become life to us. We would share that life."—*From a statement adopted by the International Missionary Council at Jerusalem, 1928.*

DEFINE:

Loyalty—what does it mean to be true to the missionary spirit Jesus manifested?

ILLUSTRATE:

Tell experiences in the lives of those who have been thoroughly prepared to serve Jesus. (See our mission books or denominational papers.)

SUMMARIZE:

The call to Juniors is to prepare in body, mind, heart, and associations for a place of responsibility in the service of Christ.

Send Us

THE voice of God is calling its summons unto men;
As once He spake in Zion, so now He speaks again:

"Whom shall I send to succor My people in their need?
Whom shall I send to loosen the bonds of shame and greed?"

"I hear My people crying in cot and mine and slum;
No field or mart is silent; no city street is dumb.
I see My people falling in darkness and despair.

Whom shall I send to shatter the fetters which they bear?"

We heed, O Lord, Thy summons, and answer: "Here are we.

Send us upon Thine errand; let us Thy servants be.

Our strength is dust and ashes, our years a passing hour;

But Thou canst use our weakness to magnify Thy power."

—*Author Unknown.*



Happy Day

(Program for July 20)

BY ARTHUR W. SPALDING

SONGS FOR TODAY: NOS. 122 to 126 in "Junior Song Book."

OPENING EXERCISES.

TALK: "Why Sabbath Is a Happy Day."

TALK: "Why God Made the Sabbath."

TALK: "The Meaning of Sabbath."

TALK: "The Coming of the Sabbath Day."

TALK: "What to Do on the Sabbath Day."

TALK: "Sabbath in the New Earth."

CLOSING EXERCISES.

Note to Superintendents

Talk: "Sabbath in the New Earth."
—Memorize together Isaiah 66:23. Read the comments made by Mrs. E. G. White in "The Desire of Ages," pp. 769, 770; p. 283, par. 2; "Testimonies," Vol. VI, p. 368, par. 3.

Why Sabbath Is a Happy Day

ONE boy there was, a little boy, who never had enough Sabbath days. No sooner did he get up on Sunday morning than he would say to his father, "Daddy, is tomorrow Sabbath?"

"No, son," his father would answer; "tomorrow is Monday."

"Is the next day Sabbath?"

"No; that's Tuesday."

"Well, is the next day Sabbath?"

"No, son; that will be Wednesday."

Well, that was half way through the week, and no Sabbath yet. But this boy was persistent. "Daddy, will the next day be Sabbath?"

"No; that will be Thursday."

"Then the next day?"

"No; that's Friday."

"But, daddy, will the next day be Sabbath?"

"Oh, yes, sonny boy; when you get there that will be Sabbath. But it's a whole week away."

And then this small Sabbath lover would shout to his brother and sister: "Oh, goody! goody! That'll be Sabbath. Then we'll go out with mother and daddy again, and find more birds and trees and flowers and things."

"Yes," his brother would say; "and they'll tell us more stories, and we'll play more Bible games, and—"

"Oh, yes," his sister would chime in; "and maybe we'll go over and sing for Grandma Angel, and carry her some flowers, and maybe—"

"Yes," this boy would come back; "and we'll whistle like everything, and we'll make a clock out of the sun, and we'll play 'Goin' Up to the New J'rus'lum!' Oh, goody! that'll be Sabbath!"

That small boy has grown up now to be a doctor, and still the Sabbath day is the happiest day in the week to him. He can't spend as much time in the woods and fields as he did when a boy, because there are many sick people who just have to have help—but then, away back there, you know, there was Grandma Angel! And every Sabbath evening, as the sun goes down, he gathers his family about him, to sing the Sabbath in, as he loved to do with his father and mother and brother and sister when he was small. And he hasn't gotten out of the habit of going to Sabbath school and helping teach the Bible lessons, or telling the Bible stories, as he learned to do so long ago. And every Sabbath afternoon that he can spare, he still loves to gather some Juniors or some Seniors about him, and go out to study the birds and flowers and trees, and to sing, and to "whistle like everything," and just be happy.

For Sabbath is a happy day to those who really know what it's for, and who learn to love to study the things for which it was intended. The Sabbath is not to be an idle day, a weary day, a hard day. It is meant to be a happy day. It is the day wherein we may do all the best things that Christians love to do on every day, but that they cannot do enough.

Have you reached half of your yearly goals?

It is a day for Bible study, through reading or stories or games, and for other fine reading and storytelling. It is a day for nature study, for searching through the woods, over the hills, along the streams, to find the treasures of God. It is a day for happy converse together, and for helping one another and those who are sick or sad or lonely. It is a day to walk with God.

Why God Made the Sabbath

"REMEMBER the Sabbath day, to keep it holy. . . . For in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the Lord blessed the Sabbath day, and hallowed it."

God made the Sabbath as a memorial of His great work. What is a memorial? Listen!

On the east bank of Jordan River lay the host of Israel, waiting to go into the Promised Land. But Jordan was in flood, overflowing all his banks, a mile wide. God said to Joshua, Israel's leader: "Tomorrow you shall go over Jordan. Put the priests in the van, with the ark, and tell the people to go forward."

So Joshua put the priests in the van, with the sacred ark, and he said to the people, "Go forward." Then, as the priests' feet touched the waters of the river, Jordan rolled back his raging flood, while the water below flowed on to the sea. And Israel passed through Jordan dry-shod.

Then, while the priests stood still in the river bed with the ark, God told Joshua to send in twelve men, one from every tribe, to bring each a great boulder out of the bed of the river. And these he piled high on the west bank into a monument, a memorial. Why?

God said: "In after years the fathers in Israel will go by this Gilgal with their little sons; and the sons, seeing this memorial, will ask their fathers, 'What mean these great stones?' Then their fathers will remember, and will tell them the story of this day, how Jehovah rolled back the flood of Jordan and sent Israel over dry-shod. And this shall be the memorial to remind them of My great work for them."

It might have been, if there had been no memorial there at Gilgal, that

Israel's fathers would have remembered to tell their children of the passage of Jordan, but also it might be that they would have forgotten. So God set the memorial there to make sure they would remember.

So the Sabbath is a memorial of God's great works. Whenever the Sabbath day comes, it is meant to carry our minds to God's great creative power in making this world, in giving us life, and also to God's great redemptive power, which, after man has sinned, through Jesus our Saviour redeemed us from death.



On this day we may study more than ever into the wonderful works of nature which God has made, to learn more about the life of birds and beasts, of flowers and trees, and to find God's love in them. And we may study the history of God's dealings with man, in stories and teachings from Bible and history. So the Sabbath is a memorial to help us to remember God and to know Him better.

The Meaning of Sabbath

SABBATH means "rest." If the word were always translated from the Hebrew into the English in the Bible, wherever we now read "Sabbath," we would then read "rest." So the fourth commandment would read in part: "Remember the Rest day, to keep it holy. Six days shalt thou labor, and do all thy work: but the seventh day is the Rest of the Lord thy God."

The Sabbath, or Rest day, is to give rest to our bodies, our minds, and our souls. We get rest for our bodies every day or every night; but it is good to break the rhythm of life's music every week and to put a rest in that music, so we are refreshed physically. We should get mental rest and recreation also every day in the week; but it is good to change the main current of our thoughts once a week, and to give more time and thought to beautiful things and happy things; so on the Sabbath day we are to get rest for our minds.

But most of all, the Sabbath is a rest to our spirits. This is the Sabbath which Jesus means when He says: "Come unto Me, all ye that labor and are heavy laden, and I will give you rest [sabbath]. Take My yoke upon you, and learn of Me; for I am meek and lowly in heart: and ye shall find rest [sabbath] unto your souls."

We get rest, or sabbath, into our souls by the forgiveness of our sins and by the coming of Jesus' life into ours. His life comes into us as we study His life in the Bible, and think of Him, and meditate upon Him, and by His power do the good deeds He did for others. This is the great meaning of the Sabbath. It is to have Christ in us and to be living His life.

Whoever gets the Sabbath into his soul through Jesus has it with him all the time. Then when he comes to the Sabbath day he delights in it, because on that day more than on any other he may live the life of Eden, which is the life of heaven, the life of Jesus.

The Coming of the Sabbath Day

God made the day to begin with the evening, as He says in Genesis 1: "The evening and the morning were the first day," and so on. So the Sabbath day begins with the going down of the sun, the coming of the evening. It is a very blessed time for those who have the Sabbath in their hearts.

Everything should be made ready for the coming of the Sabbath day. All the work of the week should be finished, and every one in the family should be freshly bathed and clothed, just as if we were going to meet the President. For are we not going into the presence of the great King of heaven and earth?

Before the sun goes down, let the children gather with the parents to welcome the Sabbath day. Let them sing the happy songs of Zion, the ones they love best, and especially Sabbath songs, like "Safely Through Another Week" and "How Sweet Upon This Sacred Day," and evening songs, like "Day Is Dying in the West" and "Softly Now the Light of Day."

Then there may be repeating of scriptures, sometimes in concert, sometimes in turn; and perhaps father or mother may tell a Bible story. After that comes prayer; and if on week-days at family worship there is not always time for every one to pray, on this Sabbath evening there surely is. And it is good for every one to learn to pray aloud in family worship.

When we rise from our knees in the fading twilight, let us sing again, to close our service. How beautiful is that prayer of the evening:

"Abide with me! Fast falls the eventide;
The darkness deepens; Lord, with me
abide!"

What to Do on the Sabbath Day

MRS. E. G. WHITE wrote: "God's love has set a limit to the demands of toil. Over the Sabbath He places His merciful hand. In His own day He preserves for the family, opportunity for communion with Him, with nature, and with one another."—"Education," p. 251.

What are we to leave off doing on the Sabbath day?—Those things which would hinder us from doing the things we as Christians most want to do. We lay aside that work and that play and that study which we do on weekdays, first because the Lord says, "Thou shalt not do any work," and, second, because we have better and happier things, to do on the Sabbath. On weekdays we work our gardens, and build our houses, and cook our food, and wash our clothes, which are all good and necessary things to do. We also play games to give us needed exercise and pleasure. But if we were to spend the Sabbath day in digging, or hammering, or cooking, or washing, or if we were to spend the day playing ball or swimming, we should not have time to study and enjoy God's great books, nature and the Bible, nor to give so much help to the needy.

What may we do on the Sabbath day? We may commune with God

through reading the stories, the psalms, the prophecies of the Bible and studying to know what they mean. We may commune with nature through studying the sky, the light, the clouds, the rain and snow, the streams and the sea, the mountains and rocks, the trees, the flowers, the birds, bees, and butterflies, the animals on land and in water, and seeking to find out about their lives and God's thoughts in making them. We may commune with one another in conversation, in singing, or sometimes in happy silence.

Sabbath eve, the beginning of the Sabbath, is a good time for music, playing and singing. If there is no young people's meeting that night, home can be made a very lovely place,



with song and reading or storytelling or conversation. It is a good time to ask questions of our fathers and mothers; and let us hope they can answer all the questions we can ask.

Sabbath morning is a good time to get up early. Sunrises are worth even more than sunsets. An early morning walk in a woodland path, or a few minutes spent in the flower garden or out under the trees where the birds are singing their morning hymns while we try to identify them and find out more about them—that's one of the happiest parts of the Sabbath.

We should have a pride in being ready for the Sabbath morning services. Be at Sabbath school in good time, and be sure you know your lesson. Church is meant for Juniors as well as adults; and in these days when nearly every minister gives a part of his time to a Junior sermon or a story, it's especially important that we show our appreciation by attending. Besides, we are old enough to be able to

understand much of what he says to older persons. The churchgoing habit is a good one to form right now. After going home, discuss with the other members of the family the good things learned through the sermon.

Some time Sabbath afternoon can be given to reading, or if there is a storyteller around, make a story circle. The Sabbath school lesson should have its initial study on Sabbath afternoon, and then there are many other Bible interests to follow. Quizzes on various subjects are good occasionally to test our knowledge of the Bible, but this need not take any longer than we feel like sitting still—or else one may be carried on along our walk. One good study, however, for fifteen minutes or so each Sabbath, is Bible nature. Look up the texts that speak of something in nature, as birds, flowers, trees, rocks, sea, and a host of other things. It is good to make a classified list of them in a little book, so we shall not lose the results of our research.

Then go out for a walk, and study nature. Take along some books that help identify birds, flowers, trees, etc. Look for familiar birds and flowers and trees, and also for new ones to learn. The more we study into this, the bigger the world of nature grows to us, and we shall have great pleasure in coming to the Sabbath day which gives us this opportunity. This Sabbath walk can be vigorous enough to give us the needed exercise and also very entrancing study. The place to live, of course, is in the country, where the works of God abound; but if we are living in the city, we can go to the most natural park there is, and study nature.

Sabbath afternoon is also a good time to visit the sick and the shut-in, and cheer them up with flowers and songs and helpful talk. The Sabbath is to be used as a time in which to do good of any kind to those in need.

As the sun begins to go down, the family should gather again, as at the beginning of the Sabbath, with song and Scripture and prayer, to bid the Sabbath day farewell. And with all this, it will have been a happy day.

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As a means of intellectual training, the opportunities of the Sabbath are invaluable.—"Education," p. 251.

The Sabbath is . . . the day above all others when we should acquaint ourselves with God through His works.—"Education," p. 251.

Why Good Times Are Important

(Program for July 27)

BY D. E. REINER

TALK: "Leisure Time Is Important," p. 23.

SUPERINTENDENT'S TALK: "Having a Good Time."

SPIRIT OF PROPHECY STUDY by older Juniors. (See "Blackboard Jottings From the Spirit of Prophecy," p. 24.)

RESPONSE by the Juniors.

STORY: "There Is a Way—" p. 24.

POEM: "The Way to Happiness."

Note to Superintendents

For a background of today's topic, and for other suggestions on leisure time pursuits, read the Notes to Leaders found in the Senior program, p. 23.

Having a Good Time

(Outline)

THE WRONG WAY.

THE child seeks happiness in his own way.

He is governed by feeling.

He does not weigh things in the light of consequences or tomorrow.

He wants fun at any cost.

It often gets him into mischief or trouble.

Boy playing with a match or a razor.

Girl playing with scissors or dishes.

When they reap the results, they can see that some pleasures are not lasting.

They learn by experience.

Older young people also seek a good time, but in different ways.

Attending the dance or theater.

Associating with worldly friends.

Smoking cigarettes or playing cards.

Participating in worldly sports.

The results:

Not pleasure, but pain, sorrow.

Many wish they could forget.

They wish they could live life over again.

They are disappointed and injured.

Others are injured by what they have done.

THE RIGHT WAY.

A good time with no bad effects.

Good while it lasts and as long as remembered.

Suggestions:

A social evening. Wholesome friendships, innocent games, readings, music, stories with good morals, clean fun and laughter.

Innocent sports. Outdoor sports and recreations, well planned, well regulated, well chaperoned, and in proper places.

Hikes into the field and woods,

summer or winter, for exercise and careful observation.

Musical evenings. Band, choir, chorus, or glee club work.

Temperance rallies. Giving programs for the public in schoolhouses. Speeches, readings, pictures.

Missionary activities. Visiting prisons, hospitals, and other places where are the sick and unfortunate. Conducting Sunday schools, distributing literature by bands.

Such pleasures bring lasting results, and when properly understood and engaged in, appeal to our Christian youth.

"Surely happiness is reflective, like the light of heaven; and every countenance bright with smiles and glowing with innocent enjoyment, is a mirror, transmitting to others the rays of supreme and ever-shining benevolence."—Washington Irving.

Response

Let a number of volunteers give a brief description of a good time they had which brought them lasting pleasure.

Suggestions:

On a trip.

On a hike.

An evening out.

Running a worthy errand.

A missionary visit.

Playing a game.

Attending a gathering.

Taking part in a program.

The Way to Happiness

A HERMIT there was, and he lived in a grot.

And the way to be happy, folks said, he had got.

As I wanted to learn it, I went to his cell;

And when I came there, the old hermit said: "Well,

Young man, by your looks you want something, I see;

Now tell me the business that brings you to me."

"The way to be happy, folks say, you have got;

And wishing to learn it, I've come to your grot.

Now, I beg to entreat, if you have such a plan

That you write it me down, as plain as you can."

Upon which the old hermit, he went to his pen

And brought me this note when he came back again:

"Tis being and doing and having that make

All the pleasures and pains of which mankind partake;

To be what pleases God, to do a man's best,

And to have a good heart, is the way to be blest."

—Byron.



"NEXT to the outpouring of the Holy Spirit, our greatest need is for efficient, consecrated leadership in our churches,—men and women who are filled with enthusiasm born of a vital Christian experience."

Why are "good times" important?

(Continued from page 16)

How to Use Music in Worship

MUSIC has been the means by which the deepest emotions of the human soul have found their fullest expression. Take from us our "psalms and hymns and spiritual songs," and our tongues have lost their cunning. The reason for this is very apparent. The great hymns and the endearing music have come out of the deepest depths of human experience. The keenest minds of all ages have spoken out of the depths and from the heights of their human emotions. We "common mortals" have read and rejoiced, for by borrowing their words we have been able to give expression to our own hopes, fears, yearnings, love, and devotion. Humanity is so much alike that when one speaks he echoes the sentiments and thoughts of a million hearts.

Music in Christian worship has been subjected to every abuse in the whole catalogue. Fresh in the memory of each of us are many of these tragedies. There is that most common abuse of singing the same songs over and over again, week in and week out. Then there is the same program—a song, a prayer, a song, a Scripture reading, and a song. How thrilling! Like the law of the Medes and the Persians, "it changeth not." Again, there is the abuse of the song leader whose only ideal of good singing is to "whoop 'er up," "raise the roof." He would sing the most reverential prayer hymn with the same gusto that he would give to "The Battle Hymn of the Republic."

There is no denial of the fact that congregational singing is in need of reviving. We have grown accustomed to letting the choir do our singing for us. Many feel that because they are not "regular songbirds" they are privileged to keep silent. Because these do not sing, it often happens that those beside them do not sing, and so the song service languishes and dies. In order to overcome such a condition, "stunts" are employed, some of which cheapen the whole service beyond measure. H. Augustine Smith suggests that the congregation must be prepared to sing before they will do so. Sometimes the story of how the song came to be written, will put folks in the spirit for singing, although even that can be overdone. Sometimes it will help to read the first stanza. One of the best means to secure congregational singing is to select songs that folks know and love.

When a new hymn is to be taught to a group, let the words be read first as a poem, either by one accomplished reader or by several. Then let the music be played in the tempo that will be employed in singing. The group will have caught the spirit of the hymn before singing a single bar of it. Any hymn worth learning will be the richer for this interpretation.—*Christian Endeavor World*.

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.

True to His Convictions

THE light of the rising moon broke through the trees which swayed gently in the evening breeze; the sea murmured softly on the near-by beach, and everything seemed to speak quietness as the night drew on," writes Superintendent G. Peacock, of our New Hebrides Islands Mission. "At last the stillness was broken by raised voices in a native village near by. The tribe had gathered at the usual place for meetings of this kind, and the ugly expressions on their faces seemed to denote that something of a serious nature was to be discussed. The old chief's eyes fairly blazed, and the very hair on his face assumed a spikelike form as he raised his voice to a high pitch, and rehearsed the customs of long ago before there were any white men or government to interfere with them. The idea of any of his tribe wanting to disobey his commands!—and he emphasized his remarks by beating the earth heavily with a huge club that he held in his hands. Others supported him, and even some of the women raised their shrill voices and foretold calamities that were likely to result because of leaving the traditions of the people.

"Why the fuss, anyway? Just because one young man wanted to follow the dictates of his conscience. He sat apart from the others, the only calm one of the tribe; for peace was written across his brow, revealing a dignity born of God.

"Months ago a missionary had come to stay in the district, and already the invitation to accept Christ as their personal Saviour had been answered by people joining the mission and leaving their old ways. This young man had defiantly decided to join the mission, and now the whole village was opposed to him.

"Forcefully they told him what he would lose temporally and spiritually by this move on his part. 'We shall take all your land, and then where will you grow food when you find the missionary all wrong?' 'You will have no coconuts to sell, and then where will you get money for clothes?' 'Who will pay for a wife for you? Therefore you cannot marry.' They fairly shrieked at him. 'Who will care for the spirit of your father? and your spirit when you are dead?' said one poor old soul with tears in her eyes as she thought of the cus-

tom of worshipping the departed dead. 'What will you have to eat at the missionary's place?' 'They tell us that all meats are taboo, also garden foods.' 'All you will have to eat is grass,' laughed a few in a scornful way. 'You will soon die,' shouted another, as they all scolded or laughed in chorus.

"The young man arose, nothing daunted. He had counted the cost, and on bended knee had gained the victory. Bidding them all farewell, he shouldered his few earthly belongings, and like Abraham of old, went out in faith, not knowing whither he went.

"Many are still tested as was Abraham. They do not hear the voice of God speaking directly from heaven, but He calls them by the teaching of His word and the events of His providences. They may be required to abandon a career that promises wealth and honor, to leave congenial and profitable associations, to separate from their kindred, to enter upon what appears to be a path of self-denial, hardship, and sacrifice.

"Pray for these poor people of the New Hebrides, who are among the most unfortunate, that they all may be given the opportunity of deciding for Christ while it is still the accepted time."

Hankow Mission, Central China

WHERE the great Yangtze River flood wrought such havoc to our Central China Union Mission at Hankow awhile ago, especially to the school property about six miles out in the suburbs, C. C. Crisler, on his way to West China, spent a Sabbath, and gives this brief report:

"En route, I had a Sabbath with Pastors M. C. Warren and C. H. Davis and their associates in Hankow. The restoration of the middle school property at the Wang Gia Dun compound, is nearly completed. Some evidences of the disastrous flood remain, but these are being removed, and the new buildings put up by Prof. C. A. Carter, principal, are a credit to our mission. Brother and Sister Carter live at the Wang Gia Dun compound. Brother Davis and family and Miss Dunn have been living at the Ging Shi Tang in the city; while Brethren Warren, T. A. Shaw, A. Mountain, and B. C. Clark, with their families, have been occupying the

Hall and Holtz property on Rue Clemenceau. Just now the Hankow brethren are deeply interested in the development of the proposed sanitarium-hospital made possible through the beneficence of Marshal Chang Hsueh Liang, and they are planning and praying toward the end of meeting the will of Heaven in this matter."

Upon the Jolting Oxcart

IT was out in Cambodia, French Indo-China, where Missionary F. L. Pickett was at work. He wrote:

"God is leading us here. One day I had made my first trip to some villages, and was returning via oxcart when we overtook a man who had been sick. We asked him to ride with us, as he was going to the small town to which we were going. As we bumped along in the oxcart we talked about the Saviour, and especially about the Sabbath, for it was about this that the man had asked. In a little while I left him, but the Lord did not. Today he is keeping the Sabbath, and is happy with us in the truth. He recently told me, 'The day we talked as we rode in the oxcart was the day that God awakened my heart.' His health is improved, and he wants to sell our publications."

The Changed Drunkard Missionary

IN another section of that district where the Hall meetings were held in the Inter-American Division, an interest has sprung up. From here a man went over to the capital hunting for work. He was a confirmed drunkard and very violent. The president of the division, Pastor E. E. Andross, writes concerning this man:

"After some time he met some of our members in the capital, and was persuaded to give his heart to God. With all his heart he embraced the truth, but his wife stood out stiffly against the message. Finally she decided to leave him and return to her father's home. Shortly after this she was taken seriously ill, and was brought face to face with death. Under these circumstances she told her father about the new faith of her husband, and something of the change that had come over his life in consequence of having accepted this new religion. Her father became interested, and sent for his son-in-law to come.

"As he saw the marvelous change that had been wrought in the life of one who was formerly such a confirmed drunkard, he said to his daughter: 'How is it possible for you to refuse to accept a message that possesses such marvelous power as is witnessed in the life of your husband? A message which can work such a transformation of life as this must be from heaven.' The sick wife yielded to the entreaties of her father, and gave her

heart to God, accepting the message fully. Her father also embraced it, and many of their relatives became deeply interested, and finally were persuaded to accept the truth."

A Wonderful Investment

MISSION supporters, look at this!—you who through the years have been investing your money in God's glorious work on earth. Here is some of your dividend increase. Just how much is credited to your account on heaven's ledger, is now kept secret up there. But one day God will reveal even this to you. Missionary W. H. Anderson, from over in Africa, gives the report on the gross income as now developed by our investments in one section of that field, the Belgian Congo:

"The work was started in the Congo in 1920. God has richly blessed the missionaries there, even though, in the beginning, the work advanced slowly. It was hard to gain the confidence of the natives in those days. But that time was the seed sowing; now we are reaping the harvest.

"For every forty-five pupils in Sabbath schools in the entire world, there is one in the Congo. For every nine pupils in Seventh-day Adventist schools in the world there is one in the Congo. The Gitwe Mission is as large in members as the entire Southern African Division was when the division was organized in 1921. It is also an interesting fact that Gitwe Mission was started the same year the division was organized. There are now nearly ten thousand keeping the Sabbath in the Congo.

"Our hearts go out to the millions yet beyond our influence. Those fields that we have never touched will probably be as fruitful as the territory that we have begun to work.

"The union desires to open three new missions during 1935. Do you know our present experience leads us to believe that £25 [about \$120] will raise up a church of 150 to 200 adherents in entirely new territory? If ye know these things, happy are ye if ye do them."

Working in Unison

UNITY of purpose, even though workers are called to serve in different lines, achieves results out in the mission fields, as in the homelands. Missionary O. O. Mattison, acting director of the Punjab Mission, Northwest India, gives us a glimpse into how their schoolwork fits in with their village evangelistic efforts in that difficult heathen land. In the midst of his very interesting letter he says:

"The school [Punjab Mission Girls' School] has kept Miss M. Brewer and

my wife, with their Indian staff, very busy this year. You can imagine the congestion in trying to house more than eighty girls in quarters built for forty. They have been very happy through it all, though, and from all reports, most of them have done well in their schoolwork. The best part about this school is that Miss Brewer has twelve pupils who have been having a good experience since the Week of Prayer, and are to be baptized next Sabbath. Several from our near-by villages will be baptized with them. It does one good to see our schools turning out boys and girls we can count on.

"I was over in Chuharkana yesterday to talk to the boys there, and they are a fine group. Brother E. R. Streeter is doing excellent work in this school. He is from Australia; we reached India at the same time, and have been here close together in service since 1921, he in schoolwork and I in village work. His work might be likened to that of the potter. He polishes up likely boys from the jungle villages and works them over, under God, into good, faithful workers. And through these Indian laborers God is accomplishing a great work in the winning of souls for His kingdom."

The Heart of a Buddhist Priest Touched

WHILE working in Cambodia, French Indo-China, Missionary F. L. Pickett met this experience:

"One day at the close of a village service, a bright-faced young man came to us and said that after he had heard the story of how Jesus had died on the cross to save us, he wanted to give himself to Jesus and serve Him only. Twice this young man had seen us in a dream, and he was much concerned about it. He had formerly been a Buddhist priest. God is speaking to the hearts of Buddhists, too. The mother of this young man was very sick, and the family had given her up to die. We visited her and gave her some medicine and counsel, and she recovered, giving thanks to God. Her other children and friends were much impressed. God is performing miracles, manifest in the way some of these people recover under the simple treatments we give. And they are serving to break down the wall of prejudice Buddhism has built up.

"I recall reading an article in which one doctor was asking another doctor why he had left home and its comforts to go to a mission field where the people had a picturesque and suitable religion, better adapted to their needs than the religion we preached. The missionary doctor responded that he was not concerned so much with the changing of their religion, but when one found himself among people who gave poison to determine if the sick person had a devil or not, he was con-

vinced without further argument that these people needed a new religion, one which *gives* life rather than one that *destroys* it. And we see about us the same thing here. It is terrible, the suffering that devil worship brings upon these people; and many long to be delivered from it. Thank God, we have the remedy."

Marching on Gitwe

GITWE is in the Urundi District, Belgian East Africa. Missionary R. L. Jones is the director of our work in this region. We will let him tell us what our mission gifts are accomplishing out there, invested as these gifts are in the support of a few teachers. The past two or three years these Seventh-day Adventist teachers have been kept at their posts, while other missionaries, sometimes upon borrowed money, have been called back home for lack of support. Brother Jones writes:

"I wish it were possible to convey to our people a view of what we saw recently when there was a joint meeting of our churches in this district. Gitwe is situated on the crest of a long hill, surrounded by mountains, over which the membership from the outlying district must come to meet with us here. We who live at Gitwe wore out on the hilltop watching the people as they came in by churches,—200, 500, 1,000, or more in a group, single file, or when the paths merged into the highways, eight or ten abreast, marching on Gitwe. 'Here comes Mukingo!' some one announced, and over the ridge of a mountain appeared the Sabbathkeepers from the Mukingo district, 1,000 in number, most of them dressed in white, singing as they came. Such a sight, I am sure, would bring great encouragement to our people at home who, through these years of trouble, have sacrificed to keep their mission representatives in this needy field. When we remember that these thousands of natives have come into the truth largely in the last three years, we are assured that God is soon to finish His work in the world.

"About three years ago, there was one church in this district. Two years ago the membership was divided into four churches. Now we have eight churches and five companies. And many of these congregations are again outgrowing their buildings and are meeting out-of-doors. Truly God is blessing. We often wonder what the result would be if we could give full rein to the advancing work. At present we are working largely in a district that has been opened for some time. If we could go forward into the regions that are so incessantly calling, the onward rush of our advance would soon finish the work in this field. MISSION BOARD.