

The Church Officers' Gazette

VOL. 22

AUGUST, 1935

No. 8

The Service Acceptable With God

IT is through His people, the church, that God purposes to bring blessing to the world. "Enfeebled and defective as it may appear, the church is the one object upon which God bestows in a special sense His supreme regard. It is the theater of His grace, in which He delights to reveal His power to transform hearts."—*"Acts of the Apostles," p. 12.* The church provides a place where people of different temperaments and qualifications are brought together to be trained, to be molded and fashioned by the Master's hand for entrance into His kingdom. Here are to be manifested the ruling elements of love and tenderness for one another as exemplified by Jesus while here among us. Men of high degree are brought low; those of low degree are exalted, through the exercise of living faith in Christ. Censure, criticism, and the judging of one another are to find no place in the Lord's earthly-heavenly fold. Jesus' law of love rules out all this. He says:

"With all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace. There is one body, and one Spirit, even as ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in you all." Eph. 4:2-6.

This is the spirit that will actuate every one truly called into service in the church, be his station what it may. Meekness and lowliness of heart ever characterize that one upon whom Christ truly lays responsibilities in the conduct of His work on earth. Self-seeking, the striving for the highest place, will never be manifest by

that one whom the Lord has fitted and is calling to fill some place of important service in His cause. Remember Moses. Study the lives of Joshua, David, Solomon, Samuel, men whom God used; notice how they regarded their services when first called into places of responsibility. They all were small in their own eyes, in their own estimation. These men were humble enough, not only to implicitly obey God, but to seek and use the counsel of their brethren.

God's Gifts Diversified

"God has placed in the church, as His appointed helpers, men of varied talents, that through the combined wisdom of many, the mind of the Spirit may be met. Men who move in accordance with their own strong traits of character, refusing to yoke up with others who have had a long experience in the work of God, will become blinded by self-confidence, unable to discern between the false and the true. It is not safe for such ones to be chosen as leaders in the church; for they would follow their own judgment and plans regardless of the judgment of their brethren. It is easy for the enemy to work through those who, themselves needing counsel at every step, undertake the guardianship of souls in their own strength, without having learned the lowliness of Christ.

"Impressions alone are not a safe guide to duty. The enemy often persuades men to believe that it is God who is guiding them, when in reality they are following only human impulse. But if we watch carefully, and take counsel with our brethren, we shall be given an understanding of the Lord's will; for the promise is, 'The meek will He guide in judgment: and the meek will He teach His way.'"—*"The Acts of the Apostles," p. 279.*

In meeting this independent, self-confident spirit among workers in the

church, this warning and instruction is given us:

"By some, all efforts to establish order are regarded as dangerous,—as a restriction of personal liberty, and hence to be feared as popery. These deceived souls regard it a virtue to boast of their freedom to think and act independently. They declare that they will not take any man's say-so; that they are amenable to no man. I have been instructed that it is Satan's special effort to lead men to feel that God is pleased to have them choose their own course, independent of the counsel of their brethren. Herein lies a grave danger to the prosperity of our work. We must move discreetly, sensibly, in harmony with the judgment of God-fearing counselors; for in this course alone lies our safety and strength. Otherwise God cannot work with us and by us and for us."—*"Testimonies," Vol. IX, p. 257.*

Christ Jesus the Judge

The next step in independence of action is that of criticism and censure of those whose counsel does not harmonize with such a one's plans. And this leads on to even presuming to ascend the judgment seat and pronounce judgment upon others, perchance even fellow church officers or fellow workers. Here is more counsel which we all should study carefully and to which we should give earnest heed:

"When you do your appointed work without contention or criticism of others, a freedom, a light, and a power will attend it that will give character and influence to the institutions and enterprises with which you are connected. Remember that you are never on vantage ground when you are ruffled, and when you carry the burden of setting right every soul who comes near you. If you yield to the temptation to criticize others, to point out their faults, to tear down what they are doing, you

may be sure that you will fail to act your own part nobly and well. . . .

"Christ humbled himself to stand at the head of humanity, to meet the temptations and endure the trials that humanity must meet and endure. He must know what humanity has to meet from the fallen foe, that He might know how to succor those who are tempted.

"And Christ has been made our Judge. The Father is not the Judge. The angels are not. He who took humanity upon Himself, and in this world lived a perfect life, is to judge us. He only can be our Judge. Will you remember this, brethren? Will you remember it, ministers? Will you remember it [church officers], fathers and mothers? Christ took humanity that He might be our Judge. No one of you has been appointed to be a judge of others. It is all that you can do to discipline yourselves. In the name of Christ I entreat you to heed the injunction that He gives you, never to place yourself on the judgment seat. . . . This message has been sounded in my ears, Come down from the judgment seat. Come down in humility."—*"Testimonies," Series B, No. 4, pp. 19-21.*

T. E. B.

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A Farmer's Tithing Experience

BROTHER W. G. TWITCHELL, a retired farmer in New York (now in his eightieth year), writes of his tithing experiences, and how the Lord, as his Copartner, fulfilled His promises:

"With my wife and two daughters I moved onto a farm in a county where no church or company as yet had been raised up. Occasionally I visited the conference office to turn over my tithe and offerings, and procure tracts and other literature to give our neighbors. The treasurer one day said to me, 'How is it that you have so much tithe? Do you not pay tithe on more money than you receive? Other farmers in the conference on larger farms, farms they own, do not pay as much tithe as you do, and you live on one rented, so have only half the profits. How do you do it?'

"I told him that we intended to tithe all we did get, and if there was any doubt about anything, we gave the Lord the benefit of the doubt. We had a tithe box, and when I cashed my milk check, I put the tithe into that box. On Wednesdays I went to our nearest village, taking whatever we had to sell. When my regular customers did not take all I had, I would look up new ones. Sometimes the lady would say she would like such and such things, but she did not have the money to pay for them. I would say to her, 'You will have the money in a week or two.' 'Yes, but you do not know me.' 'True, but I can trust

you.' 'Yes, but how do you know that I will pay you?' Then I would say to her, 'I am a Seventh-day Adventist, and keep the Sabbath of the Lord according to His commandment. God also says that the tithe (one tenth of our increase) belongs to Him. If I trust you for those things you need, when I get home I shall take the money out of my own pocket and pay the Lord's tithe on what I have sold you. Thus the Lord will be sure of His part. And I have found if I am faithful in paying Him His part, He sees to it that I get my part.'

"There were times when there would be quite a number of customers owing me, of whom I knew but little other than how much they owed me and where they lived.

"As I was telling this to the treasurer, the conference president, in an adjoining office, heard our conversation. He came out and said, 'I should call that a very slack and

**Special Appointments
for August**

**Home Missionary Day
August 3**

**Offering Negro Work
August 10**

shiftless way of doing business.' I said to him, 'But this gives me the opportunity of bringing the Sabbath and tithing truths before the people.' I then asked him, 'How much do you think I have lost in the years that I have trusted entire strangers in this manner?' 'Well,' he replied, 'if you haven't lost twenty dollars or so a year, you have done well.' 'Brother, let me tell you something. In all the years I have tithed in this manner, I have not lost one cent. As soon as I put the tithe in that tithe box the Lord takes it upon Himself to see to it that I get my pay.'

"Before I commenced tithing in this manner, when I paid tithe only on the money as it was paid me, I did lose. During that time a man bought quite a quantity of potatoes, and agreed to pay for them in a short time. After a long time he paid all except five dollars. It looked as if he did not intend to pay that. I had tithed all he had paid in. One day I thought that I had not tithed that five dollars. So I took fifty cents out of my pocket and put it in the tithe box. I then said, 'Now, Lord, if you will make that man pay me that five dollars I will put it all in for missions.' I did not see the man, nor send him any word (he lived fourteen miles from where I did), but in a few days I received a letter from him with a money order for the five dollars in it."

"It is written, 'Blessed is that man that maketh the Lord his trust.' I know these words are true, for I have experienced this blessing from out His opened 'windows.'"

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By Faith Work On

MANY times our efforts may be disregarded and apparently lost upon others. But this should be no excuse for us to become weary in well-doing. How often has Jesus come to find fruit upon the plants of His care, and found nothing but leaves! We may be disappointed as to the result of our best efforts; but this should not lead us to be indifferent to others' woes, and to do nothing. . . . How often is Christ disappointed in those who profess to be His children! He has given them unmistakable evidence of His love. . . . What if Christ had refused to bear our iniquity because He was rejected by many, and so few appreciated His love and the infinite blessings He came to bring to them?

We need to encourage patient, painstaking efforts. Courage is now wanted, not lazy despondency and fretful murmuring. We are in this world to do work for the Master, and not to study our inclination and pleasure, and to serve and glorify ourselves. Why, then, should we be inactive and discouraged because we do not see the immediate results we desire?—*Mrs. E. G. White, in Review and Herald, July 13, 1886.*

The Church Officers' Gazette

Issued monthly
Printed and published by the

REVIEW AND HERALD PUB. ASSN.
at Takoma Park, Washington, D. C., U.S.A.

Subscription Rates

Yearly subscription - - - - - \$.90
Clubs of two or more copies to one
address, one year - - - - - .75

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Entered as second-class matter, January 20, 1914, at the post office at Washington, D. C., under the Act of Congress of March 3, 1879.

The Home Missionary Department



How to Grow in Grace

SOME of us stay at the cross,
Some of us wait at the tomb,
Quickened and raised together with
Christ,
Yet lingering still in its gloom.
Some of us bide at the Passover feast
With Pentecost all unknown:
The triumphs of grace in the heavenly
place
That our Lord has made our own.

If the Christ who died had stopped at
the cross,
His work had been incomplete;
If the Christ who was buried had stayed
in the tomb,
He had only known defeat.
But the way of the cross never stops at
the cross,
And the way of the tomb leads on
to victorious grace in the heavenly
place,
Where the risen Lord has gone.

—Annie Johnson Flint.



God's Purpose for His Church

(Excerpts From the Spirit of Prophecy)

To What Is the Church Compared?

"The church is God's fortress, His city of refuge, which He holds in a revolted world."—*Acts of the Apostles*, p. 11.

"During ages of spiritual darkness, the church of God has been as a city set on a hill. From age to age, through successive generations, the pure doctrines of heaven have been unfolding within its borders."—*Id.*, p. 12.

"It [the church] is the theater of His grace, in which He delights to reveal His power to transform hearts."—*Id.*

What Constitutes the Church?

"From the beginning, faithful souls have constituted the church on earth. In every age the Lord has had His watchmen, who have borne a faithful testimony to the generation in which they lived. These sentinels gave the message of warning; and when they were called to lay off their armor, others took up the work. God brought these witnesses into covenant relation with Himself, uniting the church on earth with the church in heaven."—*Id.*, p. 11.

What Provision for the Leadership of the Church Has Been Made?

"For the carrying on of His work, Christ did not choose the learning or eloquence of the Jewish Sanhedrin or the power of Rome. Passing by the self-righteous Jewish teachers, the Master Worker chose humble, unlearned men to proclaim the truths that were to move the world. These men He purposed to train and educate as the leaders of His church. They in turn were to educate others, and send them out with the gospel message."—*Id.*, p. 17.

What Is God's Design for the Church?

"The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency."—*Id.*, p. 9.

How Fully Will God's Purpose Be Fulfilled?

"Wonderful is the work which the Lord designs to accomplish through His church, that His name may be

(Continued on page 14)

The Church a Training Center for Personal Evangelism

(Suggestive Program for Sabbath Service, August 3)

OPENING SONG: "Jesus Saves," No. 78 in "Christ in Song."

SCRIPTURE LESSON: "God's Purpose for His Church." 2 Peter 2:9, 10. (Followed by Symposium of Excerpts From Spirit of Prophecy.)

PRAYER.

MISSIONARY REPORT of the Church for the Month of July.

OFFERING for Church Missionary Work.

SONG: "Speak to My Soul," No. 554 in "Christ in Song."

READING: "The Church Fulfilling the Divine Purpose."

TALK BY MISSIONARY LEADER: "Shouldering Our Share of the Responsibility."

CLOSING SONG: "Faith of Our Fathers," No. 678 in "Christ in Song."

BENEDICTION.

Note to Leaders

No higher endorsement can be given to the training of church members for service than is briefly stated as fol-

lows: "Every church should be a training school for Christian workers."—*Ministry of Healing*, p. 149. "There should be no delay in this well-planned effort to educate the church members."—*Testimonies*, Vol. IX, p. 119. "Those who have the spiritual oversight of the church should devise ways and means by which an opportunity may be given to every member of the church to act some part in God's work."—*Id.*, p. 116. Therefore we appeal to you "who have the spiritual oversight of the church," at this time, to plan wisely and well for the missionary educational features of your church work. Is your church a training center, from which young and old are prepared and guided into the fields of service which call so loudly for reapers to care for the rapidly ripening harvest? The fall months are just ahead of us, and colleges, academies, and church schools are opening their doors for another year's work. Let us not come behind in making every church a training school for Christian workers. If you have problems or queries, get in touch with your conference home missionary secretary at the earliest possible date. As vast, comprehensive, and important as our missionary endeavors are, the primary essential is preparation and training.

GEN. CONF. HOME MISS. DEPT.

The Church Fulfilling the Divine Purpose

BY L. E. CHRISTMAN

AS students of Bible prophecy, Seventh-day Adventists believe we are living in the time of the end. The rapidly fulfilling signs of the times declare in no uncertain terms that the coming of Jesus is very near at hand. In the closing moments of that last generation of earth's history God has called a people to champion a definite, positive work. Upon our shoulders rests the tremendous responsibility of giving the message of Revelation fourteen not only to a part of the world, but to every nation, kindred, tongue, and people before the close of that generation.

"But ye are a chosen generation, a royal priesthood, a holy nation, a peculiar people; that ye should show forth the praises of Him who hath called you out of darkness into His marvelous light." 1 Peter 2:9. What a privilege it is to be co-workers with Christ, members of a "royal priesthood" to show forth His praises,—to finish His work! In the performance of that task God has not left His people without instruction. In His word, and through the revelations of the Holy Spirit, He has outlined very clearly to His people a definite plan for the accomplishment of that divine purpose. The servant of the Lord tells us that "the church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world. From the beginning it has been God's plan that through His church shall be reflected to the world His fullness and His sufficiency. The members of the church, those whom He has called out of darkness into His marvelous light, are to show forth His glory. The church is the repository of the riches of the grace of Christ; and through the church will eventually be made manifest, even to 'the principalities and powers in heavenly places,' the final and full display of the love of God."—*Acts of the Apostles*, p. 9. It is through the church, His appointed agency in the world, that His purpose will finally be accomplished. God has no other plan. It is through individual members of His church that there will eventually be made manifest the final and full display of His love.

Concerning the work of Paul we read: "In his ministry, the apostle Paul had taught the people 'not with enticing words of man's wisdom, but in demonstration of the Spirit and of power.' The truths that he proclaimed had been revealed to him by the Holy Spirit; 'for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. . . Which things,' declared Paul, 'we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth; comparing spiritual things with spiritual.' Throughout his ministry, Paul had looked to God for direct guidance."—*Acts of the Apostles*, p. 402.

In his ministry, Paul not only taught his converts the need of a Saviour, repentance, confession, baptism, and the second coming of Christ, but he taught them that the evangelization of their neighborhood depended on them. The burden of doing this work of witnessing was placed on them, and the results can be seen in all his ministry. As a concrete example of Paul's ministry, we would call attention to the church at Thessalonica. Writing to this church from Athens, he says: "Ye became followers of us, and of the Lord, having received the word in much affliction, with joy of the Holy Ghost: so that ye were ensamples to all that believe in Macedonia and Achaia. For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to Godward is spread abroad; so that we need not to speak anything." 1 Thess. 1:6-8. What an inspiring record! The faith of this church was spread abroad, so much so that the apostles "need not to speak anything." In our program for carrying the message to the world today we would do well to pattern after the work of Paul. It would be impossible for us to fully appreciate what the results would be if every church today were following a similar program. With a world to warn and barely a handful of people to accomplish the task, it is important that serious study be given to the apostolic method of advancing the gospel, and that every church become operative on this basis.

J. Wilbur Chapman sets forth the

existing situation as compared with the ideal, in the following manner: "Let us suppose a church somewhere, whose members have such an enthusiasm for humanity that when they lie awake nights they are planning, not how to make money, but how to make men. Their supreme desire is to help the world in general and their own community in particular. They are striving daily to remove every moral and physical evil; striving to give every child that comes into the world the best possible chance; longing and working and praying and spending themselves and their substance to save men from sin and ignorance and suffering! Let us suppose the whole church is cooperating to this end. What a transformation such a church would work in any community! How it would reach the masses! How it would grow! How it would be talked about and written up! Men would make pilgrimages to study its workings and its success. Yet such a church ought not to be in the least degree peculiar. And such a church as this is possible in every community in the world if only the word of God is received as authentic, if only Christ is believed on and His teachings practiced. That such a church is not to be seen today in many of our cities and towns is to our own reproach."—*Present-Day Evangelism*, pp. 122, 123.

Of course this is the ideal, and, as suggested by the writer, it is not beyond the reach of any church in any community; particularly should it not only be the ideal, but the actual condition, of every Seventh-day Adventist church. Our churches, wherever established, ought to be centers of influence from which rays of light will radiate into the hearts and homes of thousands who are groping in darkness. This is possible, and will become a reality when God's people arouse, and prepare their hearts for the reception of the latter rain.

A Program of Education

In order to accomplish this ideal, it is imperative that a simple program of education be launched in all our churches, providing a training that will prepare our members for doing their part in the great program of evangelization. Repeatedly the servant of the Lord emphasizes the importance of training and educating

our believers to become efficient in the art of soul winning. Our schools have been established for the specific purpose of training our youth for active service, and during the years a large army of these youth have given their all for the cause of Christ. However, in order to finish the work, a training must be provided for the church membership, which constitutes the limitless latent resource of the denomination. "We must teach the members of the church how they may effectually minister to others. . . . Were the kind of labor of which it stands in need bestowed upon the church, many who are doing nothing would be educated to become diligent laborers in the harvest field. An education should be given to the people of God that would result in furnishing hundreds who would put out to the exchangers valuable talents, whose use would develop men for positions of trust and influence, and great good would be accomplished for the Master."—*An Appeal*, pp. 14, 15.

"Many would be willing to work if they were taught how to begin. They need to be instructed and encouraged. Every church should be a training school for Christian workers. Its members should be taught how to give Bible readings, how to conduct and teach Sabbath school classes, how best to help the poor and to care for the sick, how to work for the unconverted. There should be schools of health, cooking schools, and classes in various lines of Christian help work. There should not only be teaching, but actual work under experienced instructors. Let the teachers lead the way in working among the people, and others, uniting with them, will learn from their example. One example is worth more than many precepts."—*Ministry of Healing*, p. 149.

From the counsel given us through the servant of the Lord it is imperative that classes of instruction in various lines of missionary activity be organized in every church to train church members how better to labor for their friends and neighbors. Every church, regardless of its location or the situation of its members, should have one or more training classes functioning during all the year for instruction in literature ministry, Bible work, welfare work, Dorcas Society work, home-foreign work, and other lines of missionary endeavor.

Literature Ministry Class

Martin Luther said: "Printing is the latest and greatest gift by which God enables us to advance the things of the gospel." He, perhaps more than any other man in the Reformation of the Middle Ages, demonstrated the value and power of the printed page. He utilized the press extensively for the purpose of heralding abroad the good news of salvation. To him it was the most effective agency available in kindling the fires of the Reformation. The servant of the Lord tells us that "in a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Testimonies*, Vol. VII, p. 140. The Reformation started by Luther and his contemporaries will be finished largely through the ministry of the printed page. What a wonderful assortment of message-filled literature is coming forth from our presses! Surely in every church a class should be conducted in order to instruct the church members how to use our tracts, pamphlets, and books in their warfare with the enemy. There is still a great work to be done with our literature, which, we are told, is to be scattered "like the leaves of autumn."

Home Hygiene

This phase of our denominational program has been specified as "the right arm of the message," and "the entering door to our cities." We have been told that the time has come "when every member of the church should take hold of medical missionary work."—*Id.*, p. 62. Classes should be formed where our people can be taught the simple principles of healthful living as given by divine inspiration, and also methods by which they can impart these principles to all who are searching for light. Today many who have taken the lessons provided by the Medical Department of the General Conference are accomplishing much good in their communities.

The Art of Giving Bible Readings

"Hundreds and thousands were seen visiting families, and opening before them the word of God." The admonition of the apostle Peter to the church should find a living response in the experience of every loyal child

of God today: "Sanctify the Lord in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15. As never before in the history of this movement, we should individually study the word of God, familiarize ourselves with the fundamentals of His message for this critical hour, and prepare to join the great army of "hundreds and thousands" who visit the homes of the people. There is no greater need in the ranks of this movement today than for an army of humble men and women, empowered by the Holy Spirit, to go forth and come into personal touch with lost souls, and point them to Christ.

"Let our lay members take up this line of service. . . . By holding Bible readings, our lay members could do much in their own neighborhoods. Filled with love for souls, they could proclaim the message with such power that many would be converted. Two Bible workers were seated in a family. With the open Bible before them, they presented the Lord Jesus Christ as the sin-pardoning Saviour. Earnest prayers were offered to God, and hearts were softened and subdued by the influence of the Spirit of God. Their prayers were uttered with freshness and power. As the word of God was explained, I saw that a soft radiant light illumined the Scriptures, and I said, softly, 'Go out into the highways and hedges, and compel them to come in, that My house may be filled.'"—*Id.*, Vol. IX, p. 35. In every church there are many members who should be enlisted to enroll in the Bible training class. Enlist as a learner in this class in your church. A certificate is furnished to all who complete this course of training, bearing the official signatures of the instructor, local and union presidents and home missionary secretaries, also the seal of the General Conference Home Missionary Department. The wording of the certificate is as follows:

"This Certifies that _____ has completed the Layman's Bible Training Course as outlined by the Home Missionary Department of the General Conference of Seventh-day Adventists, and having complied with the requirements for practical demonstration of such attainment, now voluntarily enlists for service as opportunity offers."

This certificate is something which every church member should be proud to own.

Welfare and Dorcas Work

The classes of instruction for these inseparable lines of work may be conducted separately or together, depending on the scope and degree of community need demanding attention. This is a line of instruction in which it is especially true that one learns by doing, for there is not so much of a theoretical nature as of a practical nature to be considered. However, the welfare work covers a broad field, such as conducting cafeterias and restaurants where food is served at actual cost averaging one cent a dish, for the benefit of the unemployed, as well as visiting homes where sickness and distress hold sway and providing the necessities of life as the situation may demand. Care must be observed in making contact with this class of people, to maintain the true standards of organized charity relief and to employ methods which will tend to restore to normal conditions rather than create a spirit of helplessness and dependence. Tact and judgment are required in presenting needs to the attention of the public and in securing cooperation in soliciting donations of many different kinds. The textbook for instruction in this line of service is a pamphlet entitled, "Welfare Work by Seventh-day Adventists," which can be obtained through Book and Bible houses for a small price.

The Dorcas Society is an indispensable part of every church organization. This work was founded in the early days of the apostolic church, and the divine approval has ever rested upon such ministry. The members of the Dorcas Society make it a rule to give first attention to the needy members in the local church, but they do not cease their efforts until they have done their part in helping all cases of need which are brought to their attention. Not alone the making of garments for the poor demands their attention, but there are the sick to be cared for, the making of quilts and comforters, the canning of fruit and vegetables for the benefit of the destitute, assisting the Red Cross in relief work, helping to keep up the church expenses, and many other duties of a practical nature. The

training and organizing of Dorcas workers should constantly be going forward. The pledge which the Dorcas Society member signs reads as follows:

"Inspired by the example of the loving heart and skillful, generous hand of Dorcas, a notable character in the early Christian church, and admonished that 'the church cannot prosper' without such practical ministry ('Testimonies,' Vol. V, p. 304), I promise to take an active part in the work of the Dorcas Society in the local Seventh-day Adventist church, relieving the necessities of the poor and needy to the extent of my ability, for the joy of serving Him who said, 'Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me.'"

Lay Evangelism

The call is heard on every hand for laymen to prepare themselves to enter upon the work of publicly presenting the message of truth, and the response to the call is most inspiring. It is wonderful to witness what God is accomplishing through the endeavors of consecrated laymen, and the time has come for every church to be contributing its quota to this class of workers. Instruction should be given in the churches, followed by institutes as arranged by the conference president and his committee.

The Church God's Appointed Agency

As has already been noted, "The church is God's appointed agency for the salvation of men. It was organized for service, and its mission is to carry the gospel to the world." This clearly outlines God's purpose for the church collectively. But there is another side to the picture which must not be overlooked, and that is God's purpose concerning each individual member of the church. This is clearly set forth: "Those who have united with the Lord in the covenant of service are under bonds to unite with Him in the great, grand work of soul saving."—"Testimonies," Vol. VII, p. 19.

"The Saviour has given His precious life in order to establish a church capable of ministering to the suffering, the sorrowful, and the tempted. A company of believers may be poor, uneducated, and unknown; yet in Christ they may do a work in the home, in the community, and even in the 'regions beyond,' whose results shall be as far-reaching as eternity."—"Ministry of Healing," p. 106.

The Need of More Constant Training

We have reached the dawn of a new day of service—not that it is new in God's plan for His church, but to the remnant church there has come a broader vision of the meaning of church membership and the training required to enable the members to meet their responsibilities. There should not be any delay in measuring up to the divine requirements.

In "A Study of the Local Church," set forth by Mr. F. A. Agar under the title "Dead or Alive," there are a number of apt suggestions which we would do well to heed:

"If the Christian church is to meet the opportunities and the demands of this new day, we must develop to a much higher degree of efficiency the lay leadership of the church. The tasks are simply beyond the accomplishment of the church if it insists upon placing the responsibility upon the ministry alone. It is beyond the power of any one man or any small group of men. The task is so large that it requires the active participation of every capable member of the church. And the ideal which we must hold before ourselves is the training and development of these lay forces into active efficient agents. The professional and lay leaders of the church should be related as are the doctor and the trained nurse. The doctor is in control of the case, but the nurse is trained and competent within her sphere, and the successful outcome of the case depends quite as much upon her as upon him. There will be no conflict between the minister and the helpers, but together they will form a highly efficient organization.

"But if this lay service is to be efficient, the lay workers must be trained for their tasks. Much of the lay service in the church today is sorely inefficient simply because it is untrained. The next forward step in the development of the church must be the adequate training of the lay workers. . . . The most necessary thing in the church today is this carefully planned, extensive, and thorough education of the people. It ought to include every activity of the church, and should be prolonged over several years. In fact, there should never be a time in the life of an ordinary church when this process of training is not going on. . . . The church

should in a real sense become a school, as it was at the beginning. In this way only can an efficient church be built up."

In that familiar book, "Ministry of Healing," we are told that "the highest of all sciences is the science of soul saving. The greatest work to which human beings can aspire is the work of winning men from sin to holiness." In order to become qualified to teach some branch of physical

science, men and women study for years, peruse libraries of ancient and modern lore, and spend fortunes for the attainment of the highest honors. The Christian is called to explore "the highest of all sciences," that of winning souls for eternity. With what zeal, therefore, should the knowledge of this science be sought, and how earnestly should he seek to excel in the "greatest work to which human beings can aspire."

Missionary Leadership

Our Great Soul-Winning Endeavor

SOLICITING the help that people of the world may give is no new thing in the history of the church. Abimelech gave generous gifts to Abraham. God revealed to Abraham that the children of Israel should leave Egypt with great substance, and this was fulfilled when the Israelites solicited gifts from the Egyptians nearly five hundred years later. The Queen of Sheba brought great treasures to Solomon. Cyrus bestowed great riches upon the people of God when they returned from the captivity. Even in New Testament times the record mentions the gift of a synagogue by a Roman official.

Divine endorsement of our Ingathering work has been given through a number of statements in the writings of the Spirit of prophecy:

"You inquire with respect to the propriety of receiving gifts from Gentiles or the heathen. The question is not strange; but I would ask you, Who is it that owns our world? Who is the real owner of houses and lands? Is it not God? He has an abundance in our world which He has placed in the hands of men, by which the hungry might be supplied with food, the naked with clothing, the homeless with homes. The Lord would move upon worldly men, even idolaters, to give of their abundance for the support of the work, if we would approach them wisely, and give them an opportunity of doing those things which it is their privilege to do. What they would give we should be privileged to receive.

"We should become acquainted with men in high places, and by exercising the wisdom of the serpent, and the harmlessness of the dove, we might obtain advantage from them, for God would move upon their minds to do many things in behalf of His people. If proper persons would set before those who have means and influence, the needs of the work of God in a proper light, these men might do much to advance the cause of God in our world. We have put away from us privileges and advantages that we might have had the benefit of, because we chose to stand independent of the world. But we need not sacrifice one principle of truth while taking advantage of every opportunity to advance the cause of God."—*"Testimonies to Ministers," pp. 197, 198.*

In all the world God is giving us favor with the public, and men of wealth have been impressed to give liberally to our work. The 1934 Ingathering campaign in North America was a wonderful success, reaching a gain of almost \$120,000. Once again it was amply demonstrated that "there is no crisis with God," and that He honors His people with His blessing when they go forth in faith to advance His work and glorify Him. The 1935 Ingathering campaign funds will meet fast-growing needs in every mission land. The word has been sounded, "ADVANCE," and in every land our missionaries are prepared to press through the open doors that God's providence has opened before us. Millions await our coming with the message of deliverance from heathenism, suffering, and sin.

The officers of our churches will

need to meet together to give careful study to plans and methods for reaching the Ingathering goal during the coming campaign. Success does not just happen. It is the result of wise planning, and prayerful, determined effort. Every member of every church, the Missionary Volunteers, and the church school children are to be enlisted to do a proper share of the Ingathering work, and every day dedicated to the campaign should be fully occupied with Ingathering activity. Every third dollar going to sustain our work in mission lands is an "Ingathering Dollar," and thousands of souls are won to the truth of the gospel every year through the work of the laborers supported by Ingathering funds.

But the Ingathering campaign is not alone an evangelistic aid to foreign fields. It has been estimated that approximately twenty millions of people are contacted during the Ingathering work every year. What a vast audience this is! What a wonderful seed sowing opportunity! To multitudes of these people the visit of the humble Ingathering worker may be the first and only chance they will ever have to know of God's message for today. Many in past campaigns have revealed a genuine interest, and through proper effort have fully identified themselves with us. Only the judgment will be able to reveal the full fruitage of these brief Ingathering visits with multiplied thousands of men and women. Certainly very careful plans should be laid in every church to secure the name and address of every interested person, to be later used in a well-planned follow-up effort through literature, Bible readings, or public meetings, or all three.

The singing band method of Ingathering solicitation will be used in a larger number of churches during the coming campaign than ever before. The church board should select the members to serve on the singing band because of their singing ability. It is unwise to try to raise the church goal by the singing method alone. The old-fashioned method of house-to-house solicitation is still the most successful way to reach the Ingathering goal, and after the territory has been thoroughly worked by the house-to-house method, then the singing band may go over the territory with good

success. But even the singing band may find many who can be interested in the third angel's message. Secure the name and address, and teach them the "good way."

The Spring Council adopted a series of resolutions recommending that the week preceding the opening of the campaign be "Consecration Week." At least two meetings should be held for prayer and consecration, on Wednesday and Friday evenings of that week. Seek God for wisdom and power to so present the work that the public will be impressed by the divine Spirit to respond with liberal gifts. But even more, shall we not work and pray that God will make the Ingathering campaign in every church a spiritual revival and an ingathering of souls?

J. A. S.

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Responsibilities of Church Officers in Ingathering

"WHEN those to whom God has entrusted responsibilities as leaders, fear and tremble before Him because of the responsibility of the work; when they feel their own unworthiness, and seek the Lord in humility; when they purify themselves from all that is displeasing to Him; when they plead with Him until they know that they have forgiveness and peace, then God will manifest Himself through them. Then the work will go forward with power."—*Testimonies*, Vol. VI, p. 51.

It is no light responsibility to be an officer in God's remnant church. The chief business of the church is to carry out the great commission. The great commission is the only commission, and all of our energies must be turned in that direction. This command does not fall short. It will never be completed until the last soul has been warned.

Leaders must lead. Loyalty is expected of every member. In Exodus 13:18 we are told, "The children of Israel went up harnessed out of the land of Egypt." Satan will do everything to break up organization. One man can put a thousand to flight; two men standing together can put ten thousand to flight. The Lord says, "Press together! Press together!" Satan will do all he can to bring in disloyalty and rebellion.

"The greatest want of the world is the want of men,—men who will not

be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57.

"We want Calcs now, who will press to the front,—chieftains in Israel who with courageous words will make a strong report in favor of immediate action."—*Testimonies*, Vol. V, p. 383.

Rebellion is as the sin of witchcraft. Satan attacks leaders. Satan will do all he can to break down confidence in organization. Especially will this be so in our financial program. He proposes to keep money out of our ranks for carrying out the great gospel commission.

Harvest Ingathering supports practically one third of our foreign mission program. This program is endorsed by the denomination and the Spirit of prophecy. Read "Christian Service," pp. 167-177.

This program is a soul-saving program. It is our greatest single advertising program. It is no light thing to contact millions of people each year. The funds raised keep up one third of our great soul-winning program in foreign fields.

Satan hates it. He fights it because it is hastening on the day when his doom will be forever sealed.

"It is the very essence of all right faith to do the right thing at the right time."—*Testimonies*, Vol. VI, p. 24.

"Christ expects every man to do his duty; let this be the watchword throughout the ranks of His followers."—*Testimonies*, Vol. V, p. 460.

May God bless our thousands of faithful church officers. Their influence is great. Every officer owes it to his God, to his church, and to his responsibility of leadership, to be an example by taking an active part in Harvest Ingathering and in every other activity. We are living in crisis hours.

"If God abhors one sin above another, of which His people are guilty, it is doing nothing in case of an emergency. Indifference and neutrality in a religious crisis is regarded of God as a grievous crime, and equal to the very worst type of hostility against God."—*Testimonies*, Vol. III, p. 281.

Let us as leaders, lead. Even though what we accomplish in dollars and cents may be small, our influence will be great. To my mind the greatest Ingathering offering ever received by this denomination was the small amount solicited by a president of our General Conference who spent a day in Ingathering work; for his example inspired our people to raise thousands of dollars.

L. E. ESTEB.

Query Corner

Questions should be addressed to Secretary, Home Missionary Department, General Conference, Takoma Park, D. C. No name will be published.

What is meant by "topical companies"?

The missionary program of the church is divided into general lines of work, such as (1) Bible evangelism; (2) literature ministry; (3) welfare work; (4) home-foreign work. The members interested in these distinctive lines of missionary endeavor form the "topical companies" for study and work along the various lines. When a "company" completes the course of training, the members are ready to enter upon regular work, as the "topical companies" are permanent organizations. Whenever there is a sufficient number of members desiring instruction along any one of these topical lines of soul-winning ef-

fort, training class work should be requested. The members of these "topical companies" report in the class bands during the fifteen-minute church missionary service.

Is it proper to report as "persons taken to Sabbath school" those members of the Sabbath school who happen to be picked up along the way?

Such a situation would hardly warrant reporting the item. If a person makes a special effort, by going out of his way in order to make it possible for some one to attend Sabbath school who could not otherwise do so, then it might be considered an item of missionary work. The usual application of such a report is to children or adults who are not members

of the Sabbath school or church, but who respond to the invitation of friends.

What is the best method of creating an interest in a community, with a view to beginning a layman's evangelistic effort?

Systematic distribution of our truth-filled literature, making sure that it is placed in the hands of individuals, and not simply left in the mailbox or on the veranda.

What is the best method to follow in handing out papers to a neighbor?

In this, as in all worthy endeavor, there is a right and a wrong way; although, of course, there is no exact rule to be laid down, as the distributor should be governed by the promptings of the Holy Spirit. Giving first place to a negative answer, it is suggested that in passing out a paper to a neighbor who knows that you are a Seventh-day Adventist, do not say, "I would like to have you read this paper." It would be better to become so familiar with the contents of the paper as to be able to refer to some particular article or paragraph, expressing personal appreciation of the facts stated and the wish to share such interesting information with a friend.

Who is responsible for conducting the church missionary service held on the first Sabbath of each month?

At the monthly meeting of the church board, which should preferably be held as soon as possible after the first Sabbath in the month, plans should be made for the next missionary service. The church missionary leader is the proper person to preside at this meeting, the same as at the fifteen-minute church missionary service.

Should the missionary leader preside at church board or church business meetings?

Not unless he is the elder of the church, and even then he does not fill that place by virtue of holding two offices. In large churches, a sub-committee is appointed, known as the "missionary committee," consisting of the missionary leader and secretary, M. V. leader and secretary, and one or two other persons selected by the church board. The missionary leader is expected to preside over the meetings of this committee.

Departmental Activities

Securing Steady Reports on Missionary Endeavor During the Ingathering Campaign

NAPOLEON was famous for his ability to do successfully a half-dozen or more things at the same time. Many people can think of only one thing at a time. The third angel's message is one of the biggest enterprises being carried on in the world today. We shall all agree that it is the most important in the sight of heaven. Christ takes more pleasure in His church struggling with sin here below than He does in the angels that surround the throne.

The chief business of the church is soul winning, and all of our activities are working toward this end. It is indeed a tremendous program in which we are engaged. Our Bible evangelism service companies are training and encouraging members to give Bible readings, hold cottage meetings, and conduct lay efforts; our literature service companies are training members how to carry forward a systematic literature program by both mail and house-to-house distribution through the Home Bible Study League; the King's Pocket League is promoting tract distribution; our church members are being encouraged to sell magazines and Home Workers' sets of books; our welfare work is recruiting and developing efficient workers for Christian help and Dorcas work. Then our home-foreign company has its program. Truly, our soul-winning program reaches out into a wide field of activity. These service companies are permanent training bands. A successful soul-winning program in any church means continual promotion.

Harvest Ingathering is one of our greatest single soul-winning endeavors. Think what it means to our soul-winning program to contact twenty-one millions or more people each fall. This is important and is worthy of our best efforts. There is a growing tendency, however, to let down in the definite organized program during the few weeks of this campaign. Let us keep these various lines going. The Ingathering work ought to stimulate

every line of missionary activity in the church. While we are promoting this great annual Ingathering effort, let us not fail to keep up the other service features of the church program, and also to encourage just as faithful reporting during this time as any other time of the year. Our aim must ever be to build up a balanced program.

L. E. ESTEB.

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How to Secure Accurate Reports During Time of the Campaign

THE securing of accurate reports involves faithfulness and close co-operation of church officers and members. A plan which works well is this:

About three weeks before the campaign is to be launched, full instruction and details of procedure should be sent to churches, including enough report blanks to report back to the conference each week during the special campaign period. Many conferences now use printed postal card reports, and this is a simple and inexpensive form of report.

The members of the churches should bring their Ingathering funds every week. These funds go to the church treasurer, who compiles all amounts into one total church report, and sends it on to the conference office. This is done each week during the campaign. These reports, taken from the church treasurer's records, and being cash in hand reported week by week, will thus be accurate and up to date. Pledges and promises of money, however certain they appear to be, should not be included in these reports; only *cash in hand*.

The conference home missionary secretary will pass on the report to the union home missionary department at the specified time set for it, and the union will report to the General Conference Home Missionary Department. Thus an accurate report for the whole division field of North America will be available every week, by every one doing his part in bringing in his portion of the report.

Some may feel inclined to say,

"Well, my part for the week is very little, so I'll let it go over." Suppose, for example, it was only 70 cents for the week, yet when 143,777 Seventh-day Adventists in North America report even that small amount, it would amount to \$100,643.90. So when large and small amounts gathered in during the week are faithfully reported, the totals form an encouraging report.

Let all our members report to their church treasurers each week; and church treasurers and others directly concerned should pass reports on

promptly through the regular channel. Good and prompt reports prove a great blessing, and inspire all to greater diligence. You remember the two spies brought back a good report, and as evidence of faith in their report, carried between them the giant cluster of grapes. Bring in, week by week, a good and accurate report. It will inspire others with courage and zeal, and will prove a great help to the leaders and officials in the conference in charge of the campaign.

ANOL GRUNDSET.

Church Missionary Services

(NOTE.—The suggestions for the church missionary services during August are furnished by Elder C. J. Ritchie, home missionary secretary of the Central California Conference, who writes from the standpoint of extensive successful leadership.—ED.)

August 3

MISSIONARY TOPIC: The Home Bible Study League.

TEXT: Acts 20:19-21.

SUGGESTIONS: The Home Bible Study League is that branch of the literature work of our churches in which a series of tracts or papers *logically covering the main points of our faith is systematically distributed*. Such literature is chosen as presents the message line upon line, point by point, in the same convincing manner as an evangelist presents the truth at a series of meetings. Our papers which comply with these requirements are: (1) *Present Truth*; (2) *Hope of the World*; (3) *Good News*; (4) *Family Bible Teacher*; (5) *Bible Truth Series*.

This literature, in serial form, is distributed over a period of at least three months in the same territory. To accomplish this, the papers may be delivered week by week, one number at a time, by the literature distributing band, or mailed regularly by the correspondence society—two numbers mailed together in the interests of economy in postage.

The best fruitage in the work of the league has resulted when three letters have been mailed during the period of systematic distribution. The first, or introductory letter, explaining the object of the plan, accom-

panies the first piece of literature distributed. The second letter is sent with the fourth, fifth, or sixth paper, its purpose being to determine whether there is sufficient interest to warrant the series being continued and completed. Therefore, the first few numbers should be of such a character as to create an interest and eliminate prejudice. The last letter accompanying the last issue, and placed in a self-addressed envelope, contains an important questionnaire, and is calculated to bring the reader to a decision, or at least to express his reactions. Much has been lost because of failure to thus climax our efforts. Encourage your members to join in this very productive method of labor. Many are now rejoicing in the truth as a result of this work. For full information concerning the plan, see Home Missionary Series Leaflet No. 11.

Helpful Hints: (1) At the missionary service ascertain by a show of hands the number of those who desire to join the league. Turn these names over to the "leader" of the league. (2) Request the church council to choose a leader, determine the literature to be used, and vote the amount and postage, if necessary. Let it also decide the question of territory. (3) Write your conference home missionary secretary with reference to letters and envelopes. It is an excellent plan to print the three suggested letters right on the envelopes used in connection with the personal distribution plan. (4) An organized conference-wide program, using conference stationery for all churches ex-

cept, perhaps, the very largest, lends dignity to the work. (5) Your conference home missionary secretary will cooperate with you in the matter of names of interested persons, and replies received. (6) If your church is running out of suitable local territory, ask your conference home missionary secretary to give you an unentered city or county in which thus to proclaim the message.

August 10

MISSIONARY TOPIC: A Course in Community Health Service.

TEXT: Matthew 4:23.

SUGGESTIONS: The Master spent more time in healing than in preaching and teaching. However, His interest in those who were diseased did not cease with the exercise of His healing power. He used this channel of service to impart spiritual help and to impress upon His hearers the need of living in conformity with the laws of health. In order that a larger number of His followers might intelligently follow Him in this type of ministry the courses in "community service" are offered our people. Feeling that such terms as "home nursing" and "home hygiene" do not correctly represent the work undertaken, nor the objective sought, this new name has been selected for our classes of instruction in medical missionary work.

With the adversary of souls constantly seeking to destroy the human family, and through his work in the secret laboratories of nature tainting the very air we breathe with disease germs, surely God's people need to understand better how to preserve health, combat disease, and radiate this light to those around us. This instruction imparted by a registered and Adventist-trained nurse usually consists of 20 lessons, with the volume "Home Nursing" used as a textbook. The general public, however, is showing a growing interest in the knowledge we possess on this subject, and to meet their needs an abbreviated course of 12 studies is now offered by the Medical Department of the General Conference. It is not intended that this course shall entitle its membership to pose as trained nurses; its object is to improve home conditions and to impart instruction in the principles underlying healthful living, good food, and the care of the sick.

To impart this knowledge to others and render such volunteer medical missionary service in the community as does not call for professional service, should be the aim of those who undertake the course.

An interesting way in which a class not of our faith can be gathered, has been demonstrated in several cities in the State of California. Where the services of a trained and registered nurse can be secured, arrangements are made for her to conduct such a class. Canvassers using a health magazine then offer this course as a premium on yearly subscriptions. In one place in California no less than 110 persons, of other faiths, were recently in attendance at such a class. The possibilities of interesting such people in the other phases of our message is quite evident.

One point of recent development will make the course far more serviceable than it has been. Upon completion of the studies, it is suggested that a secretary be chosen. She should make a list of the names and addresses of those who have undertaken the course and have passed it successfully. Her duties will be to act as a medium of exchange between the homes in need, in and outside the church, and these members. It is strongly urged that those conducting these courses bear in mind that community health service is the object sought, and not merely the completion of a set of studies.

August 17

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Malachi 3:16-18.

SUGGESTIONS: For three or four Sabbaths in each month the missionary leader makes the fifteen-minute missionary service the time for giving instruction and suggestions to the church. It has now become a practice among us to turn over the time of the third Sabbath church missionary service to the members of the church, thus providing them an opportunity to relate their experiences. It would be well to inform the church on the previous Sabbath that this opportunity will be given them. Urge those who take part to speak clearly, to be brief, and to relate recent experiences.

Two thoughts from the Spirit of prophecy on the text recommended might be used to introduce the serv-

ice. "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. When God's people see the great need of working as Christ worked for the conversion of sinners, 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. The whole of page 199 might be read with great profit.

"In Malachi 3:16 an opposite class is brought to view, a class that meet together, not to find fault with God, but to speak of His glory and tell of His mercies. These have been faithful in their duty. They have given to the Lord His own. Testimonies are borne by them that make the heavenly angels sing and rejoice. These have no complaints to make against God. Those who walk in the light, who are faithful and true in doing their duty, are not heard complaining and finding fault. They speak words of courage, hope, and faith. It is those who serve themselves, who do not give God His own, that complain."—*Testimonies*, Vol. VI, p. 390.

August 24

MISSIONARY TOPIC: The Dorcas Society Work.

TEXT: Galatians 6:10.

SUGGESTIONS: Approximately a thousand churches in our ranks today have well-organized and established Dorcas societies. And what a world of good the members of these societies are doing! But would it not be wonderful if every church had such a society? With want increasing around us, both within and without our ranks, with the instruction before us that our opportunities for service to the poor and needy will increase as we draw nearer the end, every church ought to organize a Dorcas Society. We must ever hold before our people the need of each individual bearing his personal responsibility, as the Lord shall intelligently direct him, in answering calls for help; but there is scope in every church, no matter how small, for an organized unit to care for certain problems which cannot be conveniently handled by individuals. Most of our churches do not have a Welfare Society, and so the whole welfare

program practically devolves upon the Dorcas Society. Certainly steps should be taken to appoint a Dorcas Society leader, and organize a society according to the instruction found in Home Missionary Leaflet No. 10. A Dorcas Society pledge card is available for this service, and may be ordered from your conference home missionary secretary. You will find it an excellent help in recruiting members. Encourage every sister in the church to partake of the spirit of Dorcas, so highly commended in the Scriptures. We offer the following suggestions for a more efficient society:

1. Remember that the main purpose of this society is to administer to those in need; and in this line of work the society should specialize.

2. The Dorcas Society can be of service to the church and church school in a financial way, but it must be borne in mind (and surely a danger faces many of our societies here) that this is a secondary objective as far as the society is concerned.

3. The entire church can cooperate with the Dorcas Society in the following ways: (a) Every member may be invited constantly to bring in unused clothing. Children are continually outgrowing their clothes, and those of us who are older are constantly purchasing new garments. Thousands of Adventists are passing on to other organizations garments which could be used to good advantage by our own Dorcas societies. (b) Each member may be invited, according to his means and ability, to bring in a small package of food,—two jars of fruit, a few pounds of potatoes, a package of corn or rice or wheat, a few pounds of dried fruit, etc., might be suggested. In this way an initial supply can soon be gathered. These supplies should be placed in the room of the church where the Dorcas Society meets; or, if it meets elsewhere, a large box at the entrance of the church may be used in which members may deposit their parcels.

4. It would be a wonderful thing if a representative room or Adventist home centrally located, were made the meeting place of the Dorcas Society, and advertised as the "Seventh-day Adventist Welfare Center." The deacons and deaconesses of the church could cooperate with the society in determining the advisability of help-

ing those who appeal to us for help.

Refer to the Lord's promise, recorded in Isaiah 58 and other passages, that His rich blessings will descend upon us when we are mindful of the poor and needy; and then make a strong plea that many more of our sisters become regular members of the Dorcas Society.

Something for Jesus

You're longing to work for the Master,
Yet waiting for something to do;
You fancy the future is holding
Some wonderful mission for you.
But while you are waiting, the moments
Are rapidly passing away.
O sister, awake from your dreaming!
Do something for Jesus today.

O never, my sister, stand waiting!
Be willing to do what you can;
The humblest service is needed
To fill out the Father's great plan.
Be winning your stars of rejoicing
While earth life is passing away;
Win some one to meet you in glory!
Do something for Jesus—TODAY!

—Selected.

August 31

MISSIONARY TOPIC: Harvest Ingathering Organization.

TEXT: Revelation 14:6.

SUGGESTIONS: It is wonderful to know from the positive assurance of God's prophetic word that this message, as pictured in this verse, will indeed speedily reach all that dwell on the earth. The assurance is repeated again in Revelation 18:1. This accomplishment is to take place not by might, nor by power, but by the Spirit of the Lord. However, we understand that the agency which the Spirit of the Lord uses is the church; for we are instructed that "God has provided no other agency" for the accomplishment of this task.

The Harvest Ingathering campaign has proved to be one of the chief instrumentalities for the accomplishment of this purpose. Here in the homeland between fifteen and twenty million people are, through this campaign, acquainted with the nearness of the Lord's coming and the progress of this message. About one third of our world-wide missions program is supported by the money thus collected. No wonder the servant of the Lord says that the work at home will be farther advanced in every way as we bear upon our hearts a burden for the regions beyond. The success of this program in no small measure depends upon the number we are able to enlist in joining in this enterprise. Let the leader appeal to every member to have a part this year.

The Harvest Ingathering Rally service will be held next Sabbath, September 7. Rightly conducted, that service should fill our hearts with enthusiasm and a desire to do something, and do it quickly. Therefore, at this meeting the necessary equipment should be placed in the hands of our membership, so that they may be ready to start out on the given signal. We suggest that the missionary leader instruct the missionary secretary to place inside a rubber band the following Harvest Ingathering supplies: a few Harvest Ingathering magazines, a Solicitor's Card, a Canvass and General Suggestion Folder, and a supply of free tracts. It might also be well to include a duplex envelope or two in each package. At this service let these supplies be distributed. If the class-band organization is functioning, the church missionary secretary will give each class-band leader a supply for distribution in his band. This will expedite matters. Urge the members to read the magazine through and to study the canvass. In so do-

ing, their hearts will be drawn out to the project. If territorial cards have not been used in your church, why not pass a slip of paper to each member, and request that the two following items be supplied: (a) the territory where the member plans to work, and (b) the business houses he desires to contact. This will place in the hands of the leader the necessary information, both for the division of territory, and the successful planning for the solicitation of the business district.

Remembering how wonderfully the Lord blessed us in 1934, shall we not press forward to an early victory in the present campaign? The measure of the service we render is the measure of our love for Him. "How much I love Thee, my actions will show."

HELPFUL HINTS: The missionary leader will find it a real help to ask for a meeting of the church council to study the following items: (1) The church goal; (2) Division of territory; (3) Organization of the various bands and their leadership.

News From Soul Winners

Echoes From the Central Union

"He that winneth souls is wise," is the pronouncement of Scripture. The significance of the word "winneth" is of special importance. We recognize the word "win" as a love term, and we speak of a young man *winning* his bride. It is also a battle term; for the heart must be conquered. It is a financial term; for men will risk all in investments in the hope of *winning* a fortune. It is also a competitive term; for men strive to excel in training and equipment in order to *win* in the battle. In no less degree should the Christian study, plan, and prepare for the greatest of all human efforts, the *winning* of souls; and there is the positive assurance that "to every one who offers himself to the Lord for service, withholding nothing, is given power for the attainment of measureless results."—"Testimonies," Vol. VII, p. 30.

The Lord is blessing the soul-winning efforts being put forth by the lay members in our churches throughout the Central Union. A sister in

North Dakota drove sixty miles every Sunday during the winter of 1934 to conduct a cottage meeting. As a result of her faithful work, a number of people became definitely interested and convinced of the truth. This interest was followed up by the president of the union, and a Sabbath school of thirty members has been organized, also a young people's society. In another part of North Dakota a sister has been giving Bible studies, and conducting Sunday night meetings. There has been a very good attendance at the meetings, notwithstanding inclement weather, and the effort has been carried on in a very commendable way. No doubt a church will soon be organized as a result of this work. At still another place a brother and his wife have been conducting Bible studies in a community where there were no Seventh-day Adventists, and now eighteen people are regularly attending the Sabbath school which has been organized.

In Colorado, a sister had the following experience in working with the

Signs of the Times: On moving into a new neighborhood, she began the distribution of literature. Soon she came in contact with a lady who rather reluctantly received the *Signs*, but after a few weeks her attitude changed, and she expressed great interest and pleasure in reading the paper. She then explained to the visitor that a short time before, an overzealous Seventh-day Adventist had very emphatically told her that she had received the "mark of the beast," and would be lost, and this had so annoyed her that she determined never to have anything to do with such people. When the first copy of the *Signs* came to her home, however, she read it, not knowing just what it represented, but it conquered prejudice, and made her ready to listen to the message of truth. This woman is today a baptized member of the church.

Two of the helpers at the Porter Sanitarium, in Denver, Colorado, began Sunday night meetings in a small town near Denver. They have a group of seven or eight interested people organized into a Sabbath school, preparatory to being baptized. Another lay brother in the Denver church has won ten persons to the truth.

In Missouri, a brother and his wife placed *Present Truth* in every home in a small town, and kept the papers circulating week by week. This has been the means of winning one soul to take a definite stand for truth, and other interests are developing. One brother in Missouri decided to do some missionary work from the sky, so he went up in an airplane and scattered announcements of the evangelistic meetings. One of the announcements fluttered down seven miles away, falling at the feet of a man who was astonished to receive such an invitation to a gospel meeting. He had no interest in religious things, but decided he would go to the meeting announced. He did so, and the message of truth found lodgment in his heart. As a result of the meetings announced from the sky, nine people have accepted the truth.

Members of the St. Louis (Missouri) church make it a rule to keep watch of the lists of sick people appearing in the daily newspapers, and make a special effort to visit these people and to place literature in their hands. People are being won to the

truth through this unique method of soul winning, and the plan is recommended to all churches.

Three laymen in the State of Iowa have been conducting evangelistic meetings in three places. They now report a number of people already baptized, and others preparing for baptism. In another place, the minister of another denomination has taken his stand for the truth as the result of the work of our faithful laymen. From still another Iowa church, the report comes in that two have accepted the truth as the result of the work of the laymen. Three families have been won by the efforts of other lay workers, and the young people in these families are entering the academy.

In South Dakota two young men are conducting meetings in a school-house, and they report an excellent attendance and interest. These young men are greatly impressed that one of the outstanding signs of the nearness of the end is the arousalment on the part of the laymen to help finish God's work. They have been quick to respond, and are being greatly blessed in their life and labor.

Each year reveals the record of scores of souls won by the efforts of laymen. We are in the time of the harvest, and "every follower of Jesus has a work to do as a missionary for Christ, in the family, in the neighborhood, in the town or city where he lives."—*"Testimonies," Vol. II, p. 632.* "We should live in this world to win souls to the Saviour. If we injure others, we injure ourselves also. If we bless others, we also bless ourselves; for the influence of every good deed is reflected upon our own hearts."—*"Testimonies," Vol. IV, p. 72.* Surely "He that winneth souls is wise."

S. T. SHADEL,

Home Miss. Sec., Central Union.

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"The Marked Bible" Comes to Light

BROTHER WILLIAM C. CHRISTIANSEN, of Portland, Oregon, sends in the following interesting experience which came under his observation:

Two neighbor women decided to help each other in the spring house cleaning. In one of the homes, as they were sorting over a lot of old papers and books, a small volume bearing the title "The Marked Bible"

came to light, and the neighbor asked the lady of the house if she might take the book home to read. The owner said her friend was welcome to it, and need not return it, as she had no use for it. But the message of the book was destined to lodge in an honest heart, and after its new owner had read it through she inquired for the nearest Seventh-day Adventist church. A few weeks later she arrived at the church while the Sabbath school was in session, and received a cordial welcome and an invitation to remain for the morning service.

Just before the Sabbath school was dismissed, the superintendent made an appeal for volunteers to go out with the Harvest Ingathering singing band that evening, and stated that the band lacked six dollars of reaching their goal. At the close of the Sabbath school the visitor went to the superintendent and asked if it would be proper for her to make a gift to the good work, saying that she had twenty dollars laid away to be given to mission work, and she felt that she would like to turn it over to the church singing band. Of course the gift was gladly accepted, and the lady was happy to have found the right place for it.

She has been attending Sabbath school and church services regularly, and is eager to learn all the truth. She is distributing copies of "The Marked Bible" among her friends, for it was through this little book that she was led into the light. It is not known who placed "The Marked Bible" in the neighbor's home, nor how long it had remained in the bookcase unnoticed, but God watched over the book, and in due time it was permitted to accomplish its work.

This experience should encourage us to be faithful in scattering the books and tracts and papers which contain the message of truth.

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The Effective Work of a Lad in the "Bush Country"

MISSIONARY E. W. MARTER writes of the attendance at a camp meeting held near the Musofu Mission, in the bush country on the northern border of Rhodesia. There were many native believers attending the meeting, but Brother Marter calls attention to a special delegation, as follows:

"Sitting right in front of the speaker at each meeting, was the ruling chief of a near-by area, dressed in full regalia, and accompanied by his uniformed messengers. When a call was made in one of the early meetings for confession of sin, the chief, speaking in English, gave his testimony. He said: 'I am a heavy drinker. I am a gambler. My father and brother are Mohammedans. I want to be a Christian. My people do not know anything, and I want you to come and teach us the Bible. You must give us a school this year. I have arranged everything, and the papers are all ready to be signed. I want to take a teacher back with me.' In a later interview it was learned that 278 villages were under this chief's control, and that about 300 boys and 600 girls were waiting to be admitted to the school. After the close of the camp meeting I visited the chief, and found that the site for the school had been chosen and everything was in readiness to begin.

"Now it is interesting to note that this interest by the chief and his people came about through the witnessing of an Adventist boy who was employed in a trading store in the chief's village. Whether approached by a native teacher or by a white missionary, he gave such clear answers and such cogent reasons for the hope within him, that the chief, overhearing him one day, took him apart to his own house and inquired of him further. Thus he became both interested and convinced, and now a good work is going on in the large area of the country over which he has control. What a lesson in home missionary work through the witness of a Christian lad as he went about the daily duties of life!"

Perseverance Wins

As a living monument to the fruitage of persevering personal missionary effort, we refer to the case of an enterprising and successful conference home missionary secretary in the Southwestern Union, who, under the caption, "How I Came Into the Truth," relates his experience as follows:

"It was in the early part of the year 1918 that I returned to my home in Minnesota, having been honorably discharged from the U. S. Army,

after having served two years and incurred a recognized disability. Upon my return I found that a man by the name of J. W. Dahlgren, whom I had met just before going to the training camp, had made an appointment for my wife and me, together with a friend of mine, to attend a Bible study to be held in a home. To say that I was disgusted with the idea of a Bible study, is to put the matter mildly. I hated the thought of such an occasion, but out of courtesy I went along with my wife, and after listening for almost an hour to the presentation of a Bible subject by a very capable instructor, we made ready to leave and go to a dance, which had much greater attraction for me than did the Bible study. We had promised that we would return the next Tuesday evening to attend another Bible study, but I made up my mind that I would not be there, if I could find some excuse to help me out. However, when the next Tuesday evening came, there was Bill (my friend Dahlgren) at our house waiting for us to go with him. I tried to excuse myself by saying that I was not ready, and that he had better go along, and perhaps we would be ready next time. But he listened and smiled good-naturedly, and then said, 'I'll just wait for you.' And so it was week after week. He would always be there at the appointed time, ready to take us to the Bible study; and after the Bible study we made straight for the lodge dance, for both events occurred on the same night.

"Then we were invited to attend the young people's meetings at the church, and also Sunday night meetings conducted by a well-known Seventh-day Adventist evangelist. And finally

came the day of surrender, and my wife and I joined the baptismal class. How patiently, how carefully, did my friend Bill labor for us. He told me later that at times he despaired of ever seeing us accept the message, but I said to him, 'Bill, if it had not been for your perseverance, we never would have accepted the truth. We can never thank you enough for staying by, and not becoming discouraged.'"

Then this present leader of the lay forces in extensive missionary activity adds: "Yes, the laymen can win souls, the same as was demonstrated in my early experience. The man whose persistence and prayers availed in my behalf was a mechanical engineer, working for one of the big mining companies. He lived in the same boarding house where we were for a time, and his godly life testified for the Master and made the impressions of the truth more vivid upon our minds and hearts."

God's Purpose for His Church

(Continued from page 3)

glorified. A picture of this work is given in Ezekiel's vision of the river of healing: 'These waters issue out toward the east country, and go down into the desert, and go into the sea: which being brought forth into the sea, the waters shall be healed. And it shall come to pass, that everything that liveth, which moveth, whithersoever the rivers shall come, shall live: . . . and by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed: it shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary: and the fruit thereof shall be for meat, and the leaf thereof for medicine.'—*Id.*, p. 13.



Missionary Volunteer Department

Officers' Notes

School Opens in September

WE have come upon unusual times, and the young people of the church are facing problems which, if solved correctly, will call for a type of Christian character that is able to stand against great difficulties and even persecution. Never before in the history of this movement has there been a greater urgency to gather our young people into the schools of the church than there is now, and each passing year makes the need for this student ingathering greater. In the crisis days before us our youth will face appalling tests, and they will need to have convictions so firm, and conceptions of truth so clearly defined, that nothing shall be able to turn them from their allegiance to God. There are many tests ahead. Let us think of three that have to do especially with our young people.

1. "As Spiritualism more closely imitates the nominal Christianity of the day, it has greater power to deceive and ensnare. Satan himself is converted, after the modern order of things. He will appear in the character of an angel of light. Through the agency of Spiritualism, miracles will be wrought, the sick will be healed, and many undeniable wonders will be performed. . . .

"Through Spiritualism, Satan appears as a benefactor of the race, healing the diseases of the people, and professing to present a new and more exalted system of religious faith; but at the same time he works as a destroyer."—*The Great Controversy*, pp. 583, 589.

"As the crowning act in the great drama of deception, Satan himself will personate Christ. The church has long professed to look to the Saviour's advent as the consummation of her hopes. Now the great deceiver will make it appear that Christ has come. . . .

"Only those who have been diligent students of the Scriptures, and who have received the love of the truth, will be shielded from the powerful delusion that takes the world captive."—*Id.*, pp. 624, 625.

2. "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."—*Id.*, p. 605.

"As the controversy extends into new fields, and the minds of the people are called to God's downtrodden law, Satan is astir. The power attending the message will only madden those who oppose it. . . . They [the believers] will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith. . . . As the defenders of truth refuse to honor the Sunday-sabbath, some of them will be thrust into prison, some will be exiled, some will be treated as slaves. To human wisdom, all this now seems impossible; but as the re-

academy and college in whose territory the church is situated. Each officer should regard himself as a recruiting officer for our good schools, and should send on the names and addresses of all young people of academy or college level to the principal of the academy or to the president of the college of his territory. Leading the youth of the church into the schools of the church is one evidence of good leadership. A. W. P.

Petition Plus Praise

THE story is told of an angel who came to earth with two baskets in which to gather up the prayers of the people. One basket was marked, "Please give me," and the other bore the words, "I thank Thee." All day the angel went among the people gathering their prayers and putting each in the basket in which it belonged. When it came time for the angel to return to God, the basket marked, "Please give me," was heaped high with petitions, but the basket marked, "I thank Thee," was almost empty.—*Young People's Leader*.

The Song Service

THE opening service of the church school [or the M. V. meeting] ought not to be for the purpose of "pepping up" the children, but for the purpose of developing a sense of the presence of God.

A "special" need not always be a new song. An old, familiar hymn, with a real message, well sung, may have a good effect. Avoid alternate sheet music; it draws attention to the singer instead of to the message which it should contain. Remember always that the great purpose behind all the effort is to save souls.—*Sunday School Times*.

Good Habits

The habit of work.
The habit of honesty.
The habit of attention.
The habit of politeness.
The habit of happiness.
The habit of usefulness.
The habit of cleanliness.
The habit of promptness.
The habit of appreciation.
The habit of thoroughness.
The habit of thoughtfulness.
The habit of accomplishment.
The habit of correct speaking.
The habit of neatness in work.
The habit of enjoyment of work.
The habit of telling the exact truth.

Missionary Volunteer Charts

OUR M. V. Aim and Motto, the Senior Pledge, and the Junior Pledge and Law can now be obtained on buff-colored cardboard charts with black lettering. All come in the same size: 22½ inches by 28½ inches.

Each chart	\$.25
Choice of two45
Choice of three65
Complete set of five	1.00

Order direct from the Review and Herald Publishing Association, Takoma Park, D. C., or through your local conference Book and Bible House.

straining Spirit of God shall be withdrawn from men, and they shall be under the control of Satan, who hates the divine precepts, there will be strange developments."—*Id.*, pp. 607, 608.

3. War will plunge thousands of our youth into a welter of trouble and slaughter during which only a great faith will hold them true. "Satan delights in war; for it excites the worst passions of the soul, and then sweeps into eternity its victims steeped in vice and blood. It is his object to incite the nations to war against one another; for he can thus divert the minds of the people from the work of preparation to stand in the day of God."—*Id.*, p. 589.

Our schools are the Lord's special instrumentality to educate and prepare our young people for these stirring days ahead. Adventist schools foster faith in the advent message. Every Missionary Volunteer Society should be a recruiting ground for the

No program material has been provided for August 31.

Senior M. V. Meetings

From the Tallest Pulpit

(Program for August 3)

BY MARJORIE WEST MARSH

SONG SERVICE: Nos. 114, 181, 149.

All songs today are found in "Gospel in Song."

SILENT PRAYER during which the music of "Make Me a Channel of Blessing" is played softly.

OPENING SONG: "Be a Messenger Somewhere for Jesus."

SECRETARY'S REPORT.

ANNOUNCEMENTS.

MISSION READING.

OFFERING.

PRAYER.

SYMPOSIUM: "The Printed Page."

TALK: "The Soul Winner." See Notes to Leaders, and the article "After Many Days."

STORY: "The Harvest of the Years." See Notes.

DUET: "Win One Every Day," or "Do Thy Work Lovingly."

LEADER'S TALK: "The Literature Band." See Notes.

TALK: "A Topeka Project."

SONG: "There's a Work for Jesus."

DISCUSSION: "Our Society Can—" See Notes.

CLOSING SONG: "Will There Be Any Stars?"

BENEDICTION.

Notes to Leaders

Talk: "The Soul Winner."—See "Missionary Volunteers and Their Work," paragraphs 180 and 191.

Story: "The Harvest of the Years."—This experience giving a result of literature ministry was presented in the *Youth's Instructor* of April 2, 1935. Tell it in the meeting.

Leader's Talk: "The Literature Band."—Present in this talk the purpose of, field for, and methods employed by the Literature Band. See "Missionary Volunteers and Their Work," paragraphs 181-189.

Discussion: "Our Society Can—"—The one who has been chosen to lead out in the work of the Literature Band should have charge of the discussion. This leader and the executive committee should, previous to this meeting, determine some definite needs and opportunities in your community and decide which you would prefer to sponsor for the present time and which might be done if the majority of your members desired. Lay these plans before the young people and let them discuss them before crystallizing on your final decision. If some of your young people have a preference for certain lines of work and would do better in that work than in any other, perhaps you can arrange for

this to be done. If your society is small, however, do not try to scatter your efforts too widely. Perhaps for a period of three to six months all can unite their efforts in house-to-house literature distribution, and then later concentrate on supplying reading racks and distributing papers to institutions, and perhaps later on take up correspondence work with those farther away. By all means crystallize the preferences of the young people in your society into definite plans before this meeting is over, and appoint a time for the perfection of the organization of your Literature Band and its work.

To the Leader of the Literature Band.—Arrange for your territory with the church missionary leader or secretary. Plan for demonstrations before the band on how to present literature to the various classes of people they will meet. See "Missionary Volunteers and Their Work" on the following points: Keeping a record of work (p. 267); securing literature (p. 284); cooperating with other bands (p. 265); and studying to increase efficiency (pp. 285, 286).

The Printed Page

1. *An Important Work.*—"If there is one work more important than another, it is that of getting our publications before the public, thus leading them to search the Scriptures. Missionary work—introducing our publications into families; conversing, and praying with and for them—is a good work."—"Christian Service," p. 145.

2. *An Avenue to the World.*—"The press is a powerful means to move the minds and hearts of the people."—"Counsels on Health," p. 465.

"The world is to receive the light of truth through an evangelizing ministry of the word in our books and periodicals. Our publications are to show that the end of all things is at hand."—"Christian Service," p. 146.

3. *Every Member Busy.*—"Satan is busy in this department of his work, scattering literature which is debas-

ing the morals and poisoning the minds of the young. Infidel publications are scattered broadcast throughout the land. Why should not every member of the church be as deeply interested in sending forth publications that will elevate the minds of the people, and bring the truth directly before them? These papers and tracts are for the light of the world, and have often been instrumental in converting souls."—*Review and Herald*.

"Church members, awake to the importance of the circulation of our literature, and devote more time to this work. Place in the homes of the people papers, tracts, and books that will preach the gospel in its several lines. There is no time to be lost."—*Southern Watchman*.

4. *The Tallest Pulpit.*—"The press is an instrumentality by which many are reached whom it would be impossible to reach by ministerial effort."—"Testimonies," Vol. V, p. 388.

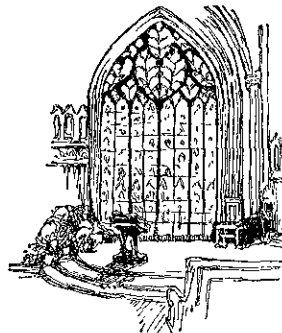
"There are many places in which the voice of the minister cannot be heard, places which can be reached only by publications,—the books, papers, and tracts that are filled with the Bible truth that the people need. Our literature is to be distributed everywhere. The truth is to be sown beside all waters; for we know not which shall prosper, this or that. In our erring judgment we may think it unwise to give literature to the very ones who would accept the truth most readily. We know not what may be the good results of giving away a leaflet containing present truth."—"Christian Service," p. 153.

5. *Free Distribution.*—"Let literature be distributed judiciously on the trains, in the street, on the great ships that ply the sea, and through the mails."—"Gospel Workers," p. 353.

"In these days of travel, the opportunities for coming in contact with men and women of all classes, and of many nationalities, are much greater than in the days of Israel. The thoroughfares of travel have multiplied a thousandfold. God has wonderfully prepared the way. The agency of the printing press, with its manifold facilities, is at our command. Bibles, and publications in many languages, setting forth the truth for this time, are at our hand, and can be swiftly carried to every part of the world."—*Ibid.*, p. 352.

"Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. Sell what you can, and lend or give them away as the case may seem to require. Important results will follow."—"Christian Service," p. 151.

6. *Subscriptions.*—"The sisters can work efficiently in obtaining subscriptions for our periodicals, in this way bringing the light before many minds."—*Ibid.*



Are you utilizing "the tallest pulpit"?

7. *Books*.—"Let many give themselves willingly and unselfishly to the canvassing work, and thus help to sound a warning that is greatly needed."—*Id.*, p. 147.

"After Many Days"

In a recent Big Week drive I called at a home way back in the hills in a mining camp, thirty-five miles from a Seventh-day Adventist church. The man of the house met me at the door. I told him of our work and showed him the literature I had with me.

He said, "Are you interested in good reading? If so, step in—I have the best in the world." He went in another room and came back with his arms loaded with old *Signs of the Times*, all dirty and black, showing they had been handled frequently. "Here," he said, "is the best in the world," and at that he started telling the message he had learned from these papers, assuring me that the seventh day of the week is the Sabbath and that he had been keeping it.

"How did you first get in touch with this paper?" I asked.

"Some one sent it to me for one year. After that I subscribed for it myself."

He was so interested in making clear to me the message the *Signs* had carried to him that I could hardly get a chance to tell him about this organization. When he learned that we had a church about thirty-five miles away and all its members observed Saturday as the Sabbath, he said, "I will be there next Sabbath."

At our next camp meeting some one touched me on the shoulder. As I looked around I was surprised to see this man. Then as he told me that he and his wife and five children had been baptized since I saw him at the mining camp, and that his wife was Sabbath school superintendent of that little church thirty-five miles away, I said to myself, "What hath God wrought through the *Signs*!"—*L. A. Reynolds*.

A Topeka Project

ALL who were willing to give out at least one piece of literature each week have been eligible for membership in the Literature Band of the Topeka First Church during the past year. Every church member was encouraged to make that his aim. Many set a much higher goal.

The entire church membership was invited to bring to the church current denominational papers and tracts they had on hand which they were not definitely planning to pass out soon. A number formed the habit of bringing them regularly and promptly, as it was felt that a neat, new paper is read more readily and makes a more dignified impression for the truth. The understanding was that the person who brought the papers to the church reported half of them, and those who gave them to the public reported the other half.

Some members gave out sets of tracts or periodicals in a systematic way, calling at the home each week, at a time when they felt most sure of finding the people at home and most likely to read the literature soon after receiving it, rather than laying it aside to be read at some future time, which often does not come. The time chosen by some was late Sabbath afternoon; others preferred to do it reasonably early Sunday morning.

The plan of exchanging neighbors was used to some extent. This enabled those who gave out the literature to place the name of the people on the papers, thus helping them to feel that it was meant for "Mr. and Mrs. John Smith" and was not something being passed out promiscuously in the neighborhood. This also made it possible for the worker to call the person by name, or ask for him if necessary, and give at least the first few papers to him personally—to the man if possible, since men are usually more difficult to interest than women. It was considered that one advantage in exchanging neighbors was the fact that those to whom the papers were given would not know it was Seventh-day Adventist literature at the beginning and would read with an open mind long enough to become interested sufficiently to continue reading even after finding it to be Adventist doctrine.

It was our purpose not to be too much affected by weather conditions in making the calls at the homes. This caused some of the recipients to state that they could depend upon getting their copy of *Hope of the World*, *Good News*, *Present Truth*, or *Signs* regularly, although the weather was bad. We hope and believe this plan helped to impress still

others with the importance of our visits and the message given in the papers.

Nine literature racks were served regularly as well as eighteen binders containing papers such as *Our Little Friend*, *Youth's Instructor*, *Life and Health*, *Watchman*, *Signs, Health*, and *Present Truth*. These were placed in the reading rooms of libraries, department store rest rooms, hotels, orphanages, the Y. W. C. A., the Y. M. C. A., and the boys' reformatory. As the papers were removed from the binders they were placed in the racks.

Some took an interest in mailing literature, and even the shut-ins had a part by handing papers to people who visited them.

Each church member was encouraged to set as his ultimate objective—"At least one soul won for Christ before the close of the year," and each worked and prayed most earnestly to that end.—*Edna Wallace, Literature Band Leader*.

A Precious Bible

IN the days when Queen Mary and her Spanish husband ruled over England and it was a serious crime to own or read a Bible, there lived in a little English village with his daughter a blacksmith who owned a Bible which he read to the villagers. To keep it hidden in his shop he cut a block from one of the beams and hollowed out a place large enough to receive it. Soldiers, hearing of his Bible reading, came one day to search his place. The blacksmith was away from home, and the soldiers, unable to find the Bible, decided to burn the shop and his house as the surest way of destroying the Bible. As it was evening, the blacksmith's daughter was able to slip into the shop unnoticed by the soldiers. Through the blinding smoke she went to get the Bible. The flames scorched her dress and hair and blistered her hands, but with the precious Book she ran into the garden. She took off her petticoat, wrapped it around the Bible, and then scooped out a place in the soft earth under a big cabbage. There she buried it and then crawled to a spring, where her father found her half unconscious with pain and fright. That Bible was carefully preserved by the family, and later the great-granddaughter of that girl brought it to America.

What are you doing to distribute the printed page?

When the government of Bohemia years ago decreed that all Bibles had to be burned, a pious woman wrapped her Bible in dough and put it into the bake oven in order that those who were seeking for Bibles might not find it. As the three men were saved from the fiery furnace, so this Bible was saved in the glowing oven surrounded by fire. Today this Bible is in the possession of the great-grandson of this woman, who emigrated to America.

The Missionary Book

THE BIBLE AND THE ROBBERS

While traveling, a native Christian preacher in Persia was overtaken by night and attacked by a band of ferocious Mohammedan robbers. Fifty men were ready to draw their swords and rid the earth of their captive.

The frightened Christian had no weapons. But he had a Bible, which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom, he cried out, "Men, you make a great mistake! Do you not see that I am a man of the Book? This is the Book that your prophet repeatedly declared to be true."

A flash of light on the gilt edge of the Bible caught the gaze of the men; light seemed to blaze from the Book. The swords dropped, and several of the robbers came closer to examine the volume curiously, without daring to touch it. At last they dragged the preacher to their village that the Mullah might tell them whether to spare the man for the sake of the Book.

"It is indeed the Book," said the Mullah, after making sure that it contained the law, the Psalms, and New Testament, as the Koran says it does. "Whoever unjustly kills one of the people of the Book, him will God smite."

The poor preacher, so nearly murdered in the robbers' pass, finished the evening as an honored guest in the village, reading to his wild hosts psalm after psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end, the robbers with one accord said, "Amen!"

A SCATTERED BIBLE

A patient in the American hospital in Turkey was given a copy of the Bible, and carried it home with him to his native Armenian village. He was proud of having it, but an Armenian priest, seeing the Bible in his hand, snatched it from him, tore it to pieces, and flung it into the street. There it lay until a grocer, coming by, picked it up to use it as wrapping paper for such little purchases as a candle, a bit of cheese, or a few olives bought by the poorer villagers.

Soon the grocer's customers began to ask him if he had any more leaves. They had read the torn pages, and they wanted to know more of the Book. The grocer did not know anything about the Bible, of course, and could not help them to find another. But the leaves were treasured and read over and over again.

One day a missionary-colporteur, on his round through the Turkish provinces, came to this obscure village. What was his amazement when one hundred persons hastened to him for Bibles or parts of the Bible! The scattered Bible had proclaimed its own message of light and life.

Send The Tracts

(Tune: "Send the Light," No. 178 in "Gospel in Song.")

MANY calls are coming through the mail each day,
Send the tracts! Send the tracts!
For the message of salvation they are praying day by day,
Send the tracts! Send the tracts!

Let us all be faithful, in our work of love,
Send the tracts! Send the tracts!
We will meet souls in heaven as our rich reward,
Send the tracts! Send the tracts!

We will preach by proxy of the Saviour's love,
Send the tracts! Send the tracts!
That souls be rescued from the home above,
Send the tracts! Send the tracts!

CHORUS:

We will sow the precious gospel seed,
O'er all the world where'er there's need,
Giving God the glory evermore,
We will follow, follow where He leads,
Send the tracts, the precious gospel tracts,
Give them out from shore to shore,
Send the tracts and let the precious seed
Save the world forevermore.

—Home Missionary Promoter.

If I Were the Devil

A MINISTER one time told his congregation that if he were the devil he wouldn't tempt the people to blaspheme, nor say anything wicked against the church, nor even fail to attend services. "No, none of that," he said. "If I were the devil, I would get you to read worldly papers and get you to feel too poor to take religious papers. I would then be sure of your souls."

OUR souls are organ pipes of diverse stop
And various pitch, each with proper notes
Thrilling beneath the selfsame breath of God;
Though poor alone, yet joined, they're harmony.

—Charles Kingsley.

A "Youth's Instructor" in every Seventh-day Adventist home!

Before the Judge

(Program for August 10)

BY D. A. OCHS

SONGS FOR TODAY: Nos. 174, 152, 38 in "Gospel in Song;" Nos. 42, 43, 48, 49, 86, in "Christ in Song."

OPENING EXERCISES.

BIBLE STUDY: "Court Week in Heaven."

TALK: "Your Personal Ledger."

STUDY: "How Much Is Recorded?"

TALK: "Worthy or Wanting."

POEM: "Crown or Crucify."

DISCUSSION: "How to Prepare for the Judgment."

Notes to Leaders

No other topic in all the category of Missionary Volunteer programs is more important than this one on the investigative judgment. In laying plans for this program you should keep in mind three specific things:

1. The solemnity of the judgment hour. "How solemn is the thought!" "Solemn are the scenes connected with the closing work of the atonement. Momentous are the interests involved therein. The judgment is now passing in the sanctuary above. For many years this work has been in progress. Soon—none know how soon—it will pass to the cases of the living."—*"The Great Controversy," pp. 486, 490.*

2. Every effort should be made to create an atmosphere in keeping with such a timely, serious program. All levity, lightness, and superficiality should be avoided. In an atmosphere of prayer let us as leaders sincerely and honestly examine first our own hearts in the light of this solemn judgment hour.

3. Endeavor by the help of God to bring all your young people to a prayerful contemplation of the meaning of the judgment hour as it concerns them individually. Get them to sense the reality—that each one has a personal case pending before the judgment bar of God; that now is the time to confess their sins, to claim and apply the atoning blood of Jesus, their Advocate in the courts above; that now is the time to repent. "Because He hath appointed a day, in the which He will judge the world." Acts 17:31. (Read *"The Great Controversy," pp. 479-491.*)

The two topics "How Much Is Recorded?" and "How to Prepare for the Judgment" may be profitably discussed. See notes heading each topic.

Court Week in Heaven

I. THE TIME OF THE JUDGMENT.

1. What does Paul say about the specific time during which God will judge the world? Acts 17:30, 31.

2. What does Paul say further about this time of the judgment in relation to his own day? Acts 24:25.

3. How was the opening of the

judgment to be made known to the world? Rev. 14:6, 7.

4. When was this judgment message to go to the world? Dan. 8:13, 14. According to this scripture, the judgment was to begin at the close of the twenty-three hundred days. The end of this prophetic period was in 1844. Since that date the judgment in heaven has been in session.

As to the time of the judgment, consult "Bible Readings for the Home Circle" and "The Great Controversy," pp. 479-491.

II. THE JUDGMENT SCENE.

As witnessed by Daniel when it began in 1844. Dan. 7:9-13. Endeavor to make plain all the facts which make up this very solemn procedure by emphasizing the following points:

1. The courtroom. "Thrones were placed." A. R. V., verse 9. In the heavenly sanctuary. (See Heb. 8:1, 2; 9:24.)

2. The Judge. The one who opened the solemn judgment. Verse 10. (See Acts 10:42.)

3. The Advocate or Mediator. The one who appeared before the Father when the judgment began. Verse 13. (Compare with Heb. 9:24 and 1 Tim. 2:5.) Note what Christ confesses before the Father and the holy angels. (See Rev. 3:5; 1 John 2:1.)

4. The Witness. Found in the judgment court. Verse 10. In Matthew 18:10 and Revelation 5:11 we are told that the angels are about the throne,—angels who keep an accurate record of all our deeds.

5. The evidence as gleaned from the record books. Verse 16. (Also note Revelation 20:12.)

6. The law, the standard by which all are judged. James 2:12; Eccl. 12:13, 14; "The Great Controversy," p. 482.

7. How many are concerned in this judgment?

a. The whole world. Acts 17:30, 31.

b. All must appear. No one excused. 2 Cor. 5:10.

c. The living and the dead. Acts 10:42.

d. The dead, the small, the great. No one can claim an alibi. Rev. 20:12.

Your Personal Ledger

I. THE BOOKS OF RECORD.

These contain all things—the secret, the open, the good, the evil. Eccl. 12:14. The decisions are determined by "those things which were written in the books, according to their works." Rev. 20:12. A record is made of even the secret purposes and motives of the heart. They too will be brought to light in the judgment. 1 Cor. 4:5. The recording angels make accurate records of all we do and say. "Opposite each name in the books of heaven is entered, with terrible exactness, every wrong word, every selfish act, every unfulfilled duty, and every secret sin, with every artful dissembling. Heaven-sent warn-

ings or reproofs neglected, wasted moments, unimproved opportunities, the influence exerted for good or for evil, with its far-reaching results, all are chronicled by the recording angel."—"The Great Controversy," p. 482.

"Oh, the wonderful ledger the angels keep!
And the watchful eyelids that never sleep,
And the tireless penmen that watch and weep
Over the words they write.
How oft are the hearts of the angels pained,
And how oft are the pages soiled and stained,
How much is lost and how little gained
In struggling for the right!"
—Mrs. L. D. Avery-Stuttle.

II. TWO SETS OF RECORD BOOKS.

1. *The book of remembrance.* This is written before God. In it are recorded the good deeds of "them that feared the Lord, and that thought upon His name." Mal. 3:16. The words of faith, the acts of love—"good deeds"—are remembered (*recorded*, Weymouth translation). Neh. 13:14. (See also Matthew 12:36, 37; 25:35-40; "The Great Controversy," p. 481.) Every act of sacrifice, suffering, and sorrow endured—all are noted in "Thy book." Ps. 56:8.

2. *The ledger of heaven.* The record of evil as well as of good, will be brought into the judgment. Eccl. 12:14. (Read "Testimonies," Vol. IV, pp. 384, 385.) All iniquities are marked before God. Jer. 2:22. They are written before Him. Isa. 65:6, 7. Yes, every idle word spoken must be accounted for in the judgment. Matt. 12:36. Our words, our acts, our deeds will be either for us or against us—justify or condemn. Matt. 12:37.

3. *The book of life.* "Another book was opened, which is the book of life." Rev. 20:12. This book contains the names of all who have ever entered the service of God—who have accepted Christ. It is the church book of heaven. Heb. 12:23; Rev. 13:8; Luke 10:20; Phil. 4:3. Who will be delivered? Dan. 12:1. Only those will enter the city of God whose names "are written in the Lamb's book of life." Rev. 21:27. The cases of all those whose names are recorded in the book of life will be and are being considered in this investigative judgment. It begins with the house of God. 1 Peter 4:17. "In the great day of final atonement and investigative judgment, the only cases considered are those of the professed people of God. The judgment of the wicked is a distinct and separate work, and takes place at a later period."—"The Great Controversy," p. 480. (See also p. 483.) It began with the dead who made a profession. Rev. 20:12. It ends with the living whose names are in the book of life. "For many years this work has been in progress. Soon . . . it will pass to the cases of the living."—*Ibid.*, p. 490.

How Much Is Recorded?

THE eighteen things listed in this part of the program may be placed on the blackboard. A brief discussion on the various points may be very profitable. The statements should be assigned at an early date, giving as many as possible an opportunity to contribute something.

How much is recorded in the books of heaven? The following items are gleaned from "The Great Controversy," pp. 481-487. (1) Every deed of righteousness; (2) every temptation resisted; (3) every evil overcome; (4) every word of tender pity expressed; (5) every act of sacrifice; (6) every deed of love; (7) every suffering and sorrow endured for Christ; (8) every influence exerted for good; (9) every idle word; (10) every secret sin; (11) every selfish act; (12) heaven-sent warnings or reproofs neglected; (13) wasted moments; (14) unimproved opportunities; (15) every influence exerted for evil; (16) every unfair dealing; (17) the way we have used our time, pen, voice, strength, money; (18) what we have done with the truth given us to make men wise unto salvation.

Worthy or Wanting

THERE will be only two possible issues from this judgment. There will be no second chance. Dan. 5:27; Rev. 22:11. Either you will be found *worthy* or you will be found *wanting*. The inevitable blotting out must take place. (Read "Early Writings," pp. 279, 282.)

a. If you are *worthy*, your name will be retained in the Lamb's book of life. Rev. 3:5. Your sins will be blotted out, and your evil deeds will be remembered no more. Acts 3:19; Isa. 43:25. "All who have truly repented of sin, and by faith claimed the blood of Christ as their atoning sacrifice, have had pardon entered against their names in the books of heaven. . . . Their sins will be blotted out, and they themselves will be accounted worthy of eternal life."—"The Great Controversy," p. 483.

b. If you are *wanting*, your name will be removed from the book of life. Ex. 32:33; Ps. 69:27, 28. Your sins will remain against you. Eze. 18:24. "When any have sins remaining upon the books of record, *unrepented of* and *unforgiven*, their names will be blotted out of the book of life, and the record of their good deeds will be erased from the book of God's remembrance."—*Ibid.* (*italics ours*). "Sins that have not been repented of and forsaken will not be pardoned, and

How will you stand in the Great Judgment Day?

blotted out of the books of record, but will stand to witness against the sinner in the day of God."—*Id.*, p. 486.

Who Will Pay Your Debts?

SOME years ago there lived in Russia a certain officer who was entrusted by the czar with the handling of large sums of money for the government. He began to appropriate to himself certain amounts from these funds. Finally the question came into his mind, What will happen to me when the auditor discovers these shortages?

He sat down and drew up a statement of the amounts he owed. It was a long and embarrassing list. He had no means with which to make good these shortages. In his anxiety he wrote under the figures, "Who is to pay all these debts?" Then he fell asleep at his desk.

It so happened that the czar was making a tour of inspection that day. Seeing this official asleep at his desk, he went up to him, and there saw the paper, with the question at the bottom, "Who is to pay all these debts?" Taking out his gold-mounted fountain pen, he wrote after the question his own name, "Alexander."

Then he passed on. Can you not imagine that officer's joy when he awoke, looked again at the humiliating confession, and there saw that the czar had himself assumed his debts?

This is just what our great Master is willing to do for each of us. There is a long list of sins—debts against your name and mine—in the books of heaven. Who is to pay all these debts? Are we ready to meet our record?—"The Great Judgment Day," pp. 118, 119.

How to Prepare for the Judgment

THIS question may be used as a basis for a profitable discussion. Endeavor to keep the question and the discussion in as personal a setting as possible. Let each search his own heart, saying, "What must I do to stand in that great day?" At the close of the discussion a call should be made to the young people for an expression of their determination for the future; this should be followed by a dedicatory prayer. The following propositions serve as leads to provoke discussion. They may be assigned to one or more members.

I want my name retained in the book of life and my sins all blotted out. This is made possible by:

1. *Accepting* Jesus Christ as my personal Saviour. Matt. 1:21; Acts 4:12.

2. *Repenting* from my evil ways and sins. Acts 17:30, 31; 3:19; "The Great Controversy," p. 483.

3. *Confessing* sins; keeping them confessed. 1 John 1:7, 9.

4. *Watching*. When the judgment closes, it will be too late. "The destiny of all will have been decided for life or death. Probation is ended a short time before the appearing of the Lord in the clouds of heaven."—"The Great Controversy," p. 490. *Watch therefore*. Mark 13:35, 36. *The final words*. Dan. 5:27; Rev. 22:11, 12.

5. *Acknowledging* Christ as my Advocate. Confessing Him before my fellow men, not denying Him. He confesses my name before the Father. Rev. 3:5; Matt. 10:32, 33. As Advocate (lawyer) He intercedes in our behalf. 1 John 2:1; Heb. 7:25; "The Great Controversy," p. 484. By Him is the only way we can come to the Father. John 14:6.

Crown or Crucify

I stood alone at the bar of God,
In the hush of the twilight dim,
And faced the question that pierced my heart:

"What will you do with Him?"
"Crowned or crucified—which shall it be?"
No other choice was offered me.

I looked on the face so marred with tears
That were shed in His agony.
The look in His kind eyes broke my heart,—

'Twas full of love for me.
"The crown or the cross," it seemed to say;
"For or against Me—choose thou today."

He held out His loving hands to me,
While He pleadingly said, "Obey.
Make Me thy choice, for I love thee so."

And I could not say Him nay,
Crowned, not crucified—this must it be;
No other way was open to me.

I knelt in tears at the feet of Christ,
In the hush of the twilight dim,
And all that I was, or hoped, or thought,

Surrendered unto Him.
Crowned, not crucified—my heart shall know

No king but Christ, who loveth me so.
—Florence E. Johnson.

"Help Thou Mine Unbelief"

(Program for August 17)

BY ALFRED W. PETERSON

OPENING SONG: "Christ in Song," No. 108.

RESPONSIVE READING: Psalms 19.

PRAYER: A moment of silent meditation followed by several sentence prayers.

SECRETARY'S REPORT.

OFFERING.

MUSIC: Special or congregational song. "Christ in Song," No. 104 or 186.

OPENING STATEMENT by the leader.

BIBLE STUDY.

TALK: "Evidences of God."

READING: "The Challenge."

SYMPOSIUM: "Dealing With Doubt."

READING: "I Will Not Doubt."

TESTIMONY SERVICE.

CLOSING SONG: "Christ in Song," No. 507.

BENEDICTION.

Notes to Leaders

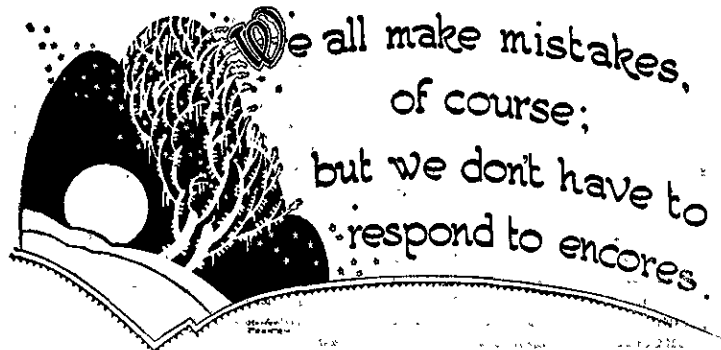
In carrying out this program, provide for as wide a participation as possible by the society members.

It is suggested that the leader read the first verse, have the congregation unite in reading the next, and so on until the fourteenth verse, which may be read in unison.

Perhaps for the moment of silent meditation it might be well to suggest that they think about their own need of a greater faith in God. Let the congregation sit quietly for a moment in meditation and then kneel for several sentence prayers.

In the Bible study it might be well to assign the responses to various members. Let the text be read in response to the question, and let the reader then state the particular lesson or appeal which the text makes to his own need.

In the study "Dealing With Doubt," it is suggested that the various phases of the topic be assigned to different members who will spend perhaps a minute and a half in presenting the thought.



Are you utilizing the discussion backgrounds appearing from time to time—

It is suggested that this meeting be bound off with a testimony service, giving an opportunity for society members to tell how God has revealed Himself to them through answered prayer or in some other experience.

Opening Statement

MANY young people are at times perplexed by questions and doubts. We may classify doubts in two classes:

1. Doubt which is really a pride of opinion. This kind of doubt makes it hard for one to approach his spiritual problems with an open mind, for it finds its origin in the heart which is willful and perhaps is clinging to some known sin.

2. Doubt which is an uncertainty of opinion or action because of a lack of information or understanding of the facts and experiences of Christian growth.

We are not to discuss doubts growing out of a pride of opinion. God has His own way of dealing with doubts due to pride. Our study today is concerned with the problems of those who have an uncertainty which is due to a lack of proper information or an adequate understanding of the facts and experiences of Christian growth. We need to approach our spiritual problems with the same spirit of sincerity and frankness which we use in the solution of our other problems, which grow out of school work or choosing friends or buying clothing or deciding upon a lifework. God will reveal Himself to a teachable spirit, for He says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him." James 1:5.

Evidences of God

NATURE and the world about us are full of evidence regarding God and His care for His children. In the face of this abundant evidence there are those who even doubt the existence of God, but there would be just as much sense in assuming that a watch could happen into existence or that a radio might evolve into the intricate thing which it is, as to say that the facts and laws of nature resulted from some mysterious process of adaptation behind which there is no supreme intelligence. Wherever is found organization and life, there may be seen evidence of intelligence and purpose in planning. These all speak of God.

The very fact that we find it possible to organize the facts of nature in an orderly and systematic way, into a science, is evidence that God has planned with definite purpose the in-

tricate relationships which we see in nature and in the life about us. The science of botany, with its classification of the different plants, each with its own marvelous structure of stem and flower, following definite laws of growth and transmitting its traits by means of a tiny seed which will produce in future generations "after his kind;" the science of biology which opens to us the marvels of the cell; the science of physiology with its revelation of the interdependence and functioning of the organs of the body; the science of chemistry—all these sciences are an evidence of divine planning and purpose. No, the electron did not "happen." It bears eloquent witness of God.

Think of the significance of the fact that ice rises to the surface as it forms upon the river. Were ice to sink, the rivers would freeze solid and the bottoms would never thaw out.

What atheist can explain satisfactorily the activity of the white corpuscles in our blood stream, which seem to have intelligence to sense the peril of an infection and rush to the danger zone and there migrate through the blood vessel wall to combat the germs of infection?

What unbelieving psychologist can satisfactorily explain the miracle of memory?

"The assurance of God may come in part from looking outward at His creation. This universe seems superficially to be material, but really it is *saturated with the presence of mind*. So a city's streets, buildings, bridges, subways, and railroads might appear to careless thought grossly material; but the fact is that in their origin they all are *mental*. They are not simply iron and steel and stone; they are thought, plan, purpose, materialized and made visible. The basic fact about them is that mind shaped them and permeates every use to which they are put. The most important and decisive force in their origination was not anything that can be seen, but the invisible thought that dreamed them and molded them. So when one looks at creation, he finds something more than matter; he finds order, law, uniformity; his mind is at home in tracing regularities, discovering laws, and perceiving purposes. Creation is not grossly material; it is saturated with the evidence of mind. Lord Kelvin,

the chemist, walking in the country with Liebig, his fellow scientist, asked his companion if he believed that the grass and flowers grew by mere chemical forces; and Liebig answered, 'No, no more than I could believe that the books of botany describing them could grow by mere chemical forces.'

Bible Study

1. How does the quality of our faith affect our well-being? Matt. 9:29; 8:13.

2. How did needy people hinder Christ in His ministry for them? Matt. 13:58.

3. Contrast the story found in Luke 7:2-10 with that in Matthew 13:58.

4. What did Jesus say to Thomas about believing? John 20:27, 29.

5. Through what means do we grow in faith? Rom. 10:17.

6. The facts of God's word are not changed by our own lack of faith. He loves us, He has redeemed us, and He wants to save us. Whether or not He is able to bring these blessings to us depends on our attitude toward Him.

The Challenge

EVER since Vera Schoefield came home from college, her pastor had been waiting for her. He knew that things—the deep and vital things of life—had changed for her. She had come from college with a splendid body and a keen mind, but she had not come back to the old faith. Knowing her well, he was sure that she would come and tell him—she was too honest not to.

One afternoon she came. There was pain in the clear, gray eyes, but no flinching. She went straight to the mark.

"I'm going to hurt you, I know, Dr. McGregor. I've come to tell you that I don't feel about things—about God and Christianity—as I used to. Sometimes I wish that I could, but the old belief seems so small beside the universe that science reveals."

"You mean through biology?"

The girl's face brightened. She had not expected him to understand.

"That's it!" she cried. "Biology explains everything so. And that's sure, not imagining. You can see it through your microscope, the evolution of everything!"

"Let us see. Do you ever see spirit under your microscope?"

"Why—no," the girl answered. "Of course not."

—on "Your M. V. Page" of the "Youth's Instructor"?

"Yet you don't deny that you are spirit, do you—that the real you is not in flesh or nerves, or brain, but only uses them?"

"Of course!"

"And the times when you wish you could keep the old belief have been times when there was some spiritual demand?"

"When—Kathleen's baby died," Vera answered, with a catch in her voice.

"Exactly. And, child, you are only beginning life. The need will grow greater and greater. Now I have a charge against you. You have not been honest with God."

"Not honest!" the girl cried indignantly.

"Not honest," he repeated. "When you were studying chemistry, for example, you had to examine some baking powder, let us say, for alum; you couldn't see it or taste it. What did you do?"

"I tested for it."

"Exactly. You acted as if the alum were there and applied the test. Well, you have no right to say that God is not, until you have applied the test. His Son gave it: 'God is a Spirit: and they that worship Him must worship Him in spirit and in truth.' How much time have you given to seeking for God in life?"

Vera was silent.

"Unless you will do that each day—praying and using your Bible and keeping at the problem until you have solved it—you are less fair to God than you have been to your biology or your mathematics."

Vera rose. "Thank you," she said. "I accept the challenge."—*Selected.*

Dealing with Doubt

WHY do doubts arise in Christian experience, and what can we do to overcome these doubts?

1. We may be ignorant of the fundamental facts of Christian doctrine or Bible history, and therefore be without an adequate basis upon which to build belief. (Read "Steps to Christ," p. 105, par. 2, pocket edition.)

As a plant grows from being rooted in the rich soil, so faith grows when nourished by the word. (Read "Education," p. 253, pars. 3, 4; p. 254, top.)

2. Our associations and reading may be such that our faith is constantly being undermined. "We must keep off 'Satan's ground.'" (Read

"Mount of Blessing," p. 171, par. 2; Proverbs 1:10, 15; 4:23-27.)

3. Doubts may arise out of a practice of recalling the unpleasant experiences, the iniquities and disappointments of the past, or by engaging in criticism of others. (Read "The Desire of Ages," p. 323, par. 1.)

"Let us group together the blessed assurances of His love, that we may look upon them continually." "Every word of doubt you utter is inviting Satan's temptations; it is strengthening in you the tendency to doubt, and it is grieving from you the ministering angels." "Let us keep fresh in our memory all the tender mercies that God has shown us, . . . thus strengthening ourselves for all that is before us through the remainder of our pilgrimage."—"Steps to Christ," pp. 118, 119, 125, pocket edition.

4. We may be harassed by some temptation, and wonder why temptation presses us when we wish so much to be rid of it. (See "Mount of Blessing," p. 53, par. 3; p. 170, par. 3; p. 171.) Temptation is a constant challenge to choose the right. Rugged Christian character emerges out of the experience of choosing the right.

5. Circumstances may develop about us in such a way that we find ourselves in sorrow or trial or hardship, and we wonder why a loving heavenly Father permits these experiences to come to us. (See "Mount of Blessing," p. 23, par. 2; "Education," p. 151, par. 4.) The trials of life are God's workmen which polish His precious stones for beautiful service.

6. We may pray and expect God to answer our prayers in a way which our limited vision demands, forgetting that there are conditions upon which God answers prayer: (a) Surrender (Matt. 16:24; Isa. 55:6, 7); (b) humility and repentance (Ps. 34:18); (c) obedience (1 John 3:22); (d) forgiving spirit (Matt. 6:14, 15); (e) belief (James 1:6-8); (f) honesty with God (Mal. 3:7, 8); (g) persistence in prayer (Eph. 6:18).

Questions for Discussion

1. DOES God ever say "No" to the requests of His children? Why?
2. How may the experience of prayer bring evidence to us that God is a rewarder of them that diligently seek Him?

"THE man that hath no music in himself, Nor is not moved with concord of sweet sounds, Is fit for treason, stratagems, and spoils."

—Shakespeare.

"It wakes the soul, and lifts it high, And wings it with sublime desires, And fits it to bespeak the Deity."

—Addison.

"MUSIC," some one has said, "is the fourth need of man: food, clothing, shelter—then music."

I Will Not Doubt

I WILL not doubt, though all my ships at sea
Come drifting home, with broken masts and sails;
I will believe the land which never falls,
From seeming evil, worketh good for me;
And though I weep because these sails are tattered,
Still will I cry, while my best hopes lie shattered,
"I trust in Thee."

I will not doubt, though all my prayers return
Unanswered from the still white realm above;
I will believe it is an all-wise Love
Which has refused these things for which I yearn;
And though at times I cannot keep from grieving,
Yet the pure ardor of my fixed believing,
Undimmed, shall burn.

I will not doubt, though sorrows fall like rain,
And troubles swarm like bees about to hive;
I will believe the heights for which I strive
Are only reached by anguish and by pain;
And though I groan and writhe beneath my crosses,
I yet shall see through my severest losses
The greater gain.

I will not doubt. Well anchored in this faith,
Like some staunch ship, my soul braves every gale,
So strong its courage will not quail
To breast the mighty unknown sea of death.
Oh, may I cry, though body parts with spirit,
"I do not doubt," so listening worlds may hear it
With my last breath.
—Sir W. Robertson Nicoll.

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Your Musical Ear

(Program for August 24)

BY FLORENCE HOWELL

PRELUDE: An instrumental selection, played softly.

OPENING EXERCISES.

SCRIPTURE: Psalms 57.

ILLUSTRATED TALK: "The Science of Harmony."

TALK: "Training the Ear."

DISCUSSION: "Fitting the Occasion."
LEADER'S CLOSE: "Giving the Message."

Notes to Leaders

The purpose of this program is to encourage every young person to learn to enjoy good music. It will bring much happiness to some who may feel that they do not have the natural ability, or who see no way by which they can obtain a musical education, to find that they can nevertheless learn to appreciate and enjoy music.

Discussion: "Fitting the Occasion."
—The last two parts on the program could well be combined in the discussion. The talk "Training the Ear" will make excellent discussion material also, in societies where musical

It's not too late to plan to attend a denominational school this year!

talent is strong enough to give a good lead. Unless this is true in your society, have the talk given much as it is outlined here; then tell your young people or children that opportunity will be given to discuss their experiences and progress as they put into practice the suggestions in the talk. Set a definite date when a little time will be allowed for this follow-up discussion, and encourage all to make notes so they will be able to report their observations and their progress when the time comes.

The Science of Harmony

(Illustrate with a piano placed where all can see to the best advantage.)

If you open the top of a grand piano or the front of an upright piano, you will see many, many wires, or strings, ready to make music. They are graduated in length and thickness, the lowest register having one copper-wound string for each tone, the upper register having two or three for each tone, tuned in unison and struck simultaneously by the hammer. The piano is a stringed instrument like the violin or harp, but we do not pluck the piano strings with our fingers, as the harpist does, nor yet draw a bow across the strings, as the violinist does. Each white and black key on the piano keyboard is fastened to a tiny hammer; and when I press the key, the hammer strikes a string or strings inside the piano and causes them to vibrate and thus produce sound. Some of these strings are shorter and finer and tighter than others, and so produce higher tones. Looser, longer, thicker strings make lower tones.

When I take my finger off the key, a little piece of felt, called a damper, presses against the string, stops its vibration, and keeps it from sounding. These little dampers always rest against the strings when they are in repose. They protect the strings from any sudden jar which might set them into vibration.

All sound is caused by vibration. You have put a button on a doubled string, slipped your hands in the loops at each end, and swung the button around and around, twisting the string tightly; then you let it untwist and twist itself again by simply holding the string tighter or looser. It made a sound, because it was vibrating. The faster it vibrated, the higher the tone; and the slower it moved, the lower the tone. If vibra-

tions are regular and continuous, we enjoy hearing them, and the sound is called music. But irregular vibrations are disagreeable; they jar on our ears and are only noises.

Middle C (*strike it on the piano*) is tuned, or tightened, so that when it is struck it makes 261 vibrations in one second. (*Strike C of octave above.*) The C an octave above vibrates 522 times per second. It has just twice as many vibrations as Middle C, and so is just one octave higher. Listen, and you can tell it is the same key only higher. (*Strike one after the other.*)

Every time I strike a C on the piano, all the other C's vibrate too. This is because they are in unison. Press the foot on the right pedal of the piano, thus raising the bits of felt, or dampers, from all the strings at once. Now sing some note into the piano. It will cause certain of the strings to vibrate. These, you will discover if you watch, are the strings that are in harmony with the note you sing. Harmonious sounds are made not only by octaves, but also by thirds and fifths of octaves.

The laws of harmony are very interesting. They show us why we like some combinations of tones and do not like others. But it is not necessary to take a course in harmony in order to recognize harmony when we hear it. It is union, agreement, accord. When any note is sounded, its third and its fifth vibrate as well as its octaves. These tones are in harmony with the original note. But its second and its fourth do not vibrate of themselves when the note is sounded, and if they are struck at the same time with the first note they interfere with the regular vibrations and cause a jarring noise, or discord.

Some people we like very much, and they seem to like us. It is a joy to

be with them. Our tastes are similar; our likes and dislikes agree. We enjoy the same things in the same way. This is harmony.

"So long as all created beings acknowledged the allegiance of love, there was perfect harmony throughout the universe of God." "There are three that bear record in heaven, the Father, the Word [Son], and the Holy Ghost: and these three are one." 1 John 5:7. That is, one in purpose, in joys, in plans. God intended that our lives should be filled with this harmony. Jesus prayed, "that they may be one, even as we are one." John 17:22. One in mind, love, design, interest, faith. This is harmony. If we are out of key with God and with one another, we would be unhappy and feel out of place in heaven, even if God should permit us to enter there.

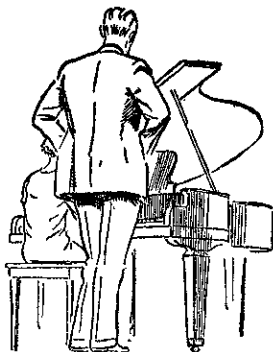
We are to seek for harmony here. While on this earth we are to endeavor to "keep the unity of the Spirit in the bond of peace." Eph. 4:3. We are instructed to be "likeminded, having the same love, being of one accord, of one mind." Phil. 2:2. "Can two walk together, except they be agreed?" Amos 3:3. But we know that the remnant people of God will be in full agreement. "Christ designs that heaven's order, heaven's plan of government, heaven's divine harmony, shall be represented in His church on earth."

Training the Ear

MUSIC is expression. Your music—the music you like, the music you produce—is the expression of your life. The purposeful discords of much modern music is but the expression of discordant lives. Jumps from one clash to another, disconnected themes, and the continuous sounding of an in-harmonious note—what kind of lives do they represent?

If you wish a reflection of yourself, observe the music you like best. It is a true index to character. Study the people with whom you come in contact from day to day. Watch their reactions to the variety of music, good and bad, that comes over the radio, for instance.

Would you like to classify yourself and others in this way? Take a pencil and paper and listen to the radio. An ensemble is playing. We want to classify the music they are giving us.



The "Youth's Instructor" articles will give ideas for your society discussions.

Is it jazz? Do you know jazz when you hear it? It is defined as syncopated rhythms with intentional discords and grotesque and bizarre effects. Syncopation is the accenting of a weak beat in a measure. Measures, of course, are made up of one strong, or accented, beat and a certain grouping of weak beats which follow it. Syncopation, then, by accenting a weak beat throws the measures out of balance. Jazz stresses these weak beats until they become like a tom-tom beating. And what is a discord? A discord is a want of harmony, a disagreement, a confused noise, a jarring combination. Jazz, then, is a hybrid, a mongrel. It really does not belong in the class with music, but in a group by itself.

Here is a vocal number. What is it? Perhaps the song is sentimental. By that we mean prompted by passion rather than by purity of love. Sentimental also means artificially or affectingly tender.

Let us explore a little further. Perhaps the soloist is a "blues" singer, singing in a low-spirited, dismal way. Or he may be a "crooner," giving expression in a hollow, moaning manner. Does the singer use too much "tremolo"? Some mistake it for beauty, and produce such a quavering, uncertain sound that one cannot tell what tone is being produced. This is poor singing and ruins the best voice. Are the tones true in pitch? Neither flat nor sharp, that is, not a shade too low nor too high? It is distressing to listen to some one singing just a little "off key." Are the tones clear like a bell, or thick and muffled? Are they full and mellow, or thin and sharp? Can you understand the words, provided they are in a language you understand? A really good singer not only produces beautiful tones but makes you to understand the message of the words.

Now, with your pencil and paper make a list of everything you hear in one evening. Then classify the songs or musical selections. Write down the name of the musician or group of musicians and your estimate of their ability. Use all the adjectives you can think of that fit. When you have finished classifying your list, select from the evening's program what you consider worth while, and reject the others. Do this several times in succession. You will be surprised how

quickly your power of judgment will grow. Continue this process of classification from night to night until you have a fairly good-sized list of performers you enjoy, and have a schedule of times they are to be heard on the air.

Some people say they do not enjoy classical music! There is only one reason why it is classical, and that is because it wears. Because people all down through the years have appreciated it and enjoyed it, it has lived. A Christian should want the best there is, should he not? Paul instructs us to "approve things that are excellent." Phil. 1:10.

Some say they cannot understand classical music, having never been educated to it. If you really wish to appreciate enthusiastically the best music, to enjoy classical music, to improve your ear so that listening will be a pleasure and not a bore, there are just two prerequisites. No, not money, nor education, nor a great deal of natural musical talent. These two things are far more important. First, you must be sincere in your desire to learn to like it; and, second, you must listen to it. Any one, anywhere, no matter what the position in life, or the education, who is sincere and will listen, can learn to appreciate the beauty there is in really good music, and his life will be enriched thereby.

Hear only the best. Propinquity is a force to be reckoned with in music as in other things. Take time to hear the best music whenever it is to be heard. But above all, cut off your radio whenever something unworthy is presented. It is better to hear no music at all than to expose your character to the cheapening influences of much that is called music.

The remnant church are to be a musical people. They will "come with singing unto Zion." Isa. 51:11. "Before entering the city of God, the Saviour bestows upon His followers the emblems of victory, and invests them with the insignia of their royal state. . . . In every hand are placed the victor's palm and the shining harp. Then, as the commanding angels strike the note, every hand sweeps the harp strings with skillful touch, awaking sweet music in rich, melodious strains. Rapture unutterable thrills every heart, and each voice is raised in grateful praise."—"The Great Controversy," pp. 645, 646.

Fitting the Occasion

(Play or sing a stanza of several of the songs listed here. Discuss how they should be played and sung—softly, slowly, or rapidly—and why.)

MUSIC has meaning as well as words; and to be most effective, one must strengthen the other. The "Song of the Volga Boatmen" so pictures the labor of the men pulling those boats against the current that you can see the bracing of the legs and feel the strain of the backs as you hear the music. It is said that this song was so effective in depicting the downtrodden condition of the laboring classes in Russia that it incited the whole nation to revolt; and because of its tremendous effect upon the people, it was proscribed during the time of the empire.

Music should be suited to the words that are given for it. (*Have some one play "The Cloud and Fire," No. 518 in "Christ in Song," on the piano, giving full expression to its skippy, jumpy motion.*) Does this syncopated rhythm which makes you want to hitch your body along help to inspire you with sacred awe, godly fear, and reverence of the presence of God which the words demand? Compare with "Guide Me, O Thou Great Jehovah!" No. 1218 in "Hymns and Tunes." (*Have this played on the organ, if possible, sustaining the tones and making as much difference between the two pieces of music as properly should be made.*)

Christian music is not necessarily slow or solemn. We need the strong, marked rhythm of "Sound the Battle Cry," "Lift, Brother, Lift," "Work, for the Night Is Coming." These songs should inspire one to get up and go. We have many other rousing songs with fast rhythm: "Hol! Reaper of Life's Harvest," "Hasten On, Glad Day," "Sleeping on Guard," "Daughter of Zion," "What a Gathering That Will Be," "Gleams of the Golden Morning," "Joy to the World," "Hear the Glorious Proclamation," "Redeemed," "Blow the Trumpet." These are particularly young people's songs, to encourage them to rise in their strength and finish the work.

Some songs are full of joy and cheer: "O Jesus, My Redeemer," "Sunlight in the Heart." Some songs are particularly suited to our message: "We'll Live in Tents," "Holy, Holy, Is What the Angels Sing," "When the Roll Is Called up Yonder."

Songs of adoration and reverence, music that is grand, majestic, and sublime, are particularly suitable for the church service. (*Ask each person to select one such song for the others to discuss and determine whether it is suitable or not.*) Different types of hymns are suitable for different types of meeting.

What kind of songs are appropriate for a social gathering? Should Christian young people sing nothing but sacred songs and hymns? (*Mention songs you think would be the kind*

Memorize many new songs this summer.

to use. Encourage free discussion upon this topic.)

Giving the Message

WE are a company of young people, joined together because we love Jesus and realize He has given us a work to accomplish in heralding His second coming to the world in a very short space of time. This second coming is the greatest event in all history, and the young people are to play the leading role in preparation for it. We are taking a few initial steps in that direction. Here is a young man holding evangelistic meetings where hundreds are attending every night; here is a Missionary Volunteer writing stirring articles on the message for a paper that is being scattered abroad like leaves of autumn; and here is a radio broadcaster whose message is being heard in more than one State. But these Missionary Volunteers have just made a beginning. They are scouts, reconnoitering. The whole army has not moved yet!

But what part has music in this great movement? Ah! What would evangelistic work be without music? Who has not been influenced by a gospel song sung with spirit and understanding? What would the radio be without music? Think what a regular hour on one of the national networks would mean in making this message known! A Morning Watch every day, perhaps, or a vesper service every Friday at the beginning of the Sabbath. We heard from the Byrd expedition away down in Little America, and our hearts were thrilled. But what would it mean to have a "hook-up" with our missionaries in various parts of the world, telling how this message is going to every nation, kindred, tongue, and people, and of its regenerating influence upon the hearts of heathen and cannibals. God has put this wonderful invention into our hands for use at this very time. It is one of the means by which He will, through the Missionary Volunteers, bring this great work to its speedy close. But this work cannot be accomplished without music.

And what kind of music—jazz? blues singing? crooning? tom-tom beating? It must be made by instruments and voices as free from imperfections and glaring defects as possible. The Creator of music must have the best. And these voices and instruments must be consecrated to His use—not used once in a while for God and the rest of the time for the world, but set apart for His use alone. We have in the Seventh-day Adventist denomination some of the best musical talent humanity affords. Christian composers have produced some of the greatest music of all time. It is for our young people to be choosing the music and consecrating the talent, the combination of which will help to bring about the final triumph. Perhaps He is looking to you to carry out His program!

Junior M. V. Meetings

My Mission

(Program for August 3)

BY JULIA LELAND-NELSON

OPENING SONG: No. 194 in "Gospel in Song."

SCRIPTURE READING: 1 Timothy 4: 12-16.

VOLUNTEER SENTENCE PRAYERS.

LEADER'S TALK: "Juniors and Responsibility."

DIALOGUE: "The L. and C. Club."

POEM: "Your Mission."

SECRETARY'S REPORT, and reports given of missionary work done.

TALK: "Our 1935 Mission Project, and My One Cent."

OFFERING.

CLOSING SONG: No. 112 in "Gospel in Song."

Notes to Superintendents

Our topic this week opens wide a door of service which all Juniors may enter and find joy in pursuing. Juniors enjoy activity and are delighted when definite plans are laid for them. Handing out literature in a systematic way is a favorite bit of missionary work with Juniors; and when they can be given names and addresses of other Juniors who are lonesome, they are more than happy to correspond with them.

Leader's Talk: "Juniors and Responsibility."—This may be based upon the Scripture reading. Bring out the thought that, although Timothy was but a youth, Paul encouraged him not to despise his inexperience, but to be an example to others. God is calling boys and girls today to responsible positions, to be examples, just as He called Joseph, Daniel, and Samuel. Juniors are hero worshipers, and these Bible examples offer the finest types of heroes to follow. Just as the captive maid faithfully performed the duties at hand, so youth are called today to fill responsible positions.

"Our 1935 Mission Project, and My One Cent."—Ask a Junior to study the reading given in the Mission Enterprise Leaflet and then present it as a talk, not as a reading. Even though the talk is not perfect, it will give the Junior more experience than merely to read the mission story. Then the appeal may be made for one cent per member, and perhaps ways and means suggested as to how that one cent a week may be raised.

At the close of the program organize the boys and girls into Literature and Correspondence Bands, if they have not already been organized.

The Literature Band should have definite territory, with one or two blocks for each Junior and papers pro-

vided for distribution. Consult your church missionary secretary about the territory and series of papers to be distributed. Have the Juniors well chaperoned. About the third or fourth week the boys and girls will find a real interest among some of those who are reading the papers, and questions may be asked concerning Bible truths. If they have been following the Junior Standard of Attainment, they will be prepared to answer the questions. If not, they may have to call in some Senior Missionary Volunteer or Bible worker to care for the interest. Help the Juniors to realize that the block assigned them is *their* mission field, and perhaps no other person will ever give the people living there a knowledge of the truth.

The Correspondence Band.—Juniors themselves will have non-Adventist friends to whom they could write missionary letters. Boys and girls who are bedridden are always glad to hear from boys and girls who are well and able to be out of doors. The well members might be called the "Outdoor Club" or "Outdoor Aides," and the bedfast ones the "Indoor Club" or "Indoor Aides." Many of these Outdoor Aides may develop real talent in cartooning and illustrating their experiences out of doors for the Indoor Aides. Thus a real Correspondence Band may accomplish much good. Get the names of sick children yourself, or from Juniors, and give them to the Juniors at this meeting so they can begin their correspondence at once. Activity spells success for any band or organization.

The L. and C. Club

(The Smith sitting room. Jane and Jack are wishing for something to do.)

JACK: The Fourth of July is past, and summer camp is over, and now there isn't a thing for us to do until school opens in September. What a life!

JANE: We had lots of fun at summer camp, though, Jack, and learned so much about nature that I feel like a naturalist. I do wish camp would last all summer so we could go swimming every day and learn all the interesting things they do there. We can't live on the memories of summer camp, though. We must get busy at something!

JACK: Yes! I wish we had a live-wire Junior Missionary Volunteer Society here like we had at summer camp; then life wouldn't be so dull.

JANE: Here's the Reading Course book you haven't read yet. I just finished it; so that will give you something to do.

Order all supplies through your Book and Bible House.

JACK: Yes, but that won't take more than five or six hours to read, and just think of the rest of the summer with absolutely nothing to do.

(*Knock at the door. Jane and Jack hurry to open it and welcome their pals, Jim and June. All take seats while exchanging greetings such as, "How glad we are to see you," and "Isn't this ideal weather for a picnic or a swim, if only we had some one to organize us?"*)

JIM: Well, Jack, what are you going to do this afternoon?

JACK (*glumly*): There isn't anything at all to do. Wish there was. I'm glad you came over to keep me company.

JIM: Guess June and I came to the right place then, 'cause we're looking for somebody without too much responsibility and burden right now.

JACK: Well, you found him all right. But what's your idea?

JUNE: Miss Silvers just called at our house. She had just received a letter from Carlton Gjording over in Singapore, telling some of their experiences there, and she wants to get up a club here to carry on some interesting work. She's coming over to tell us about it, but she wanted to talk to mother for a few minutes; so we came on ahead to see if you'd have time for a live-wire club.

JANE: Time! That's something we have more of than anything else. Tell us your plans. [*Looks out the window.*] Oh, here comes Miss Silvers now. [*Goes to door.*] Come right in, Miss Silvers; we were just wishing you'd get here.

(*All stand as Miss Silvers enters, and welcome her in chorus.*)

MISS SILVERS (*removing hat and gloves*): Probably Jim and June have told you that I have a plan up my sleeve for some live-wire boys and girls. Our J. M. V. meeting hasn't been very interesting thus far this summer because most of you Juniors have been away; but now you're back, and we can settle down to some interesting work.

JACK: Miss Silvers, we're eager to bs up and doing something.

MISS SILVERS (*producing letter from purse*): Here's a letter I've just received from Carlton Gjording. You remember he attended our summer camp a few years ago when his folks were here on furlough from Singapore?

(*All four Juniors nod.*)

JACK: He was in my unit, and he was my buddy when we went swimming. A wide-awake little missionary he was, and I've just been wishing my folks were missionaries so I could go to a mission field and help the heathen, like he does.

MISS SILVERS: Well, I have a plan in mind whereby you can be missionaries right here at home, without having to take an ocean steamer. But first let me read you a part of Carlton's letter.

ALL FOUR: Fine; go ahead.

MISS SILVERS (*reading*): "DEAR MISS SILVERS: We have just returned from a trip into French Indo-China. Daddy had to visit some of the stations there and took mother, brother, and me along. I took some pictures of the ruins of Ankor, and the old King of Ankor, who really is just an old tramp, but calls himself a king and lives among the ruins of the old castle. I made enlarged pictures from the little photographs which I took. I learned how to do that at summer camp when I was earning the Photography Vocational Honor award.

"But I must tell you about a certain Mohammedan in northern British Malaya. Somehow he began to study

Your Mission

If you cannot on the ocean
Sail among the swiftest fleet,
Rocking on the highest billows,
Laughing at the storms you meet;
You can stand among the sailors,
Anchored yet within the bay;
You can lend a hand to help them
As they launch their boat away.

If you are too weak to journey
Up the mountain steep and high,
You can stand within the valley
While the multitudes go by;
You can chant in happy measure
As they slowly pass along;
Though they may forget the singer,
They will not forget the song.

If you cannot in the harvest
Garner up the richest sheaves,
Many a grain both ripe and golden
Off the careless reaper leaves;
Go and glean among the brins
Growing rank against the wall,
For it may be that their shadow
Hides the heaviest wheat of all.

If you cannot in the conflict
Prove yourself a soldier true,
If, where fire and smoke are thickest,
There's no work for you to do;
When the battlefield is silent
You can go with careful tread;
You can bear away the wounded,
You can cover up the dead.

Do not, then, stand idly waiting
For some greater work to do;
Fortune is a lazy goddess—
She will never come to you
Go and toil in any vineyard,
Do not fear to do or dare;
If you want a field of labor
You can find it anywhere.

—G. M. Grannis.

his Koran and the Bible, and make comparisons. His study gave him a desire to tell others about what he had found; so he went to a village some five miles away and preached to the people. After about five hours the police arrested him, because they felt he must be crazy, for it was unheard of for a Mohammedan to accept and preach Christ.

"Well, the man was not going to be stopped; he went to several other villages, and then returned to this one again. After he had preached for a while, the police arrested him again and sent him to an insane asylum, where he spent ten days. The doctors there gave him an examination and decided that he was not crazy; so they let him go. He visited these other vil-

lages again and then returned to the first town. After he had preached for several hours, the police arrested him the third time, cast him into a dark cell in the prison, and left him. They wondered what was wrong with this Mohammedan. Later, when they returned to the cell and found him singing, they said, 'Now we know that he is crazy, for after we have beaten him and thrown him into this dark cell, he is singing.' So he was sent to the insane asylum and kept there for six months.

"During this time he told the patients who could understand and the doctors and nurses, about Christ. When he was discharged, he went to a town farther away. As he was walking down a street, he saw a sign: "Seventh-day Adventist Chapel." He went in and asked our worker what this sign meant; great was his surprise to find others who kept the seventh-day Sabbath. He had quite a long visit with the worker. Then the foreign worker who had charge of the district examined the former Mohammedan, and found that there were only a few chapters in Revelation that he did not understand. This man had raised up three companies of interested people of from two to three hundred each. He asked that our workers be sent to these people, as he could not cover such a large territory alone. Later these people were baptized. Doesn't that show how wonderfully the Lord can impress hearts just through a bit of literature, and how the message will go in these last days?

"Well, I must close and help mother. Tell the Juniors to write to me, for I get lonesome to hear from our own Juniors in America, especially the boys who were at summer camp. My address is 399 Upper Serangoon Road, Singapore, Straits Settlements.

"Ever your friend,
"CARLTON GJORDING."

MISS SILVERS: You Juniors can see there is work to be done in handing out literature, and there is also a field for missionary correspondence. How would you like to form an L. and C. Club, and each have a block in which to distribute literature each week? Before many weeks go by you will find interested people who will want Bible studies, and then the young people can give them Bible studies and hold cottage meetings with them. You may also find people needing clothes and food. If so, you can report those to the Dorcas Society to be cared for. Others may be poor and sick and need such treatments as the young people's home nursing class can give. Any cases we cannot care for we can report to the deaconesses. In other words, the block where you distribute papers each week will be your mission field, just as Singapore is Carlton's mission field.

JACK: I think that will be interesting, Miss Silvers. But what does the C in the club stand for?

"It's a long way to sunset if you begin the day with short words."

MISS SILVERS: That's for *correspondence*. You boys and girls can write to children of missionaries (those you meet at camp meeting or Junior camp), or to shut-in boys and girls who can't get out as you do. Next Sabbath afternoon at Junior meeting I'll help you to find your territory and get started, but now I must run along and get other Juniors to join. Good-by.

(All exit.)

The Judgment

(Program for August 10)

BY R. J. CHRISTIAN

HEADS BOWED in a moment of silent prayer.

OPENING SONG: No. 43 in "Christ in Song."

SCRIPTURE READING: Matthew 7:1-5. Follow brief comments on the Scripture reading by several prayers, especially petitioning that we be kept from judging, in view of the great judgment day to come.

SPECIAL MUSIC or suitable hymn.

SUPERINTENDENT'S TALK: "The Hour of the Judgment."

BIBLE STUDY.

POEM: "The Judgment."

TALK: "Why Have a Judgment?"

CLOSING SONG: No. 42 in "Christ in Song."

Notes to Superintendents

In the study of the judgment let us remember that the boys and girls are won by love, not fear. Although they should be impressed with the judgment scene, yet they should not be frightened nor made to feel that the judgment is not to be a glorious event to those who are ready to be received by Christ.

In your remarks attempt to show the necessity of a final judgment day to balance accounts and balance the books for the starting of the new year in Christ that will never end, bringing out the fact that sin has necessitated the judgment, that after the final doing away with sin, there will never again be such a day.

Let us help our Juniors to see the advantages of serving Christ. Hold these advantages up not in a mercenary light, but in the light of Christ's undying love for us.

Bible Study

THE one giving this study can, before the meeting, write down these texts on little pieces of paper and pass them out to various members of the society to read when he calls upon them to do so. Appropriate comments can be made on each text as it is read.

Ps. 9:7; 96:13; 98:9; Eccl. 3:17; 11:9; 12:14; Acts 17:31; Rom. 2:16; 2 Cor. 5:10; Heb. 9:22; 2 Peter 3:7, 9-11, 14; 2 Tim. 4:8; 1 John 2:28.

The Hour of the Judgment

OF great importance to our church are the three angel's messages found in Revelation 14, verses 6 to 12. The first angel's message is this: "Fear God, and give glory to Him; for the hour of His judgment is come: and worship Him that made heaven, and earth, and the sea, and the fountains of waters."

Although we as Juniors may feel that the subject of the judgment is a big one for us to consider, yet we should understand what this message means. In the verse just before this, we are told that this message is to go to every nation, and kindred, and tongue, and people; and as this includes all our boys and girls, how necessary it is that we understand what the message means!

The hour of God's judgment began in 1844, and so we say that we are now living in the time of the judgment. The last part of verse 7 tells us that at the time of the judgment we should "worship Him that made heaven, and earth, and the sea, and the fountains of waters."

The Lord does not force our worship. Each one of us is given the privilege to worship or not to worship, but all of us must appear before Him in the judgment. Paul, writing to that new church in Rome, said: "We shall all stand before the judgment seat of Christ. For it is written, As I live, saith the Lord, every knee shall bow to Me, and every tongue shall confess to God. So then every one of us shall give account of himself to God." Rom. 14:10-12.

This is a solemn picture for us to consider. All will be there; none will be late; no excuses will be accepted; all will be standing there before the judgment seat—some in victory, some in defeat; some with rejoicing, some with weeping and mourning; some in glory, some in ignominious defeat and humiliation; some in gladness, some in terror; some in meekness, some in shame.

Our daily acts, our words, will determine how we shall stand. We have the promise given us that "if we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." 1 John 1:9. We can lift our hearts to God any time, anywhere, as soon as we realize we have done wrong. This very confession may make us more careful to keep from having other failures during the day. Then as night comes, and before we close our eyes for sleep, let us go over the events of the day. If one sin has not been confessed, make it right so that before the judgment bar of God we may stand guiltless. Remember, Jesus promises to forgive us of *all* our sins. Will you let Him? Do it now!

WHEN Jesus comes, will you be among the number who will hail Him with joy and gladness?

The Judgment

THE judgment has set; the books have been opened;

How shall we stand in that great day
When every thought, and word, and action,

God, the righteous Judge, shall weigh?

The work is begun with those who are sleeping;

Soon will the living here be tried:
Out of the books of God's remembrance,
His decision to abide.

O, how shall we stand that moment of searching,

When all our sins those books reveal!
When from that court, each case decided,
Shall be granted no appeal?

—F. E. Belden.

Why Have a Judgment?

WE are told that the wages of sin is death, but we want to live! No boy or girl wants to die. Before us is life and opportunity, and as we think of a lifework, we think of it in the light of a reward to be received, wages to be earned or positions to be gained. This is good; boys and girls should be ambitious. We should be filled with zeal and a determination to occupy the best positions available. We should remember that there is always room at the top; that the best work is yet to be done; that the sweetest music is yet to be sung. And with determined hearts we should do all in our power to increase our efficiency, that we may accomplish all we possibly can in the short span of our lives.

Yet, in view of the fact that the wages of sin is death, and that Christ has said, "He that is greatest among you shall be your servant," we should live day by day in such a way that when we receive our reward our Lord may say to us, "Well done."

However, some boys and some girls, some men and some women forget about the wages of sin to be collected; and with their hearts filled with selfish desire and greed for gain, they jostle and push their way toward the head of the crowd, little thinking of the time of judgment. But we ought not so to act, for we should realize that soon Jesus is coming in the clouds of heaven with rewards "to give every man according as his work shall be."

The reward of sin is death. The reward of living for Christ is everlasting life. The work of the judgment is to determine, out of the things written in the book of life, which wages the men and women of the world will collect. Each one of us is

Keep the Juniors busy with Missionary Band and Progressive Class work.

determining day by day which reward he will receive. The choice is ours; the wages are sure. Shall we not determine that we will accept the gift of God, knowing that the gift of God is eternal life through Jesus Christ our Lord? And we can have this gift if we accept the Lord Jesus Christ as our Saviour, and confess our sins, thus sending them before to judgment.

"Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness?" Rom. 6:16.

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"Help Thou Mine Unbelief"

(Program for August 17)

BY GEORGE S. BELLEAU

SONGS: Nos. 108, 507, in "Christ in Song;" Nos. 139, 135, 49, 64, in "Junior Song Book."

OPENING EXERCISES.

SCRIPTURE READING: Job 11:7, 8; Romans 11:33; Psalms 97:2, A. R. V.; Hebrews 3:12; John 7:17, A. R. V.; Proverbs 4:18, A. R. V.

BLACKBOARD THOUGHT: "God has granted to men a strong foundation upon which to rest their faith."—*"The Great Controversy,"* p. 527.

TESTIMONY STUDY: "Doubts."

DUET: "Would You Believe?" No. 166 in "Gospel in Song."

TALK: "Evidences of God," p. 21.

STORY: "Unbelief Leads to Evil Life."

EXPERIENCE: "The Absurdity of Unbelief."

POEM: "There Is No Unbelief."

TALK: "Unkindness of Skepticism."

STORY: "The Challenge," p. 21.

CLOSING EXERCISES.

Notes to Superintendents

Read the "Opening Statement" on p. 21 which will be made by the Senior leader. This will give the classification of doubts.

You may wish to have, at the close of today's program, a discussion on "What We Can Do to Overcome These Doubts." See "Dealing With Doubt," p. 22, for your own information.

Doubts

1. *Cause of Doubt and Skepticism.*—"Disguise it as they may, the real cause of doubt and skepticism, in most cases, is the love of sin. The teachings and restrictions of God's word are not welcome to the proud, sin-loving heart, and those who are unwilling to obey its requirements are ready to doubt its authority. In order to arrive at truth, we must have a sin-

cere desire to know the truth, and a willingness of heart to obey it. And all who come in this spirit to the study of the Bible, will find abundant evidence that it is God's word, and they may gain an understanding of its truths that will make them wise unto salvation."—*"Steps to Christ,"* p. 111, pocket edition.

2. *Mysteries in the Spiritual and in the Physical World.*—"The word of God, like the character of its divine Author, presents mysteries that can never be fully comprehended by finite beings. The entrance of sin into the world, the incarnation of Christ, regeneration, the resurrection, and many other subjects presented in the Bible, are mysteries too deep for the human mind to explain, or even fully to comprehend. But we have no reason to doubt God's word because we cannot understand the mysteries of His providence. In the natural world we are constantly surrounded with mysteries that we cannot fathom. The very humblest forms of life present a problem that the wisest of philosophers is powerless to explain. Everywhere are wonders beyond our ken. Should we then be surprised to find that in the spiritual world also there are mysteries that we cannot fathom? The difficulty lies solely in the weakness and narrowness of the human mind. God has given us in the Scriptures sufficient evidence of their divine character, and we are not to doubt His word because we cannot understand all the mysteries of His providence."—*Id.*, pp. 106, 107, pocket edition.

3. *Youth, Doubt, and Skepticism.*—"All who value their eternal interests should be on their guard against the inroads of skepticism. The very pillars of truth will be assailed. It is impossible to keep beyond the reach of sarcasm and sophisms, of the insidious and pestilent teachings, of modern infidelity. Satan adapts his temptations to all classes. He assails the illiterate with a jest or sneer, while he meets the educated with scientific objections and philosophical reasoning, alike calculated to excite distrust or contempt of the Scriptures. Even youth of little experience presume to insinuate doubts concerning the fundamental principles of Christianity. And this youthful infidelity, shallow as it is, has its influence. Many are thus led to jest at the faith of their fathers, and to do despite to the Spirit of grace. Many a life that promised to be an honor to God and a blessing to the world, has been blighted by the foul breath of infidelity. All who trust to the boastful decisions of human reason, and imagine that they can explain divine mysteries, and arrive at the truth unaided by the wisdom of God, are entangled in the snare of Satan."—*"The Great Controversy,"* pp. 600, 601.

4. *Words of Doubt Invite Satan's Temptations.*—"Every word of doubt you utter is inviting Satan's temptations; it is strengthening in you the

tendency to doubt, and it is grieving from you the ministering angels. When Satan tempts you, breathe not a word of doubt or darkness. If you choose to open the door to his suggestions, your mind will be filled with distrust and rebellious questioning. If you talk out your feelings, every doubt you express not only reacts upon yourself, but it is a seed that will germinate and bear fruit in the life of others, and it may be impossible to counteract the influence of your words. You yourself may be able to recover from the season of temptation and from the snare of Satan, but others, who have been swayed by your influence, may not be able to escape from the unbelief you have suggested. How important that we speak only those things that will give spiritual strength and life!"—*"Steps to Christ,"* p. 119, pocket edition.

5. *Doubt and Disbelief Caused Sin to Enter the World.*—"It was distrust of God's goodness, disbelief of His word, and rejection of His authority, that made our first parents transgressors, and that brought into the world a knowledge of evil."—*"Education,"* p. 25.

6. *Satan Stands at the Head of the Army of Doubt.*—"Satan stands at the head of the great army of doubters, and he works to the utmost of his power to beguile souls into his ranks."—*"The Great Controversy,"* p. 526.

7. *How to Be Freed From Doubts.*—"There is but one course for those to pursue who honestly desire to be freed from doubts. Instead of questioning and caviling concerning that which they do not understand, let them give heed to the light which already shines upon them, and they will receive greater light. Let them do every duty which has been made plain to their understanding, and they will be enabled to understand and perform those of which they are now in doubt."—*Id.*, p. 528.

Unbelief Leads to Evil Life

ONE of the most outspoken and effective evangelists in America was a man who was known as Sky-pilot Higgins, who worked among the lumbermen in the Minnesota lumber camps. His church was an ordinary bunk-house with a stove in the middle, in front of which Higgins generally stood when speaking to the men, who gathered round in a circle. He loved his men, and he warned them and besought them to resist the many temptations which beset them. Especially on the night before payday, when he knew that gamblers and sharks and other evil people were waiting for his boys in town, he earnestly pleaded with them. He wasn't afraid to speak plainly when occasion demanded. One night when he

"Music strengthens the memory, stimulates the imagination,—

was speaking, a red-faced, broken wreck of a man came up and muttered that he didn't believe there was a God.

Sky-pilot Higgins turned on him: "You don't believe in God? Who are you? Look at him, boys! Ain't he a short stake man? Yes. Don't he shoot in his wad every month in booze and gambling? Yes. Did he ever save a cent in his life? No. Look at him. And he says he don't believe in God. You old, burnt-out wreck, it's just such fellows as you that don't believe in God!"

Unbelief sooner or later results in an evil, waste life.—*J. T. Montgomery.*

The Absurdity of Unbelief

THE other evening I was riding home after a heavy day's work. I felt weary and sore depressed; when swiftly, suddenly, as a lightning flash, came, "My grace is sufficient for thee." I reached home and looked it up in the original, and it came to me in this way, "My grace is sufficient for thee," and I said, "I should think it is, Lord," and burst out laughing.

I never fully understood what the holy laughter of Abraham was until then. It seemed to make unbelief so absurd.

It was as if some little fish, being very thirsty, was troubled about drinking the river dry, and Father Thames said, "Drink away, little fish; my stream is sufficient for thee." Or it seemed like a little mouse in the granaries of Egypt after seven years of plenty fearing it might die of famine. Joseph might say, "Cheer up, little mouse; my granaries are sufficient for thee." Again I imagined a man away up on yonder mountain saying to himself, "I fear I shall exhaust all the oxygen in the atmosphere." But the earth might say, "Breathe away, oh, man! and fill thy lungs ever; my atmosphere is sufficient for thee."

Oh, brethren, be great believers! Little faith will bring your souls to heaven, but great faith will bring heaven to your souls.—*Spurgeon.*

Unkindness of Skepticism

THE Philadelphia *Inquirer* tells this story of the late Washington McLean:

One terribly snowy, sleety day in Washington, he was sitting in the Riggs House reading room, looking out upon the dreary scene on Pennsylv-

vania Avenue. Presently in came Col. Bob Ingersoll, the great agnostic. As he entered the apartment he held out his hand, saying, "Hello, Wash. How do you do?" Mr. McLean took his hand, and, as he did so, said, "Bob, I wish you could have been here a little while ago. I saw a scene out there that made me wish I were twenty years younger."

"A poor, old crippled soldier was limping across the Avenue, when a young, lusty fellow ran by him, and, as he did so, kicked the crutch from him and tumbled him down into the slush." "The villain!" said Ingersoll. "He should have been sent to the penitentiary." "Do you really think so?" said McLean. "Why, certainly," replied the colonel. "What else could I think?" "And yet, Bob," said McLean, "that is what you are doing every week in the year. Here are poor, old infirm Christians, with nothing to aid or support them but their belief in religion, nothing to keep them out of the mire of despair but faith, and yet you go about kicking the crutch from under them worse than even this fictitious fellow did to this fictitious soldier." Very true, with the one exception that our faith is a living thing, and can never be knocked away.—*Sword and Trowel.*

There Is No Unbelief

THERE is no unbelief.
Whoever plants a seed beneath the sod,
And waits to see it push away the clod,
Trusts he in God.

There is no unbelief.
Whoever says, when clouds are in the sky,
"Be patient, heart, light breaketh by
and by,"
Trusts the Most High.

There is no unbelief.
Whoever sees, "neath winter's fields of snow,
The silent harvests of the future grow,
God's power must know.

There is no unbelief.
Whoever lies down on his couch to sleep,
Content to lock each sense in slumber deep,
Knows God will keep.

There is no unbelief.
Whoever says tomorrow, the unknown,
The future, trusts that power alone,
None dare disown.

There is no unbelief.
The heart that looks on where dear eyelids close,
And dares to live when life has only woes,
God's comfort knows.

There is no unbelief.
For thus by day and night unconsciously
The heart lives by the faith the lips deny,
God knoweth why.

—*Lizzie York Case.*

Should We Enjoy Music?

(Program for August 24)

BY MARJORIE WEST MARSH

OPENING SONG.

SECRETARY'S REPORT.

MISSION READING AND OFFERTORY.

PRAYER.

BIBLE STUDY: "An Exhortation to Sing."

TALK: "Your Musical Ear." (See the material given in the program by this title, pp. 22-25.)

READING: "John Wesley's Rules for Singing."

TALK: "Music of the Bible."

CLOSING SONG.

BENEDICTION.

An Exhortation to Sing

Psalms 96:1-6

1. WHAT should Christians do?—"O sing" (1 Cor. 14:15).

2. To whom should we sing?—"unto the Lord" (Eph. 5:19; Col. 3:16).

3. What should we sing?—"a new song"—a happy, holy, heavenly song (Ps. 40:1-4; Rev. 5:9, 10).

4. Who should sing?—"all the earth" (Isa. 42:10).

5. How shall we sing?—"bless His name" (Ps. 113:3); "show forth His salvation" (Rom. 1:16).

6. When shall we sing?—"from day to day" (Ps. 34:1).

7. Where are we to sing?—"among the heathen" (Mark 16:15); "among all people" (John 3:16).

8. Why are we to sing?—"for the Lord is great" (John 1:1-3; Heb. 1:1-10); "and greatly be praised" (Ps. 48:1); "honor and majesty are before Him" (Eph. 1:17-23; Isa. 33:22—Judge, Lawgiver, King, Saviour); "strength and beauty are in His sanctuary" (Ps. 27:4; Matt. 17: 2; 28:18; 1 Peter 1:8).—*L. J. Derk.*

John Wesley's Rules for Singing

SING *all*. See that you join with the congregation as frequently as you can. Let not a slight degree of weariness hinder you. If it is a cross for you, take it up, and you will find it a blessing.

Sing *lustily* and with a good courage. Beware of singing as if you were half dead, or half asleep; but lift up your voice with strength. Be no more afraid of your voice now, nor more ashamed of its being heard, than when you sang the songs of Satan.

Sing *modestly*. Do not bawl, so as to be heard above or distinct from the rest of the congregation, that you may not destroy the harmony; but strive to unite your voices together, so as to make one clear melodious sound.

Sing *in time*. Whatever time is sung, be sure to keep with it. Do not run before nor stay behind it; but attend close to the leading voices, and move therewith as exactly as you can; and take care not to sing too slowly. This drawing way naturally steals on

—the appreciation of beauty, all the finer sensibilities.—*Sousa.*

all who are lazy; and it is high time to drive it out from among us, and sing all our tunes just as quick as we did at first.

Above all, sing *spiritually*. Have an eye to God in every word you sing. Aim at pleasing Him more than yourself, or any other creature. In order to do this, attend strictly to the sense of what you sing, and see that your heart is not carried away with the sound, but offered to God continually; so shall your singing be such as the Lord will approve of here, and reward you when He cometh in the clouds of heaven.—*Moody Monthly*.

Music of the Bible

THE Hebrews have left no pictures; a few coins, the shophar, and one sculptured relief are all that remain to give us any idea of the forms of their instruments. And yet we must know them as the most musical people of the ancient world, and the psalms that they wrote live more perfectly than the colossal monuments of old Egypt.

What dignified lives these old Hebrews must have led, with all their festivals and stately ceremonials. They were always striving in some way to "serve the Lord with gladness," to "come before His presence with thanksgiving."

They must have had a knowledge of unison, for we read in Chronicles, "The trumpeters and singers were as one, to make one sound to be heard in praising and thanking the Lord."

The people were exhorted to praise God on all kinds of instruments, the harp and psaltery being their favorite stringed instruments. They constantly used the flute for festal or mourning occasions, and even the poorest Hebrew was obliged to employ two flute players at his wife's funeral. The tabret, or timbrel, was probably a small hand drum for festive occasions. It was then, as now, a woman's instrument. How frequently we see it used in our own day by the Salvation Army.

The Hebrews were also to blow the trumpets at the times appointed, and what loud, piercing notes those must have been that summoned the children of Israel together, that sounded forth the law for the new year, and proclaimed the year of jubilee.

The shophar, which is made from a hollowed ram's horn, is used in the same primitive form at certain festivals in the Jewish synagogue today,

as when Moses first ordered it. Besides the flute, timbrel, harp, psaltery, and trumpet, the children of Israel used the high-sounding cymbal and the duleimer. The cornet was used also, besides other instruments of various forms and uses, mentioned in the Bible.

The Bible, too, is full of vivid musical pictures. Let us glance at just a few of them. Jubal first appears as the inventor of stringed and wind instruments. We may imagine him at work making the little harp and flute, which are always ascribed to him.

The earliest song recorded in the Bible from the lips of men, was that glorious outburst of thanksgiving by the hosts of Israel at the Red Sea. Miriam took a timbrel in her hands, and all the women went after her with timbrels and with dance, and there burst forth the sublime song of deliverance,—

"Sing ye to the Lord, for He hath triumphed gloriously;
The horse and his rider hath He thrown into the sea."

And what a terrific picture was that when the priests blew the trumpets, and the walls of Jericho fell! It was with songs of praise that the armies of Israel went forth to the great deliverance under Jehoshaphat. Before the armies went singers, lifting their voices in praise to God, praising Him for the victory promised. On the fourth day the army returned to Jerusalem, singing praise for the victory won.

When the splendor of Jerusalem was gone, its sacred temple leveled to the ground, Jeremiah struck his lyre, and sang his plaintive elegies as if he saw before him the terrible destruction.

Just one more picture,—that of the Hebrew exiles; for the Babylonians had heard of the beauty of their music, and begged the captives to sing for them. But their instruments were not trained to respond to mournful strains, so they "hanged" their "harps upon the willows," "By the rivers of Babylon," for how could they sing "the Lord's song in a strange land"?

Much of the beautiful music of the Bible is contained in the Psalms. The word "psalm" comes from a Greek word which means "to sing or strike the lyre," and the psaltery was one of the instruments which accompanied the psalms. There are psalms for all

occasions, among them "psalms of degree," which were doubtless sung by pilgrims journeying up to Jerusalem; as, "Who shall ascend into the hill of the Lord?" and, "Who shall stand in His holy place?" and "hallelujah psalms," which always begin and end with, "Praise ye the Lord." They were sung responsively, perhaps by the priest and congregation or by two choruses; and "Selah" must have been a sign which was used to direct the singer to pause while an interlude was played.

David was the master singer, and with his golden harp he constantly poured forth his musical meditations. His psalms reveal very vividly his heart-life, and are full of sweetness and grace. He instituted the temple service, confiding the music to the care of the Levites and the chief conductors under them, and providing four thousand singers and musicians for the sacred services.

Very splendid must have been the music in Solomon's temple. Josephus, in describing the treasures of the latter, says that there were two hundred thousand silver trumpets which had been prepared by Moses; two hundred thousand coats made of finest silk for the Levites who sang sacred songs; and forty thousand harps and psalteries made of the purest copper.

From the days of David, "the sweet singer of Israel," even to our twentieth century, the Psalms have been sung through all the ages. Many of our noblest church hymns have been suggested by the Psalms; for it is a wonderful fact that the first hymn book of the Hebrew nation remains today not only the hymn book of the Hebrew temple, but much of it also of the Christian church.

There are but few allusions to music in three of the Gospels, but Luke must have been an intense lover of music, for in his book are the angels' song to the shepherds, Mary's song, and Zacharias's song.

In the Acts we read that Paul and Silas sang behind prison bars, and the prison was shaken, the doors swung open, and they were free. In the Epistles there are but few references to music, but in Ephesians there is a beautiful exhortation by Paul to the churches to sing "psalms" and "spiritual songs," "making melody" in their hearts to the Lord.—*Esther M. Bussey*.

"He that loses his honesty has nothing more to lose."

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.

Other Visits to Rennell Island

WITH interest we have followed the Lord's providences in seeking to obtain a foothold on Rennell Island, an out-of-the-way island belonging to the Solomon Islands group. Our missionaries were the first to visit the two tribes on the island. But when native workers were provided, and our missionary boat had them on board bound for the island, the commissioner refused permission for them to be stationed there. He did grant that young men could come away to become students at our training school, if the chiefs allowed them to leave. Six young men were brought to our training school at Batuna. Later another mission society also secured boys for their school. Recently we received a letter from Missionary A. F. Parker, in charge of our mission on Malaita Island. His wife is a physician, and of their last visits to Rennell, Brother Parker will now tell us:

"About the time another mission society had visited Rennell Island, I was impressed by the Spirit of the Lord that we should visit them again. Our superintendent was unable to go, and the impression upon me was so strong that I went to another of our missionaries and told him how I felt, and suggested that we both go. This we did within a few days. The trip was made in our mission ketch 'Portal,' a craft of forty-one feet, I use in our work on the large island of Malaita. Many things happened to discourage us as we were about to make the trip, but our impressions were so strong that we believed the difficulties were of the enemy.

"One Monday evening three of us set off, Brother Ferris, Doctor Parker (my wife), and myself. We also had two of our leading boys and a good crew. We had to cross about one hundred and fifty miles of open sea. We spent several days on the island visiting the two leading chiefs. These few days spent with the two tribes encouraged them much, as well as ourselves. We believe it prepared them for future experiences. They proved to be a very earnest people, bent on knowing more of the white

man's God and ways. A few hours after we had said good-by to them, we met at sea the headquarters' ketch of a third missionary society. We were to have gone back by a different route, but we changed for seemingly no good reason. The meeting of this ketch now convinced us that everything had been directed by the Spirit of the Lord. At times we had felt we were out of place by being on the trip, as Rennell is not in our field, but now all such thoughts fled. We gathered the crew together and gave praise to God for leading us, and that our work was finished before the others came. This society took boys away from one of the tribes, but the leading chief, Tapongi, said the Seventh-day Mission would be waited for."

Speaking of the boys in training, and their return to Rennell Island, Missionary Parker continues:

"The three boys from Tapongi's tribe were all of the chiefly line, one, Teketa, being the coming chief after Tapongi. Four of the six did very well at school. Our principal, Brother Martin, said some of them did better than European children in the home field. Much of the work attained during the four months was equal to second-year work in the state schools. As had been promised, the boys all were to go back after five months, and taking them home was given into my hands. Brother and Sister Martin were asked to accompany me, as the trip would be commenced just after the closing of school. We went via Malaita and Guadalcanar to Rennell. We had several new native missionaries for Malaita, and returning missionaries (native) for both Malaita and Guadalcanar, on board,—forty-two in all. Our little 'Portal' was overloaded, but we put up with the inconveniences without complaint. We believed that taking the Rennell boys around Malaita, and letting them see the wonderful developments in our work, would strengthen them considerably. This was accomplished far above our expectations, as they not only visited our own missions on Malaita, but those of the other denominations as well. At times we wondered about this, but we soon learned that the Lord works in marvelous ways. His wonders to perform. On our arrival at Rennell we called first on the lesser tribe. Here were some of the boys brought back from the other society school. Then we learned the

value of the Malaita visit. The boys with us began asking what the others had seen, and thus learned where they had been. They soon found that the others had seen very little except within their own society, and that mainly at headquarters. Our boys said, 'We have seen more of your society's work than you have. We have visited and attended meetings (they here mentioned all the different mission societies in the group), while you have only been at your own leading school. You ought to go about and see the kind of people your society have in the small villages. You cannot tell the difference between them and the heathen, but with the Seven-day all the small schools and missions are clean and well schooled, like their leading school.'

"All this was gone through again at Tapongi's place. We spent two nights with these people, and the three boys who had just returned with us were not allowed to sleep, the inquiries were so many. We had intended to get off again Thursday afternoon, but we had not yet received permission to take more boys back. Finally, late Thursday night, the old chief gave consent to take two new boys away, but wanted the old boys to remain and school him and his people. We were sorry that at least one could not return. He badly wanted a teacher to be left, but as the government will not allow it, we could not do so. He asked that I go again to the government and if the government still held out, to return and take him. He also decided to go with us to the other chief and help us to get boys from him, so we left the two boys to get ready and off we all went two hours' run to the other tribe. Just when things were getting favorable, and the second chief was about to give us boys, I had to run to the ketch, as a storm was rising. We no sooner got to the boat than the storm struck us. We could not get away, so two more anchors were cast, and we were held off the reef which was not far away. The severity of the storm lasted only about fifteen minutes. Then we lifted our anchors and got away a few minutes before a heavier storm broke. We thanked the Lord for deliverance. Rennell has only one anchorage, the one which we had just left, so we had to put to sea without our new boys abroad.

"We have just been to Rennell again, and are now at sea about half-way back to our head station on the island of Guadalcanar. We have with us Teketa and three new boys, all four from the tribe of Tapongi. You can readily see that it is no wonder we say the Lord has been leading us. We did not ask for Teketa, as it seemed useless; but to our surprise about an hour before we left yesterday afternoon, the old chief asked if we would not like to take Teketa back. We did not hesitate to say 'Yes.' Teketa tells us the reason

Tapongi sent him is that he might interview the Resident Commissioner, and learn why they will not allow a teacher to come to them. Then he will go on to school for further training. All four lads are very bright. When you realize that these people are cut off from the rest of the world, and have had little contact with white men, and then see how they plan things, you must realize that they are above the ordinary."

Abandoned the Indians

SOME months ago Missionary F. A. Stahl was ready to go in among a wild tribe of Indians back in the interior of the Amazon Mission, Peru, to begin work among them. He now writes:

"As many know, some months ago we prepared to begin work for the cannibal tribe of Cachibo Indians way up on the Aguaitia River, and how because of workers' being called away from this field we were obliged to postpone the beginning of the work for these people. The priests took advantage of this to enter in among them with bribes, persuading them to accept their teachings. They have had no success. Sickneses have compelled them to abandon their purpose. Now the chief has come down to our nearest mission, asking for one of our teachers. I received a letter only a few hours ago advising me of this, and telling me that the chief I know desires me to come and visit him as soon as possible. May we have an interest in your prayers, that God will help us to win for Him every honest soul."

An Awakening in Anam

MISSIONARY J. H. McEACHERN recently made a visit through Anam and Siam. What he found in Anam, this country where Buddhism is the prevailing religion, will be of intense interest to all. Speaking of Missionary W. H. Wentland, who began pioneer work here five years ago, having to learn two languages, he says:

"It was a step by faith, as at that time there was not a single believer and we knew of no interests among them. On acquiring the language, he immediately set about to prepare gospel literature in the Anamese language. 'Behold what hath God wrought' in such a short space of time! Today that great country from Saigon to the China border is mightily stirred by the power of the third angel's message.

"A friend in France had sent a tract to a certain prominent religious leader in Tourane. This man accepted the truth and began to lead the people under his wide circle of influence to keep the Sabbath. Hundreds began to turn to the Lord and

to search after Seventh-day Adventists to learn the whole message. The anger of the organization from which these people had broken was kindled against this leader, and he was thrown into prison without a fair trial. His contact with the believers was thus entirely cut off, but they remained faithful. Finally, after three months, our American missionary insisted that the prisoner be given a fair trial. This resulted in his release. He was again with his flock when I visited Tourane. A congregation of 100 assembled Sabbath morning, and at the evening meetings the crowds not only filled the chapel, but extended out far into the middle of the street. Nor was this all. Out in the villages scores and scores are keeping the Sabbath. They, however, are forbidden by the authorities to assemble for Sabbath school. In fact, so cautious are the police to prevent the spread of Adventism that one farmer is not allowed to visit another, and the Anamese are forbidden to rent property to any one who keeps the seventh-day Sabbath.

"But in spite of this persecution, the message is spreading like fire in stubble. It is getting out of hand, and poor, lone Pastor Wentland is literally besieged by petitions from companies of Sabbathkeepers springing up far and near, pleading for some one to come and instruct them. While I was with him in the church at Cantho, one of these petitions came. He hurried away and there he found a crowd of 400 waiting to hear the message from his lips. Already there are five organized Anamese churches, and we soon could have scores of new churches if only we had workers to press into the openings."

Spanning the Years to Livingstone's Time

MANY of our elderly people will remember the time when the world was stirred by the news that David Livingstone, Africa's great missionary doctor, was lost in Central Africa, in the region of Lake Tanganyika, and thought possibly to have been killed by some native tribe. Great Britain sent out Mr. Stanley at the head of an expedition in search of the lost beloved missionary. Mrs. W. H. Anderson, in a recent letter, gives this interesting incident:

"My husband has just spent seven months up in the Congo, among the great lakes. He had his picture snapped with the native who was sent to Livingstone with some eggs and a fowl, who at that time was camped on the shore of Lake Tanganyika, and was in his camp when Stanley came up. They had been hunting Livingstone for months, who had been lost sight of for so long. The native was only a little lad then; now he is old."

Visiting an African Mission Hospital

RECENTLY Elder C. H. Watson related what he found on visiting Dr. E. G. Marcus, in charge of our mission hospital at Malamulo, Nyasaland. Let us, with him, look in upon what he discovered was being accomplished:

"I next went to Nyasaland and to Malamulo. There I met Dr. E. G. Marcus. We reached there about 10:30 at night, worn and tired, after two days in the motorcar. The next morning bright and early Dr. Marcus was around to take me over to their leper colony. There were 193 lepers. I found that the doctor was loved as I have never seen a man loved before by natives. While I was there the government officer came to inspect the colony. He pronounced it the best in that part of the country.

"Dr. Marcus first took me to see their leper church, which is built of bricks, made and burned by the lepers. It seats 250. The church, hospital, and leper colony, are wonderfully situated in a beautiful, natural amphitheater, with a brook at the side. The houses are made of brick, and are small,—ten by twelve feet. Formerly they built these of grass and then burned them when the occupants left. But these days they build them of brick, thatch the roof, and build their own furniture. When the occupants leave, they burn the furniture and the roof, thus thoroughly disinfecting the building, and then replaster and re-roof it, bring in new furniture, and it is ready for new occupants.

"The doctor finds that the lepers make very much better progress if they are active while under treatment. Therefore, they have their own building work, gardens, and various duties. He told me that he had never refused to admit a single case, regardless of how hopeless, young or old. Those who are incurable, he takes in for one year, and by that time they will not transmit it to others. The doctor said that in the years he has worked with these lepers he has never heard one word of complaint from any of them.

Dr. Marcus also has a dispensary and a five-bed hospital for those who are not lepers. While the hospital is intended for five beds, I found twenty-five people there. At times he has had as many as thirty-eight cases on the floor of their veranda. He also has a little hospital for Europeans. This is the garage of the old house."

Dr. Marcus's influence reaches a wide circle throughout Central Africa, for this work accomplished for the lepers, as well as for other natives, is heralded far and wide. His name has thus become a sort of password used by our workers throughout that region, in the carrying forward of gospel work among the people.

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