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To God Belongs the Glory

CHRIST, while here in the flesh, acknowledged, "I can of Mine own self do nothing." How then, were all those mighty works and those wonderful words of life wrought and spoken? "Never man spake like this Man," was the testimony borne over and over concerning Him. Manifestly, it was the Father revealing His power openly through His obedient and wholly-yielded-unto Him Son. Did Jesus take unto Himself the glory for the expression of these wonderful truths of salvation? or become lifted up because of these mighty works wrought through His ministry? "Come unto Me," He entreated, "all ye that labor, . . . and learn of Me; for I am meek and lowly in heart," is His answer. And Jesus is our example.

It is said that more than one victory was lost in the Civil War because help was withheld at a critical moment, lest another general should take away the laurels of victory one sought for himself.

The Badge of Humility

"I have planted," wrote Paul to the Corinthians, "Apollos watered; but God gave the increase. So then neither is he that planteth anything, neither he that watereth; but God that giveth the increase."

What a beautiful spirit of meekness and humility is here manifested! Paul wanted those brethren and sisters at Corinth, among whom he labored so earnestly for one and one-half years, to glorify neither himself nor Apollos, but the Lord Jesus who had, through the working of the Holy Spirit, rescued them from darkness and translated them into His marvelous light. All glory belonged unto

Him for what had been accomplished in their midst.

"It is not human, but divine power, that works transformation of character. Those who plant and those who water, do not cause the growth of the seed; they work under God, as His appointed agencies, cooperating with Him in His work. To the Master Worker belongs the honor and glory that comes with success."—*The Acts of the Apostles*, p. 274.

Would that every one, whatever his appointment, might constantly bear this in mind. No matter how great the success achieved, to God belongs the glory—all of it.

The Meek Man Moses

Remember Moses. Here is a man who was not always meek, but who is set forth in Scripture as a notable example of one who learned meekness, as we must.

"When God commanded Moses [and with him He talked audibly face to face] to do anything, he did it without stopping to consider what the consequences might be. He gave God credit for wisdom to know what He meant, and firmness of purpose to mean what He said; and therefore Moses acted as seeing the Invisible. God is not seeking for men of perfect education. His work is not to wait while His servants go through such wonderfully elaborate preparations as our schools are planning to give; but the Lord wants men to appreciate the privilege of being laborers together with God,—men who will honor Him by rendering implicit obedience to His requirements, regardless of previously inculcated theories. There is no limit to the usefulness of those who put self to one side, make room for the working of the Holy Spirit upon their hearts, and live lives wholly sanctified to the service of God, enduring the necessary discipline imposed by the Lord without complaining or fainting by the way. He longs to reveal His salvation to the children of men; and

if His chosen people will remove the obstructions, He will pour forth the waters of salvation in abundant streams through human channels."—*Mrs. E. G. White, in "Our Educational Work," a leaflet published at Battle Creek, Mich., May 22, 1895.*

Can self-glory be one of the main obstacles blocking the channel through which "the waters of salvation in abundant streams" might pour forth "through" these "human channels" of ours? Can it be that some secret lies here, making the pronounced difference seen between homeland's fruitage and that seen in some of the overseas mission fields? Setting self to one side, and in loving, united service one with the other as church, conference, union, and mission workers; these human channels of ours are to be kept open for God, through His Spirit, to pour forth the waters of salvation unto a needy, helplessly lost, and perishing world.

Following Our Working Orders

We talk much about the finishing of God's work in all the earth in this generation. And it may be that the "this generation" thus specified is the one now waxing old; yet here are some of the Master's own specifications as to the kind of servants He is to use, and what He expects of each one of us in order for Him to finish His work in all the earth and cut it short in righteousness:

"God's servants are to work together, blending in kindly, courteous order, 'in honor preferring one another.' There is to be no unkind criticism, no pulling to pieces of another's work; and there are to be no separate parties. Every man to whom the Lord has entrusted a message has his specific work. Each one has an individuality of his own, which he is not to sink in that of any other man. Yet

each is to work in harmony with his brethren. In their service, God's workers are to be essentially one. No one is to set himself up as a criterion, speaking disrespectfully of his fellow workers, or treating them as inferior. Under God, each is to do his appointed work, respected, loved, and encouraged by the other laborers. Together they are to carry the work forward to completion."—*The Acts of the Apostles*, pp. 275, 276.

Here are our working orders. Would that they were so emblazoned upon the tablets of our hearts that we might see them often, and the more perfectly carry them out in our everyday service. "I have glorified Thee on the earth," said Jesus in His last prayer with His disciples. "And the glory which Thou gavest Me I have given them; that they may be one, even as we are one." And whatsoever may be our achievements, our acclaim should ever and always be, "Thine is the kingdom, and the power, and the glory, forever." T. E. B.

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Is the Holy Spirit an Angel?

SOME people are very anxious to know what the Spirit of God is. They are very confident that they have received light and can explain just what the Spirit is. They reason that inasmuch as in many places in Scripture an angel is connected very closely with what is said and done by the Spirit, therefore the Spirit must be an angel, perhaps Gabriel himself. But while no one would question that the Holy Spirit may, and no doubt does, work through the agency of angels; yet this is far from proof that the Spirit is an angel and nothing else. The Spirit without question works through men also, when it suits His purpose to do so.

In the beginning the Spirit of God was there—an agent in creation. Gen. 1:2. He is therefore called the "eternal Spirit." Heb. 9:14. We do not have angels, who are created beings, spoken of as "eternal" beings. The adversary greatly desires to bring in confusion concerning divinity. Can the finite mind expect to comprehend about the Infinite? Is it any evidence of mental weakness for the thing made to acknowledge that there are things about the Maker which it cannot understand? Instead of seeing us earnestly studying what the Infinite One has revealed of Himself, Satan would

keep us busy, if possible, trying to fathom mysteries which are far beyond our comprehension. When we find things which we cannot comprehend in trying to search out God, then he would plunge us into infidelity to deny that such a One exists; for certainly there is not anything which "we" could not fully understand!

An effort was made a few years ago to define God as an all-pervading essence, and we were warned that this pantheistic attempt to describe God was a flat denial of Him,—that instead of making us better acquainted with Him, it was an old plan of the devil to put nature in the place of God. False science is ever seeking to do this. In regard to this doctrine we read the following:

"Those things which are revealed belong unto us and to our children

will undermine the faith of those who give heed to them. The theory that God is an essence pervading all nature is one of Satan's most subtle devices. It misrepresents God, and is a dishonor to His greatness and majesty."—*Id.*, p. 291.

In regard to the effort of those who would define the Holy Spirit, we read:

"It is not essential for us to be able to define just what the Holy Spirit is. . . . The nature of the Holy Spirit is a mystery. Men cannot explain it, because the Lord has not revealed it to them. Men having fanciful views may bring together passages of Scripture and put a human construction on them; but the acceptance of these views will not strengthen the church. Regarding such mysteries, which are too deep for human understanding, silence is golden."—*The Acts of the Apostles*, pp. 51, 52.

I. A. CRANE.

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It Is Hard—

To apologize.
To begin again.
To be unselfish.
To admit error.
To face a sneer.
To be considerate.
To endure success.
To keep on trying.
To profit by mistakes.
To forgive and forget.
To think and then act.
To keep out of the rut.
To subdue an ugly temper.
To make the most of little.
To shoulder deserved blame.
To maintain a high standard.
To recognize the silver lining.
But it always pays you!

—Selected.

Special Appointments for April

Medical Missionary Day,
April 4

Second Sabbath Missions
Offering, April 11

Watchman Magazine Day,
April 18

forever; but 'the secret things belong unto the Lord our God.' The revelation of Himself that God has given in His word is for our study. This we may seek to understand. But beyond this we are not to penetrate. The highest intellect may tax itself until it is wearied out in conjectures regarding the nature of God; but the effort will be fruitless. This problem has not been given us to solve. No human mind can comprehend God. Let not finite man . . . indulge in speculation regarding His nature. Here silence is eloquence. The Omniscient One is above discussion."—*Testimonies*, Vol. VIII, p. 279.

On page 283 of Volume VIII, a lesson is drawn from the fate of Uzzah and the people of Bethshemesh, who sought to pry into that which was not to be revealed.

"Man cannot by searching find out God. Let none seek with presumptuous hand to lift the veil that conceals His glory. . . . No mortal mind can penetrate the secrecy in which the Mighty One dwells and works. Only that which He sees fit to reveal can we comprehend of Him. Reason must acknowledge an authority superior to itself. Heart and intellect must bow to the great I AM."—*Id.*, p. 285.

"Already there are coming in among our people spiritualistic teachings that

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The Home Missionary Department

Stars in Your Crown

MALACHI tells of jewels that will be treasured by the Lord; and John, James, Paul, and others speak of the crown that will adorn the brow of the triumphant ones. But Daniel tells of those who will shine as the stars, and the Spirit of prophecy speaks of both stars and crowns. In "Early Writings" there is a wonderful description of the glorious time when the ransomed of the Lord are ushered into His presence to receive the crown of victory: "We all entered the cloud together, and were seven days ascending to the sea of glass, when Jesus brought the crowns, and with His own right hand placed them on our heads. He gave us harps of gold and palms of victory. Here on the sea of glass the 144,000 stood in a perfect square. Some of them had very bright crowns, others not so bright. Some crowns appeared heavy with stars, while others had but few. All were perfectly satisfied with their crowns."—"Early Writings," p. 16. Again on page sixty-one there is a further description of the reward of the faithful messengers: "They will also have a rich reward. In their crowns of rejoicing those who are rescued by them and finally saved, will shine as the stars forever and ever."

And so it is that Daniel connects soul winning with shining as the stars. He wrote: "They that be teachers (margin) shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever." Dan. 12:3.

"E. E. Hewett, the author of 'Will There Be Any Stars in My Crown?' says that she was led to write the song by a remarkable dream which she dreamed one night. She fancied that she had died and gone to heaven. When she arrived upon the golden streets, she was handed a golden crown. Full of joy she placed it upon her head and walked out into the city. As she walked, she met many people, and they all wore crowns like hers.

But some of the crowns were decorated with one, or two, or several stars; while others, like her own, had none. Miss Hewett dreamed that finally, at the sight of one crown ablaze with many stars, she turned back and sought the angel who had given her crown to her.

"Why is my crown so plain when so many others have stars? And why do some crowns have few and some many stars?" asked the author of the song.

"The angel replied, 'Those stars represent souls won to Christ through the work of those who wear them. You wear a crown because you accepted Christ yourself, but you never

brought any one else to Him, and so you wear no star in eternity.'

"Miss Hewett says that she awoke from the dream with a new realization of the importance of soul winning, and that she wrote the song immediately."

We should be concerned about stars in our crown. Miss Hewett wrote, "Will There Be Any Stars in My Crown?" But every Seventh-day Adventist should sing, "Will there be many stars in my crown?" Let us work and pray to the end that at last our crown will shine with the glorious brightness of the many souls God has helped us to win to His truth.

J. A. STEVENS.

Home Missionary Service

Medical Missionary Ministry

(Suggestive Program for Sabbath Service, April 4)

OPENING SONG: "A Present Help," No. 458 in "Christ in Song."

SCRIPTURE LESSON: Isaiah 58.

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

OFFERING FOR CHURCH MISSIONARY WORK.

SONG: "Is Your Lamp Burning?" No. 481 in "Christ in Song."

READING: "Doing Christian Help Work."

READING: "The Completeness of Our Health Message."

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

BENEDICTION.



Doing Christian Help Work

BY L. A. HANSEN

Associate Secretary, General Conference Medical Department

IT is said of Dorcas that "this woman was full of good works and almsdeeds which she did." It is the *doing* of things that really counts. True religion is not confined to quiet meditation or spiritual self-

culture; it is not a mere negative experience,—simply not doing anything wrong. True religion is positive; it does something. The man who possesses the kind of religion that is acceptable before God, not only keeps himself unspotted from the world, but he visits the fatherless and widows in their affliction. Of all people who sympathize and render practical help and comfort to the bereaved and helpless, the true Christian is first to be depended on. Even as Christ "went about doing good" so will the one who follows in His steps be active in doing what he can to help others. He has no difficulty in finding opportunity to help. "Doors of service are open everywhere. All around us are those who need our help. The widow, the orphan, the sick and the dying, the heartsick, the discouraged, the ignorant, and the outcast are on every hand."—"Ministry of Healing," p. 152. God does not now send manna from heaven, or commission the ravens to carry food to the needy. He does this work through His representatives to whom He entrusts the necessary means and supplies. Our pantries, cellars,

and storehouses may be used to serve His purpose, instead of the miraculous means He sometimes uses; but it may become necessary for God to work miracles in opening our hearts to share our bounties with others.

For the Sick

Christian help work covers a wide range of service, but one of the principal methods is that of relieving pain and removing disease. The healing work of Jesus is especially mentioned in the statement, "He went about doing good;" and the parable of the good Samaritan clearly teaches that it is the Christian's duty to go to his stricken neighbor and bind up his wounds.

Not all may be qualified to render professional service in caring for the sick, but there is much that can be done by any person whose heart is touched by divine love. As a people, we have unusual facilities for instruction in health work. Is it not significant that the Sabbath reform people spoken of in Isaiah 58 are developed in connection with the works of mercy which the Lord especially requires? In this connection we may consider the remarkable development of health interests and medical missionary work in our movement, and what our responsibility is in making the most of it. We are instructed that "all gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease. . . . Every gospel worker should feel that the giving of instruction in the principles of healthful living, is a part of his appointed work. Of this work there is great need, and the world is open for it."—*"Ministry of Healing," pp. 146, 147.*

For the Sorrowing

Sorrow is the common lot of humanity. All about us are people with aching hearts and heavy burdens. Their grief may make them appear cold and reserved, but genuine kindness will find a way to reach the need and inspire hope; and in so doing, the giver as well as the receiver will be blessed, for it is good to have the cords of sympathy touched and made to vibrate. Suffering humanity affords a common meeting ground. It is here that we come in closest contact, it is here that help is most needed, and that we can do the most

good. The development of character comes through our contact with others. The forming of Christian graces is accomplished by exercising them. We will not learn to love man by going off to ourselves. And if we do not know what it is to love man, how can we love God?

"In all our associations it should be remembered that in the experience of others there are chapters sealed from mortal sight. On the pages of memory are sad histories that are sacredly guarded from curious eyes. There stand registered long, hard battles with trying circumstances, perhaps troubles in the home life, that day by day weaken courage, confidence, and faith. Those who are fighting the battle of life at great odds may be strengthened and encouraged by little attentions that cost only a loving effort. To such the strong, helpful grasp of the hand by a true friend is worth more than gold or silver. Words of kindness are as welcome as the smile of angels."—*Id., p. 158.*

For the Discouraged

The greatest need of those suffering and sorrowing is to know the sympathizing Jesus, who is touched with the feeling of their infirmity. They need His help, but know not how to find it. It is for those who do know Him to help the others find Him.

"Many have no faith in God and have lost confidence in man. But they appreciate acts of sympathy and helpfulness. As they see one with no inducement of earthly praise or compensation come into their homes ministering to the sick, feeding the hungry, clothing the naked, comforting the sad, and tenderly pointing all to Him of whose love and pity the human worker is but the messenger,—as they see this, their hearts are touched. Gratitude springs up. Faith is kindled. They see that God cares for them, and they are prepared to listen as His word is opened."—*Id., p. 145.*

For the Rich

There are also the neglected rich, alone with their riches; their loneliness may be of the deepest kind. Riches do not fill the need of the soul. Money is poor food to the heart. Worldly position and honor cannot satisfy always. Wealth carries with

it self-indulgence. The want of self-denial and restraint leads to intemperance and a train of evils. Some of these people might be led to become interested in the needs of the poor. It is practical for suitable persons to visit them, and lay before them cases of special need, seeking to get them interested to visit personally the homes of the needy or to offer to take such things as they will donate. To get the wealthy thus interested in others is of course an excellent means of bringing a blessing to them. The way may open for talks on their own health needs, and their spiritual needs as well.

"It is God's purpose that the rich and the poor shall be closely bound together by the ties of sympathy and helpfulness. Those who have means, talents, and capabilities are to use these gifts in blessing their fellow men."—*Id., p. 193.*

Practical Help

There are things we can do for others that may not in themselves have to do with religious exercise, but which are really the exercise of practical religion and by which we can render much help.

"In ministry to the poor there is a wide field of service for women as well as for men. The efficient cook, the housekeeper, the seamstress, the nurse,—the help of all is needed. Let the members of poor households be taught how to cook, how to make and mend their own clothing, how to nurse the sick, how to care properly for the home. Let boys and girls be thoroughly taught some useful trade or occupation."—*Id., p. 194.*

"Christian farmers can do real missionary work in helping the poor to find homes on the land, and in teaching them how to till the soil and make it productive. Teach them how to use the implements of agriculture, how to cultivate various crops, how to plant and care for orchards."—*Id., p. 193.*

"Our own homes and surroundings should be object lessons, teaching ways of improvement, so that industry, cleanliness, taste, and refinement may take the place of idleness, uncleanness, coarseness, and disorder. By our lives and example we can help others to discern that which is repulsive in their character or their surroundings, and with Christian courtesy we may en-

courage improvement. As we manifest an interest in them, we shall find opportunity to teach them how to put their energies to the best use."—*Id.*, p. 196.

For the Unfortunate

The fact that blessing has attended us, and God has enabled us to make wise use of our abilities and means, is no reason for our turning away from those who have not made a success of life. "By instruction in practical lines, we can often help the poor most effectively. As a rule, those who have not been trained to work, do not have habits of industry, perseverance, economy, and self-denial. They do not know how to manage. Often through lack of carefulness and right judgment, there is wasted that which would maintain their families in decency and comfort if it were carefully and economically used. 'Much food is in the tillage of the poor; but there is that is destroyed for want of judgment.'"—*Id.*, pp. 194, 195.

"Real charity helps men to help themselves. If one comes to our door and asks for food, we should not turn him away hungry; his poverty may be the result of misfortune. But true beneficence means more than mere gifts. It means a genuine interest in the welfare of others. We should seek to understand the needs of the poor and distressed, and to give them help that will benefit them most. To give thought and time and personal effort costs far more than merely to give money. But it is the truest charity."—*Id.*, p. 195.

For the Wayward

It is not only those who are feeling the want of material things that need Christian help work. What better help can a Christian render than to so deal with the erring and sinning as to lead them back to paths of righteousness. Relieving physical pain and suffering or saving human life is certainly a great thing, but relieving spiritual distress and saving a soul eternally is even greater.

"Of all people in the world, reformers should be the most unselfish, the most kind, the most courteous. In their lives should be seen the true goodness of unselfish deeds. The worker who manifests a lack of courtesy, who shows impatience at the ignorance or waywardness of others, who speaks hastily or acts thought-

lessly, may close the door to hearts so that he can never reach them."

"Words of cheer and encouragement spoken when the soul is sick and the pulse of courage is low,—these are regarded by the Saviour as if spoken to Himself. As hearts are cheered, the heavenly angels look on in pleased recognition."

"How little do we enter into sympathy with Christ on that which should be the strongest bond of union between us and Him,—compassion for depraved, guilty, suffering souls, dead in trespasses and sins! The inhumanity of man toward man is our greatest sin. Many think that they are representing the justice of God, while they wholly fail of representing His tenderness and His great love. Often the ones whom they meet with sternness and severity are under the stress of temptation. Satan is wrestling with these souls, and harsh, unsympathetic words discourage them, and cause them to fall a prey to the tempter's power."—*Id.*, pp. 157, 159, 163.



In Little Things

The greatest record of one's life is not the performance of some great deed to which he may point. The many little deeds will total more than a few great and noble ones. We may not even find the occasion for doing the great things; but we can find place for the daily ministry in small ways.

We are shocked at the news of a great hereavement, and our hearts go out in sympathy for the sorrowing

ones for the time being. But there is probably in every community an aggregate of trouble and sorrow, the sum total of which is greater than the sudden heavy stroke. These many smaller sorrows might be helped and their number greatly reduced by timely Christian ministry. The world needs kindness.

True love for our fellow men does not look for exceptional occasions for expression. It is in constant manifestation, in helpful words, cheery manner, glad greeting, courteous conduct, thoughtful consideration, kindly ministry, faithful service, and numberless things that need not be given in any manual of instructions.

True love works all the time. It does not confine itself to Sabbath days, but is busy every day, all the week. It is not forced to do what it does, but works spontaneously, unconsciously, and simply, doing nothing for the purpose of display or effect. "Let none pass by little opportunities to look for larger work. You might do successfully the small work, but fail utterly in attempting the larger work, and fall into discouragement. It is by doing with your might what you find to do that you will develop aptitude for larger work. It is by slighting the daily opportunities, by neglecting the little things right at hand, that so many become fruitless and withered." "To reach the people, wherever they are, and whatever their position or condition, and to help them in every way possible,—this is true ministry. By such effort you may win hearts, and open a door of access to perishing souls."—*Id.*, pp. 153, 156.

For Jesus

True Christian service is accepted by Jesus as done for Him, though we may not be aware of His acceptance. To us, service rendered may not seem worthy of notice, but to Him every act of self-denial and sacrifice is worthy according to its motive. Even the giving of a cup of cold water in His name has recognition. The power of good deeds is far reaching. It grows and spreads. A little deed may start a wave of helpful influence that widens far beyond our reach and control, the results of which are credited to those who began it. The stopping place of such is on the shores of eternity.

The Completeness of Our Health Message

BY L. A. HANSEN

WITH all else that is good and admirable in the true health message, it is also to be appreciated for its completeness. It is a whole message and perfectly balanced. Any one-sided view has its lack, not in the message, but in the way it is presented, understood, or practiced. The failure to see its symmetry, urging strenuously some of its features and ignoring others, leads to extreme views and brings it into disfavor.

Not alone for a consistent message should we regard all phases of healthful living in their proper place and relation, but particularly in practice should we be balanced. Not only do we fail to get the full benefit of true health reform when we fail to live it fully, but we run risk of injury because of an unbalanced, or one-sided observance of its principles.

The injunction, "Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God" is all-embracing. Christian temperance, by which we are to glorify God in our bodies, is not confined to eating and drinking. Not only at mealtime, and at the table, but all the time, everywhere and in everything we are to do that which is best for our health and which enables us to render to God our highest service.

Recognizing that the laws of nature are not arbitrary exactions, but are the means of imparting health, we can understand that none of these laws can be ignored without loss. As it is by the violation of physical laws that disease results, we must accept the fact that in no degree can we transgress physical laws without suffering a proportionate physical penalty; and carelessly to transgress these laws is counted as sin.

It is said there are about 2,600 ways of being sick. That is, there are that many diseases or forms of disease. Some ailments are, of course, more serious than others, but all disable us more or less, and much suffering and premature death often result. In net results it makes little difference to the individual, to his loved ones, and to the work he leaves, whether he dies of one disease or another. Whether it is Bright's disease, caused by eating too much sweet

stuff, or pellagra from an impoverished diet, or tuberculosis resulting from a poor air supply, a general breakdown from overwork, or any other disease from any other cause, the outcome may be the same. And it is just about as bad to die of one thing as of another.

It is through the proper use of air, water, food, exercise, rest, clothing, sunshine, and a right mental attitude, that we secure health. Each health factor has its work and place, and each is essential. The use or abuse of any, determines the good or ill effect.

Our Platform

The development of our health work, in all its phases, has been based on principles of divine revelation and the findings of science; and the best public health instruction of today is but expressive of the simple principles held by us through the years. Our health platform is fully comprehensive of all that is fundamental to the best of physical well-being, such as,—

The control of appetites and passions. This means a self-mastery that is possible only through grace.

The use of an adequate dietary of wholesome and nourishing foods and the avoidance of that which is harmful.

Abstinence from alcohol, tobacco, tea, coffee, flesh meats, irritating spices and condiments, and rich and highly seasoned foods.

The limited use of sugars and pastries.

The proper preparation of foods.

The use of proper clothing, suited to warmth, protection, simplicity, and modesty.

An intelligent use of rational remedies in the treatment of the sick, and the abstinence from poisonous drugs and patent medicines.

Strict cleanliness of person and premises.

Proper and sufficient ventilation of churches, schools, and dwelling houses, especially sleeping rooms.

Sufficient rest, relaxation, and sleep.

Active warfare against flies, mosquitoes, and other disease-producing and disease-carrying insects.

Our Health Work

Viewed in its full aspects, our health work assumes proportions and character worthy of our earnest consideration, loyal devotion, and active zeal. It cannot be set aside or ignored. Neither can it be cramped into a narrow compass and confined to a few features to the loss of others. It should be the aim of all to advance as fully as possible the health work in

its fullness and entirety, giving all phases of our message their right relation and importance. We cannot run off on sidetracks and reach our objective. We cannot turn to fads or extremes without loss.

The strength of our health work is somewhat indicated in the splendid manner of its growth. It has spread to many parts of the world field. Sanitariums, hospitals, training schools for nurses, treatment rooms, dispensaries, health journals, clinics, food factories and stores, vegetarian restaurants and cafeterias in many lands, give material evidence of the strength of our health principles. A strong health education for the public is being given through our health journals, of which there are a dozen or more. Lectures by our sanitarium leaders and by health workers in the field schools of health, cooking schools and food demonstrations, also help in this health instruction. Classes in home hygiene and home care of the sick are doing much toward training our own people in practical methods of health preservation and disease prevention. Doreas Societies offer a field of service to many of our sisters who can help make and repair clothing for the poor. Others can help our welfare societies to give assistance in community relief. Soup kitchens and other eating places offer another avenue of much-needed service, and call for cooperation. Church clinics and treatment rooms operated by a number of our churches also need workers.

The record for the year 1935 shows a considerable volume of relief work rendered through our church activities. Over three million persons received help. More than a million articles of clothing were distributed. Almost a million treatments to the sick were given. Many meals were served. All of this meant much to those who were helped.

For This Time

The recent years of depression, unemployment, and world distress have been indicative of what we may expect more and more as we near the end. Even though slight improvement may be seen for a little while, we know that world conditions will grow worse and worse, and suffering will increase accordingly. The closing days of earth's history will be the

stormiest and most trying. Conditions of suffering, physical and mental, will be greatly intensified. We can understand how sickness can easily increase as poverty conditions multiply. We can see how people's nerves can give way under the strain and stress of tense times. And we can well believe that as men's hearts fail them because of the things that come upon the earth, and as whole nations are distressed, it will be a time of unusual need.

Above all things, men need the gospel message. The great prevalence of sickness and suffering makes an occasion of special opportunity for giving the gospel. It is when people suffer that they want relief. Healing of the soul and healing of the body are so closely related that often one is not received without the other. The ministry of Jesus in person was largely ministry to the visible, tangible, bodily needs of people, but in and with this ministry was bound up the actual work of imparting spiritual life and blessing. He is no longer on earth in person to carry His healing to the sick of our cities and towns. But He has made provision for carrying on this work as long as it is needed. His followers for all time are to continue the work He began and established. "It is the divine plan that we shall work as the disciples worked. Physical healing is bound up with the gospel commission. In the work of the gospel, teaching and healing are never to be separated."—*Ministry of Healing*, p. 141.

Our medical missionary work in its various phases, offers us the elements of true gospel labor. With our capabilities and extensive facilities we can do much. Undoubtedly the bestowal of such ample means for doing good, places upon us great responsibility and obligation. May we, with God's help and blessing, do our part.

"And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me. . . . Inasmuch as ye did it not to one of the least of these, ye did it not to Me."



Missionary Leadership

Why the First Sabbath Service

"God has committed to our hands a most sacred work, and we need to meet together to receive instruction, that we may be fitted to perform this work.

"We need to understand what part we shall individually be called upon to act in building up the cause of God in the earth, in vindicating God's holy law, and in lifting up the Saviour as 'the Lamb of God, which taketh away the sin of the world.' John 1:29.

"We need to meet together and receive the divine touch that we may understand our work in the home. Parents need to understand how they may send forth from the sanctuary of the home their sons and daughters so trained and educated that they will be fitted to shine as lights in the world.

"We need to understand in regard to the division of labor, and how each part of the work is to be carried forward. Each one should understand the part he is to act, that there may be harmony of plan and of labor in the combined work of all."—*Testimonies*, Vol. VI, pp. 32, 33.

This brief statement from Volume VI shows conclusively the importance of each individual's receiving instruction that will aid him in carrying his part in the divine program. For many years our leading ministers studied how to improve their methods and how to secure the cooperation of the members in evangelizing the territory assigned to the church. The following statement in "Testimonies," Volume IX, page 117, led some of our ministers to set aside a Sabbath now and then to foster the missionary work here at home: "The work of God in this earth can never be finished until the men and women comprising our church membership rally to the work, and unite their efforts with those of ministers and church officers." Finally this subject was considered by the General Conference Committee.

"In the year 1919, the General Conference, as a body, recognized that there was need of setting apart one Sabbath in each month, when special emphasis should be placed on the mis-

sionary work of the church, and that the matter was of sufficient importance to be allotted the time usually given to the regular Sabbath morning preaching service. By the General Conference action of 1919 the fourth Sabbath of the month was chosen as the monthly church missionary day, but later action was taken, changing from the fourth to the first Sabbath of each month for the general church missionary service. The official recommendation of 1924 reads as follows:

"WHEREAS, The successful development of missionary work on the part of all our church members requires a regular opportunity for the presentation of instruction and inspirational themes by our ministers and other church leaders, that our people may be enlisted as personal soul winners and be intelligent as to the work they are to do for God.

"We recommend, That the first Sabbath of each month be designated as Home Missionary Day, it being understood that the work of other departments will be presented on certain of these days, as heretofore. This plan does not contemplate additional programs."—*Home Missionary Series* No. 3, p. 7.

A great impetus has come to our work since one Sabbath each month has been set aside to promote local missionary activity. This is as it should be; and now our leaders have the opportunity to lay plans that enlist every member of the church in some kind of soul-winning enterprise.

"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. Too often in the past this has not been done. Plans have not been clearly laid and fully carried out, whereby the talents of all might be employed in active service. There are but few who realize how much has been lost because of this. The leaders in God's cause, as wise generals, are to lay plans for advance moves all along the line. In their planning they are to give special study to the work that can be done by the laity

for their friends and neighbors."—*"Testimonies," Vol. IX, p. 116.*

By following closely the plan outlined by the Spirit of prophecy, the leader, acting as the porter mentioned in Mark 13:34, is able to help his members do their God-appointed work. "For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch." The first Sabbath service is one more of the means given us to make the church what it should be under God.

"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.*

With every individual doing his part, the work will be speedily finished and the faithful go home to live with Jesus. E. A. MANRY.

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Service Companies and Bands

THE missionary organization of Seventh-day Adventist churches is not a complicated arrangement, as some suppose; rather, it is very simple. Its basic unit is the class band, which is composed of the same people that form the Sabbath school class. Thus the church at study becomes the church at work. The class-band leader may be the Sabbath school teacher or another member of the class. In either case he is to be appointed by the church board. These class bands form the campaign organization of our churches for the Harvest Ingathering campaign, Missions Extension sale of literature, and other general literature campaigns. They also serve as the basis for re-

porting during the fifteen-minute church missionary service. The class-band leader has an envelope in which he keeps the No. 1-A report cards on which the individual members report every week. Any literature to be distributed is passed to the literature workers during the missionary service. It is profitable for the class-band leader to hold a meeting of the band members at some suitable place at least once each month, and even as often as once each week during the Ingathering campaign.

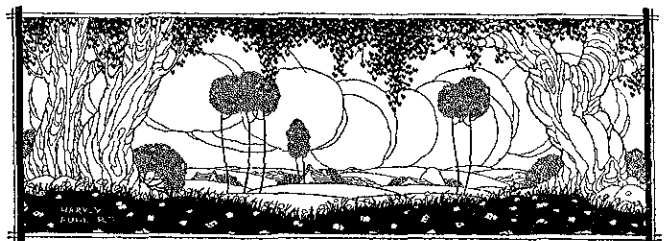
The service companies have to do with specific phases of missionary work. In all the years of our departmental activity we have divided our activities into three general groups, but one has been added in recent years. This is the home-foreign company, and it partakes somewhat of the characteristics of the other three. The first in our arrangement of these service companies is the Bible evangelism company. In this company are grouped all the members of the church who are engaged in giving Bible readings; holding cottage meetings, hall meetings, and meetings in the open air, street meetings, meetings in parks, etc. The second in the service companies is the literature ministry company. Under this head are grouped all the members of the church who are engaged in the Home Bible Study League work, the King's Pocket League, tract rack work, sale of small books and magazines, and the home worker books. The third grouping is the Welfare Society company. In this group are included all the members of the Dorcas Society, members of the community health service class, those doing prison work, hospital work, and Christian help work. Then comes the fourth company in which are enlisted all the members of the church who are interested in home-foreign work. This includes literature work, Sunday schools for foreign-speaking children or children of foreign-speaking par-

ents, storytelling hour, campaign work in the foreign section, and other lines of work that enable us to make a proper presentation of our work to these responsive people.

Obviously, all these various groupings are made up of individuals that are members of the class bands, but there is no confusion or friction in the plan of organization. The class bands are not organized to do these specific kinds of soul-winning work nor could they be so organized. They are made up of the rank and file of church membership without any consideration as to their varied talents. So in one class band we may have all four lines of work represented in the service companies. And no successful army is made up in any such way. All the infantry is grouped together, as is the artillery, the air service, the cavalry, etc. So the class bands do the general campaign work, function as reporting groups in the church missionary service, and leave to the service companies the responsibility of training for specific lines of work and for the conduct of these various activities.

Every church should have the class-band organization; and as soon as the service companies can be developed, there should be at least a Bible evangelism company and a literature ministry company. The Welfare Society (or medical missionary company) will be readily organized in the larger churches where a Dorcas Society already is doing a good work along these lines. The Dorcas Society does not change its character, but simply becomes an organized unit under this general heading with an interested leader coordinating all such activities in the church work. Home Missionary Service Leaflet No. 16 covers the organization in careful detail.

The missionary leader of every church should counsel with his church board and see that the church is organized to do the work it ought to do in its community. J. A. S.



Departmental Activities

Bible Training Class Instruction

Outline Lesson No. 2

ARRANGED BY MRS. G. E. WALKES

THE following very important quotations should be placed on the blackboard, and the instructor should allow time for each member of the class to copy them in his notebook.

Important Quotations

The Work Church Members Should Do.—"Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature."—"Testimonies," Vol. IX, p. 127.

"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."—*Id.*, p. 35.

Special Encouragement to Christian Women.—"Women as well as men can engage in the work of hiding the truth where it can work out and be made manifest. . . . If they are imbued with a sense of their duty, and labor under the influence of the Spirit of God, they will have just the self-possession required for this time. The Saviour will reflect upon these self-sacrificing women the light of His countenance, and this will give them a power that will exceed that of men. They can do in families a work that men cannot do. . . . They can come close to the hearts of those whom men cannot reach."—*Id.*, p. 128.

Comforting Assurances.—"The Lord imparts a fitness for the work to every man and woman who will co-operate with divine power. All the requisite talent, courage, perseverance, faith, and tact will come as they put the armor on."—*Id.*, Vol. VI, p. 333.

"In working for perishing souls, you have the companionship of angels."—*Id.*, Vol. IX, p. 129.

"In this work all the angels of heaven are ready to co-operate. All the resources of heaven are at the command of those who are seeking to save the lost."—"Christ's Object Lessons," p. 197.

Memory Drill

The books of the Bible.

Primary Essentials

Consecration—a daily matter. "Remember that it is only by a daily consecration to God that you can become soul winners."—"Testimonies," Vol. VI, p. 318.

Passion for Souls.—"Christian motives demand that we work with a steady purpose, an undying interest, an ever-increasing importunity, for the souls whom Satan is seeking to destroy. Nothing is to chill the earnest, yearning energy for the salvation of the lost. . . . We must seize upon every opportunity, in private and in public, presenting every argument, urging every motive of infinite weight, to draw men to the Saviour."—"Ministry of Healing," p. 164. (See also "Fishers of Men," pp. 15-22.)

Prayer.—We can accomplish nothing of ourselves, but "all things" through Christ. (See Phil. 4:13.)

General Suggestions

Tone of Voice.—Do not talk louder than is necessary to be heard and understood by those you are addressing. Remember to read slowly, and place clear emphasis on the principal thought in the text of Scripture read. It is well to keep in mind the instruction that "the one who gives Bible readings in the congregation or in the family should be able to read with a soft, musical cadence which will charm the hearers."—"Gospel Workers," p. 87.

Hold Tenaciously to the Subject in Hand.—Do not allow any deviation from the theme under consideration. If misleading questions arise, request the favor of being allowed to answer at some later time, when the inquiry can receive more explicit attention.

Begin and End the Study Appropriately.—Always begin the study by offering a brief prayer. If it is convenient to all present to kneel during prayer, this is preferable; but none should be embarrassed by being asked to kneel. Ofttimes just bowing the head in a brief word of prayer is best. After a few moments spent in

answering any questions which may be asked concerning the previous lesson, announce the opening text for the study of the day. Remember that brevity is essential. The Bible study should not take more than thirty minutes as a general rule, and should never exceed forty minutes. As soon as the lesson is finished, express thanks for the privilege of having such a pleasant study, the hope that the reader will review the texts read, and be ready for the next Bible study at the appointed hour. Then withdraw as quickly as possible, leaving the memory of the study and the conclusions drawn uppermost in the minds of the readers.

Personal Appearance.—It is important to give due attention to one's personal appearance. The clothing should be neat and appropriate: hands clean, nails cared for, shoes polished, clothes pressed, linen fresh and clean. Avoid anything unusual that would attract attention, and keep self out of sight.



Books of the Bible

(Convenient form for memorization)

FIRST Genesis, then Exodus, Leviticus, and Numbers, Deuteronomy, and Joshua, and Judges too, and Ruth; Then Samuel, Kings, and Chronicles, and Ezra, Nehemiah, And Esther, Job, and David's Psalms are in God's Book of Truth.

The wise king's Proverbs follow next, and then Ecclesiastes; The Song of Solomon precedes Isaiah's glorious strain; Then Jeremiah, prophet sad, weeps forth his Lamentations; Ezekiel and Daniel foretold Messiah's reign.

Hosea, Joel, Amos, next the book of Obadiah, And Jonah, Micah, Nahum too, then Habakkuk appears; And Zephaniah, Haggai, the prophet Zechariah; And Malachi completes the roll, ere Christ, four hundred years

The Gospels,—Matthew, Mark, Luke, John,—the Acts of the Apostles; Then Romans, and Corinthians, Galatians next we note; Ephesians, and Philippians, Colossians, Thessalonians; St. Paul these nine Epistles to the early churches wrote.

Next Timothy and Titus come, Philemon and the Hebrews; Then James; and Peter's letters tell of "precious" things above; John's three Epistles; Jude; and last, John's wondrous Revelation. The "Volume of the Book" complete, God's blessed Book of love!

—Selected.

You Can Do It

YES, *you* can do it! Marvelous indeed are the possibilities God has placed in the hands of His children to cooperate with Him in helping win back poor suffering humanity to Himself. Strange how indifferent many of us are in this work, professing as we do to believe that Jesus is coming soon, that probation is about to end, with many in our own families and in our own neighborhood still "having no hope" and without Christ.

But what can we do? We can do as Jesus did. It is written of Him that He "went about doing good." It is the little acts of kindness that count in this work of "winning," far more than we realize. In fact, it is the only way to "win." Love always draws, and love is shown by this means. Individuals must be "drawn" to Christ if they are ever to learn to know Him. Many and varied are the means used by the Spirit of God to "draw" men to Himself.

A letter came to my desk a few days ago from which I quote: "I was asked recently to take care of a little child who is very seriously ill. Much money had been paid by the parents for nurses, doctors, medicine, etc., and they were reluctant even to secure fomentation cloths for me and were opposed to my giving hot packs, so I had to work very carefully. I sought the Lord constantly, believing He was directing me. I gave the hot packs over the liver, with immediate results.

"The packs I used were made from a pair of the father's discarded woolen hose, and I am still using them on the child's spine. The last two nights the child has fallen asleep peacefully while taking the treatments, and has slept soundly all night. I am very thankful to the Lord that He has seen fit to use me. All hope had been given up for the child's recovery, but now everything looks hopeful. The mother remarksd yesterday, 'The doctor here could do nothing, but everything you have done has given immediate relief, and the results are wonderful. I never saw or heard anything like it.'

"I am so thankful I have taken the course in home nursing, and I attribute the success to the wonderful blessing of God and His abiding presence with me. I want this to be

a means of winning these people to the Lord. Pray for me."

Many have been won in just this way, and the Lord waits to use you. The question is, Are you prepared to render intelligent service in these various ways, when the opportunity comes? If not, why not? The church offers wonderful avenues in its classes in Home Hygiene and Care of the Sick; and if these are not available, the Home Study Institute can render the same service. You say it costs to have this preparation. Yes, it does. The effort to reach and win *you* cost heaven everything, and cost somebody time and effort also. Was it worth it? Is it worth the effort for you to win some one else? Why not join the great band of workers who are now giving themselves to this soul-winning work, and then have the eternal joy of seeing souls saved in the kingdom?

LIZZIE M. GREGG.

Registrar, Home Study Institute.



The Entering Wedge

"THE Central Presbyterian church of Atlanta opened a baby clinic in 1922, and since that time has cared for some three thousand cases. Fifty to sixty babies are treated each week. Many cases are desperately needy.

"All the medical help is given without charge by physicians in sympathy with the work. There are eight gen-

eral pediatricians and various specialists. The church provides a medical and food station, distributing medicines and baby clothes below cost; also a supply closet for the nurses' outside work. The women of the church make the baby clothes with their own hands. An emergency fund assists the needy. The visiting nurse goes into the home of every baby who comes to the clinic, giving direction and help. There is also a religious visiting committee of twenty carefully chosen women who visit the homes and give religious help and instruction. The clinic opens Tuesday and Thursday afternoons with a devotional service led by a consecrated Christian woman, with singing of gospel hymns and a short practical talk about the Lord Jesus Christ. Some sixty-five persons are engaged in this work in its various departments,—all volunteers."

The above item was taken from the *Sunday School Times*, and we reprint it in this issue of the GAZETTE to show what a great work can be developed from a small beginning. Counsel has come to us that our churches, particularly our sisters in the church, should be engaged in a similar work. In many communities there are openings where care of children would pioneer the way into homes and hearts with the last gospel message.

Query Corner

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

Who should receive the CHURCH OFFICERS' GAZETTE?

This is a good question, and we will give a definite answer. Certainly every member of the church board should receive and read the GAZETTE. How can any church board deal with the important plans outlined in the GAZETTE, for the home missionary and Missionary Volunteer work of the church, if they do not get the GAZETTE every month? And every member of the church board should be intelligent concerning all the working plans outlined in the GAZETTE. Not only should every member of the church board receive the GAZETTE, but every band leader should have it, in order to have

a clear understanding of the work to be done in the church, and also to secure the instruction that appears from time to time directly concerning leadership. The pastor, if there be a pastor in the church, should certainly read the GAZETTE, as he must give proper direction to all the plans outlined by the General Conference and presented through its columns. And every district leader should read the GAZETTE. Also, every church school teacher should have the GAZETTE, in order to give direction intelligently to the work of the Junior Missionary Volunteer Society under her care.

Should an offering for the missionary work of the church be taken every

first Sabbath? Who is the custodian of the first Sabbath offering?

We will answer the last question first. The first Sabbath offering is turned over to the church treasurer to be entered on the treasurer's books, but must be returned to the church missionary secretary within thirty days. This arrangement is according to a very definite action voted by the General Conference Committee.

Yes, the first Sabbath offering should be taken in every church on each of the twelve first Sabbaths of every year. There is ample reason and abundant opportunity for the use of all the money that can be raised in these twelve monthly offerings. There is need for a generous club of the GAZETTE, and there is always need for a supply of tracts, *Present Truth*, etc., for free distribution. Perhaps a tract rack should be purchased to place in some prominent place, or a subscription to the *Watchman* should be taken for library use. There are other legitimate uses connected with the missionary work of the church for all the money that can be raised on the first Sabbath. See that your church takes this offering every month.

Is there any publication that shows just what is meant by the items on the report blank? For example: What is a Bible reading? What is a missionary visit? How can one know what "Christian help work" includes?

There is no publication printed specifically to define the meaning of the various items on the report blank. In the main, they mean exactly what they say. We recognize, however, that some are inclined to place a broad interpretation on the various items on the report blank, so we will endeavor to lay down some definite rules here that have been followed throughout the field for many years.

A Bible reading is to be reported when a doctrinal topic has been presented according to outline; usually it is given in some home. At rare intervals a Bible reading may be given while standing at the door of some home, or even while in conversation with an individual on the train, in a bus, or at a time when quite a full presentation of a topic is actually made with Bible in hand, reading the texts one by one.

A missionary visit is not a Bible reading, even though the one reporting has recited a number of texts during the visit, and may have read several from the Bible. Knocking at a door and making a brief canvass for an Ingathering offering is not to be reported as a missionary visit, unless the donor asks concerning the message, and a reasonable effort is made to answer the questions. Nor is it a missionary visit when one goes to a home and places a paper back of the screen, or under the door, or in the mailbox. A missionary visit may be consistently reported when a believer has opportunity to tell to one not of our faith somewhat concerning the truths of our message.

"The object of a missionary visit should be to make a personal appeal to the heart of the individual. Any

call on the sick or infirm or those interested in the truth, with the purpose of winning them to Christ, may be termed a 'missionary visit.' Please do not report ordinary friendly calls or visits."

Christian help work is outlined on the back of the individual report blank and on the front of the class-band envelope. It reads thus:

"This item should give the number of hours spent in distributing announcements for evangelistic meetings, driving cars for Harvest Ingathering solicitors, etc., and in other lines of work, such as supplying the needy with food and fuel, helping those who, because of age, illness, or other untoward circumstances, need assistance in housework, gardening, farm work, care of children, important errands, sitting up with the sick, etc."

Church Missionary Services

Church Missionary Services

April 4

MISSIONARY TOPIC: "Gospelers of Health."

TEXT: Luke 9:10, 11.

SUGGESTIONS: When the people thronged Jesus, He "spake unto them of the kingdom of God, and healed them that had need of healing." So reads the text suggested for this service. It indicates how our Saviour carried on His work of teaching and healing. It also gives us an illustration as to how we are to carry forward our work of soul winning in this last hour of probationary time. "Christ's servants are to follow His example. As He went from place to place, He comforted the suffering and healed the sick. Then He placed before them the great truths in regard to His kingdom. This is the work of His followers."—"Christ's Object Lessons," p. 233.

It is thus that we are to be gospelers of health. We are to minister healing for both body and soul. Webster defines "gospeler" as a noun meaning "an ardent adherent of the Reformation; . . . an evangelist; missionary." And we do bear to the world a message of reform, as to both spiritual life and healthful living.

The Lord came that men might have life, and have it more abundantly; abounding physical and spiritual power. Long years ago the servant of God brought to the church the following counsel: "The medical missionary work should be a part of the work of every church in our land."—"Testimonies," Vol. VI, p. 289. And a short time afterward came this counsel, "We have come to a time when every member of the church should take hold of medical missionary work."—*Id.*, Vol. VII, p. 62.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'

"There is need of coming close to the people by personal effort. If less time were given to sermonizing, and more time were spent in personal ministry, greater results would be seen. The poor are to be relieved, the sick cared for, the sorrowing and the bereaved comforted, the ignorant instructed, the inexperienced counseled. We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of per-

suasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit.

"We should ever remember that the object of the medical missionary work is to point sinful men and women to the Man of Calvary, who taketh away the sin of the world. By beholding Him, they will be changed into His likeness. We are to encourage the sick and suffering to look to Jesus and live. Let the workers keep Christ, the great Physician, constantly before those to whom disease of body and soul has brought discouragement. Point them to the One who can heal both physical and spiritual disease. Tell them of the One who is touched with the feeling of their infirmities. Encourage them to place themselves in the care of Him who gave His life to make it possible for them to have life eternal. Talk of His love; tell of His power to save.

"This is the high duty and precious privilege of the medical missionary. And personal ministry often prepares the way for this. God often reaches hearts through our efforts to relieve physical suffering.

"Medical missionary work is the pioneer work of the gospel. In the ministry of the word and in the medical missionary work the gospel is to be preached and practiced."—*"Ministry of Healing," pp. 143, 144.*

For many years the Medical and Home Missionary Departments of the General Conference have cooperated in a great endeavor to train our membership for this wonderful phase of gospel ministry, and to set at work thousands of men and women now doing little or nothing for God and humanity. Classes in community health work, called "Home Hygiene and Care of the Sick," are organized, and the training is given by a qualified nurse or doctor. Those completing the course in harmony with Medical Department requirements are granted a certificate. But far beyond this official recognition is the understanding of simple methods of ministry to those who are suffering and in need. There should be many such training classes organized at this very time, and your conference home missionary secretary will tell you how to conduct them. Begin at once, and be prepared to enter the vast field for personal medical ministry.

April 11

MISSIONARY TOPIC: "The Twofold Opportunity of Missions Extension Plans."

TEXT: Habakkuk 2:2, 3.

SUGGESTIONS: (Note to missionary leader.—This service should be made an opportunity for your members to order the small books or magazines they are going to sell to raise their Missions Extension Fund Offering. Your home missionary secretary and the publishing house will furnish you with information as to publications our members can readily sell. With very little effort, sufficient books or magazines can be sold to provide a profit of \$2, which is set as the individual goal.)

The 1936 Missions Extension Fund Offering plan offers at least two wonderful soul-winning opportunities. First of all, it offers every Seventh-day Adventist another privilege of continuing the great work of human uplift he helped to start when he gave of his money or his time to sell Big Week literature in past years for the establishment of publishing, educational, and medical institutions in foreign lands. And it is a very real privilege to sustain the work we have so successfully carried on down through the hard years that have past. However, we like to think of the multiplied millions of pieces of literature that have come from the mission presses. We also like to think of the vast host of judgment-bound men and women who have received this literature, thousands of whom have found their way into the truth. We are rejoiced at the many, many thousands of suffering men, women, and children who have found healing and light in our mission hospitals and dispensaries. And what a joy it is to vision in our imagination the great army of children and youth gathered into our mission schools to learn the way of life.

Our church members in North America have responded to the annual appeal for the Missions Extension Fund in a very generous way. Almost two million dollars has been turned into this fund since the plan was first launched. There is yet great need for extending these three important phases of our work in other needy fields. In the 1936 campaign we shall have a goal of \$55,000 which is to cover operating needs of some twenty-odd

institutions in mission lands. However, we are to have three objectives to which the overflow will go. We are quite sure of a good overflow inasmuch as the goal that has been set is much less than the average receipts for several years. One of the enterprises to benefit from the overflow is the dispensary at Jerusalem. This was listed as an extension project in our 1935 campaign, but there wasn't enough money received to provide any for it, so \$2,000 of the 1936 campaign overflow will go to the dispensary at Jerusalem. Another \$2,000 will be set apart for the new training school in Yugoslavia. Our people have suffered bitter persecution in this part of the world, and this school now offers our youth the first opportunity for a Christian education. The publishing enterprises to share in the overflow are: The Mongolian Press, \$250; the Tibetan Press, \$250; and for native literature in the Southern African Division, \$500.

Let every member begin now to save for the Missions Extension Offering to be taken on Sabbath, May 9. Let us plan to reach the full goal of \$2 per member. Some will need to give much more than \$2 if the church is to reach the average of \$2 per member, but we know that it can be fully accomplished and that the money will win souls in mission lands, and our visits among our neighbors and friends with our truth-filled literature will win souls at home. Let us take full advantage of this twofold opportunity.

April 18

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Luke 10:17-20.

SUGGESTIONS: (Note to missionary leader.—This service is set apart each month for the express purpose of having your members recount their experiences in soul-winning work. Two- or three-minute stories may be given that will inspire others with missionary zeal. Instruct those who are to take part so that they will tell their stories in an interesting way, and do it within the time limit.)

The following experience is related concerning one of our brethren who was won to the message by his wife through the agency of our missionary paper, the *Signs of the Times*:

"His wife and daughters were Sabbathkeepers, but he opposed them and

made things as difficult as possible. He worked on a night shift and so slept during part of the morning. It was his wife's custom to leave the daily newspaper at his bedside so that when he awoke during the day he could read it before rising. At times she left a copy of the *Signs* instead of the newspaper. This used to anger him, and he did not hesitate to show it. However, this kept up for a number of years until one day he read the *Signs*, and as copies were left at his bedside he read more and more of them, always attempting to hide the fact from his wife and daughters. One Sabbath morning he arose early and asked for his good clothes. In reply to his wife's inquiry as to where he was going, he blurted out that he was going to 'that church of yours today.' He gave his heart to God, has been a very faithful Sabbathkeeper since, has gained the victory over his temper, and today is a willing and faithful worker in whatever way he can serve his Saviour."

April 25

MISSIONARY TOPIC: "Literature for Public Libraries."

TEXT: Ecclesiastes 12:9, 10.

SUGGESTIONS: (Note to missionary leader.—In your conference, perhaps in your community, there are one or more libraries, or reading rooms. Is the library supplied with the *Watchman*, *Signs of the Times*, *Life and Health*, or *Health*? What Seventh-day Adventist books are on its shelves? Inasmuch as many thousands of people visit your libraries every year, you have a wonderful field of opportunity for getting the gospel message before those who go to the library or reading rooms for mental recreation and education. Make this service an aid in placing our literature in libraries.)

Even as did the wise man of old, our writers have sought out acceptable words, even words of truth, and have written them for the edification of all who will read. Surely we have the finest literature in the world. Our books and periodicals command the respect of the reading public, and every year the public pays millions of dollars for our books.

However, we have been slow to realize the great importance of placing our periodicals and books in public libraries and reading rooms. Good results have already come from the

literature we have placed in these centers of recreation and education, but many millions of people could be reached with the printed message if our churches would be vigilant to take advantage of this opening for missionary work right in their midst. Strange though it may seem, the Mormon Church and the Christian Scientists have gone far ahead of us in the use they make of the public reading places. Their books may be found in most libraries, and Christian Scientist periodicals are in practically all of them. Shall we be less in earnest to propagate the truth than they are to propagate their beliefs?

The *Watchman* and *Signs of the Times* are welcome in every library, and our health publications are likewise received with appreciation. Certain of our books are gladly received

to be placed on the shelves, and there should be presented to every library such books as "The Desire of Ages," "Steps to Christ," "Ministry of Healing," "Daniel and the Revelation," "The Great Controversy," books by Prof. George McCready Price, and our young people's books. We certainly should awake to our opportunities in this wide-open field, and make such investment as may be necessary to provide suitable reading material for public libraries. If your church is located where there is no library, you can assist the conference in providing periodicals and books for libraries where we have no church. A very small investment will place the *Watchman* and the *Signs of the Times* in a library for a whole year. Let us give the reading public an opportunity to read the truth.

News From Soul Winners

Lay Members at Work in the Chesapeake Conference

W. C. MOFFETT, president of the Chesapeake Conference in the Columbia Union, reports 30 per cent net increase in conference membership during the two-year period of 1934-35. It is especially gratifying to note that the activities of the lay members in the churches is recognized as a large contributing factor. A recent letter from Elder Moffett tells the story, and the following excerpts will be of interest and encouragement to all engaging in the work of lay evangelism:

"On account of lack of funds, we have not been able to support our workers in public efforts, and have therefore depended very largely on the laity. We have not had any Bible workers in our field. Elder F. C. Phipps, who conducted a very successful effort in Baltimore, developed a strong organization of the lay forces. With an attendance of about one thousand people at his meetings, and hundreds of names of interested people handed in for personal visitation, the lay members were kept very busy in the follow-up work. At the close of the effort, sixty people were baptized. During the two-year period an-

other church in the conference has increased its membership from fifty to one hundred. Prior to the effort conducted by Elder C. W. Guenther, a quiet work had been carried on by the lay members, and a favorable impression had been made throughout the community. The members of this church are now extending their work into districts where prejudice exists to such an extent that a minister would be unable to get a hearing, and are praying that God will open the way for a public effort in due time. One lay brother is conducting cottage meetings in this territory, and has twenty-five people attending regularly.

"In another city, where our ablest ministers have been unable to get a hearing, an interest was aroused by the efforts of a colporteur. The local elder of the church has been conducting Bible studies, and a number of people are preparing for baptism. A company of Ingathering workers in a rural district, found a lady who had purchased a book from a colporteur and had thereby become convinced regarding the Sabbath truth. The Ingathering workers arranged for Bible studies to be held in the home of this interested woman. As a result, the woman and her husband were baptized,

and began immediately to work for their widely scattered kinsfolk. Nine of these people have now united with the church, and the interest is spreading in different directions.

"A group of sisters belonging to one of our large churches, began holding cottage meetings in the neighborhood. The husband of one of the sisters, a retired army officer, who is not yet a member of the church, became so interested in the cottage meetings that he has assisted in conducting the studies, and his influence has been very helpful. Already several people have been baptized, and a number of other people are deeply interested. The local elder of another church, in cooperation with the pastor, is conducting three Bible studies each week. Five people have been baptized as a result of this effort, and other people are becoming convinced of the truth. The transformation which has taken place in the lives of some of these new converts is noted by the people of the community, and our colporteurs find a ready response to the presentation of our literature in that section of the State.

"One of our sisters in the No. 1 Baltimore church has dedicated one day a week to conducting Bible studies, and has had the joy of seeing several of her readers baptized. These new members are creating additional openings for Bible studies, and thus the field of opportunity broadens. A member of our German church in Baltimore is conducting Bible studies in new territory, and a nucleus of new Sabbathkeepers has been formed. The newly organized Glen Burnie church was largely the result of the faithful endeavors of lay members.

"We are beginning a series of layman's conventions throughout the conference, and are hoping and praying for the time to come when 'hundreds and thousands' of our lay members will be found actively engaged in carrying the message of truth to the homes of the people. *I believe that we are on the verge of the greatest soul-winning period in all the history of this movement.*"

On every hand there is a solemn conviction gripping the hearts of our leaders that we are indeed "on the verge" of a great soul-winning period, brought about by the uniting of ministry and laity in proclaiming the mes-

sage. Every church in every conference in the North American Division, and throughout the world, is now called to rally to meet the divine requirements of this solemn hour of earth's history. Our opportunities and privileges are great and the joy of service is beyond computation. But failure to measure up to our responsibilities means eternal loss and despair. "God has given His ministers the message of truth to proclaim. This the churches are to receive, and in every possible way to communicate, catching the first rays of light and diffusing them."—*"Testimonies," Vol. VI, p. 425.* The churches which catch the first rays of light and then diffuse that light, will be known and recognized as beacons of spiritual light in the community. But to have the light and not diffuse the light, will surely result in dense darkness. Let every church "arise and shine," and there will be a greater net increase in souls reported by every conference.



The Home Missionary Story Told in Four Chapters

BY C. J. RITCHIE

It is a bright Sabbath morning, in a typical California town. By twos and by threes, in autos and on foot, the people are arriving at the little stuccoed Seventh-day Adventist church. The hour is now 9:30, and Sabbath school begins on time.

The lively and spiritual Sabbath school program is closing. The final hymn is being sung. At the request of the superintendent the Sabbath school members remain in their seats, thus without confusion ushering in the missionary period. The Sabbath school class has now become a missionary band.

Chapter I

Without a moment's loss of time, the missionary officers replace the Sabbath school officers on the rostrum. The envelopes containing the weekly individual report cards have been handed to each class-band leader, and everything is in readiness for the church missionary service. The missionary leader opens the meeting by requesting each one to fill out his report as completely and as quickly as possible. A class-band leader rises before each group

and hands the individual members their cards. For two or three minutes silence prevails in the church while every member is busily engaged in reporting his work. As each one finishes, the band leader receives the card and replaces it in its envelope. When the entire class band have returned their cards, he again takes his seat, thus giving the silent signal to the missionary leader of the church, that his reporting is over.

The topic for this morning is the distribution of our truth-filled literature. In a short, spirited, six-minute talk, the leader urges all to enjoy the privilege of this line of service. He quotes briefly from the Spirit of prophecy: "Let every believer scatter broadcast tracts and leaflets and books containing the message for this time."—*"Christian Service," p. 145.*

Chapter II

Three months have passed. Each week, faithful to his resolve, Brother Evans has handed a copy of the world's prophetic weekly, to his neighbor. Once more we visit the same California church, and once more the time has arrived for the church missionary service. The reporting is over, and the missionary leader proceeds enthusiastically with the GAZETTE topic of the morning. This time the appeal is in behalf of giving Bible readings. Except for this brief period to encourage missionary activity, many a church would be entirely without any emphasis placed upon that which alone can preserve its very life.

The leader has told the story of a sister who, while feeling her inefficiency and lack of education to undertake the giving of Bible readings, nevertheless, deeply impressed by the Spirit of God, put forth her best efforts. God crowned her labors with two souls won to the truth. In closing his presentation, the leader read:

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands."—*"Gospel Workers," p. 192.*

(To be continued)

Missionary Volunteer Department

Officers' Notes

How to Use the "Gazette"

THE GAZETTE brings you outlines and suggestions for your meetings. You should adapt them to meet the needs of your local community and of your Missionary Volunteers.

Steps to Take in Assignment of Program Parts.—1. The program committee should go over the program. Visualize that particular meeting in your Missionary Volunteer Society. Adapt each part to suit the needs of your society, adding or deducting from the material given, as seems best.

2. Assign parts in advance (about two weeks), in order that thorough preparation may be made.

3. Give to each one having a part on the program a brief survey of the program as a whole. Be sure to make clear to him the purpose his part should play in the meeting. In addition to the GAZETTE material, refer him to books or papers from which he can glean further help.

4. Specify the length of time that will be allowed for each talk.

5. Encourage talks, not readings. Some may need definite personal help; and it will be well worth the time for some one to take this interest in training Missionary Volunteers.

Suggestions for Preparing a Talk.—Make an outline in detail. Study and rehearse it (at least once aloud), until you can dispense with detailed notes. Copy brief notes on cards of a convenient size to be held in the palm of one hand. Read and think on the subject. Remember that "expression deepens impression." Go over the talk again and again, converse with others about it, and do not forget to ask God to make your talk a blessing to some one.

Just before the meeting, engage in a short, earnest season of prayer with all who are to have part on the program. E. E. H.

Missions Extension Fund Offering

THROUGH the years of financial depression, Seventh-day Adventists have been able to hold their lines without retreating. But today there is an urgency in the giving of the advent message that demands that we do more than "hold our lines." We must push on into new territory and extend our mission work, if the advent message is to be given to all the world in this generation.

This year the Mission Board is making a special appeal to every member to dedicate two dollars, or a day's income if he is employed, to the Missions Extension Offering, which will be taken Sabbath, May 9. To raise this sum, our young people are encouraged to sell our message-filled literature—world's crisis series books, magazines, etc. Perhaps the Senior Missionary Volunteer Society would like to put on a field day. Certainly no group could be more interested in pushing forward the "advent message to all the world in this generation" than Missionary Volunteers. Plan definitely with your executive committee for the participation of the society in this Missions Extension Offering so necessary for advancing the work. Be sure to report this offering through the Missionary Volunteer Society on the regular society report blank.

Let us surprise the church and the Mission Board with the amount we raise. Let us surprise our missionaries in foreign lands with the strength of Missionary Volunteer hands. Let us surprise ourselves with a new thrill of service!

A. W. R.

Examinations Next Month

THE Study and Service League (Senior) and the Standard of Attainment (Junior) examinations are to be given next month. If your conference Missionary Volunteer secretary has not already written you regarding these examinations, tell him the number of sets of questions you will need, and arrange with him to have the elder of the church or some other reliable person preside during the examination. Send the papers, with the questions, to the conference office for grading and recording. (See M. V. Leaflet 9, "Missionary Volunteer Study and Service League." Price, 80 cents per hundred.)

MARJORIE WEST MARSIL.



"A CHARACTER is a completely fashioned will."



With the new quarter, renew promotion of all activities.

S. D. A. Books in Public Libraries

ONE of the most effective means of promulgating the truths of the gospel message is the circulation of our books and periodicals. In spite of the fact that Seventh-day Adventist literature is being scattered as the "leaves of autumn" by our colporteurs and laymen, there are many persons who will not come in contact with the message for this time except they find it at the public libraries.

There are about 6,500 public libraries in the United States, and a proportionate number in many other countries, but many of these do not have our helpful books. "Steps to Christ," "The Desire of Ages," "The Great Controversy," "Adventures in Christian Living," "Alone With God," "Creation—Not Evolution," "God's Challenge to Youth," "Gems for Juniors," "Health and Happiness," "The Cigarette as a Physician Sees It," "Experiences of David Dare in Bible Research," "Faith of Our Fathers," "The Marked Bible," and many of our other denominational books would be appreciated. We have also a number of books portraying the spirit of missions, such as "Miracles of Modern Missions," "Adventures in the South Seas," "In the Amazon Jungles," which would be read by the public if opportunity were provided. Many people living about us are anxious to know something of the history of our denomination, and would welcome the privilege of reading such books as "Origin and Progress of the Seventh-day Adventists," "The Story of the Advent Message," and "The Great Advent Movement." (Write your Book and Bible House for prices.)

Our periodicals—the *Watchman*, the *Signs of the Times*, the *Youth's Instructor*, and *Our Little Friend*—would also be welcome literature in many public libraries. The subscriptions for these could be paid for out of the society offerings or through private solicitations. This type of missionary work is an excellent opportunity for your Missionary Volunteer Society.

C. LESTER BOND.

How to Give Bible Readings

"THE plan of holding Bible readings was a heaven-born idea."—"Gospel Workers," p. 192. It is one of the most fruitful plans for winning souls to the truth of God. Many, especially young people, are reluctant to enter upon this program of giving Bible studies because they think they cannot do it.

Are you one of these? How do you know that you cannot give Bible studies? Is it not possible for you as a society leader to learn the art, and then teach your young people? Of course it is. Paul said to Timothy, "Study." Then he gave the reason—"rightly dividing the word of truth." 2 Tim. 2:15.

The Missionary Volunteer Department has endeavored for years to help the young people along this line. The results have been most gratifying. Scores of young people have learned the art of giving Bible readings—by diligent study and determined doing. Begin now. Obtain the Missionary Volunteer material on how to give Bible studies. Learn; do; and direct your young people.

The material:

"Senior Missionary Volunteer Studies in Bible Doctrines." This booklet contains subjects for Bible readings. Price, 15 cents.

"How to Give Bible Readings." This little book leads you step by step in the art of giving Bible readings. Price, \$1, cloth; 50 cents, paper.

"The Art of Personal Evangelism," by A. J. Wearner. This provides ample information along the line of giving Bible studies. Price, \$1.75.

These you may obtain from your local Book and Bible House.

D. A. OCHS.

The Home Study Institute

THE Home Study Institute offers a variety of attractive courses of college and high school grade. By taking a little schoolwork of this kind during the summers, ambitious students can save time completing the requirements of college and academy courses.

Moreover, summer study is in itself pleasant. The conditions are "homey," the associations familiar and quiet. One can arrange one's hours to suit oneself. Many progressive young people elect to take a few favorite courses on the home study plan in order to do the work at their leisure, and they thoroughly enjoy every phase of it.

Since the Home Study Institute is the extension division of our colleges and academies, the pupil will receive full credit for all courses taken under its guidance.

English, modern languages, Bible, history, shorthand, typing, and salesmanship are among the popular subjects, but there are many others. For catalogue and full particulars address The Home Study Institute, Takoma Park, Washington, D. C.

It Matters Much

"It matters little where I was born,

Whether my parents were rich or poor,
Whether they shrank from the cold
world's scorn.

Or walked in the pride of wealth
secure;

"But whether I live an honest man,

And hold my integrity firm in my
clutch;

I tell you, brother, plain as I am—
It matters much."

Senior M. V. Meetings

Pioneers of the Great Commission

(Program for April 4)

BY RUTH CONARD

OPENING SONG: "Onward, Christian Soldiers," No. 90 in "Gospel in Song."

SCRIPTURE READING: Matthew 28: 16-20.

SECOND SONG: "The King's Business," No. 95 in "Gospel in Song." (A special selection may be substituted for this song.)

LEADER'S TALK: A short introduction, based on the Scripture reading, Matthew 28:16-20, and chapter 86 in "The Desire of Ages."

SYMPOSIUM: "Missionary Pioneers." (Each talk should be about six minutes in length.)

CLOSING SONG: "From Greenland's Icy Mountains," No. 267 in "Gospel in Song."

Notes to Leaders

Seventh-day Adventists usually study missions from the viewpoint of our own work in mission lands, but it is well for us to consider occasionally the pioneer work done by noble men and women of other denominations, who were without doubt instruments in the hand of God to introduce Christianity in regions of the world that knew not Christ.

The subject of missionary pioneers is so immense that this program is, of necessity, merely an abridgment of a few experiences of one pioneer to each great mission division of the world. The short sketches are given here for the use of societies whose libraries may not contain the life stories of these great men. Societies which have access to the many fine mission biographies will wish to consult these for help in preparing the program. Care should be taken to keep the talks short—about six minutes each.

Have a large map of the world on the platform. If your society or church does not own a world map, you can make a simple outline map showing the continents and a few of the main islands and countries. Fasten a tiny electric light, such as is used on Christmas trees, to each point where was stationed a missionary who is considered on the program. After the leader's talk, the room should be partially darkened. As a speaker tells of the work of a certain missionary, he may turn on the proper light. At the close of the program, all the great mission field sections will be lighted up.

A short sketch of the boyhood of the missionaries considered on this

program is given under the Junior program, and may be woven into the talks in the Senior program, if you desire to do so.

The Man Whose Bible Helped to Light the Dark Continent (Robert Moffat)

ROBERT MOFFAT—the Scotch boy who read his Bible every day—arrived at Cape Town, South Africa, early in 1817. He was only twenty-two years old, and was eager to be on his way. His destination? The wilderness north of the Orange River, where the fierce chief Afrikaner ruled with sword and fire. "He will set you up for a mark for his boys to shoot at," "He will strip off your skin and make a drum of it to dance to," "He will make a drinking cup of your skull," were the dire predictions of the Boer farmers near Cape Town. But determinedly the young missionary pressed forward toward what to all appearance seemed certain death. He had his Bible and his commission, "Go ye into all the world." With these weapons he conquered the treachery, the fickleness, the ferocity of the terrible African chief, and Afrikaner became his first convert in the Dark Continent.

At Kuruman, in Bechuanaland, Moffat founded his permanent mission station, a stalwart lighthouse, which guided to truth and righteousness many dark-skinned natives. This station became a virtual oasis in the wilderness, a Christian village in the truest sense, transplanted into a land of heathenism. Water courses, overhung with willow and sweet-scented syringa, orange and fig trees, well-ordered gardens of corn, maize, and native grain, all formed a lovely background for the stately stone church and well-built mission houses and school.

However, the pioneer did not settle down to a life of ease in his tropical garden. Northward he pushed, many miles, carrying the Bible message of peace and love. He was never satisfied with his achievement, for beyond his farthest outpost he had seen, in the clear morning sun, the smoke of a thousand villages where no missionary had ever been.

Senior Study and Service League examinations will be given in May.

At home there were teaching, preaching, and translating to fill his days to the brim. He found time in his busy life to reduce to written form the Bechuana language and to translate the entire Bible into it.

For fifty-three years Robert Moffat, the Scottish Congregationalist missionary, gave his best to the Dark Continent. Only once did he return to England on furlough. And before this great pioneer of Christ died, he was privileged to see the light of God's word piercing far into the interior of the land for which he had labored so faithfully.

The Man Who Accomplished Great Things for God (William Carey)

INDIA—the land of his desire. William Carey landed on its heathen-locked shores on November 10, 1793. It was a bleak outlook. No money coming in to supply the wants of his wife and four children. Bitter opposition from the government. But Dr. Carey expected great things from God, and he was not disappointed. He started at once to learn the Bengali language. Disappointments and discouragements came, but the stalwart pioneer Baptist missionary to India never wavered, firm in the conviction that right would triumph at last.

A scene by the river Hoogli. Dr. Carey, who has been in India six years, pauses beside a great temple on the bank. From the distance comes weird chanting. It becomes more distinct. A long funeral procession appears. At its head walks a very young girl, the dead man's widow. The mourners make their way down toward the river, and stop on a sort of landing. There a high pile of wood is set up. The corpse is placed on top. The widow mounts the pyre and dances on the top, throwing sweetmeats to the crowds below. Dr. Carey hurries forward to save the girl from death. But no, he is told, he must not interfere. Sadly he steps back and watches as the wood is lighted and the little widow settles down beside the body of her dead husband. "O God, let the curse of this custom pass away from Thy sight!" prays the missionary as he turns away.

Dr. Carey labored for twenty-nine years to abolish from India this terrible custom of *suttee*—the burning

of widows on the death of their husbands—before his efforts were rewarded by a government decree forbidding the practice.

With earnest fervor, Dr. Carey lost no time in spreading the wonderful news of salvation, which he had come all the way from England to bring to darkened India. Over and over he told the story of Jesus and His love. But the work progressed slowly. Caste walled him out. Ignorance and superstition balked his efforts. After seven years of fruitless labor, he and his collaborators had the joy of baptizing their first convert, Krishnu, a Hindu carpenter.

The work continued to grow, slowly but steadily. By 1815 Dr. Carey himself had baptized 765 converts. Before his death, there were twenty-six native churches planted in India and forty native preachers ministering to them.

Dr. Carey's linguistic ability served him well in his long years of toil in this land of many tongues. He translated the entire Bible into Bengali and published Scripture portions in forty other languages and dialects. At one time, his printing office and invaluable translations in manuscript were burned, and in a few hours the work of years lay in ashes. But dauntless, the next day he gathered together what was left, and within a few years had almost repaired the havoc the fire had wrought.

Dr. Carey spent forty-one years in labor for India. He never returned to his homeland, but died where his heart was—in his chosen mission field. During these years, besides doing extensive translation work, he founded a college to train native ministers and Christianize educated Hindus, a medical mission, a leper hospital, and at least thirty large mission stations.

The Man Who Won by Faith (John Paton)

JOHN PATON considered carefully before he decided that God had called him to foreign mission work in the South Seas; but once he became convinced that his path of duty lay in heathen lands, his faith never wavered.

In 1858 John Paton disembarked at his appointed field, the island of Tanna in the New Hebrides. Disease, treachery, and death itself lurked along the pebbly beaches and within the deep tropical forests of the island.

In the face of imminent danger, Dr. Paton built a home on the island and started work among the natives. Every calamity that befell the island—drouth, disease, storm—was ascribed to the white man. Many times, heathen mobs made plans to kill him and burn his property; but God watched over His own, and the hands of the murderers were stayed.

Gradually Dr. Paton won his way into the hearts of a few of the natives, but their inheritance of wickedness and degradation made the work a slow process indeed.

At one time the Tannese determined to avenge the death of one of their chiefs by destroying the missionary and the natives who were friendly to him. A great public meeting was held to select the men to kill the mission band. "Frenzy of excitement prevailed and the blood fiend seemed to override the assembly when, under an impulse that surely came from the Lord of pity, one great warrior chief, who had hitherto kept silence, rose, swinging aloft a mighty club, and smashing it earthward, cried aloud: 'The man that kills the missionary teachers must first kill me and my people; for we shall stand by them and defend them till death.'"—*Paton's Autobiography*. Another chief joined him in defending the missionaries, and the evil plans came to nought. The prayers of a little "defenseless company," gathered in the mission home not far away, had triumphed.

"The Tannese were adepts at lying and stealing as well as killing. One article after another was stolen from the missionary till even his cooking kettle was taken. The very bedclothing was carried away in the daytime."—*Advance Guard of Missions*, by C. G. Howell.

Dr. Paton struggled heroically to build a permanent station in Tanna. However, in 1862 he was forced to flee for his life. He spent four years in Australia and Scotland, and in 1866 returned to his island field and made his headquarters in Aniwa, an island close to Tanna. Here again his life was threatened many times. "Often," Dr. Paton relates, "have I had to run into the arms of some savage when his club was swung or his musket leveled at my head. . . . Often I have seized the pointed barrel

Write your conference M. V. secretary if you need Study and Service League examinations.

and directed it upwards. . . . At other times, nothing could be said, nothing done, but stand still in silent prayer."

Results came to the persevering, praying missionary only after desperate efforts. What really broke the back of heathenism, as Paton himself expressed it, was the sinking of a well. Water was scarce and precious on the island, and Dr. Paton decided that the solution to the water problem was a well. The natives insisted that rain came only from above. Most of the superstitious inhabitants were afraid to have anything to do with the project, but with fishhooks Paton hired a few of the younger, braver men to dig for him, until one night, part of the wall caved in, and then the natives absolutely refused to enter the hole. Then the missionary went down into the well alone, and dug out bucketful after bucketful of dirt, which the natives pulled to the surface by means of a rude windlass he had improvised. At thirty feet the earth was a little damp. Just two feet more and fresh water gushed into the bottom of the hole!

A friendly chief, Namakei, who had been watching the procedure with increasing skepticism, was convinced, when he saw the result of the missionary's efforts, that Paton's God was the true God. The next Sunday, in a stirring address to his people, he declared himself on the side of the missionary's God. That afternoon other chiefs and many of the people joined in the decision for Christianity, and as a token of their sincerity brought to the missionary their gods of wood and stone.

For many years John G. Paton, the Presbyterian missionary, labored on in the South Seas, and before his death in 1907 he was able to characterize the entire population of the island of Aniwa as more openly and reverently Christian than any other community he had ever visited.

✻ ✻

You have confessed your sins, and in heart put them away. You have resolved to give yourself to God. Now go to Him, and ask that He will wash away your sins, and give you a new heart. Then believe that He does this *because He has promised*.—"Steps to Christ," pp. 49, 50.

The Man Whose Persistence Gave China a Bible

(Robert Morrison)

At the opening of the nineteenth century, China presented a wall seemingly impregnable to the Christian religion. But to combat this situation, the Lord picked a man who wanted to go to the mission field where the difficulties were greatest and who had a background of firm faith in God and a persistence capable of overcoming the most difficult obstacles. That man was Robert Morrison.

It was a crime punishable by death, in this heathen land, for a Chinese to teach the language to a foreigner. However, the indomitable missionary, arriving in Canton in 1807, secured a teacher. It was forbidden by the East India Company—which had a strong influence in the country—for a foreigner to live there except for purposes of trade. But the unwavering apostle of Christ remained in Canton for several years studying the language and translating. Then opposition grew so strong that he went to Macao for a year. On the very day of his marriage to Miss Mary Morton, of Macao, he received an invitation to become the official translator for the East India Company. This made it safe for him to live in China permanently.

The strange, difficult characters of the Chinese language, which have proved too much for many a more brilliant student, did not daunt Robert Morrison. Armed with the same persistence by which he had learned the 119th psalm when he was a boy, he studied Chinese and mastered it as few foreigners have done.

He set to work to translate the Bible into Chinese, and completed the entire task in 1819. Some idea of the immensity of the work can be gathered when it is known that the Old Testament alone filled twenty-one volumes. Mr. Morrison also compiled an Anglo-Chinese Dictionary—a veritable encyclopedia of information—which fills six large quarto volumes and took fifteen years to complete. In addition he printed many tracts and pamphlets.

Morrison was permitted to see few concrete results of his efforts in China. He was not allowed to preach publicly, and his mission work had to be done almost entirely by personal evangelism. He worked for seven years

before he had the joy of baptizing his first convert. However, in his twenty-five years in the Orient, Robert Morrison laid a foundation on which subsequent Protestant missionaries have built a strong citadel of Christianity.

The Sailor Who Became a Good Missionary

(Allen Gardiner)

SOUTH AMERICA'S pioneer Protestant missionary, Captain Allen Gardiner, landed on the Neglected Continent in 1838. He found that almost the entire continent was closed, by Catholicism, to any missionary efforts. However, he was finally able to gain a foothold on the island of Tierra-del-Fuego. This was a forbidding field indeed. The people were of the most degraded type, filthy and cruel. However, Allen Gardiner had never shunned hard places, and he knew he had the Lord on his side.

Gardiner made several trips to Europe in behalf of his mission field. The majority of people turned a deaf ear to his pleading for help. However, he was finally able to organize a small missionary company, consisting of a physician, a ship carpenter, a teacher, and three fishermen.

On December 17, 1850, the little band landed on the bleak island shore with courage high. But their efforts to make friends with the natives seemed in vain. They were constantly in danger of attacks from the fierce cannibal inhabitants of the island. Also they had only a small store of food—enough to last six months—and this was rapidly consumed. Other supplies had been promised them, but they did not come. Sickness, storms, and winter's blasts preyed upon them. Yet as day after day these heroic men, sick and piteously weakened by lack of nourishment, struggled to the shore and searched the sky line for a rescue ship, they never lost their faith in God.

Starvation finally claimed the little party, one by one. The story of the last few dreadful days is graphically told in Captain Gardiner's journal, which was found among his possessions after his death. September 6, 1851, was the date of the last entry. It read: "I neither hunger nor thirst, though five days without food."

On October 21 a rescue ship arrived, too late to save any of the

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brave little band. They had given their lives for the cause they loved. Was it in vain? Ah, no. For by his death Captain Allen Gardiner was able to do what in his life he could not accomplish. The people of Christendom who paid no heed to his personal entreaties for aid for these needy South American peoples were aroused by his tragic end. The first Methodist ship was sent to open up other missions. The South American Missionary Society was organized, and a permanent work was soon established on the Neglected Continent.



The Value of an Education

(Program for April 11)

BY JOHN E. WEAVER

SONGS: Nos. 234, 720, and 647 in "Christ in Song."

PRAYER.

OFFERING.

INTRODUCTORY STATEMENT: By the leader, setting forth the nature of the program and its importance.

TALK: "The Cultivated Mind."

READINGS: "Education" and "Christian Education Leads Heavenward."

TALK: Based on "Seed Thoughts for Today" (see p. 26) and "How Are You Educated?"

POEMS: "Do You Know?" "Coal to Diamonds," and "The Set of the Soul."

Note to Leaders

The purpose of this program is to bring to mind again, by way of emphasis, the importance and value to our young people of receiving a Christian education. If you have members in your society who have attended one of our academies or colleges and have profited thereby, possibly they would bear a personal testimony to the blessings of Christian education in their own lives. At the close of the program it would be well to find out whether there are young people present who would be interested in getting in touch with one of our academies or one of our colleges. The names of the interested ones should be taken and sent to the respective schools.

Coal to Diamonds

DIAMONDS are only chunks of coal
That stuck to their jobs, you see;
If they'd petered out, as most of us do,
Where would the diamonds be?

It isn't the fact of making a start,
It's the sticking that counts, I'll say;
It's the fellow that knows not the meaning of fail,
But hammers and hammers away.

Whenever you think you've come to the end,
And you're beaten as bad as can be.

Remember that diamonds are chunks of coal
That stuck to their jobs, you see.

—Author Unknown.

The Set of the Soul

"ONE ship goes east, another west,
By the selfsame winds that blow.
'Tis the set of the sail, and not the gale,
That determines the way they go.

"Like the winds of the sea are the ways of Fate
As we voyage along through life.

'Tis the set of the soul that decides the goal,
And not the calm or the strife."

Education

EDUCATION is gleaned from men and books and laboratories, from field and forest and whispering wind; but it is more: it is learning promptness and thoughtfulness, kindness and helpfulness, and every form of purity; it is the mastering of mind and spirit, appetite and passion, thought and word and glance; it is knowing that nothing but service brings worthy living, that selfishness means sin, that courage lies in being right; education is the implanting of good habits, the acquirement of efficiency, the development of a twenty-four carat character. —*American Education Digest.*

How Are You Educated?

A COLLEGE professor told his students he should consider them educated in the best sense of the word when they could say yes to every one of the following questions:

Has education given you sympathy with all good causes, and made you espouse them?

Has it made you public spirited?

Have you learned to make friends and keep them?

Has it made you a brother of the weak?

Do you know what it is to be a friend to yourself?

Can you look an honest man or a pure woman in the face?

Do you see anything to love in a little child?

Will a lonely dog follow you in the street?

Can you be high-minded and happy in the meanest drudgeries of life?

Do you think washing dishes and hoeing corn just as compatible with high thinking as piano playing or golf?

Can you be happy alone?

Are you good for anything yourself?

Can you look upon the world and see anything except dollars and cents?

Can you look in a mud puddle by the wayside and see clear sky?

Can you see anything in the puddle but mud?

Can you look into the sky at night and see beyond the stars?—*Selected.*

How do you value an education?

Christian Education Leads Heavenward

To be strong and true; to be generous in praise and appreciation of others; to impute worthy motives even to enemies; to give without expectation of return; to practice humility, tolerance, and self-restraint; to make the best use of time and opportunity; to keep the mind pure and the judgment charitable; to extend intelligent sympathy to those in distress; to cultivate quietness and nonresistance; to speak little and listen much; to adhere always to a high standard of thought, purpose, and conduct; to seek truth and righteousness; to grow in grace, goodness, and gratitude; to work, serve, love, and pray daily; to aspire greatly, labor cheerfully, and take God at His word—this is to travel heavenward.—*Grenville Kleiser.*

The Cultivated Mind

It doesn't make much difference whether one is plain of face or handsome, rich or poor, or what may be his heritage or environment; what really does count is how much he knows. "The mind's the measure of the man." So how careful we should be to give it that training that will make us an honor to God and a blessing to man.

One time Isaac Watts, who was small of stature and insignificant in appearance, was summoned to appear before Queen Anne of England. When he came into her presence she exclaimed: "And is this the great little Dr. Watts?" Without a trace of embarrassment he approached the royal throne, and said: "Your gracious majesty,

"Were I so tall to reach the pole,
Or grasp the ocean with my span,
I must be measured by my soul:
The mind's the standard of the man."

One of the chief values of an education is the training and cultivation of the mind. No one can rise higher than the quality of his thoughts. Again we are reminded of that sequence which says: "Sow a thought, and reap an act; sow an act, and reap a habit; sow a habit, and reap a character; sow a character, and reap a destiny." How startling is the power of thought when we realize that we sow a thought and reap a destiny.

As J. Sherman Wallace well said: "No intelligent person can say, 'Surely one has a right to think what he

pleases,' or 'It matters but little what one thinks, so long as his acts are right.' The first is false; the second is a contradiction. What we think is the most important single fact in our lives. What one thinks makes all the difference between the character of angels and the character of demons. Pure acts cannot follow evil thoughts any more than a corrupt tree can bring forth good fruit. No man is better than his thoughts. No man's character can rise above his ideals. One's ideals cannot be higher than the thoughts that fill his mind."

A Christian education provides that training and subject matter for thinking that give the student the best there is to contemplate and profit by. The student in a Christian school has the opportunity of studying God's word and learning to think God's thoughts after Him. In the book "Fundamentals of Christian Education," page 536, we read: "The student who, in the place of the broad principles of the word of God, will accept common ideas, and will allow the time and attention to be absorbed in commonplace, trivial matters, will find his mind becoming dwarfed and enfeebled. He has lost the power of growth. The mind must be trained to comprehend the important truths that concern eternal life."

Recently our attention was drawn to a startling statement made by C. R. Dooley, personnel manager of the Standard Oil Company of New York, in which he said that today a great many of the applicants who come into his office are unemployable. He explains as follows: "Many do not read anything; they are not up to date in their own line; they are just drifting around, looking for a job. They had a good time in many frivolous ways during youth and young manhood, and now in middle life they expect society to come to their rescue. With minds out of the habit of study and bodies neglected or abused, they face the balance of life as best they can, having to take whatever they can get. We must bring home to the younger people that notwithstanding their good times and fun, they cannot expect society to take care of them if they ruin their health and neglect their mental training and fail to appreciate their responsibility for their own future."

Sometimes one hears the statement that experience is more valuable than formal training or schooling, and it is true that experience is invaluable and training does not take its place. However, experience without previous training is often wasteful and inefficient. The best plan is to have a thoroughly and efficiently trained mind which can profit at once and successfully by valuable experience. Happy and fortunate is that young man (or woman) who realizes the need of an education while he is young and able to get it, and then later in life can make use of that training in serving society in some useful way.

Regarding the use of uneducated workers, we read in "Fundamentals of Christian Education," pages 47, 48: "The human mind is susceptible of the highest cultivation. A life devoted to God should not be a life of ignorance. Many speak against education because Jesus chose uneducated fishermen to preach His gospel. They assert that He showed preference for the uneducated. Many learned and honorable men believed His teaching. . . . Their abilities would have been accepted, and employed in the service of Christ, had they offered them. . . . If the educated and noble would not do the work they were qualified to do, Christ would select men who would be obedient and faithful in doing His will. . . ."

"Jesus did not despise education. The highest culture of the mind, if sanctified through the love and the fear of God, receives His fullest approval. The humble men chosen by Christ were with Him three years, subject to the refining influence of the Majesty of heaven. Christ was the greatest educator the world ever knew."

So we come to the conclusion that the educated man of today must have gained two important things in his training: first, a fund of reliable information, and, second, the power and habit of contemplative thought. The ability to sit down alone and think out or through a problem is the power of contemplative thought. This is a difficult habit to cultivate, but its measure of success in the individual life is a measure of the value of his education.

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"Jesus did not despise education."

Urge your members to lay definite plans for school next fall.

Do You Know?

"He who knows not and knows not he knows not—
He is a fool. Shun him.
He who knows not and knows he knows not—
He is simple. Teach him.
He who knows and knows not he knows—
He is asleep. Wake him.
He who knows and knows he knows—
He is wise. Follow him."

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A World of Trees

(Program for April 18)

BY HARRY M. LODGE

OPENING SONG: No. 136 in "Missionary Volunteer Songs."

PRAYER.

REPORTS AND OFFERTORY.

SONG: No. 157 in "Missionary Volunteer Songs."

TALK: "Trees of the Bible."

POEM: "The Tree."

TALK: "Knowing the Trees."

SPECIAL SONG: "Trees," by Joyce Kilmer (words given in Junior program, p. 29.)

BENEDICTION.

Notes to Leaders

Valuable guidebooks for use in the study of trees: "Trees That Every Child Should Know," by Julia Ellen Rogers; "Getting Acquainted With the Trees," by J. Herace McFarland; "The Tree Book" (The New Nature Library), by Julia Ellen Rogers.

At the close of this meeting, organize your interested members into a Tree Study Club, which will begin its work immediately.

Trees of the Bible

It is customary, in introducing a subject for discussion, to define the terms which we are discussing, in order that the audience may be on common ground with the speaker. However, this evening our topic is one which needs no defining. Trees are familiar to everybody's experience. It would be difficult today to find any one in this land of ours who has not seen a tree.

My special purpose tonight is to take you back into the forest of Bible times. It is surprising to know how many varieties of trees are specifically named in the Bible and how well known most of these trees are to us today. God gave an abundance of time in His busy program of creation week to the organization of forests and groves of trees of all kinds. In fact, God considered having trees upon the earth so essential and so beautifying that He made the trees on the third day of the creation week.

Trees were among the first forms

of life to be placed on this earth. They played a very great part through the week of creation. The tree of life was the center of the garden. The tree of the knowledge of good and evil was put in the garden to test man's loyalty to his Maker. Adam's duty was to care for the trees, and God told Adam he could use the fruit of the trees for food. Trees are mentioned all through the Bible, particularly in the Old Testament.

- A. Variety of trees named—36.
 1. Old Testament—29.
 2. New Testament—7.
- B. Number of times trees are mentioned in the Bible—138.
 1. Old Testament—126
 2. New Testament—12.
- C. How trees are used in the Bible.
 1. As emblem trees.
 - a. Almond.
 - (1) Emblem of hoary locks of old age. Eccl. 12:5.
 - (2) Emblem of swift judgment. Jer. 1:11, 12.
 - b. Bay or laurel. Emblem of sturdy or vigorous life. Ps. 37:35.
 - c. Cedar.
 - (1) Emblem of stateliness. 1 Kings 4:33; 2 Kings 19:23; Ps. 92:12.
 - (2) Emblem of strength. Eze. 27:5; Ps. 29:5; Song of Solomon 5:15.
 - d. Mustard.
 - (1) Emblem of the kingdom of God. Matt. 13:31, 32.
 - (2) Mustard seed, emblem of faith. Matt. 17:20; Mark 4:31; Luke 17:6.
 - e. Myrtle. Emblem of divine blessing. Isa. 41:19; 55:13.
 - f. Oak. Emblem of sturdy life. Isa. 6:13; Amos 2:9.
 - g. Olive. Emblem of vigorous life. Jer. 11:6; Ps. 52:8; 128:3.
 2. People and events likened to trees.
 - a. Godly compared with tree planted by the rivers of water. Ps. 1:3; Jer. 17:7, 8.
 - b. Man, as a tree, is known by his fruits. Matt. 7:16-20; 12:32, 33.
 - c. Signs of the time of the end likened to the leafing fig tree. Mark 13:28-30.
 3. As prophecy. Nebuchadnezzar's dream. Daniel 4.
 4. For construction.
 - a. Cedar in temple. 1 Kings 5:6; 6:9.
 - b. Shittim wood in temple. Ex. 25:5, 10; 26:15; 27:1.
 - c. Almog in temple. 1 Kings 10:11, 12; 2 Chron. 2:8; 9:10, 11.

Knowing the Trees

It is not at all uncommon to meet people who say: "I know nothing at all about trees," or "I don't know one tree from another." Although these persons are sincere in making these statements, they generally know more about trees than they are conscious of. Upon being questioned they will admit: "Well, I know that tree is a sycamore," or, "That old scraggly tree down by the spring is a willow," or, "Anybody knows a Lombardy poplar by its peculiar shape and height." Most people know a black walnut, and there are very few people who

cannot pick out the oak. Then, too, who is there that cannot tell a locust with its strings of delicately structured and arranged leaves, its fragrant and beautiful clusters of white flowers in the spring, and its long seed pods in the fall? Ah! yes. I am delighted to find that you know far more about trees and their identification than you realized at first thought.

If we were to hand each of you a sheet of paper and a pencil and ask you to write down all the trees you could name, identify, or describe, and tell where you have seen each, doubtless you would be surprised at what you know about these beautiful structures that God has so freely given to us for our use, admiration, and enjoyment.

Once you have been introduced to the study of trees, you will find that a new interest, of which you will never tire, has been added to your life. Your inspiration will never lag, because you are making direct contact with the works of the third day of creation. You are dealing with something that God made and has preserved for your own enjoyment. Many things have changed since creation, but trees are still trees, and some of them that are standing alive today are believed to date back almost to creation week. As Julia Ellen Rogers says, "If there is energy to begin the undertaking, it will soon furnish its own motive power."

The question that arises is, Where shall I, as a beginner, begin? Some sections or localities have large groves of trees that have been brought to that place from all parts of the country. There you will see many kinds of trees, so many that you may become confused and discouraged and thus lose the pleasure from the task you have started. Then again, there are wooded lots with their natural collections of trees. Here again the beginner will find so many trees that he is liable to be overwhelmed with the number of kinds. The place for the beginner is in his own dooryard. He will find a variety there to make his contrasts and comparisons. Then he should note the trees on his own street, which he sees every day. The parks or woods offer his next invitation, and it is in these places that he can branch out.

First make a plan of your yard, locating the trees you know. This plan then may be extended to include your neighbor's yard, and then the whole street. In making this chart, you should be very careful that you have the correct names of the trees and that you have properly described them. Never guess at a name. It is well always to ask yourself the question, Do I have sufficient proof to draw a conclusion? Eliminate every hearsay. Depend only upon proper authority to build your foundation. It is well to be right with a few to make your start, and to know you are right.

Upon approaching a strange tree, the beginner is confused to know what to note first. It is well to follow a definite order of approach in your study of the characteristics of a tree. I would suggest the following order: the leaves, flowers, kind of fruit, buds, arrangement of buds, leaf scars, bark, and tree form or shape.

Tree study may be begun at any season of the year, as different characteristics of the tree show up best at different seasons. For instance, leaf scars are seen best in the winter after the leaves have fallen. The leaf scars will give the arrangement of the leaves on the twigs, and thus you do not have to wait until spring or summer to get this information. The size of twigs can be studied with advantage in the fall and winter, as also may the frame and body of the tree. The winter season offers the only time to study the buds that faithfully wait for the warm spring sun to start the flow of sap so they may unfurl their hidden beauties to a new season of admiration.

Leaf arrangement offers a very important means of identifying a tree. For example, there are only three families of large trees which have opposite leaves. These are the maple, ash, and horse-chestnut families. Examine the twigs; if the leaves in the summer or the buds in the winter season are opposite each other, the tree belongs to one of these families. Then by the shape of the leaf you may eliminate the other two families. If the leaf is simple, the tree belongs to the maple family. If the leaf is pinnately compound and of several leaflets, it is an ash. And if the leaf is palmately compound, of five to

How many of your members will finish their Master Comrade work this spring?

seven leaves, the tree is a horse chestnut. In the winter you may get your evidence from the leaves under the tree. The winter buds also furnish distinguishing characteristics by their variation in size and shape, as also do the leaf scars. The horse-chestnut has large waxy buds; maple and ash buds are small. A leaf scar on a horse-chestnut tree is shaped like the print of a horse's hoof, and on the maple it is a small, narrow crescent.

The bark is a distinguishing characteristic on some trees; on others it is confusing. The sycamore can easily be told by its scaly appearance, because of the fact that it sheds its outer layer of bark. The new layer is white. The white birch with its white bark is outstanding. Some trees have smooth bark, some rough bark, and still others very rough bark. The shagbark hickory is an example of very rough bark, more shaggy and loose than the bark of the evergreens. The beech is an example of smooth bark. Different trees have different colors of bark: for example, the white birch, and the wild cherry with its red bark.

The best method of studying trees is by use of the eyes and the judgment. Get identifying characteristics from personal observation and experience, and then consult a good book for the purpose of giving the names to the trees. The beginner should not depend upon the book otherwise. In this way the study of nature will mean much more to you.

"To know a tree's name is the beginning of acquaintance—not an end in itself."—*Julia Ellen Rogers*. John Muir said: "To learn how they live and behave in pure wildness, to see them in their varying aspects through the seasons and weather, rejoicing in the great storms; putting forth their new leaves and flowers when all the streams are in flood and the birds are singing; and sending away their seeds in the thoughtful Indian summer, when all the landscape is glowing in deep, calm enthusiasm—for this you must love them and live with them, as free from schemes and care and time as the trees themselves."

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"HAPPINESS is the art of never holding in your mind the memory of any unpleasant thing that has passed."

For mimeograph copies of the outline of the League of Evangelism write your M. V. secretary.

The Tree

THE tree held up her branches to the sky
And danced and flirted in the glowing sun.
She reveled in the summer just begun
And kissed each little breeze that drifted by.
She was a thing of beauty and of grace.
It was a joy to see her standing there,
When passing blossoms brushed her lovely face,
Or summer rains dropped softly on her hair.

Then autumn came and with a ruthless hand
Tore off her clothes to add to his gay store.
Bereft and naked then, she had to stand.
And yet she seemed more lovely than before.
An inner grace, a hidden symmetry,
The source of all her beauty was revealed.
A soul laid bare that nature had concealed
And covered with a gown of greenery.

My soul before the Lord is always bare.
I wonder if He finds some beauty there.
—Margaret Hall Smith,
in *Good Housekeeping*.

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Young People in Service

(Program for April 25)

BY D. A. OCHS

TALK: "Young People Called to Service."

POEM: "Stirred for Service."

TALK: "Essentials for More Effective Service."

TALK: "Reserves to Fill the Ranks."

POEM: "I Dare Not Idle Stand."

DISCUSSION QUESTIONS.

Notes to Leaders

The purpose of this program is to unfold to the young people God's plan for finishing His work in the earth; to make the youth conscious of their individual responsibility to the program of Christian service; to open up to them the various lines of possible service.

You should give definite study to the discussion questions. Prepare yourself by becoming thoroughly familiar with the Study and Service League (see M. V. Leaflet 9), and with the League of Evangelism plan (see the mimeograph outline obtained from your conference Missionary Volunteer secretary).

Do not fail to make the proper appeal—with great care and clearness—for Christian service. Get as many young people as possible to take up and complete the Senior progressive classes as outlined in the League of Evangelism. If it is possible, organize a Study and Service League, and then see that the band meets regularly.

Young People Called to Service

AN urgent call to soul-winning service comes to the advent youth, now as never before. Why? It is the eleventh-hour call—the final call. Matt. 20:6, 7.

The call is urgent because the fields are white already to harvest. John 4:35.

The young people are to take this call seriously (see Matt. 9:38), for soon there will be no more opportunity for service in the vineyard of the Lord. Rev. 14:15-20.

Grave responsibilities rest upon the youth living in this eleventh-hour generation. (Read "Messages to Young People," p. 199.)

"Long has God waited for the spirit of service to take possession of the whole church, so that every one shall be working for Him according to his ability."—"The Acts of the Apostles," p. 111.

The call is personal to every one. No young person is excluded from helping God finish the work in this generation. Matt. 24:14.

He gave to every man his work (Mark 13:34), even to those who have no advantages. (See "Steps to Christ," p. 82, par. 2, pocket edition.)

To every one the Lord says, "Go ye therefore, and teach all nations." Matt. 28:19.

"God expects personal service from every one to whom He has entrusted a knowledge of the truth for this time."—"Testimonies," Vol. IX, p. 30.

"To every one work has been allotted, and no one can be a substitute for another. Each one has a mission of wonderful importance, which he cannot neglect or ignore, as the fulfillment of it involves the weal of some soul, and the neglect of it the woe of one for whom Christ died."—"Christian Service," p. 10.

The call is a challenge to youth. "The Lord has appointed the youth to be His helping hand."—"Testimonies," Vol. VII, p. 64.

It is a challenge "to unite with Jesus of Nazareth in doing the very work that needs to be done now, just now."—"Messages," p. 198.

"With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—"Education," p. 271.

Youth are to consecrate their lives to God for service, with the purpose of delivering their associates from the power of Satan. (See "Messages," pp. 204, 205.)

Essentials for More Effective Service

1. Preparation.

God's call to service is a call to preparation of heart and mind for more effective service. This was Isaiah's experience. First he was purged from all sin; then he was ready to respond to the call of the Master. Isa. 6:1-9.

Jesus, finding the fishermen "casting a net into the sea," said unto them, "Follow Me, and I will make

you fishers of men." Matt. 4:18-22.

(Read what is said in "The Desire of Ages," page 250, about the call extended to these humble fishermen and their preparation for service.)

2. Study.

Paul said to young Timothy, "Study to show thyself approved." 2 Tim. 2:15; "The Acts of the Apostles," pp. 203, 204.

"Those who are truly converted must become more and more intelligent in their understanding of the Scriptures, that they may be able to speak words of light and salvation to those who are in darkness and perishing in their sins."—"Testimonies," Vol. IX, p. 121.

(Read also "Testimonies," Volume II, pages 633, 634, and note what is said about the followers of Jesus being Bible students—being ready always to give an answer to every man.)

3. A Rich Experience in Christ.

a. Those who are partakers of God's saving grace will share the heavenly gift in service for others. (Read "Steps to Christ," p. 78, par. 2; p. 79, par. 2.)

b. Those who engage in service for others will experience the grace of God more and more. Thus they will be better prepared for service. (See "Steps to Christ," p. 80, pars. 1, 2.)

4. Learning by Doing.

Experience in service will qualify the youth for large spheres of service. (Read "Messages," p. 203, par. 3; p. 208, par. 3.)

The young people are to begin work for Christ just where they are. If they are faithful there, wider fields will present themselves. (See "Messages," p. 207, par. 2.)

5. Doing by Organization.

The success achieved in Christian service depends largely upon the organization of youth for service; hence the urgent call: "Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work? . . . Let there be companies organized in every church to do this work. . . . Will the young man and young women who really love Jesus organize themselves as workers, not only for those who profess to be Sabbathkeepers, but for those who are not of our faith?"—"Christian Service," p. 34.

(Read also "Messages," p. 197, and note the necessity of united action of young people.)

I Dare Not Idle Stand

I DARE not idle stand,
While upon every hand
The whitening fields proclaim the harvest near;

A gleaner I would be,
Gathering, dear Lord, for Thee,
Lest I with empty hand at last appear.

I dare not idle stand,
While on the shifting sand
The ocean casts bright treasures at my feet;
Beneath some shell's rough side
The tinted pearl may hide,
And I with precious gift my Lord may meet.

I dare not idle stand,
While over all the land
Poor, wandering souls need humble help like mine;
Brighter than the brightest gem
In monarch's diadem,
Each soul a star in Jesus' crown may shine.

I dare not idle stand,
But at my Lord's command,
Labor for Him throughout my life's short day;
Evening will come at last,
Day's labor all be passed,
And rest eternal my brief toil repay.
—Author Unknown.

Reserves to Fill the Ranks

THE time came for Moses to lay down the burden of the Lord's work. This he sensed fully. (Read Deut. 31:2, 3.) Moreover, Moses sensed the absolute necessity, for the success of the work, to have some one else—a young man—to take his place. (Read Deut. 31:7, 8.)

This very experience, just prior to Israel's entrance into the Promised Land, is being strikingly repeated today, as the remnant people are standing on the borders of the new earth.

"The burden bearers among us are falling in death. Many of those who have been foremost in carrying out the reforms instituted by us as a people, are now past the meridian of life, and are declining in physical and mental strength. With the deepest concern the question may be asked, Who will fill their places? To whom are to be committed the vital interests of the church when the present standard-bearers fall? We cannot but look anxiously upon the youth of today as those who must take these burdens, and upon whom responsibilities must fall."—"Gospel Workers," p. 68.

To fill with young people the gaps left by older burden bearers means "toil and sacrifice." (See "Counsels to Teachers," p. 517.) It means inconveniences and hardships. (See "Testimonies," Vol. IX, p. 119.)

For the type of young people who can be relied upon to fill up the ranks, see "Messages," pages 24, 25.

Discussion Questions

THE one who leads out in this discussion should be thoroughly acquainted with the plans set forth in the Study and Service League (see M. V. Leaflet 9) and in the League of Evangelism (see mimeograph outline put out by the Young People's Department of Missionary Volunteers.)

1. In what way is the Study and Service League, as fostered by the Young People's Department, designed to prepare the youth for more effective service?

2. In what way is the League of Evangelism designed to prepare youth for service and to direct youth in service?

3. Read "Messages," pp. 217-230, and "Steps to Christ," pp. 81-83, and make a list of the various avenues—types—of Christian service. Be specific!

4. Which type of Christian service adapts itself to every Seventh-day Adventist young person, no matter what the circumstances? (See "Steps to Christ," pp. 82, 83.)

5. What new kind of service should and could our society undertake?

Stirred for Service

Stir me, oh, stir me, Lord! I care not how;

But stir my heart in passion for the world.

Stir me to give, to go—but most to pray.

Stir, till Thy blood-red banner be unfurled

O'er lands that still in heathen darkness lie—

O'er deserts where no cross is lifted high.

Stir me, oh, stir me, Lord, till all my heart

Is filled with strong compassion for these souls;

Till Thy compelling "must" drive me to prayer;

Till Thy constraining love reach to the poles,

Far north and south, in burning, deep desire;

Till east and west are caught in love's great fire!

Stir me, oh, stir me, Lord! Thy heart was stirred

By love's intensest fire, till Thou didst give

Thine only Son, Thy best-beloved One,

E'en to the dreadful cross, that I might live;

Stir me to give myself so back to Thee.

That Thou canst give Thyself again through me.

Stir me, oh, stir me, Lord! For I can see

Thy glorious triumph day begin to break.

The dawn already gilds the eastern sky.

Oh, church of Christ, arise! Awake!

Oh, stir us, Lord, as heralds of that day!

The night is past—our King is on His way!

—Bessie Porter Head.

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WE are but organs, mute till the Master touches the keys. Harps are we, silent harps that have hung on the willow tree, dumb, till our heart strings swell and break with the pulse divine.—Arthur B. Cooper.

Is the League of Evangelism an active organization in your society?

Junior M. V. Meetings

Missionary Pioneers

(Program for April 4)

BY RUTH CONARD

OPENING SONG: "Onward, Christian Soldiers," No. 67 in "Missionary Volunteer Songs."

SCRIPTURE READING: Matthew 28: 16-20.

SECOND SONG: "The Captain's Call," No. 66, "Missionary Volunteer Songs."

SUPERINTENDENT'S TALK: "Enlisting in the Army of Jesus."

SYMPOSIUM: "Pioneers in the Making."

CLOSING SONG: "Forth to Conquer, Volunteers," No. 60 in "Missionary Volunteer Songs."

Notes to Superintendents

The stories of the five missionaries presented in the symposium should be given by five children. At the close of each narration, another child should give a brief outline of what that missionary accomplished during his later life. These facts may be found in the Senior program, p. 16, or, if it is desired, the summary of the work of each missionary might be given by a separate child, in each instance dressed in the costume of the country to which that particular missionary went, and given in the first person, as though some one from that country were talking about what the missionary did for his country.

The suggestion made in the Senior program, "Pioneers of the Great Commission," p. 16, that a large map with lights placed where the mission stations of these pioneers were located, may also be used to good advantage in the Junior program.

Enlisting in the Army of Jesus

"SAMMY was very much distressed! Perhaps you would not have thought so, had you seen him curled up in the far corner of the old sofa, with a book on his lap, looking the picture of health and comfort! But surely you would have known that something was wrong had you heard him sigh. 'Mother!' Up came Sammy like an active volcano; up went the book, out flew the pages, and the room looked decidedly as if a cyclone had struck it.

"'Mother, I call it a shame that they did not wait for us before ending the war! A minute ago I guess I had fallen asleep, for I was dreaming such a glorious dream! I thought I had enlisted and I was in the trenches, and cries for help came from 'No Man's Land.' I was leaping out, under a hail of bullets, to rescue the wounded, when I got hit, I think, for I fell, and that woke me up.'

"Boys and girls, have you ever felt like Sammy—sorry that the war is over? Well, let me tell you of an army which will always be a fighting army, an army which will never disband, an army that needs *you* every one, and needs you *now*.

"Did you know that there is a Christian army and that you belong to it? You have been singing, 'Onward, Christian Soldiers.' Do you realize what that means? It means that *you* are part of Christ's army.

"As such you should have all the qualities of a good soldier. The first quality is OBEDIENCE. Just before our Captain, Jesus Christ, returned to His Father and our Father, He left us our marching orders for all time to come. And they were: 'Go ye into all the world, and preach the gospel to every creature!'"—*Abridged from*

"*Lives of Great Missionaries for Young People*," by Jeanne M. Serrell.

As we prepare to obey that command, let's take a backward look at some of Jesus' volunteers in years past, who went forward at the order, "Go into all the world." They fought a battle far more glorious than was ever staged on a real battlefield. And they won victoriously far more lasting than have ever been recorded in the annals of an earthly kingdom.

Pioneers in the Making

The Boy Who Read His Bible Every Day

(ROBERT MOFFAT)

ROBERT MOFFAT, the Scotch hoy who became a great missionary pioneer in Africa, was born on December 21, 1795. His parents were poor, but they were sturdy, honest, good people. They had seven fine children.

"When little Robert began to go to school, he had no textbook but the Westminster Shorter Catechism, with the alphabet on the title page. He did not care very much about study, and the master sometimes tried to help him with his rod. When he grew older, he longed for 'a life on the ocean wave,' and ran away to sea. He had some hard times, and several narrow escapes, which made him glad to give up a sailor's life. He then attended a school which pleased him better than the first one, and studied bookkeeping, astronomy, geography, and mathematics. It was well that he gave his mind to these studies then, for in six months his school days

ended. At fourteen the boy became self-supporting, being set to learn gardening.

"Robert's mother, good, earnest Christian Scotchwoman that she was, did a great deal for her son. She was very much interested in missions, and it was from her lips that he first heard about the heathen, and the work of helping them. The mother talked cheerfully and wisely to her children, as they sat about the fire in the evenings, all knitting busily.

"At sixteen, Robert went to England. His mother asked him to promise to read the Bible every day. He gave his word and kept it. In England, Robert found a good position as a gardener, and his master, seeing that he was anxious to learn, encouraged and helped him to study. Not long after going to England, the young man was invited to some religious meetings, and gave his heart to the Saviour. He was so happy that he wanted to tell everybody, and then an intense longing came into his heart to carry the news to the heathen. But he was not yet fitted to be a missionary, and the London Missionary Society refused to send him. But one of the officers became interested in him, and advised him to come to Manchester, and study under his care."—*Adapted from "Fifty Missionary Heroes," by Julia H. Johnston.*

By and by Mr. Moffat was accepted by the Missionary Society, and he began to prepare for his life as a missionary. It was decided that he should go to Africa. He landed in Cape Town in 1817. Do you suppose this young man, who had made a habit of reading a chapter a day in his Bible, was a successful missionary?

The Boy Who Attempted Great Things for God

(WILLIAM CAREY)

IN a lowly cottage in Paulerspury, England, a baby boy was born in 1761, who in later years was to receive the name, "The Father of Modern Missions." This was William Carey. When he became old enough, he went to school for a few years, to his father, who was the village schoolmaster. At the age of fourteen he had to leave school and go to work as a shoemaker's apprentice.

However, he kept right on studying. He enjoyed learning new languages. He mastered Latin grammar in a

short time. He was also fond of drawing and painting. Another of his interests was nature, and he acquired a large collection of insects, birds, butterflies, and animals. Later, William Carey became a school teacher, but he could not make a living at this; so while the children in his classes were studying, he sat up in front and cobbled shoes.

After Carey was converted, he became very anxious to tell other people about the Saviour. So besides making shoes and teaching, he also preached. At first he was content to limit his audience to his neighbors, but the more he preached, the greater his desire grew to carry the message of salvation to the heathen in lands across the sea. However, most people back in those days were not interested in missions, and William Carey did not have enough money to pay his own way to a mission field. At last he found some people who believed as he did, and they agreed to send him to India. On November 10, 1793, this consecrated young man landed on the shores of India, to put to practical demonstration his favorite motto: "Expect great things from God; attempt great things for God."

The Boy Who Walked by Faith (JOHN PATON)

JOHN PATON, born May 24, 1824, in Scotland, was one of eleven children. When he was twelve years old, he stopped school to help his father earn the living for the family, and all day long he labored at a stocking-making frame. But he had decided that he wanted to be a missionary, and during the lunch hour and late at night he studied, believing that if he were prepared, the opportunity would come some day for him to go to a foreign field.

"One day his father went away to quite a distant village to sell his stockings; he would be gone for two nights, but would come home with the money earned, and with supplies for the household. When he was gone, the meal chest was discovered to be almost empty, and on the very first evening the anxious mother called her children to her side. 'We are going to have evening prayers as usual,' she said, 'but every one of you must pray as you never have before, that God will send us food to last till your father gets home. You can have no

bread tomorrow, for there is no flour to make it with, and I have not a penny to buy any, and not a penny to buy anything else.' 'Mother,' began one of the younger ones, 'why not ask one of our neighbors?' 'Never!' answered the mother, 'it is as bad to borrow food as it is to borrow money. Let us rather ask of God. He will take care of us, for we are His children.' And that night from that little cottage, away on the hills of Scotland, an earnest prayer indeed went up to God from eleven hungry little mouths, and eleven burdened little hearts. 'Give us this day our daily bread'—the cry went up—and God heard."—From *"Lives of Great Missionaries for Young People,"* by Jeanne M. Serrell.

Early the next morning, a cart rattled to the door, and a man unloaded a heavy box, containing a bag of new potatoes, a big homemade cheese, and a measure of newly ground flour. The mother gathered her children around her, and they all thanked the heavenly Father for His kindness.

A few years later, John secured a position with a company of surveyors. The chief of the squad became interested in the earnest, studious boy and offered him a seven-year scholarship at the national school for engineers. To the man's surprise, John refused. "Why?" he angrily demanded. "Because I am engaged to another Master." "Who is it?" the employer pursued sternly. "Jesus Christ, sir. I have promised to work for Him all my life as a minister, and in seven years I hope to have made good that promise. But, sir, I thank you heartily all the same." The chief in rage dismissed the boy on the spot.

But John was not long out of work. He soon secured a position as a teacher in a mission school in Glasgow, where he could do a great deal of good as well as support himself. He remained here for ten years, carrying studies at the university while he was working. Finally a call came for a missionary to go to the New Hebrides. More than one missionary had already made the supreme sacrifice in the cannibal isles of the South Seas, but the life of John Paton was founded on faith, and unflinchingly he offered himself for service.



"THE Lord calls for volunteers."

The Boy Who Persevered

(ROBERT MORRISON)

ROBERT did not have a quick mind. Even Father and Mother Morrison had to admit that. In fact, he has been "ranked among the illustrious dunces of history." But this little Scotch boy, born in Northumberland, England, on January 5, 1782, did have persistence, and this served him well in the great work he was destined to do. He studied hard and cultivated a retentive memory. When he was twelve years of age, he was able to repeat the entire 119th psalm. Because of poverty he had to stop school at the age of fourteen and learn the cobbler's trade; but he studied while he worked, and kept right on learning.

At fifteen, Robert Morrison was converted. Later he entered a theological academy to prepare for the ministry, and in 1804, when he was only twenty-two, he offered himself for foreign mission service. He asked the Lord to send him to the field "where difficulties were greatest, and to all human appearance, the most insurmountable." The London Missionary Society appointed him to China. When he arrived in Canton, in September, 1807, he found that he had indeed been sent to a difficult field. However, his habit of perseverance, learned early in life, together with faith in God, carried him over countless hardships and through many years of missionary service.

The Boy Who Wanted to Be a Good Sailor

(ALLEN GARDINER)

MANY people in the world today are looking for easy things to do. In 1794 a little boy was born in England who liked hard things to do. His name was Allen Gardiner.

Allen loved the water, and he decided when he was very young that he was going to be a sailor. One morning some one found little Allen asleep on the floor and asked him why, when he had a nice comfortable bed, he did not sleep in it. He replied that he wanted to learn to endure hardships, so he would be a good sailor.

When Allen became older, he went to the English naval college and later became a sea captain. He traveled all over the world. After he became a Christian, he got leave of absence

from his ship as often as possible, so he could go into the interior of the foreign countries he visited and learn how the natives lived. A great burden to help the degraded people he found on these trips filled his heart. As a consequence he offered himself to the London Missionary Society for missionary service. They were unable to send him just then; so he decided to go out as a self-supporting worker. He went first to Africa, but after he had been there for a while, war broke out and he had to leave. Then he went to South America, and finally located down at the tip end of the continent, on the island of Tierra del Fuego. This was indeed a difficult place, for the natives were very cruel. But Allen Gardiner was not afraid of doing hard things.

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The Value of an Education

(Program for April 11)

BY JOHN E. WEAVER

OPENING SONG: No. 41 in "Missionary Volunteer Songs."

PRAYER.

SECRETARY'S REPORT.

OFFERING.

SONG: No. 78 in "Christ in Song."

SUPERINTENDENT'S TALK: Based on "The Cultivated Mind." See Senior program, p. 19.

RECITATION: "Coal to Diamonds," p. 19.

SYMPOSIUM: "Why I Like Church School."

SONG: No. 64 in "Missionary Volunteer Songs."

STORY: "What One Thumb, a Brain, and a Will Can Do."

CLOSING SONG: No. 40 in "Missionary Volunteer Songs."

Notes to Superintendents

The minds of Junior boys and girls are very plastic and easily impressed. This program affords an excellent opportunity to impress upon their minds and hearts the value of getting not only an education, but a Christian education, under the teaching of a consecrated, devoted, Christian teacher, and among boy and girl associates who love and honor God in their hearts and lives.

Take special note of unconverted boys and girls under your care, and impress upon their hearts the lesson that now is the time for them to decide to give themselves to Him who gave His life for them. If there are Juniors in your group who are not attending the church school, do not rest until every one has been brought under the sheltering influence of the school of God's planting.

Memory Gem: Select from "Seed Thoughts for Today."

Why I Like Church School

A TEN-YEAR-OLD boy in the fifth grade said: "I believe God had a hand in my coming to church school. When I was going to start my fourth year in the public school, I had an attack of appendicitis. After two weeks in the hospital I was too weak to walk the mile to school. My mother heard about the church school only a block from my home; so I started there."

"At first I didn't like church school, but now I like it because Jesus is my best friend, and I like to talk to Him. I am glad I have the privilege of studying the Bible and associating with Christian boys and girls who help me to be better."

"I have planned always to be a dentist, as my father is one. I still have that plan in mind; but since learning about Jesus and the many people who don't know Him, I want to be a missionary dentist, and tell others the glad story I have learned in church school."

A Junior attending a church school in the sunny Southland gave his reasons for enjoying his school:

"I like my church school because it is close to my home, the Bible is taught, and you are sure you are going to school nine months. All of the studies are based on the Bible, and you are taught courtesy, neatness, self-control, and many other things."

"In church school they do not teach fairy tales which put us in an unknown world. When you go to church school you become better acquainted with God, and find that all men are brothers and God is the Father of all."

"On every Wednesday morning we have what we call a Junior meeting, and on Monday we have a prayer band. At the Junior meeting most all of the pupils have a part on the program in giving recitations, telling stories, reading, and playing. These meetings help us to be missionaries while we are young."

A Junior girl said: "I like to go to church school because our room has Bible stories and true stories. We learn verses from the Bible and have prayer. We go cleaner and do not wear lipstick as some do. Our teacher makes us go wash when we are dirty. I do not like to go to school dirty."

A Junior boy said: "I like to go to church school because we have prayer. Our teacher prays, or two or three of us volunteer to pray. The prayers are earnest, too. We have true stories at our school. I like the week of prayer; we have good meetings then. I like the playground because we have grass to play on, and we have three swings and a merry-go-round. We are hoping to have a slide soon. The Home and School Association made these for us. To sum it all up, there are many reasons why I like to go to church school."

Other boys and girls have given the following reasons why they en-

joy attending the church school:

1. We go on hikes and study the birds, flowers, trees, and shrubs.

2. The true Bible stories and lessons help us to want to be better boys and girls.

3. The children are more quiet and the teachers more kind and helpful.

4. Our teacher plays with us, and the children do not fight and quarrel, but play interesting games.

5. We like the health habit cards and the interesting health exercises we have.

Seed Thoughts for Today

"It doesn't cost anything to think—but it may cost a lot if you don't."

"Never stand begging for that which you have power to earn."

"Things are only worth what we make them worth."

"Whoso despiseth little things, will never attain great things."

"Many receive advice; only the wise profit by it."

"Every man is worth just as much as the things are worth about which he is busy."

"It is less painful to learn in youth than to be ignorant in age."

"Better little talent and much purpose than much talent and little purpose."

"Life is not an opportunity to enjoy something, but to become something."

"Do not wait for your ship to come in; charter a tug and go to meet it."

"A man cannot lift himself by his bootstraps, but he can stand in his own light."

"Opportunities are only holes knocked in the walls of difficulty."

"Belief is the acceptance of a map. Faith is the taking of the voyage."

"Education should give the student a body strong and supple, an intellect able to think, a heart to love, a conscience for righteousness, an imagination to appreciate the beautiful, and a will strong to choose."

"An education never hurt anybody who was willing to learn something afterward."

What One Thumb, a Brain, and a Will Can Do

(This story should be told by one who knows how to tell a story well.)

MIKE [MICHAEL] DOWLING was born in Huntington, Massachusetts, in 1866. As a boy he was profoundly disinterested in books. He knew which was the prettiest girl in school, and which boy had the best jackknife, and such items of information, but he rarely knew his lessons. At ten he could read, write, and cipher, and while his knowledge embraced other things—such as the shape of the earth and the names of the presidents—these latter items were, he thought, largely decorative and unnecessary. He never ran away from school, but he had

Junior Standard of Attainment examinations will be given next month.

a truant mind. It generally rode a pony and indulged in the pleasure of roping steers and shooting Indians. He wanted to be a cowboy. He had read all about life on the Western plains, in a paper.

Mike's mother died when he was ten. That set him free. He went West with the definite purpose of becoming a rich cattleman. He was big and strong for his age.

When he was fourteen, he got a job as cattle herder in Yellow Medicine County, Minnesota. They gave him a good pony and a herd of five hundred cattle. He knew a lot about cattle and the arts of the cowboy. He bought a big revolver on credit at the herders' store, and went to his task.

Now cattle—even five hundred cattle—and a revolver are poor company for a human being. Mike grew weary of them. He did brave deeds. His devotion to duty had been quite heroic one day when the herd took to flight in a storm, but there had been nobody to see and applaud him. He was homesick, but was too faithful to desert his task.

The experience was probably good for Mike. It gave him an excellent chance to enlarge his acquaintance with himself. He began to explore his own mind. It seemed to be about as empty as the sky. He found there the list of the presidents of the United States and the multiplication table, and such simple furniture. He tried to interest himself by looking them over. He reminded himself of the proportions of land and water and the shape of the earth, but as an entertainer Mike decided that he was no good. If he had only known the Declaration of Independence, it would have been a great comfort to him, I have no doubt. He saw that he didn't know enough to be good company. October came, and cold winds out of the north, and time dragged as the end of his solitary confinement drew near. He got rid of his charge on the fourth of December.

Canby was the business center for the farmers whose stock he had herded. There he received his pay. Two farmers had driven to the little village that afternoon in a lumber wagon. Mike was to ride with them to a farm six miles away where he had left his pony. He held their team in the cold wind while the two men

were having a good time. Mike sat for hours in the wagon. He and the horses were chilled to the bone. It grew dusk. The horses began to rear and plunge. Mike shouted for help. The men buttoned their overcoats, hurried out, quieted the horses, and took the spring seat in the wagon. Mike was only a boy. He sat cramped on a shoe box behind them.

The winter of the great snows had arrived—the winter of 1880. The old settlers have never ceased to talk about it. The storms came like a resistless army, spreading their white tents on the roofs of other tents, until Minnesota was buried to the tops of its telegraph poles. The lumber wagon with its party was going out to meet the first battalion in this great army. It hurried, for the sky was black, and the wind struck hard. Soon a gale was blowing.

The dusk had thickened. They did not see the great, white, rushing, swirling, diluted avalanche until it fell upon them. It checked team and wagon with a jolt, for the air had suddenly thickened. It was as if the skies had fallen. The air was filled with millions of pin points of ice—thousands of them in a cubic inch of the air. The men on the front seat covered their faces with mittened hands. One shouted to the other, but was unheard. They could see only the tails of the horses. The driver gave up trying to steer them. Mike bowed his head, his ears feeling for shelter. His hands were so cold that he could no longer feel the box to which he clung. He felt a sense of being smothered by the stinging sky dust.

The wagon began to jump. The horses had lost the road and were crossing a plowed field. Suddenly they quickened their pace. A big jolt broke the hold of Mike's numb hands and pitched him out of the wagon. He picked himself up and shouted. His voice sounded to his own ears like that of a man calling from a distance. The wagon had gone out of sight, but he could faintly hear the rattle of its wheels. He ran toward it, eager as the sprinter in a race. The little straw of sound was his only hope of safety. When he stopped to get his breath, he could no longer hear it. The storm had so darkened the air that he could not see the wheel tracks,

even if he were near them. Then Mike knew that somewhere in the darkness of that night his life was liable to end. He had heard that a man lost in a Minnesota blizzard had as good a chance of living as one at the bottom of the sea.

He was chilled to the bone. Hour after hour he labored in the noisy, flying dungeon of the blizzard, seeing nothing. The strongest of all emotions, self-fear, came on him. He seemed to be in a sort of trance. His breast bumped against something in his path and awoke him. What was it that his mittens touched? It gave as he touched it. He felt it over carefully. It was stove-wood, corded breast high. There must be a house, but where? He climbed to the top of the cord and picked up a stick of wood and threw it into the darkness as far as he could, hoping to hit one of the buildings.

The stick fell silently. He threw the wood in all directions, but it seemed to hit only the air. He gave up, got off the cord, and went on. In a moment he ran into a heap of straw. He began to burrow into it. His will to sleep came strong and cunning as a wolf in sight of its prey. Desperately he fought against it. For hours this lonely struggle of life against death continued.

By and by he began to creep out of the straw. He could see light! What? Yes. The sun was shining. The storm had passed. There was the house not a hundred feet from where he lay, and friendly smoke was coming out of its chimney. He got to his feet and fell sidewise. His legs felt like a pair of stilts. He couldn't stand. He began to creep toward the house on his hands and knees. He got to the door and struck it with the back of his hand. The sound was like that of a stone striking the timber. The door opened and he felt the warm air of the room and saw a man standing in the doorway.

Mike was taken in by the man and his wife, and the task of thawing him out began. Mike writhed and groaned as the frost coming out formed a sheath of ice on his feet, legs and hands. It was like pulling needles. The boy bore it bravely, and all that day the man and woman worked upon him. They succeeded in drawing the frost, but his hands and feet were

"The stagnant pool gathers the scum."

frozen and powerless. The blizzard had begun again, and they couldn't go for the doctor, who lived nine miles away. So they put Mike to bed. It was all they could do for him.

Three days passed before they could get the doctor. They were days of great agony for poor Mike. The doctor said he was beyond help. His hands and the lower ends of his legs were already dead. There was a chance that an operation would save the rest of him. The doctor had brought his instruments and all the ether and chloroform that he had been able to buy in the little town where he practiced. He had not enough, however, for the big job ahead of him. It was hard on Mike, and it exhausted the doctor and the man and woman who helped him. The boy went through it bravely and clung to his life, and passed the danger point and waxed strong.

Mike's father was poor, and Mike would not permit himself to be thrown upon him. He insisted that the State should take care of him. Both feet and one hand were gone, but the doctor had saved the thumb and the main part of his left hand. He could get about somewhat in the fashion of a monkey. The charity commissioner arranged for his keep at a farmhouse.

Now the whips of pain and loss and pride had had a remarkable effect on the boy. His brain was awake. His spirit began to feel its strength. He made a proposition to the commissioner. If the State would give him a set of artificial limbs and a year in school, he would release it from all further liability. The proposition was accepted. They took him to Chicago, where he was fitted with new feet and a right hand. Soon he was able to walk as upright and as steadily as ever.

His schooling began. With his one thumb he could hold a pen or a pencil and turn the leaves of his books. Mike had been stripped pretty bare. He had his brain and one year in which to make it a useful possession. He sat one night thinking of these two assets. He took his pencil and began to make figures. His brain was as good as ever; the year had only three hundred sixty-five days, but there would be more than half a

million minutes in it. Most boys of his age would need at least five years for an education—that meant over two and a half million minutes. Mike worked out a schedule of minutes which would enable him to put five years of the average boy's effort into the one year ahead of him.

The teacher, seeing the boy's eagerness to learn, spent many evenings helping him in his arithmetic and algebra. Mike strode ahead of his classes. He was the wonder and the talk of the neighborhood. The intensive method of study that he had adopted had advertised him as a unit of power in the community. Mike didn't pose as a born phenomenon. He laid it all to hard work.

At the end of the year the value of that advertising began to show itself, and he got a license to teach. He taught seven years, the last three as head of the Renville High School.

He was elected to the lower house of the State legislature in 1900, and served for two sessions as its speaker. In his political work he won the friendship of William McKinley, who sent him to the Philippines as a special commissioner.

Soon after his work began there he went to see the sultan of Sulu to engage his interest in the cause of education. The sultan was bored. He wouldn't listen. Something had to be done to catch the attention of the barbarian monarch. Mike removed his right hand and threw it on the floor between them. In half a moment he had taken off both his feet and tossed them before the astonished sultan. He caught his head between his elbow and left hand and began to turn it as if intending to add that to the pile. The Sultan ran to his side with a look of delight, saying:

"Keep your head on! I want to talk with you and learn the secret of your magic."

Mike held up his one thumb and told his story to the sultan, who learned what a man may accomplish in America with one thumb and a brain and the will to make the most of them.—*Adapted from Irving Tacheller.*

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"ARE you willing to pay for real happiness what you pay for imitations?"

The Language of the Trees

(Program for April 18)

BY IRENE WALKER

SONG: No. 136 in "Missionary Volunteer Songs."

PRAYER.

REPORTS AND OFFERTORY.

SCRIPTURE LESSON: Psalms 1. (Discuss freely the meaning of verse three.)

STORY: "A Lesson on Trees."

SONG: No. 145 in "Missionary Volunteer Songs."

POEM: "Trees."

DIALOGUE: "Friends."

POEM: "Good Company."

ILLUSTRATED TALK: "Bible Trees."

POEM: "A Prayer."

CLOSING SONG: No. 157 in "Missionary Volunteer Songs."

BENEDICTION.

A Lesson on Trees

It had been a rainy week, but now Sabbath had come and the sun was shining. In the afternoon the whole family of the Browns went for a long walk in the woods. They found gay-colored toadstools and marvelous spider webs, hung with drops of water like jewels, and some early spring flowers. When they sat down on an old log to rest, John said, "Daddy, you know so much about trees. How can you tell them apart?"

"Well, son," said daddy, "there are a very few simple things that would help you if you knew them. I will tell you these now, and if you learn them I'll teach you more later."

The boys were quiet at once.

"First," said daddy, "think of the oaks. All oaks have acorns. You can usually find a few about in spite of the squirrels. Their leaves all have one big main rib down the center. The outside of the leaf has different shapes. If it has rounded lobes, it is a kind of white oak. If it has sharp-pointed lobes, it is a kind of black oak. They are usually rather large trees with spreading branches.

"The elms are more graceful than the oaks. Their branches curve beautifully. The leaf is oval-shaped, a little rough, and always bigger on one side of the middle vein than on the other.

"The maples are almost as graceful as the elms. They always have winged seeds. Their leaves always have five ribs—a long middle rib, two almost as long on either side, and two short ones lower down. But remember that they all meet at one place where the stem begins.

Collect, press, and mount the early spring flowers this month.

"Fruit trees almost always have a plain oval leaf, but you can learn to tell them apart even in winter by their branches.

"The fine-textured bark of the beeches varies from dark gray to almost white. Sycamore trees have little balls, and light bark that peels off, leaving patches.

"And willows—"

"Have tiny long leaves and grow by the water," interrupted Ted. "But, daddy, please don't tell us any more now. Ask us questions to see if we remember what you've told us."

"Fine," answered daddy.

Here are his questions. See if you can answer them as well as the boys did.

How can you tell
An oak tree?
Black oaks from white?
An elm tree?
A maple tree?
Fruit trees apart in winter?
Beeches, sycamores, and willows?

NOTE.—It would be well if the leader could have some leaves from these trees and would diligently drill the Juniors on these points, reviewing them several times later.

Bible Trees

ETHER draw trees on a blackboard or have cut-out trees ready to place on a table when a different tree is mentioned. Enlarge the list as much as you can. See also "Trees of the Bible," p. 20.

Let's see how big a forest we can make. We'll place a tree for every time we can think of a tree mentioned in the Bible.

Examples—

Tree of life.
Tree of the knowledge of good and evil.
Oak tree Absalom hung on.
Sycamore tree Zacchaeus climbed.
Tree in Nebuchadnezzar's dream.
Trees in Jotham's parables.
Juniper tree under which Elijah slept.
Tree from which Moses took a branch to sweeten Marah.
Oak tree under which Deborah was buried.
Fig tree Jesus cursed.

Good Company

TODAY I have grown taller from walking with the trees.
The seven sister poplars who go softly in a line;
And I think my heart is whiter for its parley with a star
That trembled out at nightfall and hung above the pine.
The call note of a redbird from the cedars in the dusk
Woke his happy mate within me to an answer free and fine;
And a sudden angel beckoned from a column of blue smoke—
Lord? Who am I that they should stoop—these holy folk of Thine?
—Katie Baker.

Friends

RUTH is sitting in a chair reading. Ann comes into the house wearing her jacket and carrying a handful of leaves.

ANN: Well, bookworm, how are you? I've just had the grandest walk. If you don't believe it, look at all these souvenirs! (*Holds out leaves.*)

RUTH: Leaves? Who cares anything about them? They all look about alike. I don't understand how you can be always bothering with leaves. Every time you go for a walk you come home with a bunch of leaves, and then you bury your head in a tree book until you've looked them all up. What is the idea, anyway?

ANN: Why, I hadn't thought there was anything queer about that. It is fun. You haven't studied the trees enough to become interested in them—that's all. The trees are just like friends to me. As I go for a walk I say, "There are my old friends the elms, with their spreading arms," or, "Thank you, Mr. Sassafras; I'll chew a bit of one of your tender leaves." Sometimes I say, "Hello, Mrs. Locust. Any rooms to let in your apartment today?" because she already has a flicker, some sparrows, and a bluebird living in old woodpeckers' holes on her trunk.

RUTH: Well, I'd want friends that could talk and move around.

ANN: Sometimes I wish the trees could talk; and sometimes they almost seem to. The pine trees, especially, point straight toward heaven as if they'd say, "Think of God." The oak tree tells me to be brave and strong. The fruit trees say, "Be unselfish." But I'm glad they don't move.

RUTH: Why? They'd be more interesting friends.

ANN: No, the birds and animals are hard to get acquainted with because they can get away so fast. But because the trees stay right there, if you once learn them, they are always where you can find them.

RUTH: I hadn't thought about that. Will you help me to become acquainted with a few from time to time?

ANN: Surely, I will. And I'll show you how to look the new ones up in the book. It's ever so much fun.

RUTH: But I haven't any book.

ANN: I have an idea! I have been wondering how I could remember your birthday next month. I'll give you a book on trees! We can both keep notebooks and make collections. It will be so much fun to study and hunt for our trees together!



THE colored sunsets and the starry heavens, the beautiful mountains and the painted flowers, are not half so beautiful as a soul that is serving Jesus out of love, in the wear and tear of common, unpoetic life.—*Faber.*

A Prayer

TEACH me, Father, how to be
Kind and patient as a tree.
Joyfully the crickets croon
Under shady oak at noon;
Beetle on his mission bent,
Pauses in that cooling tent.
Let me also cheer some spot,
Hidden field or garden grot—
Place where passing souls can rest
On their way, and be their best.
—Edwin Markham.

Trees

I THINK that I shall never see
A poem lovely as a tree—

A tree whose hungry mouth is pressed
Against the earth's sweet flowing breast;

A tree that looks at God all day,
And lifts her leafy arms to pray;

A tree that may in summer wear
A nest of robins in her hair;

Upon whose bosom snow has lain;
Who intimately lives with rain.

Poems are made by fools like me,
But only God can make a tree.

—Joyce Kilmer.



Building Castles

(Program for April 25)

BY WILLIAM BRADFORD

OPENING SONG: No. 32 in "Christ in Song."

SCRIPTURE READING: Matthew 7:24-27; Ephesians 2:19-22.

PRAYER: Several prayers by Juniors that we be certain to build on the sure foundation.

BLACKBOARD THOUGHT: "No man is born into the world whose work is not born with him."

TALK: "Speaking of Foundations."

DUET: No. 139 in "Gospel in Song."

STORY: "The Golden Chariot."

TALK: "Castles."

POEM: "Life Sculpture."

CLOSING SONG: No. 33 in "Christ in Song."

Speaking of Foundations

MEN idly leaned against a protecting fence around a deep excavation covering a city block, and watched a pile driver sink the long poles deep into the ground. Soon a towering office building will occupy this site and will provide much-needed quarters for important business firms. But why all this preliminary work of placing a large number of piles in the ground? Because test borings showed that bedrock was too far below the surface to be reached; so this method was used to ensure a stable foundation. And yet the piles would never be seen, once the building was completed.

Many years ago in the fair land of Italy some folk decided they would build a tower—and they did. It was

April is an ideal time to begin the study of trees.

as lovely a tower as you would want to see. But somehow in the making of it they failed to construct a foundation that met the conditions of the soil and the great weight of the tower. The result is that today we have the well-known Leaning Tower of Pisa. To be sure, the foundation was for the most part pretty good, for it showed a weakness on one side only, but that was sufficient to throw the whole tower out of line.

Sometimes we find boys and girls who have given little thought to the foundation upon which they are daily building. They allow inferior materials to be used in parts—yes, only in certain parts of it. But it will cause the structure of life to lean away from the lines of uprightness and integrity. And what boy or girl wants to be known as a "leaning tower"?

The only safe plan to follow is to secure and put into your foundation the most important material there is—the chief Cornerstone. With this as your keystone, you will find the stones of Honesty, Integrity, Truthfulness, and Purity. By all means include the stones of Industry, Perseverance, Courtesy, and—what's this? Why, it is that most serviceable stone which largely supports any type of building you wish to construct. It is sometimes called Thorough Training, or Good Education. Don't be persuaded by circumstances or laziness to leave this stone out, and then you will find that upon such a foundation you may develop a life which knows no limits in its beauty and usefulness to God and man—no heights which you cannot attain.

Life Sculpture

CHISEL in hand, stood a sculptor boy
With his marble block before him,
And his eyes lit up with a smile of joy,
As an angel-dream passed o'er him.

He carved the dream on that shapeless
stone,

With many a sharp incision;
With heaven's own light the sculpture
shone—

He'd caught that angel-vision.

Children of life are we, as we stand
With our lives uncarved before us,
Waiting the hour when, at God's com-
mand,

Our life-dream shall pass o'er us.

If we carve it then on the yielding
stone,

With many a sharp incision,
Its heavenly beauty shall be our own—
Our lives, that angel-vision.

—George Washington Doane.

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PEOPLE do not lack strength; they
lack will.—Victor Hugo.

The Golden Chariot

A LITTLE Scotch boy was lying one day in the heather beside a mountain stream. He was looking up at the white, fleecy clouds that were wandering like a flock of sheep over the fields of the sky. The water of the mountain brook was singing a pretty song, and before he knew it the little lad was fast asleep. As he slept he dreamed, and this was his dream:

He saw above him a glorious light. It was as bright as the sunlight into which he had been looking with open-eyed wonder before he fell asleep. Then from the glorious light there came forth a wonderful golden chariot drawn by horses of fire. Down the sky it came faster than the lightning, and stopped suddenly at his feet; and although he saw no one, he heard a voice that was as sweet as the music of the mountain brook, and it said to him, "Come up hither. I have work for thee to do."

The lad rose up to follow the golden chariot, but when he stood upon his feet he awoke, and then he knew it was a dream. But God sometimes speaks in dreams, and the boy never forgot that call from the golden chariot, "Come up hither. I have work for thee to do," and in his waking hours he followed, and at last he answered the call and found the work.

This is how he answered the call: One day he went to his room. Locking the door, he knelt down beside his bed, and this is what he said to God: "O Lord, Thou knowest that silver and gold to give to the missionary cause, I have none; what I have I give unto Thee. I offer myself; wilt Thou accept the gift?" God did accept the gift, and Alexander Duff, the Scotch lad who had heard the voice calling from the golden chariot, found his work, and became one of the greatest preachers of the missionary gospel the world ever heard, and one of the first and finest missionaries to the great land of India.—Hugh T. Kerr.

Castles

How much fun we have with a clay pipe and a bowl of soapy water as we blow bubbles—little ones, big ones—and watch them float through the air first this way and then that, until they finally burst. How short their existence and how fragile their

structure! And yet they are as lasting as the material of which they are made.

Air castles, like soap bubbles, usually have a rather short life. And yet they, too, may have beauty and usefulness. Usefulness, did some one say? Yes, usefulness. But it depends on the kind of castle we are building.

It has been said, "We are what we think." So how careful we should be that our thoughts, our plans, our dreams always should be worth while.

Once a visitor came to a school, and was invited by the teacher to talk to the pupils. After she had discussed with them the importance of planning what they intended to do for their lifework, she asked each of them in turn what he wanted to be when he grew up. One boy wanted to be a doctor; another wanted to be a minister; one girl wanted to be a nurse. Finally one little ragged fellow, in answer to the question, burst into tears and said, "I ain't goin' to be nothin', 'cause my daddy said so." How sad it was that no one at home had encouraged him to build castles of a busy, useful life.

Many times, however, the story is different. Wilfred was only five years old and not very large for his age. He was going to school for the first time. How excited he was when he came home! "Mamma," he said, "when I grow up I'm going to be a teacher." His mother didn't laugh at him, but matched his own spirit of earnestness as she replied, "Son, if you want to be a teacher when you grow up, you *can* be." And Wilfred kept that dream all through the years until the dream became a reality and he stood in his own schoolroom.

Now, it isn't at all necessary to decide what you are going to be as young as Wilfred did. But it is necessary to build into your castles right now good habits that will help you later on to make your dreams come true.

For your guiding star take the Star of Bethlehem. For the honored guest in your castle, invite the Son of man.

"Live pure, speak true, right wrong,
follow the King—
Else, wherefore born?"

—Tennyson.

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"Out of the cobwebs of indifference are woven the steel chains of failure."

"The small tree falls at the first stroke."

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.

Our Useful Mission Launches

OVER in the South Sea Islands our sturdy little mission boats serve an important part in carrying forward our work. Missionary W. N. Lock, recently back in Papua from furlough, wrote us aboard the "Diari." From his letter we take a few lines:

"In midstream, some 200 miles west of Port Moresby, in what is known as the Delta Division of Papua, I write you this evening. This part is one of many waterways, and is very interesting. Where the 'Diari' is lying at anchor, there are four villages within almost a stone's throw, with at least 1,000 people in them. I have visited here before and bought sago. We are able to buy it here very cheap, and so can help out in our food supply at our different stations.

"I have just made a trip down to our Vailala station. After unloading the goods for the mission, I came on here, seven hours' run, and will spend Sabbath with these believers. This afternoon I marked out the site for a mission house and school, as we will be bringing them a teacher when I come down again. They are very anxious for us to begin work among them. We feel the time has come to do something for them.

"The rivers along this part of the coast of Papua are large. It is very exciting crossing the river bars. There is usually a sandbank caused by the action of the tide against the river current, and this causes the water to break and makes crossing very dangerous. I wish I could have had a picture of the 'Diari' heading into a large breaker this morning. The wave broke over the little ship, sending its water awash back over the deck. We always breathe a sigh of relief when we are over the bar.

"Our little ship does us yeoman service. I do not know what we would do without her. She is very reliable, and gets along nicely. Some of the white people prefer to travel by her because they say they get to their destination more quickly. We leave Vailala in the afternoon, and next morning we are in Port Moresby, some 160 miles away.

"Another white couple join our forces this year in medical work. They are both trained nurses, and we believe they will do good service for

us. The Papuan government has granted us a subsidy for this purpose. They will locate in the Vailala district, and will work a large strip of territory, extending their medical work to these villages where I am at present. We will give them some native helpers; thus they will teach the people the gospel as well as care for the sick among them."

Attending the Church of the Air

MORE and more, broadcasting of God's last gospel message is being utilized here; also out in mission lands, voices from out of the air are penetrating into many an unknown inner chamber. The good thus accomplished will not be fully known until those heavenly records are unsealed. From out of Shanghai, China, the radio voice is reaching a very wide circle of people who are "listening in."

"For more than a year advent messages have been given each Sunday morning, from ten to eleven o'clock, from station XMHA, Shanghai, China," writes Pastor R. H. Hartwell, chaplain of the Shanghai Sanitarium. "From at least three continents, letters have come, stating that the timely messages have been heard. Also persons in New Zealand have written in to our station that they have heard these lectures. Here in China we are glad to learn that we are getting into the inner chambers of some of the higher classes who might be unwilling or even afraid to attend church."

God's Written Command Enough

DOWN in Brazil a colporteur was finishing his delivery. In handing a man his book, he remarked that as he kept the next day he must hasten on to another place that afternoon with another book. Then Missionary J. H. Boehm continued the story:

"Well, if you cannot explain this book, I wish you would tell me why you do not work tomorrow." The colporteur told him that if he would bring his Bible, he would read to him why he could not work the next day. The man asked, "What is the Bible?" The brother told him that it was a sacred book called the word of God, the Holy Scriptures. "Well," he said, "we received a certain book on the day of

our wedding, but I do not know whether it is the Bible or what kind of book it is. We have it wrapped up and kept very nicely. It is in the bottom of the trunk. I will get it for you." He went and brought the book and showed it to the colporteur. It was new, and although they already had fifteen children, they had never opened the word of God till then. So our colporteur opened the Book, read the fourth commandment to the man, and closed it again. The man said, "No, I want to see for myself." So the colporteur opened the Book and read again the fourth commandment and said, "That is the reason why I do not work tomorrow." The man read the fourth commandment again and again, and resolved that he would keep the next day also. In doing so, he, as well as the whole family, felt happy and contented.

"On Sunday morning he took his horse and this wonderful Book and went to his sister's home, and told her that he had kept the Sabbath. She and her husband wanted to know why. So he took the word of God and read it to his sister and her husband. They accepted it as a message from God, and began to keep the Sabbath. The man felt very happy in doing this missionary work.

"The following Sunday he went to his brother, who also had a large family, and told him that he had kept two Sabbaths now and felt so happy and contented about it, and he thought that he also should keep the Sabbath. The man said, 'Well, I want to know your motive for keeping the Sabbath instead of Sunday.' So the Sabbath-keeper took the Bible and read to him the fourth commandment. This was sufficient, and the brother, together with his family, accepted it as a message from God. When these three families commenced to keep the Sabbath, they began to inquire for the colporteur. They finally found him, and insisted that he stay there and tell them more about this wonderful Book. The colporteur stayed with them several weeks, and then asked me to come and baptize the people. I went, and it was my privilege to baptize twelve dear people in this place—the result of reading the fourth commandment."

Fruitage From Mission Gifts

FAITHFUL mission supporter at home, peep in on this, over in the Cameroon section of West Africa where Missionary A. M. Salée and his wife are at work. Where people have all their lives been bound down in heathen vices by devil worship, see what God is bringing about through the unfolding of His word among them. Mrs. Salée writes:

"Only the Spirit of God is able to illuminate their understanding and create a real desire in them to become children of God.

"A native, who regularly attended the meetings, once expressed himself in this way: 'I feel thirsty for the word of God.' As a result of this thirst his heart was changed. By the help of God he has conquered the temptation of strong drink and has abandoned his former immoral practices. He is now disgusted with his former life, and for two years he has lived up to his confession as a real Christian and is ready for baptism. Several others have had a similar experience. So we are thankful to God for the results already seen.

"The best testimony to the power of the Bible is that borne by men who formerly were bound in the fetters of Satan, but who are now free and happy in the Lord. This change we witness in the lives of drunkards, medicine men, and others who have been under the influence of the power of the devil.

"('How is it,' said some village people to a former drunkard, 'that such a change has come about in your life? Before, you were considered the worst man in our village, every one being afraid of you; and now you are quite transformed, being kind to everybody.' 'Ah,' the native answered, 'it is the word of God that changed my heart.'")

Fruitage Appearing

FROM that newly entered group of islands, the Admiralty, almost touching the equator a few miles north of Papua, comes word from Salau, a missionary from the Solomon group. He writes:

"You will be greatly pleased to hear about this island. It is about five months now since we started our mission, and we are well established. The people are interested to have this last message. Nearly 200 of them have started to keep the Sabbath, and there are many calls from other places. Last week I had a letter from Oti [another native boy who helped in winning the people on Mussau], and 130 persons are coming to his Sabbath school. We are very anxious to have a white worker come and help us. I have two boys from Mussau with me. Oti has four New Guinea boys with him. These people are thirsty for the truth, but the laborers are few."

Going Home on Furlough to Fiji

HERE is a description by a newspaper reporter, of one of our Fijian missionaries on his way home on furlough from Papua [the British section of New Guinea], as he visited a camp meeting en route:

"Attired in the dress customarily worn by the inhabitants of his own country, Maika Daumiika, a Fijian missionary, is visiting Lismore as a delegate to the Northern Rivers Seventh-day Adventist camp meeting. His presence has created unusual in-

terest. He seems quite at home without hat or shoes as he walks around the streets, or preaches from the pulpit in the large canvas pavilion at the campground.

"Possessing a fine physique, and a quiet disposition, Maika has made many friends since his arrival from the north. The Fijian visitor is forty-five years of age, although he gives the impression of being much younger, and with his wife and children has just returned from Papua, where he spent six years as a missionary of the Adventist Society, which carries on a widely spread missionary effort in the South Sea Islands.

"In an address given in the large canvas pavilion yesterday, Maiwa told of the very keen interest now being shown by the Papuans in Christian education, adding that there were hundreds of children and youth attending the several schools conducted by the missionaries of the society he represents.

"For the past few years Maika has been stationed at Bisiatabu, about twenty-five miles inland from Port Moresby, and has been working for the Koiari tribes, which are recognized by the government as a difficult people. Maika reports good progress among the young people, who are responding well to missionary effort."

The Dime Was Needed

If the folks at home only knew how their missionaries, out on those thin lines, watched with anxious faces the overflow of some quarter when the Thirteenth Sabbath overflow is dedicated to their section of the field, well—we would watch a little more closely perhaps where those dimes in our fingers slip out to. Read this line recently received from Missionary O. O. Mattison, over in the North Agra Mission, India:

"We have a great dearth of native workers in this field, Brother Champion over in Najibabad, and Brother Simpson and I here have altogether scarcely more than a dozen. How we do long for more workers! I realize it is not numbers as much as consecration that is needed; still, for such a vast field we need a score more of workers, and have places to put them all if we only had men and means. Before this reaches you, the Thirteenth Sabbath offering will have been taken. I know every one has done his best, and we are anxiously waiting to see how much overflow we get. And for no other reason than because we need it. I remember that one time while I was working with a threshing machine crew back in Texas, there was a poor man with a large family working with us. When the owner of the thresher paid us up one week end, he lacked a dime of having enough change to pay this man. He said, 'Jim, you don't want that dime, do you?'

"Mr. Whitlock, it isn't that I want it so much, but that I actually need it.'

"I feel that way about offerings as they are set aside for India."

Thirty Years in Northern Rhodesia

OUT in Africa, where Missionary W. H. Anderson pioneered thirty years ago, establishing at Rusangu our first mission in Northern Rhodesia, Superintendent R. M. Mote tells us this:

"The workers and laity in our field are gradually and surely carrying the gospel of salvation to every one of its sixty-seven tribes. We rejoice that this year one out of every eighty-two persons in Northern Rhodesia attended our camp meetings. Furthermore, never have we witnessed such a harvest of souls; never have we seen such a large number of baptisms. This year over seven hundred souls renounced sin, and were buried with our Lord in baptism. This means that one out of every hundred and twenty persons is now a Sabbathkeeper. Thus we see that God has abundantly blessed the seed sown by the early pioneers, and that now we are reaping the golden harvest."

Visiting Among New Indian Tribes

OUR pioneer missionary among the Inca's is still pioneering. Pastor F. A. Stahl, away up among the Campa Indians, with only an Indian boy accompanying him, writes:

"Recently I returned from a trip up on the headwaters of the Ucayali River, and from there I went up farther on to the headwaters of the Aguatia River, and again visited the cannibal Indians of the great Cashibo tribe. God has answered our prayers for these people. I have felt impressed all along that we should pray that God would beat back the powers of darkness. It is wonderful how God has blessed in this work. Now these people are turning to God. Many are already keeping the Sabbath, and we have a school among them.

"We are going forward and God is blessing. I am using a motorboat that I built some years ago, and while it is very small for my needs, I have gone thousands of miles with it. A larger boat would be much more comfortable, for one has to live on the boat when out. I must go out again in a few days, up the Huallaga River, and then away up to Moyabamba, in the great San Martin district, where the message is making good progress. I was up there four years ago. After the first ten days by boat, this journey must be made on foot through mud and water for six days. It seems strange that they are so far behind up there; there are not even roads for mules, and trails are impassable at times even for men on foot. Continue praying for us."

MISSION BOARD.