

The Church Officers' Gazette

VOL. 23

AUGUST, 1936

No. 8

Prayer for the Sick

RECENTLY an aged brother in Michigan asked why it is that prayer for healing is not always granted. A much-needed missionary was brought by illness to the gates of death, and the prayer of faith according to the word had been offered in his behalf. Why should not such prayers be answered with restoration to health? Does not the promise read, "And the Lord shall raise him up"?

Such questions may have troubled many another besides the one mentioned above. We read in the wonderful experiences of the apostles that multitudes thronged the paths along which Peter and Paul were to pass and the homes in which they were to visit; and that even the shadow of Peter falling upon a sick person, or a handkerchief brought from Paul, was sufficient to bring healing to the suffering one. We may wonder why such experiences do not come to us. Is it because of the afflicted one's lack of faith in the power of Christ? or is it a lack of faith or of preparation on the part of those joining in prayer for the restoration of the suffering one?

Instances on record make clear that either of the above may be true in cases where the sick one is not healed. It is also true many times that one is permitted to go to sleep, even though no lack of faith on his part or on the part of those praying for him is manifest. It is best, as God sees it, that that one should enter into rest. No one can say why the sought-for blessing is withheld. Nor is it wise for us to seek to learn the reason. But one thing is certain, our faith in God's wisdom and power and love, our assurance that He will do

that which is for His children's best interest and good, should cause our faith in God never to waver, or even falter.

Prayer Offered Subject to God's Will

"In prayer for the sick, it should be remembered that 'we know not what we should pray for as we ought.' We do not know whether the blessing we desire will be best or not. Therefore our prayers should include this thought: 'Lord, Thou knowest every secret of the soul. Thou art acquainted with these persons. Jesus, their Advocate, gave His life for them. His love for them is greater than ours can possibly be. If, therefore, it is for Thy glory and the good of the afflicted ones, we ask, in the name of Jesus, that they may be restored to health. If it be not Thy will that they may be restored, we ask that Thy grace may comfort and Thy presence sustain them in their sufferings.' . . . There are cases where God works decidedly by His divine power in the restoration of health. But not all the sick are healed. Many are laid away to sleep in Jesus."—*Ministry of Healing*, pp. 229, 230.

Even Paul's prayers for a beloved fellow worker were not immediately answered, for we have this record left us in one of his letters: "Trophimus have I left at Miletum sick."

"We all desire immediate and direct answers to our prayers, and are tempted to become discouraged when the answer is delayed or comes in an unlooked-for form. But God is too wise and good to answer our prayers always at just the time and in just the manner we desire. He will do more and better for us than to accomplish all our wishes. And because we can trust His wisdom and love, we should not ask Him to concede to our will, but should seek to enter into and accomplish His purpose. Our desires and interests should be lost in His will."—*Id.*, pp. 230, 231.

Prayers for Healing Being Answered

God added fifteen years to King Hezekiah's life after He had told him he was to die, in answer to the king's earnest prayer that God restore him. Just what Israel's history would have been had the king died when the Lord told him, through Isaiah the prophet, to set his house in order, we do not know. At least they would have been spared the very wicked reign of one of his sons.

It is striking to note in the reports from the distant mission fields, the many wonderful instances of God's being pleased to restore to life loved ones on the very brink of the grave. One such instance, in Australia, comes to mind. A daughter had been hurried from the college to the sanitarium. The parents, on their arrival, were notified by physicians that peritonitis and gangrene had set in and that the girl's case was hopeless. The father wrote that in answer to the prayers of faith in her behalf, "our kind heavenly Father once again performed a miracle, answered those prayers, and to our great joy gave us back our only child, practically from the grave."

Other cases reveal to the amazement of examining physicians, the complete healing of dear ones given up to die. Very remarkably, and to His glory, is manifest God's healing power in these cases.

Out on islands where devil worship and savagery have long held sway, our young native missionaries are entering with the message of saving truth; and, upon answering the call to a new life in Jesus, many are being restored to sound health through the earnest, yet simple, prayers of faith in God

offered by these dear missionaries. Thus God is being glorified, and many souls are being rescued from the thralldom of sin.

Importance of Heeding the Light

We are told that just before the flood many of God's faithful ones, associated with Noah in warning the world of the coming deluge, were permitted to go to their rest in peace. And as it was in the days of Noah, so shall it be in the days of the coming of the Son of man. Thus again, many of God's loved ones may be laid away, "none considering that the righteous is taken away from the evil to come," in earth's final overthrow.

Again, it is written of that time when God's work is being finished in the earth, that His power shall be manifest in healing the sick:

"Mighty miracles were wrought, the sick were healed, and signs and wonders followed the believers. God was in the work, and every saint, fearless of consequences, followed the convictions of his own conscience, and united with those who were keeping all the commandments of God; and with power they sounded abroad the third message."—*Early Writings*, p. 278.

Then too, at this very time, living up to the light of the health principles given us has an important bearing on whether God's healing hand will be extended in times of our affliction? It will be well for us to give heed to the following instruction, read by the messenger of the Lord at the General Conference session in 1909. The whole chapter from which it is taken should be read.

"The Lord has given me light that when the Israel of today humble themselves before Him, and cleanse the soul temple from all defilement, He will hear their prayers in behalf of the sick, and will bless in the use of His remedies for disease. . . . If after so much light has been given, God's people will cherish wrong habits, indulging self, and refusing to reform, they will suffer the sure consequences of transgression. If they are determined to gratify perverted appetite at any cost, God will not miraculously save them from the consequences of their indulgence. They 'shall lie down in sorrow.' Isa. 50:11."—*Testimonies*, Vol. IX, p. 164.

T. E. B.

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"LIGHT never disturbs anybody but the sleeping man, or the man who wants to go to sleep."

Birthing Adventists

ONE of the great mistakes of the Jews, and one that held them back from understanding the work and mission of Christ, was their belief in the importance of being sons of Abraham. To be born a Jew, was at once to be born heir to all promises that had been made to the Jewish nation. In this sense the idea was correct. In the spiritual sense, the idea was extremely erroneous. As a consequence, the warnings of John the Baptist and of Christ, and the subsequent words of the apostles did little to stir their hearts or change their attitude toward spiritual truth. They were born Jews and "heirs according to the promise."

This same idea seems to come to some of our brethren sometimes in

Special Appointments for August

Home Missionary Day,
August 1

Offering for Negro Work,
August 8

regard to their children. Sometimes young people feel that being children of a preacher or a worker guarantees them a place in heaven. No more fallacious idea could be entertained. It is true that our children ought to be reared in the nurture and knowledge of the truth, but the divine Spirit of God needs to bring about the "rebirth" in every heart, regardless of natural birth. To be born into an Adventist home is no guaranty of an eternal reward, or to a part in the heir's promise.

Why then do we so disregard our own children when we so diligently work for the salvation of others? Why do we neglect the field which the Spirit of prophecy says is one of the most fruitful in which the whole church can work? Can this work be left to a very few who carry the burden upon their hearts of seeing every child saved? Cannot the fathers and mothers and the church elders and workers also share in this definite effort to win and hold the children and young people? Why should not

every young man and woman, every child, be kept as strict account of as our harvest, our cattle, our money?

Sometimes this remark is heard: "Well, we baptized twenty last Sabbath, but fourteen or fifteen of them were children or young people that were just the age for baptism anyhow." The implication seems to be that the real profit of that baptism was the difference between the number of our own young people baptized and the total number baptized. The idea seems to be emphasized that it did not take any special effort to bring in these children and youth, as many of them, sons and daughters of Adventists, were already there.

My brethren, it takes just as many prayers, just as much planning and effort, just as much desire on your part, to win a Seventh-day Adventist boy or girl to a real belief in the truth as it does to win any outsider. Each one must be brought through the experience of the "new birth."

J. L. COMMINS.

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"THE day was long, the burden I had borne
Seemed heavier than I could longer bear,
And then it lifted—but I did not know
Some one had knelt in prayer,
Had taken me to God that very hour,
And asked the easing of the load,
and He
In infinite compassion, had stooped
down
And taken it from me."

The Church Officers' Gazette

Issued monthly

Printed and published by the

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

Subscription Rates

United States and Canada

Yearly subscription - - - - \$1.00
Clubs of two or more copies to one
address, one year, each - - - .85

Foreign Countries Where Extra Postage Is Required

Yearly subscription - - - - \$1.15
Clubs of two or more copies to one
address, one year, each - - - \$1.00

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

The Home Missionary Department

"Your Good Works"

BY J. A. STEVENS

THESE words appear in the sermon given on the mount. As recorded in Matthew, chapter five, verse sixteen, Jesus says: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." People are to glorify God because of our *good works*. Which brings me to the point I desire to discuss in this brief article.

Here and there is to be found a hyperconscientious church member who hesitates to make a written report of missionary work, and there are a great many others who just neglect to report such missionary endeavor as they may put forth, leaving a minority of the church membership to represent the soul-winning endeavors of the church. But the Lord desires that every member let his light so shine that "men," all men, believers as well as unbelievers, seeing the *good works*, will glorify God. But a record of the "good works" will be necessary if men are to see them. And they are to see not only your works and my works, but the glorious total of all the work of all the members of all the churches.

In the early days of Christ's ministry, John the Baptist was thrown into prison. As day after day passed with no release, he became despondent, and doubts filled his mind as to whether Jesus really was the "Promised One." But he did not surrender his faith, and to make the matter certain he sent two of his disciples to interview the Lord. Jesus confirmed the faith and courage of John by the demonstration of His healing power. "In that same hour He cured many of their infirmities and plagues, and of evil spirits; and unto many that were blind He gave sight." Luke 7:21. And when the day of busy ministry was ended, Jesus said to John's disciples: "Go your way, and tell John what things ye have seen and heard; how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the

gospel is preached." Luke 7:22. It was thus by a report of His "good works" that Jesus gave assurance to John. "The works of Christ not only declared Him to be the Messiah, but showed in what manner His kingdom was to be established."—"The Desire of Ages," p. 217.

Again and again the Lord declared that His works proved that He was sent of God. (See John 5:36; 3:2; 10:25.) In the closing days of His ministry He strengthened the faith of the disciples by once more calling attention to the work He had done. "Philip saith unto Him, Lord, show us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known Me, Philip? he that hath seen Me hath seen the Father; and how sayest thou then, Show us the Father? Believest thou not that I am in the Father, and the Father in Me? the words that I speak unto you I speak not of Myself: but the Father that dwelleth in Me, He doeth the works. Believe Me that I am in the Father, and the Father in Me: or else believe Me for the very works' sake." John 14:8-11. "Our characters are revealed by what we do. The works show whether the faith is genuine."—"Christ's Object Lessons," p. 312.

One of the thrilling stories of foreign mission work in apostolic times

was the journey of Peter to Caesarea where he held meetings in the home of Cornelius, who was a Gentile. As a result of the work done there a goodly number were baptized. But there were those at Jerusalem who contended with Peter for going into a Gentile home and partaking of its hospitality. In due time he rendered a careful report of his work, beginning with the visit of men to Joppa with an appeal from Cornelius, and recounting in detail all the circumstances till he reached the climax that came with the outpouring of the Holy Ghost, and then the baptism of the new converts. It must have been a wonderful report. And the record says: "When they had heard these things, they held their peace, and glorified God." Acts 11:18.

If Christ abides in our hearts, we will gladly tell others what He has done for us and through us for the advancement of His work, and we will want the news, to hearten every soldier of Christ. That He may be glorified, we will faithfully report what He has enabled us to do. No matter what our calling or our station in life, we will daily toil on for the salvation of souls. "The apostle says, 'Let every man, wherein he is called, therein abide with God.' The businessman may conduct his business in a way that will glorify his Master because of his fidelity. If he is a true follower of Christ, he will carry his religion into everything that is done. . . . The mechanic may be a diligent and faithful representative of Him who toiled in the lowly walks of life among the hills of Galilee. Every one who names the name of Christ should so work that others, by seeing his good works, may be led to glorify their Creator and Redeemer."—"Steps to Christ," p. 86.

Let every church member determine to let his light shine in faithful, soul-winning service during 1936; and by reporting faithfully the experiences which come to him, the faith and courage of others will be strengthened.

"Others"

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

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

"Let self be crucified and slain,
And buried deep; and all in vain
May efforts be to rise again
Unless to live for—others.

"And when my work on earth is done,
And my new work in heaven's begun,
May I forget the crown I've won,
While thinking still of—others.

"Yes, others, Lord, yes, others:
Let this my motto be.
Help me to live for others,
That I may live like Thee."

Home Missionary Service

Developing Soul-Winning Efficiency

(Suggestive Program for Sabbath, August 1)

OPENING HYMN: "To Be Living Is Sublime," No. 637 in "Christ in Song."

PRAYER.

OFFERING.

REPORT OF MISSIONARY WORK: Missionary Secretary.

SPECIAL SONG, DUET: "Winning Precious Souls to Thee," No. 536 in "Christ in Song."

SCRIPTURE READING: 2 Corinthians 5: 17-20.

TALK: "Developing Soul-Winning Efficiency."

POEM: "Others."

READING: "Mr. and Mrs. Missionary."

READING: "Making Our Literature Program Efficient."

CLOSING HYMN: "Ready to Do His Will," No. 600 in "Christ in Song."

BENEDICTION: No. 984 in "Christ in Song."

Note to Leaders

This first Sabbath service is of vital importance in the development of soul-winning efficiency in every church. Although God blesses every sincere endeavor for the advancement of His work, no matter how crude, He does not place a premium on ignorance and inefficiency. As a matter of fact, "we shall be judged according to what we ought to have done, but did not accomplish because we did not use our powers to glorify God. Even if we do not lose our souls, we shall realize in eternity the result of our unused talents. For all the knowledge and ability that we might have gained and did not, there will be an eternal loss."—"Christ's Object Lessons," p. 363.

Every church is to "be a training school for Christian workers." There should be Bible training classes to teach the members how to give Bible readings. There should be a class to instruct the members how to care for the sick and poor of the community. The members are to be taught how to do personal work, how to make a proper presentation of our truth-filled literature. The service outline presented in this issue of the GAZETTE should be a clarion call to church officers and members to make of the church a smoothly functioning, spirit-

ual, and efficient soul-winning organization.

Multiplied thousands of people without a saving knowledge of our message will be reached during the Ingathering campaign, and every interested person should be tactfully led to an understanding of the truth for these last days. Nearly one thousand Seventh-day Adventist churches did not add a single soul by baptism or profession of faith during 1935. Was your church one of them? Whether or not you were a fruitful or fruitless church in 1935 you should determine to so increase your soul-winning effectiveness that 1936 will see many souls added to your membership.

GEN. CONF. HOME MISS. DEPT.



Developing Soul-Winning Efficiency

R. G. STRICKLAND

Home Missionary Secretary, Southern Union Conference

AS the remnant church of our living God, we are stationed in a doomed world that is hurtling down the precipice into eternity. The church, scattered to the four winds, is being dispersed throughout "every nation, and kindred, and tongue, and people" in order that from heathen tribes, long neglected, some precious souls shall stand before His throne. Out of lands for centuries submerged in papal darkness a lighted path may lead straight through to the eternal home, and those nations walled in by their ancient barriers of religious complacency and blinding prejudice will be compelled to yield a few who, joining that glorious host of the redeemed, acclaim Him Lord of all.

Members of the church of Christ, as ambassadors for God you stand. Ministers of mercy and grace, plenipotentiary every one, called of Jesus Christ, commissioned by Jehovah, empowered in the Holy Ghost, and accompanied even unto the end by mighty angels—upon you rests the solemn, the signal responsibility to evangelize. And terrible indeed are the consequences that shall accrue to those who, heedless of their extraordinary trust, complacently await that time when by the superhuman efforts of some other "more favored" or

"more talented" souls the final hour strikes upon a task completed.

"Why stand ye here all the day idle?" may perhaps be asked of some in this assembly today. And the varied answers will be: "I know not what to do." "There is no place for me to work." "My education is limited." "Multitudinous duties engross my attention and occupy all my time." "I am too timid." "My family is not in the faith." "My neighbors are prejudiced." "After the day's work I am too tired."

O my brethren, the hour of golden opportunity and unprecedented need has struck! Into each indifferent heart now must come a lasting change, a genuine turning from the present listless manner of Christian living. Let us seek God earnestly so that we perish not. Has there been procrastination, indifference, idleness, a tendency to work by proxy? "Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord." Acts 3:19. Repentance and conversion are needed by this church, so "rich, and increased with goods" that there appears to be "need of nothing"—a repentance for the grave sin of inactivity, repentance for the wrong that made us so willing to let others do our work, a complete conversion of mind and heart and habit, so that now we recognize our God-given responsibility to engage in that ministry of reconciliation which at once rescues the perishing and enriches the lives of all those who faithfully labor.

Let us each reverently invite the Holy Spirit to search our hearts so that we may give ourselves a true answer to these questions: "Am I really converted? Is my heart changed? Are my hopes, my ambitions and desires, my habits and practices of living changed from those former customs which were mine before I professed union with the remnant church?" If we are not changed, then by God's grace let us not leave this meeting until the full consciousness of sins forgiven and hearts completely changed possesses us.

This is a time for agonizing with the Most High. Ominous events are transpiring all about us, swift changes pregnant with danger and portentous of impending calamity announce the

last days of the time of the end. What God's people are to accomplish, they must do quickly and personally. "Your duty cannot be shifted upon another. No one but yourself can do your work. If you withhold your light, some one must be left in darkness through your neglect."—*Testimonies*, Vol. V, p. 464. Divine instruction says: "Let the individual members of the church take up their appointed work of diffusing as well as receiving light. Not one is excusable in being an idler in the Lord's vineyard."—*Review and Herald*, Feb. 19, 1889.

Just here appears the sacred responsibility of those who are entrusted with positions of leadership in the congregations. These officers are chargeable to heaven and must know that every member has some definite, well-understood evangelical task to perform. It is their business to encourage and help the various workers in discharging these several allotments.

"Every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—*Testimonies*, Vol. VII, p. 30. Having been made to clearly understand each responsibility, members will work perseveringly, for well they know that eternal life is not given to the selfish or the lazy. "We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life. It is not possible for us to drift into heaven. No sluggard can enter there. . . . Those who refuse to cooperate with God on earth, would not cooperate with Him in heaven. It would not be safe to take them to heaven."—*Christ's Object Lessons*, p. 280.

This serious announcement brings us to the question, How can I become more efficient as a soul winner? The answer is: After conversion, give careful, prayerful attention to those methods instituted by God among this people. Add to the changed life a new consecration, a dedication to the service of God which will assuredly develop efficiency in the high art of soul winning. Skill does not come as a gift, it is the result of patient, persevering practice, wherein are exercised those principles set forth in the

instruction given in the various training features of the Adventist Church organization.

Five things are necessary to real success; namely, (1) A truly converted heart; (2) a life consecrated to God's service; (3) careful instruction such as is offered in the Bible Training Course, the Home Hygiene Class, etc.; (4) example or demonstration of the practical use of what is learned; (5) regular labor along the lines in which training has been had.

In churches officered by wide-awake, consecrated leaders, the laity will feel a burden for souls. But where the leaders do not go before, how can others follow? What a joy unto the Lord is that congregation which labors to turn men from sin! How the conference leans upon them! A great degree of help and courage comes to the leaders through these faithful souls. The full benefits can only be known in eternity.

"Let ministers teach church members that in order to grow in spirituality, they must carry the burden that the Lord has laid upon them,—the burden of leading souls into the truth."—*Gospel Workers*, p. 200.

"It is a fatal mistake to suppose that the work of soulsaving depends alone upon the ministry."—*The Acts of the Apostles*, p. 110.

Many refrain from engaging in definite missionary work because of lack of education. To these are addressed the words of inspiration: "God can and will use those who have not had a thorough education in the schools of men. A doubt of His power to do this, is manifest unbelief; it is limiting the omnipotent power of the One with whom nothing is impossible. O for less of this uncalled-for, distrustful caution! It leaves so many forces of the church unused; it closes up the way, so that the Holy Spirit cannot use men; it keeps in idleness those who are willing and anxious to labor in Christ's lines; it discourages from entering the work many who would become efficient laborers together with God, if they were given a fair chance."—*Gospel Workers*, pp. 488, 489.

Opportunity is afforded all in the church today to receive adequate instruction regarding methods of conducting their work and also concerning the subject matter to be presented

in Bible studies, cottage meetings, or public services. Well-organized churches offer courses in Bible training which add materially to the efficiency of lay soul winners. These classes should be conducted continuously, passing their benefits on to each member of the congregation. Those receiving this knowledge ought immediately to convey it to others, thereby lodging firmly in their own minds precious truths and giving perhaps eternal benefits to others.

Churches with evangelistic opportunities crowding upon them (and these openings may be found close at hand by practically every congregation) do well to have functioning in their midst a good, live seminar that includes both the men of mature age and the older youth. Gratifying indeed are the results of the work done by these service companies; their plans and exercises help develop real soul winners for God.

Men and women of sterling character, unswerving loyalty, devotion to the cause, and abiding faith, will go forth from the ranks of our laity, under the guidance and confidence of the organization, proclaiming the glad tidings to multitudes in darkness.

"In visions of the night, representations passed before me of a great reformatory movement among God's people. Many were praising God. The sick were healed, and other miracles were wrought. . . . Hundreds and thousands were seen visiting families, and opening before them the word of God. Hearts were convicted by the power of the Holy Spirit, and a spirit of genuine conversion was manifest. On every side, doors were thrown open to the proclamation of the truth. The world seemed to be lightened with the heavenly influence. Great blessings were received by the true and humble people of God."—*Testimonies*, Vol. IX, p. 126.

Many doors long closed against intruding religionists will be opened by the "right arm and hand" of the message when Seventh-day Adventists realize that, "We have come to a time when every member of the church should take hold of medical missionary work."—*Id.*, Vol. VII, p. 62.

In order to equip our people for this service, the Medical Department of the General Conference has prepared certain instruction that may be

had by all who care to increase their soul-winning efficiency through the medical missionary medium. It is not the purpose of this class in "Home Hygiene and Care of the Sick" to train nurses for professional service, but rather to prepare its members to give intelligent care to those for whom their missionary efforts are being expended. This training will always be of invaluable aid in one's own household, and should be taken by all our home workers.

Troublous times are ahead. Upon the field of battle, Seventh-day Adventist youths who understand how to render aid to the wounded and sick will be able gloriously to serve their country and courageously to witness for Christ. Join or organize a first-aid class in your church. It is of equal benefit to men and women.

If tact is used, interests aroused by these methods and by other means may be carefully fostered by conducting Sunday schools. These can later develop into full-fledged Sabbath schools where groups of earnest inquirers assemble each week to learn present truth.

The proper use of Seventh-day Adventist literature brings many, many people into the fold. Careful planning and systematic distribution means so much that time should be spent in knowing how best to engage in house-to-house work or to carry on distribution by mail. Workers who engage in single copy sales of our magazines will increase their efficiency by studying the best methods of approach and presentation. Other religious organizations make widespread use of tract racks, which method should be more fully studied by our churches. The "A Tract a Day" plan, if followed faithfully by every Seventh-day Adventist, would put out more than a hundred million truth-filled printed messages every year.

"Let the leaflets and tracts, the papers and books, go in every direction. Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity. . . . Important results will follow."—*Review and Herald*, June 10, 1880.

There is a large, open field for consecrated Seventh-day Adventist women to give all or part time to

the sale of our Home Workers' books. Careful thought should be given to this work by all persons who have either talent or opportunity for it.

For these and other lines of missionary work our churches should train their willing workers, because: "God expects His church to discipline and fit its members for the work of enlightening the world. *An education should be given that would result in furnishing hundreds who would put out to the exchangers valuable talents.*"—*Testimonies*, Vol. VI, pp. 431, 432.

"In every church the members should be so trained that they will devote time to the winning of souls to Christ. How can it be said of the church, 'Ye are the light of the world,' unless the members of the church are actually imparting light? Let those who have charge of the flock of Christ awake to their duty, and set many souls to work."—*Id.*, p. 436.

Mr. and Mrs. Missionary

BY J. F. SCHNEIDER, M.D.

"WORKERS—gospel medical missionaries—are needed now. You cannot afford to spend years in preparation. Soon doors now open to the truth will be forever closed. Carry the message now. Do not wait, allowing the enemy to take possession of the fields now open before you. Let little companies go forth to do the work to which Christ appointed His disciples. Let them labor as evangelists, scattering our publications, and talking of the truth to those they meet. Let them pray for the sick, ministering to their necessities, not with drugs, but with nature's remedies, and teaching them how to regain health and avoid disease."—*Testimonies*, Vol. IX, p. 172.

This paragraph from the servant of the Lord definitely states that those who labor as evangelists, those who scatter our publications, and those who minister to the sick are all one unit and should labor hand in hand, each giving and receiving. In recent years much emphasis has been placed on the importance of evangelism by ministers and qualified laymen alike, and the good results from this effort are manifest unto all.

The successful promulgation of the third angel's message requires the services of strong men, "men who will

not be bought or sold; men who in their inmost souls are true and honest; men who do not fear to call sin by its right name; men whose conscience is as true to duty as the needle to the pole; men who will stand for the right though the heavens fall."—*Education*, p. 57. The Lord who has set this high standard, has also said that it is not good for man to be alone. Gospel evangelism needs a companion, a better half, the right arm of the third angel's message. This union then becomes the Gospel and Medical (Mr. and Mrs.) Missionary.

If the workers of these two branches of God's cause would fall as desperately in love with each other as young men and maidens do, they would never be satisfied to work separately. When this alliance is formed in the fear of God, it is always fruitful, and through this union many children have been and will be born into the kingdom of God.

No woman can become a good housekeeper without receiving specific instruction in the art of homemaking, either from her own mother or from some other good homemaker. So also the person who aspires to become a medical missionary, must have some preparatory training. The nursing of sick people back to health requires a sympathetic understanding of the laws that govern our bodies. The study of normal functions is known as physiology, and according to the Spirit of prophecy "a knowledge of physiology and hygiene should be the basis of all educational effort."—*Education*, p. 195. Ignorance or wanton disregard of the laws of health often leads to the employment of remedial measures for those who are ill, which if used on well persons, would make them sick.

In order that our laymen may find it possible to obtain this essential training for doing successful medical missionary work, the Medical Department of the General Conference has prepared excellent informative material and has arranged it into a course of study. This valuable course in home hygiene should be given in every church at least once in two years. Any person of average mind can by diligent study master this course, and thus be fitted to bring some relief from physical suffering to the afflicted ones in his or her neighborhood.

Whenever possible this course should be given by some one experienced in ministering to the sick so that at the close of the classwork the instructor can take one or two of the pupils at a time and go to the bedside of some sick person and there put to practice what has been learned in the classroom. To go alone, for the first time, to a stranger or even a neighbor of casual acquaintanceship and offer to give a simple treatment for some common ailment, requires more courage than the average layman possesses. Without this practical bedside experience the theoretical lessons will soon be forgotten, therefore the field training should be given during or soon after the completion of the classroom work.

"Let our people show that they have a living interest in medical missionary work. Let them prepare themselves for usefulness by studying the books that have been written for our instruction in these lines. . . . Those who study and practice these principles will be greatly blessed, both physically and spiritually. An understanding of the philosophy of health will be a safeguard against many of the evils that are continually increasing."—*Testimonies*, Vol. VII, p. 63.

Making Our Literature Program Efficient

R. E. CRAWFORD

Home Missionary Secretary, Georgia-Cumberland Conference

"SCATTER our literature like the leaves of autumn." These words bring to us a picture that should be imprinted on the mind of every individual trying to fit into the blueprint of the closing work. It is a picture we can all visualize. The leaves of autumn fall everywhere. So should our tracts, periodicals, and books be found everywhere.

Another statement from the same pen contains a guiding principle; "I saw that the truth must go, and that we must not be too fearful; that tracts and papers might better go to three where they were not needed than to have one deprived of them who prizes them, and can be benefited by them."—*Early Writings*, p. 96.

And somehow God watches over the printed page. An excerpt from a postcard will illustrate: "I saw the word 'Infidelity' on a tract lying in a muddy street. After drying it,

I read its message. It mentioned further free literature. Will you please send some to me?"

Another scene was in a post office. A clerk was distributing mail. Some third class material was before him. He opened one letter for inspection purposes. It was a circular inviting our members to camp meeting. Although it was not intended for him, he nevertheless accepted the invitation and went to the camp meeting. There he accepted the message.

These brief citations should convince us that it pays to scatter printed messengers. The more we scatter them, the greater will be the results. Perhaps that is what the servant of the Lord meant when she said: "Not a fiftieth part is now being done to extend the truth that might be done by scattering publications."—*Testimonies*, Vol. II, p. 655.

"It can't be done here." This expression is native to no particular section. It crops out in many places. But how do we know it can't be done unless we try? Or having tried with apparently no response, why not check the method? We often hear the expression, "Practice makes perfect." But unless we are practicing correctly, that is not a truism. If an instructor were to approve an incorrect method, he would be putting a premium on inefficiency. Thus it is with the great Master Instructor: "God has withheld His blessings because His people have not worked in harmony with His directions."—*Id.*, Vol. VII, p. 18. Soulsaving is the greatest of all sciences. Let each of us study it deeply, asking God to guide us, as we plan, into a correct technique.

I once visited a small town where I met the mayor. Although the town was small, it was unusually beautiful and clean. On being asked the reason for this, the mayor stated: "We do the best we can, with what we have, where we are." In that statement a great amount of wisdom is hidden. Let us each practice this principle in our Christian endeavors.

House-to-House Work.—Accept the place where you are as your mission field, as that place in the vineyard where God has placed you definitely in charge. See that literature is placed in every home, and do not give up until every home has been reached in a systematic way. Do not work the

area hit and miss. Labor systematically. And try not to work one section to the exclusion of all others. Go several times to the same territory. After several visits, inform the recipients either by word of mouth or rubber stamp that if more literature is wanted, it will be gladly supplied. Then let the postman carry this additional literature while you are working another section of the territory. Thus the whole field will be ultimately covered. What a blessing it would be if every church took this work to heart and placed a series of some form of our literature in every home this year.

Home Bible Study League.—Let us see to it that each mail carrier has something of our message in his daily mail pack. Certainly the devil gives him plenty of literature to carry, to further his cause in the earth.

Hit-and-miss mailing can be done by the individual, but where large amounts are to go forth, arrangements should be made with the Book and Bible House in order to get the benefits of the pound rate which makes the cost of mailing a negligible factor. Thus more literature can be bought with the money that ordinarily goes for postage. Some conferences pay the cost of mailing.

Every church should have a mailing band to be used as a vehicle to enter dark counties or points too distant to work personally. Communicate with your conference home missionary secretary, and he will be glad to help you get started.

King's Pocket League.—Tracts can be carried at all times without inconvenience. A little pocket in which to carry them may be procured for a few cents. This will keep them from becoming soiled or wrinkled. Carrying tracts may become a habit just as much as carrying your fountain pen. In this way, one is always prepared to plant seeds of truth that may spring up into eternal life. Develop the habit of carrying tracts.

Tract Racks.—Tract racks may be a great blessing and a wonderful influence for good. They may, if not properly cared for, become a byword. Place them wherever you can, but keep them filled. A lesson can be learned from our Christian Science friends on this point. Better have no tract rack than to have one that

is filled only about half of the time. And remember that our union papers are not intended for the public, and therefore do not constitute proper reading-rack material.

By the following picture of actual work we should be encouraged to go forward: "I saw them holding papers and tracts in one hand, and the Bible in the other, while their cheeks were wet with tears; and bowing before God in earnest, humble prayer, to be guided into all truth—the very thing

He was doing for them before they called upon Him."—*"Life Sketches,"* p. 215.

And just this very morning the following communication came to me from an unentered city: "Your leaflet, 'The Ministry of Sorrow,' fell into my hands, and I liked it so much that I am sending my name for the other similar articles. I think you are doing a grand work in distributing these articles to a downtrodden and almost hopeless people."

Missionary Leadership

The Duties of the Missionary Leader

THE position of missionary leader in a church is one of great influence. It is the missionary leader who guides the church in its missionary contacts among its neighbors. Therefore we are told, "Those who have the oversight of the churches should select members who have ability, and place them under responsibilities, at the same time giving them instruction as to how they may best serve and bless others."—*"An Appeal to Our Churches,"* p. 10. Therefore, "great care should be exercised in selecting officers for the new churches. Let them be men and women who are thoroughly converted. Let those be chosen who are best qualified to give instruction, and those who can minister both in word and in deed. There is a deep-seated necessity for work in every line."—*"Testimonies,"* Vol. VI, p. 85.

Judged by the standards of men, the missionary leader, be it man or woman, may not have profound wisdom. But he should have a deep love for God and a yearning vision of reaching every soul in the territory of the church. He should educate himself in the denominational activities and methods of reaching these judgment-bound souls. In preparation for his work he should read "Christian Service," "Fishers of Men," the Home Missionary Department leaflets (which may be obtained bound together), the Church Officers' Reading Course, "Welfare Work by Seventh-day Adventists," the CHURCH OFFICERS' GAZETTE

which comes monthly, and his local conference bulletin.

"Mechanics, lawyers, merchants, men of all trades and professions, educate themselves that they may become masters of their business. Should the followers of Christ be less intelligent, and while professedly engaged in His service be ignorant of the ways and means to be employed? The enterprise of gaining everlasting life is above every earthly consideration. In order to lead souls to Jesus there must be a knowledge of human nature and a study of the human mind. Much careful thought and fervent prayer are required to know how to approach men and women upon the great subject of truth."—*Id.,* Vol. IV, p. 67.

Having the vision of the task of reaching every individual in his territory, he should secure a map of the territory assigned to the church, and study it carefully as to its possibilities. With the use of different colored tacks, he could locate on the map the homes of the believers in his territory.

Then in counsel with the home missionary secretary of the conference, he should prepare a balanced program for the year, and know just what he wishes to stress and what activities to push. And having his program well in mind, he should call the missionary committee or the church board together, if he is the elder; if he is not, he should request the elder to call them. He should present his program to them and have it voted by the committee, thus making it a church program.

The first Sabbath of the year, at the close of a stirring program, the covenant cards should be passed out. Every member should be urged to sign a card, thus indicating which phase of the program he wishes to be engaged in during the year. We are told, "The very simplest modes of work should be devised, and set in operation among the churches."—*"An Appeal,"* p. 11. And, "Why do not the overseers of the church have councils to devise ways whereby young men and women may be trained to put to use their entrusted talents?"—*Page 16.*

Some of the members may not designate any work or any desire to cooperate with the work of the church. Regarding these we are told, "Every one who is added to the ranks by conversion is to be assigned his post of duty. Every one should be willing to be or to do anything in this warfare."—*"Testimonies,"* Vol. VII, p. 30. And, "Those who are not fulfilling their responsibility should be visited, prayed with, labored for."—*"Gospel Workers,"* p. 200.

The missionary leader is the principal of a school. "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."—*"Ministry of Healing,"* p. 149.

The missionary leader should maintain a constant course of instruction in his church. To this end the first Sabbath service and the fifteen-minute missionary service are dedicated. The home missionary secretary of the conference would gladly cooperate in giving instruction in week-end conventions, touching various phases of missionary activity. Further opportunity for instructing, which the wise and efficient missionary leader will take advantage of, is a monthly meeting of the band leaders in his church.

He will, of course, organize his

church into class bands, wherein each Sabbath school class immediately becomes a reporting missionary band at the close of the Sabbath school. At that time the reports are taken. And besides these class bands, we have the service companies, with leaders appointed by the missionary committee, for such groups as the Dorcas Society, the Home Bible Study League, the Bible Training Class, and other missionary activities of the church. The leaders of these companies should be gathered by the missionary leader for instruction and counsel monthly. The various leaflets should be read and studied and discussed. The instruction in the GAZETTE should be thoroughly digested. In order to become more efficient, "we should not let slip even one opportunity of qualifying ourselves intellectually to work for God."—"Christ's Object Lessons," p. 354.

The missionary leader naturally will fill the hands of his members with our missionary literature. He will see to it, with the cooperation of his secretary, that every family is supplied with the *Review*, the *Signs*, and the *Watchman*, and that members are mailing *Present Truth* to unconverted friends and relatives, as well as taking a club for the missionary activities of the church itself. Each campaign notice that comes to him from the conference office will be to him the word of advance toward a new goal.

He will not rest satisfied until every goal set by his conference is reached. He will prepare the ground in advance for Ingathering, and start early in the season, with firm determination to see that every member participates in Ingathering, and reaches his minute-man goal.

Home Missionary Department Leaflet No. 15 gives the place of the church missionary leader in the church missionary organization, and the "Church Manual," page 42, will give further details of the privileges and the duties of the missionary leader.

HENRY F. BROWN,

Home Miss. Sec., Southwestern Union Conf.

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Do's and Don'ts for Leaders

First Sabbath Service

Do's

1. Consult with pastor or district leader over contemplated program.

2. Ask secretary to have report ready to render, using blackboard reporting system.

3. Be ready to announce work program for month.

4. Occasionally have report from live missionary workers and from bands.

5. Make it the most interesting, most stirring meeting of the month.

Don'ts

1. Devote the hour to reading.

2. Come unprepared.

3. Spend the hour on world conditions.

4. Think of this service as purely a preaching hour. It is for the outlining of your missionary program.

5. Call on persons to read or talk who will not put thought and expression into what they do.

6. Scold the people.

Weekly Missionary Service

Do's

1. Be up in front, ready to take charge the moment the Sabbath school superintendent releases control.

2. Have each week's program well planned.

3. Stay within time limits. Better make it a ten-minute service.

4. Take reports. Urge 100-per-cent reports.

Don'ts

1. Have to be sent for when the time comes for this service.

2. Make this a preaching service.

3. Try to do more than can be done in ten minutes.

4. Talk in generalities.

5. Be discouraged because of opposition.

—Home Missionary Work Bulletin of Central California Conf. for 1936.

Query Corner

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

In awarding "Minute Men" pins, is it all right to give pins to those who have been credited with a share of some one's large Ingathering donation?

NO, emphatically No! "Minute Men" pins are awarded *only* to those who have themselves raised the \$11.11 required to support our world work for one minute during 1936 (or \$5.56 for juniors).

If one or more sisters care for the homes of others while they solicit Ingathering donations, cannot the "stay-at-homes" be awarded a pin as a token of their share in the campaign?

We dislike to disappoint many who feel that this plan should prevail, but we must hold to the rule that the pin is awarded *only* to those who do the actual Ingathering work. The sisters could rotate in the care of the homes, so that all would have actual soliciting opportunity. No doubt "stay-at-homes" have made possible deeds of daring on the battlefield, but only those who "went over the top" in the fierceness of the fighting received the medal given in recognition of valor under fire.

Which of the church officers reports Ingathering receipts each week to the conference? Is it necessary to report every week?

Answering the last question first, we would say that every church

should report regularly every week during the campaign time. The practice varies among the conferences as to who makes out this weekly report and sends it to the office, but it has been demonstrated that greater accuracy obtains when the church treasurer sends in the report. The report should be of funds received since the last report was mailed.

Should Ingathering workers report the Ingathering magazines distributed, the Christian help work they do, the Bible readings they give, and other missionary work they do during the Ingathering campaign?

Yes, by all means. It is always difficult to get our people to report as much missionary work as they really do, but our records show that it is even more difficult to get them to report during the Ingathering campaign. The church members should be reminded about the matter from time to time by the band leaders and the missionary leader. The leaders of the Ingathering bands can also help by reminding the band members and even providing them with the little individual report blanks at the time they are doing the work. Care should be taken not to duplicate such reports on the Sabbath. Members can transfer the report from these small slips to their individual band cards each week, where these are in use, or just place the slips on the offering plates.

Departmental Activities

Fruitage of a Bible Training Class

THE experiences that our laity are constantly having in their efforts, and also their results in the matter of soul winning are always a source of encouragement to our believers. When the objective of our effort is realized, it brings joy to the hearts of our believers everywhere.

The following experience has recently come to us from the city of Racine, Wisconsin: One of our devoted sisters, whose faith in this message has never wavered and whose prayers have been offered daily for more than thirty years, now rejoices to see her prayers answered. All her children had left home to make homes of their own, and not any of them had accepted the faith. But her golden opportunity came. One of her granddaughters began to listen to her as she unfolded the truth.

One day her granddaughter urged her husband to accompany her to the church which her grandmother attended. So they decided to attend, and did. One of our ministers was visiting the church that Sabbath day. The couple attended the following Sabbath, and the next, and so on. Bible studies were conducted by the local church elder in their home, with the result that after about a year's time these two persons were baptized and joined the local church.

Those who accept the truth are always interested in helping others see it as they see it. After this couple's interest became deep, they began to bring tracts and papers home from church. These were first read and studied, and then passed on to the wife's mother, her sister, and a few others, who read them. As a result, her mother started attending services with her two daughters. The father belonged to the Catholic faith and made it a little difficult for his wife. But she continued to pray. It was not long till the sister accepted the truth.

The promise that "one man of you shall chase a thousand" is still true. These three converts began to work

for another daughter and her husband. The local elder of the church soon began a series of Bible studies in their home. As the result of this work, three daughters and the mother were baptized by one of our workers.

The four, whose picture accompanies this article, with the other two who first accepted the truth, are rejoicing in the truth today as the result of the prayers and work of one of our sisters. Six souls are surely worth some effort. This shows what can be done in every church. Christ gave "all power" to His church. This power was given for only one thing—the winning of souls. Truly, the harvest is white, but where are the reapers? May God inspire the heart of every one who loves this truth, to be a winner of souls.

The success of the local elder in presenting the truths to these new converts was due to the course of studies given in a Bible Training Class conducted in the church. It all goes to show how the Lord of the harvest unites all His plans into one grand unit for the finishing of His work.

H. K. HALLADAY,

Home Miss. Sec., Wisconsin Conf.



A Family Group Won Through Bible Studies

How to Carry on Singing-Band Work Successfully

WHEN youthful voices are heard coming down the street, blending in familiar church hymns, windows and doors are flung open and groups gather to listen. There is something strangely appealing in both the music and the youthful vim and courage. People are glad to give liberally for such a treat and for such a worthy cause. Hearts are sometimes touched so deeply that tears are shed. Favorite songs are often called for, and sometimes the whole group is invited into a house to sing for a sick person.

Although we have spoken in the preceding paragraph of the part the youth can play in the singing-band work, it is not confined to them alone. Our adult membership can have and does have an important part in this work also. The singing-band work, however, is but one phase of our Ingathering work, and the whole membership should not turn out in such bands to the exclusion and neglect of the other phases. The house-to-house solicitation with its greater opportunities for soul-saving contacts, the correspondence method, the work in the business districts, and the part the children can have with their cars in going out well chaperoned, are all worthy methods that should not be neglected.

The singing-band idea had its origin in this country in Pennsylvania among Seventh-day Adventists of Welsh descent, who were familiar with the European custom of singing carols on the streets on Christmas morning. They conceived the idea of trying the plan of singing while soliciting in their annual Ingathering campaign. Soon after the idea took root in Pennsylvania, one of the members of the young people's society in Philadelphia moved to Nashville, Tennessee, and there it was introduced with increasing success.

Since then, the singing-band idea has become very popular and has spread far and wide. By this method alone thousands of dollars are raised each year. Many and varied have been the details that have been worked out in carrying forth the idea in different places. No one set of rules could be laid down for every place. Each church must adapt the details of the plan to its own particular com-

munity and membership. Several principles and suggestions are here set forth for consideration.

Early Organization

An early start in the summer is desirable for singing-band work. Take advantage of the fact that many people are sitting on their porches during the summer evenings. During warm weather, hearts and pocket-books, as well as doors and windows, are open to this type of work. July and August are favorable times to start. It would be well if the work could be finished by the end of September. During later months, cold weather is not conducive to the best results. It is much harder to get the singers out in disagreeable, winter weather, and harder to get a response from the people—with the exception of the holiday seasons. An additional boost may be given to the total results at Thanksgiving and Christmas.

Thorough organization is necessary. The church board should appoint a committee to shape up the work of the singing bands. A head leader should be appointed as the chairman of this committee, and a leader or manager for each singing band. These leaders can then form themselves into a managing or executive committee to work out further details.

Selection of Singers and Solicitors

The managing committee should appoint a song leader for each band—some one to select and start the songs. Thus each band will have a song leader and a band manager. All these leaders together should go over the church membership list and select singers and solicitors. This matter of selection is very important, and is coming to be more and more desired in preference to the hit-and-miss plan of throwing out general invitations for "everybody to come." When "everybody" does come, we have a mixed multitude consisting of people who can help and people who can't. This brings embarrassment and perplexity to the whole organization, and in fact vitiates organization.

When every one is invited and urged to turn out in the singing bands, we find people coming who cannot sing and who will not solicit, children who cannot help but wish to be counted, and a general tendency for the majority of the membership to lean on

this method of getting their goal to the exclusion and detriment of other methods.

At the time the singers are selected, each part should be taken into consideration, and sufficient sopranos, altos, basses, and tenors selected for each band. Effort should be made to make an equitable distribution of the best singers among the various bands. Solicitors that will be representative of the message should be carefully selected and assigned to hands. Where there are enough singers to use four solicitors in a band, greater results will be obtained than in using two. The more solicitors, the more people reached, and the more money to come in.

When the leader of a band knows exactly who his singers and solicitors are, he takes more responsibility and personal interest in seeing that every one is there, and the members of his band take greater interest and responsibility, too, in being present each night. It should be understood that whenever a member of a band finds it impossible to be present, he should notify the leader as soon as possible and should help find a substitute.

Arrangements for cars should be made beforehand. Don't trust to luck that there will be enough each time. Each band leader should see to it that he has proper transportation for his band each night. More or less expense is connected with running automobiles, and in some places the owners need to be reimbursed. Expense money should never be taken out of the Harvest Ingathering funds. That was not the purpose for which these

funds were solicited. Several plans are suggested. The individuals who ride in each car might pay the driver their carfare. Money for gasoline might be taken out of the church expense. In one place, the car owners are given greater financial share in the returns of the evening. For instance, a driver's name might be counted twice, or once and a half. Last year at this place the plan was followed of giving the solicitors mere credit also, as it was thought they had to work harder than the singers.

The territory should also be carefully inspected beforehand. Have a map of the city for each band leader. Make sure that each one understands where he is to work and that there is no duplication, overlapping, or loss of time because of misunderstandings.

A one-car band, consisting of a quartet and a solicitor, can sometimes be made up to advantage to work in the exclusive sections of the cities. This carload drives up to within a few feet of the house, the singers alight and start to sing, and the solicitor approaches the door. At such homes, it is a common procedure to get a dollar or more as an offering.

For a fuller discussion of this subject and more detailed information, secure a copy of the leaflet entitled, "Harvest Ingathering Singing Bands—Suggestions to Leaders." These leaflets may be obtained from your conference home missionary secretary or from the Home Missionary Department, General Conference, Takoma Park, D.C.

MABLE A. HINKHOUSE.

Church Missionary Services

Church Missionary Services

August 1

MISSIONARY TOPIC: Permanent Band Organization.

TEXT: Acts 5:42.

SUGGESTIONS: Band organization bears the endorsement of heaven. Christ organized His followers into working hands of twos and sent them forth to labor. And when He fed the five thousand, He had them sit in companies of fifties. Moses organized the children of Israel into groups of

thousands, hundreds, fifties, and tens, with leaders over these various groups. We also find that Gideon had a band of ten (Judges 6:27), and David sent out ten young men (1 Samuel 25:5).

The need of band formation and organization is even greater today than in Bible days. Our churches usually sense their need of organization at this time when the Harvest Ingathering campaign is on. If we see the need now, why cannot we see the need of permanent band formation all through the year?

One pastor I know has just such an organization for his flock. His bands are made up of year-round workers. The city is carefully districted, with a zealous leader over each group. It is the purpose of each band member to become acquainted with every person in his territory. They give material help as well as spiritual. Literature is distributed systematically. As soon as the interest develops, cottage meetings and Bible readings are begun. Thus week by week during the entire year the bands are busy with various lines of work. And when Ingathering time arrives, they are already organized and in good working order.

Do you have a year-round class-band and service company formation in your church? These two classifications constitute the dual church missionary organization. In the service companies, four main lines of missionary work are involved as a topical arrangement: Bible evangelism, literature ministry, welfare activities, and home-foreign work.

For the class bands, the Sabbath school class membership forms the basis. These bands constitute the reporting and campaign missionary groups. After Sabbath school the class bands remain in their places for the missionary meeting, fill out their report cards, and receive instruction from the band leaders.

Our only hope of keeping the religious experience of our members alive and glowing is through the channel of personal soul-winning endeavor. A steady, permanent missionary organization is needed. The servant of the Lord brings us this startling question: "What shall I say to arouse the remnant people of God? . . . Satan . . . knows that if they sleep a little longer he is sure of them, for their destruction is certain."—*Testimonies*, Vol. I, p. 263.

The great objective of all our organization is to finish our task quickly, that we may go to our heavenly home. Surely the gospel prophet was speaking to the remnant church when he said: "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." Surely the time has come for us to respond to this command by answering, "Here am I; send me."

C. FRANK GRAVES,
Home Miss. Sec., Ala. Miss. Conf.

August 8

MISSIONARY TOPIC: The Missing Link in 100-Per-Cent Reporting.

TEXT: Acts 15:2-4.

SUGGESTIONS: In our efforts to develop earnest Christian character, we hear much of exhortation to humility, and we dwell much upon the weakness and frailty of human flesh. With that attitude of mind many feel that any report regarding their humble efforts for the Master is out of place and is better left unsaid. Nevertheless, we should remember and recognize other vital principles of life,—that like begets like; that even adult human beings are great imitators; that everybody is more pleased to belong to an active organization that is spreading blessing and cheer; and that in this great missionary movement by a united people, the very news of others' activity encourages each one to further effort. There is no doubt that the raising of Dorcas to life back there in Joppa was God's way of causing her good works and almsdeeds which she did to be reported by Luke for the edification and encouragement and inspiration of people in every age and in every land, to go and do as she did. And who can even imagine the vast amount of good that has been done since, prompted by that humble woman whose heart went out in sympathy for the distressed and discouraged, and whose skillful fingers were more active than her tongue? God has been glorified because of the report made of her simple godliness in action.

We lose very much of the joy we might have in service, and in our services, by our disregard of the plainest instructions in "Christ's Object Lessons," pages 299, 300: "Our joy in the Lord and our efficiency in His service would be greatly increased by recounting His goodness and His wonderful works in behalf of His children." And in "Testimonies," Volume VII, page 19, we read: "Let church members, during the week, act their part faithfully, and on the Sabbath relate their experience. The meeting will then be as meat in due season, bringing to all present new life and fresh vigor."

W. S. MEAD,

Home Missionary Secretary, Carolina Conf.

August 15

MISSIONARY TOPIC: Soul-Winning Experiences.

TEXT: Isaiah 55:10, 11.

SUGGESTIONS: As a wheel within a wheel, in the great work of soul winning, the various facilities that God has given to the remnant church are all very closely related. Some people are impressed more by an act of kindness in giving relief to the poor or the sick than by a Bible study. Others are influenced more by reading a book or a tract than by hearing a sermon. In the work of winning souls, we must adapt ourselves to the conditions we find among the people and use the method that will be most likely to win them. And, of course, through it all remember that the earnest prayer of the one burdened for the lost availeth much.

In a series of meetings in a community, a lady living near the place of meeting attended regularly, and when she learned of the Sabbath truth she accepted it from the first. But her burden was for her husband. She could not induce him to go to the meeting. He was afraid of preachers, she said. However, the minister loaned her a book to hand to her husband. The book was "Signs of Christ's Coming." In a few days she reported that her husband had read the book and said he liked it. Then one day she said, "I have noticed a change in my husband. He has stopped swearing, and chewing tobacco. I have been praying for him."

After preaching on the tobacco question, the minister handed her another book entitled, "The Cigarette as a Physician Sees It." She handed this to her husband, and the next day said that after reading the book he told her that he was through with tobacco forever. He kept his word. He and the minister became friends. Later, Bible studies were held in their home. This husband was present and seemed to enjoy them. But the happiest surprise of all came one night when the minister was examining the candidates for baptism. This man came into the church and sat down toward the rear. He had a happy expression on his face. When the minister went back to greet him, he said, "I told my employer today that I can no longer work on Saturday, for I am going to be a Seventh-day Adventist. I want to be baptized and

join the church with my wife." The following week he and his wife were buried in baptism. Today he is a leader in the church and is working to bring others into the truth.

J. C. KLOSE,

Home Miss. Sec., Florida Conf.

August 22

MISSIONARY TOPIC: "Organizing for the Harvest Ingathering."

TEXT: 1 Corinthians 14:40.

SUGGESTIONS: Every member of the church should be interested in the proper organization of the church for the Ingathering campaign. It is not enough for the conference to supply magazines, solicitors' blanks, etc. These are important items in the conduct of the campaign; but success cannot readily come to any church unless every member is fitted into his or her place in the campaign organization.

The Ingathering organization should be the permanent class-band formation that functions all the year. But in some churches it is necessary to develop an Ingathering-band organization, and unhesitatingly we recommend the class-band formation. This will not include all the members in some churches, because, unfortunately, some members do not regularly attend Sabbath school. Consequently, provision must be made for including those who are not regular class-band members.

In rare instances a member is discovered who does not want to be included in any Ingathering organization. Perhaps such an individual can be enlisted in the singing band, or persuaded to solicit by correspondence.

The purpose of this service is to acquaint the membership of our churches with the vital importance of cheerfully accepting the recommendation of the church officers, and making enthusiastic efforts to measure up to the individual goal in the campaign. For 1936 the individual goal is \$11.11 for adults, and \$5.56 for juniors under fifteen years of age.

Do not insist on being a member of the singing band unless you have been asked to sing or solicit. You may be able to do more effective work in another group. The singing hand should be made up of those who can sing together harmoniously, and those who can solicit from door to door in

a proper manner. The singing hand is often made inefficient by the presence of those who are unwilling to do faithful house-to-house work and who cannot sing acceptably. The best singers and the best solicitors should be assigned to the singing hand by the church board, and all others should gladly take their assigned place in other campaign units.

The Harvest Ingathering work furnishes every third dollar that is needed to maintain our foreign missions program, and a little more. So every member can understand how important it is that his individual goal be reached. If every member raises his goal, the church will reach its goal; and if every church reaches its goal, the conference will reach its goal; and thus all of North America would raise more than one million dollars for hastening the last gospel message to earth's remotest inhabited place.

We therefore appeal to every member of the church to fall into line as your church board calls you to a place of service in the Ingathering army. Whether old or young, all can find a place of fruitful service in the Ingathering campaign. The year 1936 should be one of our most favorable years to win success. Your church board will count on your filling an important place in the campaign organization. When you are called, answer gladly, "Here am I." And God will go before you to give you a personal blessing and to ensure your success.

J. A. S.

August 29

MISSIONARY TOPIC: "Consecration for Harvest Ingathering."

TEXT: 1 Chronicles 29:5.

SUGGESTIONS: We are nearing the opening of what we confidently expect to be the greatest Harvest Ingathering campaign in our history.

Consecration is a prerequisite for success in any phase of the Lord's work. The accomplishment of a great task in the Lord's cause requires much prayer and a deep consecration. When we think of the many thousands of dollars that will be raised in this Ingathering campaign, and as we vision the many souls that will be reached by our united forces, we should pause today and consecrate our talents and our all to God for the accomplishment of His purpose.

The consecration called for in the

above text is not a call for us to give *things* to the Lord, but it is a call to consecrate our *service* to Him. God wants us—our talents, our service. A prominent society lady who traveled far and wide had an invalid daughter who must, because of her condition, remain at home in the charge of a nurse. The mother sailed on an extended trip to Europe. While visiting in Italy she was not altogether unmindful of her little invalid daughter in America. She purchased a beautiful vase and so timed its mailing that the child would receive it on or near her birthday. The present arrived on the birthday. The nurse carefully unpacked the vase and presented it to her patient. The child looked at it for a moment, but tears soon began to flow down her cheeks. She turned to her nurse and cried, "Take the vase away. I don't want it, I want my mother." The Lord wants us, our life, our talents, and our service. Let us consecrate ourselves this day unto the Lord for the best and most successful soul-winning and money-raising campaign ever.

M. R. GARRETT,

Home Miss. Sec., Ky.-Tenn. Conf.

Errata

OUR attention has been called to a rather extensive error which occurred in the article by C. J. Ritchie, entitled, "The Home Missionary Story Told in Four Chapters," which appeared in the GAZETTES for April and May. The mistake was evidently due to an inexplainable oversight in handling the copy, and in justice to Elder Ritchie, we repeat the "Story" in its proper connection, omitting a few paragraphs of quotations.—EDITOR.

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 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.

Brother Evans has listened attentively to this earnest appeal. He has been a subscriber of the *Signs of the Times* for many years, and a large pile of these papers has accumulated in his home. The Spirit of God takes that brief message, simply given, and sends conviction to his soul. Going home from the meeting, he thinks deeply. Dinner is over; he rises from his chair, and walking to the magazine rack, picks up the last beautifully colored copy of the *Signs* he received a week ago. Taking the paper with him he steps into his bedroom, and quietly closing the door behind him, drops upon his knees and asks his heavenly Father to bless that paper in its contemplated mission.

Walking across the street to the home of neighbor Hamilton, he presses the doorbell button: "How do you do, Mr. Hamilton. Last week I received this splendid number of the *Signs of the Times*. I found in it so many

wonderful and interesting articles that I thought you would like to read it too. Great and stirring events are taking place all around us. Many are inquiring what all these things mean. Perhaps you yourself have wondered if the Bible has anything to say upon such subjects as the depression, the political unrest, and the tremendous increase in earthquakes and storms. This little paper will tell you what the Bible teaches about these subjects. I know you will enjoy reading it. I will be back again in a week with the next number. Good-by."

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 alone which can preserve its very life. . . .

Once more the still small voice speaks. Brother Evans begins to wonder whether he can give a Bible study. Going home after the meeting, he searches in his bookshelves for that little volume, "How to Give Bible Readings," purchased two years ago during a camp meeting literature sale. Turning to the back of the book, he finds twenty-eight studies briefly outlined. Commencing to refer to the texts answering the ten questions in the first study, he becomes so absorbed in it that he has to be called twice to come to dinner. No sooner is the meal over than he returns to his study. Once, twice, and three times over, he goes through it. Fearing that his memory might still fail him, he finally marks up the texts in chain-reference fashion in his Bible. Picking up the Good Book and the last issue of the *Signs*, he lifts his heart to God.

Brother Evans is soon across the street ringing his neighbor's doorbell again. Mr. Hamilton answers the

doorbell. He greets his weekly visitor very cordially.

"Another issue of the *Signs*, Mr. Hamilton. By the way, are you particularly busy this afternoon?"

"No."

"Perhaps you have some questions you would like to ask with reference to the subjects dealt with in the *Signs*. I am not a very good Bible student, but together we can find out what the Bible teaches."

A few words pass between the two friends, and Mr. Evans tactfully suggests that he has a little study in mind, and wonders if Mr. Hamilton would not like to get his Bible and follow him in it.

Chapter III

Another quarter quickly slips away and once again we are under the arches of the same friendly California church. Summer is ending, but the winter fogs have not yet set in. It is a wonderful time of the year; both Sabbath school and missionary period have ended, and the visiting conference worker stands in the pulpit. The theme of his sermon is, "A New Creature in Christ Jesus." The doors of the baptistry are thrown open. There is to be a baptism this lovely Sabbath day.

The minister extends his hand to the candidate descending into the water. Brother Hamilton, upon your profession of faith, I now baptize you." With eyes filled with tears of joy and a heart bursting with the greatest happiness a human heart can know, a brother stands ready to receive him.

"Brother Hamilton, may the Lord bless you and keep you faithful to this message until Jesus comes."

"Brother Evans, I want to thank you from the depths of my heart for bringing this blessed truth to me. This is the happiest day of my life."

"And mine too, my dear brother."

Chapter IV

In company with the Lord Jesus, two redeemed men walk down the streets of gold in the city of God. The home missionary story from the little stuccoed church is being related, and two men instead of one enjoy the blessings of an eternity with Jesus because a church followed the program and a member obeyed the Spirit's call to service.

Missionary Volunteer Department

Officers' Notes

Your Ushers

IN small Missionary Volunteer Societies it may not seem necessary to have even one usher; but the society is a training center for our youth, and ushering is an art that requires actual practice. It is a good plan to have one experienced usher with an assistant in training. The young people in a society with plenty of seating room know exactly where they want to sit, and go there, and the older people who attend may likewise find their seats; but it would be a beautiful thing to have at least one usher to see that older people, and strangers especially, are comfortably situated. Here are twelve suggestions for your ushers:

1. Be on time, at least fifteen minutes before the service begins.

2. Be dignified; be courteous; wear a pleasant smile.

3. If there are two or more ushers, have the work well planned so there will be no confusion.

4. Don't whisper unnecessarily, and never noisily, with associate ushers or with people coming in after the service begins.

5. Walk up and down the aisles no more than is absolutely necessary. Look up vacancies as you seat people.

6. Be "no respecter of persons" in seating rich or poor, high or low. Learn where your regular members like to sit. Endeavor to seat each one in a section that will be congenial to him.

7. Don't seat people any place during the doxology, invocation, moments of meditation, prayer, Scripture reading, or special musical selection. Seat late-comers between numbers.

8. If your church has acousticons, see that those who need them are supplied.

9. See that strangers especially have songbooks.

10. When taking up the offering, be alert, stand straight, have coat buttoned; be trim and neat in appearance. Carry the plate in the left hand. Pass the plate quietly, but with a dignity befitting its importance, not with a false modesty, with the appearance of disliking to beg. This is a time for gifts to the King of kings. Don't rush the collection time. After the offering is received, carry the plates at once to the front and place them on the table or at one side of the pulpit. It is always fitting to have an offertory prayer during which all have their heads bowed and ushers stand, plates in hand.

11. Take care of ventilation during the songs. Unless it is absolutely necessary, do not make changes during the service proper.

12. Be prepared to meet any emergency during the meeting. Never leave your station unless you are relieved by another.

C. LESTER BOND.

Inspiration Through Education

THERE is nothing more important for the young person than to decide what he is going to do. The decisive hour may not have come to all the members of your society, but come it will. Helping others to make right decisions brings satisfying joy.

What a great advantage it is when the person facing a crisis is surrounded by friends of high purpose and noble ideals. One place these advantages are present is in the Missionary Volunteer Society itself. Another place where they are likely to be found in larger measure is in the academy or college manned by Christian teachers.

Perhaps some members of your society cannot go away from home to one of these schools. They may, however, become a source of inspiration to others who can and should attend. Moreover, who would deny that if these people have a part in encouraging some of their associates to attend a Christian school they will share in the eventual reward?

This is particularly true of the leaders of our societies, who, by their interest, their words of courage, and their prayers, lead these youth to decide for a Christian education. If they will help these future workers into service by the way of the school, as they can and should, they will share in the victories.



Your society may suffer heavily temporarily by the absence of certain members while they are at school, but the returns are more than compensating. These members go out to multiply their forces and increase their capacities for the finishing of the work. This creates strong bonds, personal and eternal, between your society and the kingdom of God. Your loss in comradeship, and in strong, lifting helpfulness is liberally balanced by the consciousness of being a vital link in the chain that holds the church to its work in all the world. Their reports of progress will be an inspiration to others to follow in their steps.

Thus, unless there is a definite call of duty elsewhere, the youth of the church should enter our schools and spend their time strengthening their experience in things eternal and fitting themselves for ever-better service. Nothing can help a young person much more than to have held up before him a clearly defined objective and a plan to reach it. Nothing can be so steady in an unsteady time as the purposes set before our youth in these schools. Nothing can bring greater reward than to have a share in God's closing work.

Youth of decision, of purpose, of preparation, and then of experience are needed for places of increasing difficulty. Yours may be the joy of seeing them fitted for their lifework and of sharing in their reward. Schools open next month. Act now.

W. H. TEESDALE.

A Bible Year Incentive

"THE youth of this society manifested a lack of interest this year in Bible Year plans. Seemed to be an old story to them. I began working on a plan to *revive* it. I assigned a book of the Bible to be read each week, asking the members to underscore the verses or chapter that appealed to them most in the book, with the understanding that at the next Missionary Volunteer meeting at least four persons would be given the privilege of telling the verse and chapter that meant most to them in their reading of the week. Not knowing on whom I was to call, and anxious to be able to answer to his name, each read the book assigned. I close the exercise with a brief history of the book read and something of interest concerning the author. It works like a charm."—From a *Missionary Volunteer Society in the Southeastern California-Arizona Conference, of the Pacific Union.*

August 29 is open for your original program.

Harvest Ingathering Plans

THIS denomination will enter upon another Harvest Ingathering season in just a little while. Every conference worker, every church leader, every church member, yes, every young person in the church, will be called upon to share in this annual campaign. If your society would be successful in gathering funds for missions, you, as leaders, must lay definite plans that will enlist every young person. Your plans must be laid early, with the following fourfold purpose in view:

1. To gather mission funds. Young people should be urged to sense their individual responsibility when it comes to the financial support of the cause of God. Every one can do something. This work is not financed by a few doing and giving much, but by all, old and young, doing something.

2. To save souls. There is no greater incentive for doing Harvest Ingathering than that of saving souls. That is your business, my business, the business of every Seventh-day Adventist young person. In all your planning keep this uppermost.

3. To train young people for various lines of church activity. Harvest Ingathering affords an opportunity for young people to develop their many and varied talents, to meet people, to converse with them about the message, to open the way for further and more definite contact.

4. To make our young people "denominational-minded." In all your plans keep in mind that every Seventh-day Adventist young person is a tangible part of a great whole—the advent movement. To work for its progress means to triumph with it at last.

Specific plans by which this fourfold purpose may be accomplished and results may be achieved:

1. Give every young person a Harvest Ingathering paper at an early date. Urge all to become familiar with the contents of the paper in order to make intelligent presentations.

2. Set a goal for your society as well as a goal for each young person.

3. Plan with the church leadership to obtain definite territory for your young people to work. Then see that the territory is worked. Pass no one by.

4. Cooperate with the leadership of the church in providing transportation and the proper supervision for the young people during special field days.

5. Organize young people's singing bands. See that the singers know what and when to sing and the solicitors how and when to make the proper approach. Solicitors and singers should coordinate their work.

6. Plan to make a close checkup on all money received. See that it is deposited with the treasurer of the church and that the young people receive their proper credit.

7. Urge all young people to take

names and addresses of interested people for further missionary work.

8. Remember that the Harvest Ingathering should be made a subject of prayer during the regular society meetings.

D. A. Ochs.

The Stranger

You may not know his name,
And you may not know his face;
But go to him just the same—

He's a stranger in the place;
Go and stretch your hand to him,
Have a cheerful word to say,
For his struggle may be grim,
And 'twill help him on his way.

We're too formal. Let us go
To the stranger who is near,
And a friendly feeling show;
Let us speak a word of cheer,
Let us stretch a kindly hand
To the brother who's unknown;
We can make him understand
That he doesn't dwell alone.

—Author Unknown.

Stabilizing the Camp Meeting Experience

YOUR camp meeting is now over, but your real work is just beginning. Think of your young people who surrendered their hearts and lives to Christ and were baptized. Think of those who were redeemed from a backslidden state during this camp meeting. All of these young people are in your society, in your charge. They need to be helped now. Some one must direct them wisely in a program that will stabilize, settle, and deepen their new-found experience. Does not this responsibility rest upon the local Missionary Volunteer leadership?

What may you do to help these young people to continue their experience in Christ?

Promote the devotional features, of course. Get them to observe the Bible Year—"Thy word have I hid in mine heart, that I might not sin against Thee." Ps. 119:11. Get them to observe the Morning Watch—a program of prayer and meditation. Do not fail to hold testimony meetings at regular intervals. Give these young people opportunity to express their hope and confidence in the Lord. Lead them into a soul-winning program. Urge the pastor to take an interest in them from time to time, and you yourself do all you can to encourage them by your contacts. Pray for and with them. This is the task of the local Missionary Volunteer leaders.

D. A. Ochs.

The Society Library

THE Missionary Volunteer library is a success largely because the librarian makes it so. The Reading Course books may be purchased, but much is lost unless there is a librarian to care for the books and to direct their use. But important as it is to care for them and to keep them in circulation, there is even a larger part that the librarian can act. These Missionary Volunteer Reading Course

books are only samples, as it were, of the reading that the young people ought to do in order to make their lives rich and full. In this world of books there are so many from which to choose that we must know in some measure at least how to select and cull the most beneficial ones. The librarian who, by instruction in the society meetings or by individual help, plants in the heart of the Missionary Volunteers a real love for reading helpful books, has done much toward molding their afterlives. When a young person has completed the Reading Course books, the librarian can suggest other books that she thinks will appeal to that person. One librarian found that her young people were not interested in reading. She procured a few small but good books, and instituted a reading club. Soon the members began to experience the thrill of completing the reading of an entire book, some of them for the first time in their lives, and they enjoyed it. Then the very ones who had felt they had no time for reading, or who were not interested, began to ask for books to read.

Following are some simplified rules for keeping your Missionary Volunteer library:

1. The books in the M. V. Society library:

a. M. V. Reading Course books.

b. Books from the Spirit of prophecy.

c. Other good books—reference, nature, history, travel, biography, etc.

2. Work of M. V. Society librarian:

a. Enter books in library. This process includes:

(1) An accession notebook in which to list all books received for library, with entries. For example:

Accession No.	Title	Author
1. (and on, as many books as you have in the library)	"Pilgrim's Progress"	John Bunyan

Date Received	By Whom Given
Jan. 1, '36	Purchased

(2) Open the book. (See M. V. Leaflet 35, "M. V. Reading Courses," p. 8.)

(3) Stamp or print your ownership mark in each book (your M. V. Society name).

(4) Stick a gummed label on the bound edge or back of the book, 1½ inches from the lower end. Labels should be uniform when books are standing upright on a shelf.

(5) Print call number on the gummed label: M.V.R.C.

36-S (36 is the year of the course, and "S" means it is Senior.)

(Continued on page 30)

Resolve—No slump in the society work during this month!

Senior M. V. Meetings

By Personal Workers

(Program for August 1)

BY W. C. MOFFETT

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

SCRIPTURE READING: Matthew 25: 31-46.

SENTENCE PRAYERS.

SECRETARY'S REPORT.

ANNOUNCEMENTS.

OFFERING.

SONG: No. 96 in "Christ in Song."

TALK: "Personal Work."

READING: "The Master Is Coming."

TALK: "A Personal Interest."

TALK: "A Word in Season."

DISCUSSION: "Plans." Appoint some one to lead out in a discussion of the plans your members may follow in personal soul-winning endeavor.

CLOSING SONG: No. 720 in "Christ in Song."

BENEDICTION: The Mizpah in Unison.

Note to Leaders

A helpful leaflet—"Personal Work," M. V. Leaflet 20; price, 4 cents. Order through your Book and Bible House.

Personal Work

THE importance of personal work cannot be overestimated. Jesus was the world's greatest teacher. Thousands flocked to hear the gracious words that flowed from His lips, and even His enemies testified, "Never man spake like this man." But the record of His ministry is made up largely of personal contacts with those who were sick in body or soul.

It was the heart-to-heart talk with Nicodemus that produced an influential champion of the cause when friends were few.

Then there was the Samaritan woman at Jacob's well under the burning noonday sun. She had had five husbands and was then living with a sixth man, although he was not her husband. She had probably been a beautiful, gay young girl, chafing at parental restraint, and determined to have a so-called good time. She had sown her wild oats and was reaping the inevitable harvest. Nobody would respect or care for such a woman. Jesus turned the matter of a drink of water into an opportunity to teach eternal truths. A marvelous transformation took place.

Forgetting the waterpot, this wo-

man who had tasted of the water of life hastened back to the city, where twelve ordained ministers saw only a place to buy food. This untutored woman, her face aglow with the light of heaven, told in simple words what Jesus had done for her soul. Marveling at the transformation, the whole city turned to Jesus. Who can tell the far-reaching influence of a single kindly word or deed?

"As followers of Christ we should make our words such as to be a help and an encouragement to one another in this Christian life. Far more than we do, we need to speak of the precious chapters in our experience. We should speak of the mercy and loving-kindness of God, of the matchless depths of the Saviour's love. Our words should be words of praise and thanksgiving. If the mind and heart are full of the love of God, this will be revealed in the conversation. It will not be a difficult matter to impart that which enters into our spiritual life. Great thoughts, noble aspirations, clear perceptions of truth, unselfish purposes, yearnings for piety and holiness, will bear fruit in words that reveal the character of the heart treasure. When Christ is thus revealed in our speech, it will have power in winning souls to Him.

"We should speak of Christ to those who know Him not. We should do as Christ did. Wherever He was, in the synagogue, by the wayside, in the boat thrust out a little from the land, at the Pharisee's feast or the table of the publican, He spoke to men of the things pertaining to the higher life. The things of nature, the events of daily life, were bound up by Him with the words of truth. The hearts of His hearers were drawn to Him;



for He had healed their sick, had comforted their sorrowing ones, and had taken their children in His arms and blessed them. When He opened His lips to speak, their attention was riveted upon Him, and every word was to some soul a savor of life unto life.

"So it should be with us. Wherever we are, we should watch for opportunities of speaking to others of the Saviour. If we follow Christ's example in doing good, hearts will open to us as they did to Him. Not abruptly, but with tact born of divine love, we can tell them of Him who is the 'Chiefest among ten thousand,' and the One 'altogether lovely.' This is the very highest work in which we can employ the talent of speech. It was given to us that we might present Christ as the sin-pardoning Saviour.

"The life of Christ was an ever-widening, shoreless influence, an influence that bound Him to God and to the whole human family. Through Christ, God has invested man with an influence that makes it impossible for him to live to himself. Individually we are connected with our fellow men, a part of God's great whole, and we stand under mutual obligations. No man can be independent of his fellow men; for the well-being of each affects others. It is God's purpose that each shall feel himself necessary to others' welfare, and seek to promote their happiness.

"Every soul is surrounded by an atmosphere of its own,—an atmosphere, it may be, charged with the life-giving power of faith, courage, and hope, and sweet with the fragrance of love. Or it may be heavy and chill with the gloom of discontent and selfishness, or poisonous with the deadly taint of cherished sin. By the atmosphere surrounding us, every person with whom we come in contact is consciously or unconsciously affected.

"This is a responsibility from which we cannot free ourselves. Our words, our acts, our dress, our deportment, even the expression of the countenance, have an influence. Upon the impression thus made, there hang results for good or evil which no man can measure. Every impulse thus imparted is seed sown which will produce its harvest. It is a link in the long chain of human events, extending we know not whither. If by our example we aid others in the develop-

Help your young people to make satisfactory plans to enter school next month.

ment of good principles, we give them power to do good. In their turn they exert the same influence upon others, and they upon still others. Thus by our unconscious influence thousands may be blessed.

"Throw a pebble into the lake, and a wave is formed, and another and another; and as they increase, the circle widens, until it reaches the very shore. So with our influence. Beyond our knowledge or control it tells upon others in blessing or in cursing."—*"Christ's Object Lessons," pp. 338-340.*

A Personal Interest

THE nucleus of the Christian church was developed by personal work for kinsmen and friends. At the words of John the Baptist, "Behold the Lamb of God," two of his disciples immediately followed Jesus. After abiding with Him that day, it is said of Andrew, "He first findeth his own brother Simon, . . . and he brought him to Jesus. . . . The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow Me. . . . Philip findeth Nathanael and saith unto him, We have found Him, of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to Him, and saith of him, Behold an Israelite indeed, in whom is no guile! Nathanael saith unto Him, Whence knowest Thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee. Nathanael answered and saith unto Him, Rabbi, Thou art the Son of God; Thou art the King of Israel." John 1:41-49.

If each member would win one soul for Christ, the membership of the church would be doubled. If such work is to be done, there must be a deep sympathy and an intense earnestness on the part of all, that will not be denied. A prominent woman in the town of Shunem had built onto her house a special room for the entertainment of the prophet of God, and God had rewarded her by the gift of an only son. While he was still a lad, the son was stricken in the harvest field and died. Hastening to

The Master Is Coming

THEY said, "The Master is coming
To honor the town today,
And none can tell at what house or home
The Master will choose to stay."
Then I thought, while my heart beat wildly,

What if He should come to mine?
How would I strive to entertain
And honor the Guest divine?

And straight I turned to toiling
To make my home more neat;
I swept and polished and garnished,
And decked it with blossoms sweet;
I was troubled for fear the Master
Might come ere my task was done,
And I hastened and worked the faster,
And watched the hurrying sun.

But right in the midst of my duties
A woman came to my door;
She had come to tell me her sorrows,
And my comfort and aid to implore.
And I said, "I cannot listen
Nor help you any today;
I have greater things to attend to."
And the pleader turned away.

But soon there came another,
A cripple, thin, pale, and gray,
And said, "O let me stop and rest
Awhile in your home, I pray!
I have traveled far since morning,
I am hungry, and faint, and weak;
My heart is full of trouble,
And comfort and help I seek."

And I said, "I am grieved and sorry,
But I cannot keep you today;
I look for a great and noble Guest,"
And the cripple went away.
And the day wore onward swiftly,
And my task was nearly done,
And a prayer was ever in my heart
That the Master to me might come.

And I thought I would spring to meet Him
And treat Him with utmost care,
When a little child stood by me
With a face so sweet and fair,—
Sweet, but with marks of teardrops,
And his clothes were tattered and old;
A finger was bruised and bleeding,
And his little bare feet were cold.

And I said, "I am sorry for you;
You are sorely in need of rare,
But I cannot stop to give it;
You must hasten elsewhere."
And at the words a shadow
Swept o'er his blue-veined brow;
"Some one will feed and clothe you,
dear,
But I am too busy now."

At last the day was ended,
And my toil was over and done;
My house was swept and garnished,
And I watched in the dusk, alone;
Watched, but no footfall sounded;
No one paused at my gate;
No one entered my cottage door;
I could only pray and wait.

I waited till night had deepened,
And the Master had not come.
"He has entered some other door," I cried,
"And gladdened some other home!
My labor has been for nothing."
And I bowed my head and wept;
My heart was sore with longing,
Yet, spite of it all, I slept.

Then the Master stood before me,
And His face was grave and fair:
"Three times today I came to your door
And craved your pity and care;
Three times you sent Me onward,
Unhelped and un comforted,
And the blessing you might have had
was lost,
And your chance to serve has fled."

"O Lord, dear Lord, forgive me!
How could I know it was Thee?"
My very soul was shamed and bowed
In the depths of humility.
And He said, "The sin is pardoned,
But the blessing is lost to thee;
For failing to comfort the least of Mine,
Thou hast failed to comfort Me."

—Mrs. M. A. Lent.

Mount Carmel, where Elisha was, the woman presented her appeal in person. Gehazi, Elisha's assistant, was immediately dispatched to the chamber of death. He laid his staff on the child, but nothing happened. The heartbroken mother, without waiting for the outcome of Gehazi's visit, refused to leave without Elisha. The days spent in her home had perhaps revealed to this woman the difference between the two workers.

"When Elisha was come into the house, behold, the child was dead, and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up, and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands: and he stretched himself upon the child; and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro; and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son." 2 Kings 4:32-36.

It is the personal effort—face-to-face, heart-to-heart—linked with an intense yearning for souls that is needed to bring to life souls that are dead in trespasses and sins. There are no limits to the possibilities in soul winning when the heart is warm with the love of Christ.

A Word in Season

WHILE we were laboring in a certain field, we tried to win to the Saviour a man whose wife was a Seventh-day Adventist. The man was untouched by sermons, and he always engaged in bitter criticism when ministers tried to talk to him. He had gone from bad to worse, until his long-suffering wife was compelled to leave him.

One night his companions had dragged him home dead drunk and deposited him on a couch. As he lay in the house, alone and friendless, he felt that life was not worth living, and he decided that as soon as he could stagger out he would spend what little he had left in one more spree that would end his life.

A consecrated student from our

God's money and yours—Are you faithful stewards? See program for August 8.

school near by found the man in this condition, and he asked if he might read the Bible and pray with him. The man's heart was deeply touched by the evidence that somebody cared for his soul. There came to his mind memories of better days when he too had been a Christian lad. He recalled the prayers of a mother who had held high hopes for her boy. He felt that somewhere his wife, whom he had promised to love and cherish, was praying for the man who had wrecked her home and broken her heart.

After the student had gone, the man got to his knees in the cold, dark house and prayed on till he prayed his way through. The home was re-established, and the man became a zealous member of the church which he had so bitterly opposed.

Many times young people can reach their associates when the efforts of workers and older members might be in vain. Let each member of the society make a prayer list of persons to be remembered daily at the throne of grace, and let every opportunity tactfully be improved to win them one by one to Christ. We set financial goals and make them. Why not set a reasonable goal for souls?

Sons and daughters of Adventist homes are drifting into the world and falling a prey to its deceptions and allurements. Here is a field of opportunity that challenges our youth. Fellowship students may not have yielded their lives to Christ. No one can reach them as successfully as Christian youth.

Opportunities are everywhere for the youth whose eyes are anointed with the heavenly eyesalve.

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God's Money and Yours

(Program for August 8)

BY R. R. BIETZ

SONG SERVICE: "Christ in Song," Nos. 594, 596, 513, 787.

OPENING HYMN: No. 218.

READING: "A Divided Interest."

PRAYER.

SECRETARY'S REPORT, OFFERTORY.

LEADER'S OPENING REMARKS.

BIBLE READING: "Why Tithe?"

TALK: "Acknowledging God's Claims."

READING: "A Dollar Speaks."

TERSE SAYINGS.

POEM: "Don't Run in Debt."

DISCUSSION: "Faithful Stewards."

CLOSING HYMN: No. 239.

BENEDICTION.

A Divided Interest

EXCERPTS from "Testimonies," Vol. IV, pp. 118, 119: "Dear brethren, ever bear in mind that you are the stewards of God, and that He holds you accountable for the temporal talents He has lent you to use wisely for His glory. Will you not closely search your hearts, and investigate the motives which prompt you to action? . . .

"We cannot estimate the precious ransom paid to redeem fallen man. The heart's best and holiest affections should be given in return for such wondrous love. The temporal gifts you enjoy are merely lent you to aid in the advancement of the kingdom of God."

Leader's Opening Remarks

THE leader should make some general opening remarks as to the timeliness of the topic, "God's Money and Yours."

Bring to the attention of your audience the fact that the tithe is the best visible and tangible testimony of our faith. Much of our testimony is in spiritual language. Since spiritual truths are spiritually discerned, the unspiritual world may not understand. There is, however, one thing the world does understand, and that is the pay check. When the world sees us pay to God first, it will know we believe our confession. The world tests our religion by the place it has in our pay check, and it has a right to do so.

How much shall the honorable Christian steward put aside as a fair proportion with which to honor his God? One says, I'll give two per cent, another three per cent, another seven per cent, and another ten per cent. Others say they will put aside something for the Lord when they "feel like it." This promiscuous and unsystematic plan hinders the spiritual growth of the person and blocks the progress of the Lord's work.

Even though we are all freed through the blood of Jesus Christ, we need precedents. Refer the audience to the Scriptural principle of the separated or dedicated part, as the seventh day set apart in the week; the first-born set apart in the Israelitish home; and the tithe set apart. None of these separated parts are to enrich God, but all are memorials of the divine ownership—and of man's stewardship. We give to the Lord this portion because we love Him.

How are we to show faithful stewardship in the use of "our" part?



Check often on the society goals—educational, devotional, and missionary.

Why Tithe?

1. WHAT is the tithe?

a. The tithe is a very definite part, one tenth, or ten per cent, of one's income. Lev. 27:30; 2 Chron. 31:5.

b. This tenth part belongs in a special manner to God, who claims it as His own, as a sort of interest on the whole amount which He gives us. Ps. 24:1; Haggai 2:8; Lev. 27:30, 32.

2. Why is the tithe required?

a. The tithe is required as a test of the sincerity of our recognition of God as the great All-Giver, and as an honor to the Lord. Lev. 27:30-32; Prov. 3:9.

b. The tithe furnishes the support for the gospel ministry. Num. 18:21; 1 Cor. 9:11-14.

NOTE.—"As Christ's priesthood succeeded the Aaronic or Levitical priesthood, which was supported by the tithes of Israel; and as Christ was made a priest after the order of Melchisedec, who received tithes of the patriarchs before the Levitical priesthood was ordained, it is but logical and natural to conclude that the ministry under Christ's priesthood should be supported by the same means as were both of these priesthoods,—the tithes of God's people."—"Bible Readings for the Home Circle," p. 659.

3. What did Jesus teach about tithe paying?

a. The tithe should be paid on all increase large and small. Matt. 23:23.

b. Tithes and offerings make us rich toward God. Luke 12:20, 21, 33, 34.

c. He promises a special blessing to those who are faithful in paying tithes. Mal. 3:10, 11.

A Dollar Speaks

You hold me in your hand and call me yours.

Yet may I not as well call you my own?

See how easily I rule you.

To gain me you would all but die.

I am impersonal as rain, essential as water.

Without me men and institutions die.

Yet I do not hold the power of life for them; I am futile without the stamp of your desire.

And I go nowhere unless my master sends me.

I keep strange company in serving life's exchange: I am here today a holy offering to a risen God; but yesterday I lured vile men into a sickroom to snatch a sleeping baby from his crib, and tear the heart of a nation.

For me men mock, love, and scorn God.

Yet God appoints me to the service of his saints—to give education to the growing mind and food to the starving bodies of the poor.

My power is terrific.

Wherefore, I beg you, stamp me with your faith and send me out to

tasks of happiness and peace and life.

For, mighty as I am, I must depend on you for character. My use and service is determined by the kind of men who gain me, hold me for a while, and send me forth into the fields of their desires and aims.

Now that I am yours, I beg you let me serve the best impulse you can feel.

I hunger, just as you, for goodness; but I must, like flesh, respond to evil impulse if not used for holy works.

I beg you let my best self serve and live—*Southern Christian Advocate*.

Faithful Stewards

1. WHICH is the better way and more in harmony with the principles of stewardship—to apply and use one's increase for the Lord's work as it comes in, or to save it until there is a large amount, and then give that?

2. What motive should cause us to pay tithes? What are some of the false motives?

3. One cannot be too careful with his "getting" habits. Is the person who pockets his dime because the streetcar conductor did not ask him for it in danger of losing much more than he gains by saving ten cents?

4. Cherish your possessions, but not too much. Thrift is a virtue, but it easily degenerates into greed and niggardliness. Health, the respect of friends, good character—may not these be sacrificed because we "hold on to a nickel" too tightly?

5. Every one, especially in normal times, wants and deserves a few of the luxuries of life. But when we realize that America spends just about as much for candy, chewing gum, and soft drinks as it does for all its philanthropy, we see that we do not have a proper sense of values. Should not money be used largely for goods, for things, and for causes that have real value in themselves?

6. Do Seventh-day Adventist young people spend more money for entertainments and social gatherings than they give for mission work in the society?

7. The person that does not consider the needs of others, but uses his income wholly for himself and his family, has not caught the meaning of the word "Christian."

8. I find nothing in the Bible that says that I should not use part of my money for food, shelter, clothing, business, recreation, self-improvement, friendships. I do find much in the Book that insists that I should put God first in my money matters, that I should acquire money honestly, that I should save it rightly, that I should give it freely, and that I should account for it properly. What is a proper division of my money?

9. What practical suggestion would you make for simple living among professing Christians, in order that there might be more faithful stewardship in the interest of God's kingdom?

Don't Run in Debt

DON'T run in debt! Never mind, never mind.

If the clothes are faded and torn;
Fix them up—make them do—it is better by far
Than to have the heart weary and worn.

Who'll love you the more for the set of your hat.

Or your ruff, or the tie of your shoe,
The shape of your vest, or your boots or cravat.

If they know you're in debt for the new?

Good friends, let me beg of you, don't run in debt.

Though the chairs and sofa are old;
They will fit your back better than any new set

Unless they are paid for with gold.

Oh, take my advice—it is good, it is true;

But—lest some of you doubt it—
I'll whisper a secret now, seeing 'tis you:
I've tried it and know all about it.

—Frances D. Page.

Acknowledging God's Claims

"THE Bible designates two sources of revenue—tithes and freewill offerings. The tithe is the Lord's, whether we keep it or pay it to Him, not because He needs it in His business, but because it is dishonest to keep what does not belong to us.

"The tithe is our just debt to God, and should be paid promptly and cheerfully like any other debt. God has no need of our money (seeing all is His), but requires His share just to remind us that we are in partnership with Him. Just as the tribute money paid to Caesar was a recognition of his authority, so the tithe is the recognition of God's interest in every dollar we receive."—C. Vernon Fox.

It might help some Christians to take a little look at their account with God. It would perhaps stand thus (Put this account on the blackboard):

Mr. John Blank, in account with his Master, the Lord of the whole earth:

DEBIT

10 showers of rain on his field at \$25 per shower	\$250.00
2 extra showers at a critical period at \$50	100.00
90 days of sunshine at \$5 per day	450.00
	<hr/> \$800.00

CREDIT

Pastor's salary	\$10.00
Home missions	4.00
Foreign missions	5.00
	<hr/> \$19.00

This shows a heavy balance against Mr. Blank, and it would be heavy even if he had given ten times as much, for the whole farm belongs to the Lord. Surely the Lord should

have much more than we are willing to give. When we get to the place where we really see how good our heavenly Father is to us, we shall be willing to acknowledge His claims. "God lives for us, and although He owes us nothing, He gives us everything. Owing Him everything, shall we not at least give Him our first and best?"

Acknowledging God's claims is nothing new. It played a large part in the Hebrew life and was elaborated upon by the Pharisees, who tithed even garden seeds and the straw left in the field after threshing. The Hebrew nation set aside one day in seven for worship and one tenth of their income for its maintenance. Other ancient peoples used similar plans.

In the Mesa Verde National Park, located in the southwest corner of Colorado, are the interesting ruins of the famous cliff dwellers. The earliest date established for these agricultural people is 1066 A.D. The numerous kivas (ceremonial chambers) show that these people were religiously inclined. As the guide took us from cliff to cliff and explained the living habits of these people, we were impressed with the inexpensive subsistence of these inhabitants, and said to the guide, "At least there was one advantage in living in a place like this—they didn't have to pay taxes." "Well, now," he replied, "don't be too sure. All those people gave a tenth of their produce, which was put into one common storehouse. This was their pay to their priests, and when neighboring tribes visited in their community, they were fed from this common storehouse."

If these Indians were acknowledging the Lord's claims, how much more should we who have this wonderful gospel truth!

Terse Sayings

HAVE some one in your society write these on the blackboard or make posters. Give a few minutes' time for some one to call attention to them and comment briefly on them.

"There are three nerve centers in the spiritual man,—the head, the heart, and the pocketbook. The last is the most sensitive of the three."

"Give not from the top of your purse, but from the bottom of your heart."

An obituary reads: "Fights thirteen years for money, wins—dies."

Another program in the series on Practical Christianity is given this month—

"If you want to be needy—hoard.
If you want to be poor—grasp.
If you want abundance—scatter.
If you want to be rich—give."

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The Sabbath as an Issue

(Program for August 15)

BY D. A. GOHS

OPENING EXERCISES.

STUDY: "Why Observe the Sabbath?"

TALK: "A Test of Loyalty."

TALK: "A Final Issue."

DISCUSSION.

CLOSING EXERCISES.

Notes to Leaders

The purpose of this program is to bring to the young people a full realization of the fact that Sabbathkeeping is more than mere refraining from work, more than an act of worship. It is an expression of loyalty to God, a sign of allegiance to the Lord under any circumstances and conditions.

This loyalty will be brought to a real test during the closing days of the world's history. Every Sabbathkeeper old and young must face the issue. Will he remain true to God, faithfully observing the Sabbath, though persecution and death stare him in the face?

Why Observe the Sabbath?

1. WHAT is one great feature by which the true God is distinguished from all false gods? Jer. 10:11, 12; Acts 14:15; 17:24, 25.

2. What reason is given in the fourth commandment for keeping the Sabbath, the seventh day of creation week? Ex. 20:11.

3. What is the Sabbath to those who observe it and keep it holy? Eze. 20:20; Ex. 31:13.

4. The Sabbath is intended for public worship. Lev. 23:3; Isa. 58:13, 14.

5. Bible examples of Sabbath observance.

a. Israel. Ex. 16:22-30.

b. Christ. Luke 4:16.

c. The women. Luke 23:56.

d. Paul. Acts 17:1, 2.

6. The Sabbath will be observed as a day of worship in the earth made new. Isa. 66:22, 23.

A Test of Loyalty

THE Sabbath "was ordained by no human authority, and rests upon no human traditions; it was established by the Ancient of days, and commanded by His eternal word."—"The Great Controversy," p. 455. It is thus to be remembered and observed as the memorial of the Creator's works. Gen. 2:1-3; Ex. 20:8-11. It is a sign of God's creative power. (See Id., pp.

436-438.) It points to God as the Maker of the heavens and the earth, and thus it distinguishes Him from all false gods. (See "Patriarchs and Prophets," p. 307, par. 2.)

As a memorial of creation, "it keeps ever present the true reason why worship is due to God,"—because He is the Creator, and we are His creatures. "The Sabbath, therefore, lies at the very foundation of divine worship."—"The Controversy," p. 437.

From the very beginning the Sabbath has served as a test of loyalty. In the giving of the heavenly manna the children of Israel were tested, their loyalty to God was demonstrated by the way they observed the Sabbath day. Ex. 16:22-36.

"All who keep the seventh-day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him."—"Patriarchs and Prophets," p. 307.

The threefold message of Revelation 14:6-12, due to come to the world in 1844, calls all to worship God, to declare their allegiance to Him by observing His commandments. This is a separating message, calling the commandment keepers—Sabbath observers—to come out of Babylon. Rev. 14:8; 18:4. Moreover, it warns against worshiping the beast, giving allegiance to some one other than God the Creator. Rev. 14:9, 10.

This message divides the world into two camps—those who show their loyalty to God by keeping His Sabbath, and those who keep another day, the false Sabbath.

"The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. When the final test shall be brought to bear upon men, then the line of distinction will be drawn between those who serve God and those who serve Him not. . . . The keeping of the true Sabbath, in obedience to God's law, is an evidence of loyalty to the Creator."—"The Great Controversy," p. 605.

A Final Issue

THE Sabbath, the sign of loyalty to the Creator, will be the issue in the great final conflict in which all the world will have a part. (See "Testimonies," Vol. VI, p. 352.)

In the final conflict, religious and

secular authorities will combine to enforce the observance of Sunday. The few who keep the commandments of God and observe His Sabbath, the sign of their loyalty, will refuse to yield to the popular demand.

This "will make them objects of universal execration. It will be urged that the few who stand in opposition to an institution of the church and a law of the state, ought not to be tolerated; that it is better for them to suffer than for whole nations to be thrown into confusion and lawlessness."—"The Great Controversy," p. 615.

Notice the following facts about the fulfillment of the prophecy of Revelation 12:17 respecting the soon-coming conflict which involves the commandment keepers—Sabbath observers.

The persecuting power—the dragon, Satan. Rev. 12:17.

The allied persecuting agencies—Protestants, Spiritualists, papists, worldlings, ministers, Protestant churches, dignitaries of the church and state. (See Id., pp. 558, 592.) Also note what is said about the clergy putting forth every effort to shut the light from coming to their church people. By every means they endeavor to suppress the discussion of this vital Sabbath question. "As the movement for Sunday enforcement becomes more bold and decided, the law will be invoked against commandment keepers. They will be threatened with fines and imprisonment, and some will be offered positions of influence, and other rewards and advantages, as inducements to renounce their faith."—Id., p. 607.

The issue of the conflict—the commandments, and especially the Sabbath. (See Id., pp. 587, 592.)

The accused and the persecuted—"The remnant . . . which keep the commandments of God, and have the testimony of Jesus Christ." (See Id., p. 590.)

Accusations and charges brought against Sabbathkeepers—"In accidents and calamities by sea and by land, in great conflagrations, in fierce tornadoes and terrific hailstorms, in tempests, floods, cyclones, tidal waves, and earthquakes, in every place and in a thousand forms, Satan is exercising his power. . . .

"Then the great deceiver will per-

—On August 22 emphasizing the practicality of Christian faith and trust.

suade men that those who serve God are causing these evils. . . . It will be declared that men are offending God by the violation of the Sunday-sabbath; that this sin has brought calamities which will not cease until Sunday observance shall be strictly enforced."—*Id.*, pp. 589, 590.

A final decree will be issued by rulers of Christendom against commandment keepers. Government protection will be withdrawn. Then the people of God will flee to the "desolate and solitary places," and to the "strongholds of the mountains."

Some will be "hounded in chains, shut in by prison bars, sentenced to be slain," and some left to "die of starvation in dark and loathsome dungeons." (See *Id.*, p. 626.)

At this trying hour God will not forget His own who have remained loyal to Him. (See Dan. 12:1, 2; *Id.*, pp. 635-652.)

Discussion

1. IN what way does proper and conscientious Sabbath observance now prepare the youth to stand loyal when the crisis comes?

2. What generally is the reaction of thinking men of the world, who have noble principles, about such cases as the following:

a. A young man, a Sabbathkeeper, compromising on the question of Sabbath duty in the army;

b. A young man, a Sabbathkeeper, not compromising on the question of Sabbath duty in the army;

c. A young man careless in his Sabbath observance in many things, and yet refusing to do army duty on the Sabbath?

3. In the final crisis, when Seventh-day Adventists will be arraigned before the courts to give reasons for their position, how will men be influenced? Why? (See "The Great Controversy," p. 607, par. 1.)

Practical Christianity in Faith and Trust

(Program for August 22)

BY K. L. GANT

OPENING EXERCISES.

TALK: "Have Faith in God."

TALK: "The Faith of Abraham."

TALK: "Our Early Believers."

SYMPOSIUM: "Guaranties Fulfilled," p. 29.

READING: "Traveling the Narrow Way." (See "Life Sketches," pp. 190-193.)

CLOSING EXERCISES.

Have Faith in God

READ Matthew 21:18-22; Mark 11:12-14, 20-24.

Knowing all the trials and temptations of this closing generation, Christ, through John the revelator, has designated faith as one of the attributes of the remnant church, saying: "Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus." We are to have faith in the midst of the most faithless generation of all the world's history. Christ recognized this when with prophetic vision He saw to the end of the world and asked this important question, "When the Son of man cometh, shall He find faith on the earth?"

We are told in "Steps to Christ" that "prayer is the key in the hand of faith to unlock heaven's storehouse." We see from this that we must have faith in order to attain any blessing or victory. In fact, the writer to the Hebrews said: "Without faith it is impossible to please Him." Heb. 11:6. Ancient Israel failed to enter the Promised Land because they lacked faith in their Deliverer. Again, Paul warns us not to fail because of this same lack of faith, when he says: "Let us therefore fear, lest, a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it." "Let us labor therefore to enter into that rest, lest any man fall after the same example of unbelief." Heb. 4:1, 2, 11.

The Faith of Abraham

ABRAHAM is known as the father of the faithful. This is so because of his great faith in God. We are to remember that this faith was not inherent in Abraham. He gained it by experience in relation with God. Paul wrote: "By faith Abraham, when he was tried, offered up Isaac: and he that had received the promises offered up his only-begotten son, of whom it was said, That in Isaac shall thy seed be called: accounting that God was able to raise him up, even from the dead; from whence also he received him in a figure." Heb. 11:17-19.

This particular text refers to Abraham's experience in the sacrifice of

Isaac. Well can we imagine Abraham, the aged father of Isaac, sleeping in his tent when the Lord came to him and asked him to go to the mount of sacrifice and offer his son. No doubt this disturbed Abraham until he had to arise from his bed and pray to his Father to deliver him from such an awful ordeal. But the more he pleaded with God the more the voice of conviction told him to go on the mission of sacrifice.

The caravan was prepared, and he, his son, and two young men started on their journey. On the third day, when they were beside Mount Moriah, the voice of God told Abraham to stop the caravan. The father loaded the wood onto Isaac, for he must, as a type of Christ, bear the wood of his own sacrifice. He himself took the fire and the knife. Somewhere on the trail to the mountaintop, Isaac turned to his father and said, "Father, behold the wood and the fire and the knife, but where is the sacrifice?" Abraham spoke by faith beyond his own knowledge, saying, "God will provide the sacrifice."

At last, toward the mountaintop, they gathered the stones. And then came the terrible ordeal of breaking the news to his own son. Isaac's very willingness to be sacrificed must have made it harder for the father. The son was bound upon the altar. Deliverance was not yet in sight. Abraham faltered not, but drew the knife. Just as the fatal blow was about to be dealt, an angel stayed his hand, and Abraham saw God's provision, a ram caught in the bushes, to be offered upon the altar in the place of Isaac.

This is the faith we must have as we gain the last great victory of God's people in this world.

Our Early Believers

ONE of the greatest examples of faith is that of the early advent believers. This faith is manifested in an article written by Elder George Storrs shortly before the disappointment, as recorded in a periodical called *The Midnight Cry*, and quoted in "The Great Second Advent Movement," by J. N. Loughborough:

"I take up my pen with feelings such as I never before experienced. Beyond a doubt, in my mind, the tenth day of the seventh month will witness the revelation of our Lord

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

Jesus Christ in the clouds of heaven. We are within a few days of that event—awful moment to those unprepared, but glorious to those who are ready. . . .

"Christ's words have not failed; and 'the Scriptures cannot be broken.' It is of no use for us to pretend that we have been awake; we have been slumbering. . . .

"The present strong cry of time commenced about the middle of July, and has spread with great rapidity and power, and is attended with a demonstration of the Spirit, such as I never witnessed when the cry was '1843.' It is now literally, 'Go ye out to meet Him.' There is a leaving all that I never dreamed could be seen. When this cry gets hold of the heart, farmers leave their farms, with their crops. There is a strong crying with tears, and a consecration of all to God, such as I never witnessed. There is a confidence in this truth such as was never felt in the previous cry, in the same degree, and a weeping or melting glory in it that passes all understanding except to those who have felt it.

"On this present truth, I, through grace, dare venture all, and feel that to indulge in doubt about it would be to offend God and bring upon myself 'swift destruction.' I am satisfied that now 'whosoever shall seek to save his life,' where this cry has been fairly made, by indulging in an 'if it don't come,' or by a fear to venture out on this truth, 'shall lose his life.' It requires the same faith that led Abraham to offer up Isaac, or Noah to build the ark, or Lot to leave Sodom, or the children of Israel to stand all night waiting for their departure out of Egypt, or for Daniel to go into the lions' den, or the three Hebrews into the fiery furnace. We have fancied that we were going into the kingdom without such a test of faith, but I am satisfied we are not."

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Do not think it is necessary always to be on the winning side. Do not allow yourself to be dominated by the fear of losing. There are a great many worse things than defeat, and compromise with evil is one of them. A cowardly fear of losing makes many a one false to his ideals and principles.—*Youth's Temperance Banner*.

Junior M. V. Meetings

By Personal Workers

(Program for August 1)

BY W. C. MOFFETT

OPENING SONG: "Two Little Hands," No. 251 in "Christ in Song."

PRAYER.

MINUTES.

SONG: "Master, Hast Thou Work for Me?" No. 571 in "Christ in Song."

TALK: "A Little Child Shall Lead Them."

READING: "True Manliness."

TALK: "Be a Helping Hand."

RECITATION: "The Proof of Love."

PRESENTATION OF PLANS for personal work, by leader or superintendent.

SONG: "I'll Be a Sunbeam," No. 579 in "Christ in Song."

Note to Superintendents

Today you may wish to organize a Prayer and Personal Workers' Band among your Juniors, if you do not already have one.

Lay definite plans whereby the Juniors may do active personal work for their playmates and others.

A Little Child Shall Lead Them

SHE was only a little maid carried captive to the land of Syria, serving the wife of the great general, Naaman. It might have seemed that there was nothing the little girl could do but bemoan her fate. Not so with this unnamed Jewish maiden.

Naaman, her mistress' husband, was stricken with the dread leprosy, for which no relief was known. In spite of his greatness and his wealth, he was fated to be separated from all his loved ones, while one by one the members of his body were eaten away.

The little maid had a sympathetic heart. No bitterness or spirit of revenge was there. "Would God," she said to her mistress, "my lord were with the prophet that is in Samaria! for he would recover him of his leprosy." There must have been something in the life of this girl that had deeply impressed these people, for, in spite of the apparent hopelessness of his condition, Naaman acted upon the suggestion.

The story of his marvelous healing was heralded far and wide. Naaman turned to the worship of the true God, and eternity alone will reveal

the far-reaching influence of the kindly word and unquestioning faith of our little heroine.

True Manliness

I

"PLEASE, mother, do sit down and let me try my hand," said Fred Liscom, a bright, active boy twelve years old. Mrs. Liscom, looking pale and worn, was moving languidly about, trying to clear away the breakfast she had scarcely tasted. She smiled and said, "You, Fred, you wash dishes?" "Yes, indeed, mother," answered Fred. "I should be a poor scholar if I couldn't, when I've seen you do it so many times. Just try me."

A look of relief came over his mother's face as she seated herself in her low rocking chair. Fred washed the dishes and put them in the closet. He swept the kitchen, brought up the potatoes from the cellar for the dinner and washed them, and then set out for school. He hurried home from school, set the table, and again washed the dishes.

He kept on in this way for three or four days, until his mother was able to resume her usual work, and he felt amply rewarded when the doctor, who happened in one day, said, "Well, madam, it's my opinion that you would have been very sick if you had not kept quiet." The doctor did not know how the "quiet" had been secured, nor how the boy's heart bounded at his words. Fred had given up a great deal of what boys hold dear, for the purpose of helping his mother. Coasting and skating were perfect just at this time.

Besides this, his temper and his patience had been severely tried. He had been in the habit of going early to school, and staying to play after it was dismissed. The boys missed him, and their curiosity was excited when he would give no other reason for not coming to school earlier, or staying after school, than that he was "wanted at home."

"I'll tell you," said Tom Barton, "I'll find out, boys—see if I don't."

Will your young people be prepared to meet the test of the Sabbath in the final conflict?

So, one morning on his way to school he called for Fred. As he went around to the side door he walked lightly and somewhat nearer the kitchen window than was needful. Looking in, he saw Fred standing at the table with a dishcloth in his hand. Of course he reported this at once, and various were the greetings poor Fred received at recess. "Well, you're a brave one to stay at home washing dishes! Girl boy! Pretty Bessie! Lost your apron, Polly?" Fred was not lacking either in spirit or in courage, and he was strongly tempted to fight some of his tormentors. But his consciousness of right and his love for his mother helped him.

II

"Fire! fire!" The cry pierced the still night air, and the fire bells began to ring. Fred was awakened by the alarm and the red light streaming into his room. He dressed himself very quickly, and then tapped at the door of his mother's bedroom.

"It's Mr. Barton's house, mother. Do let me go," he said in eager, excited tones. Mrs. Liscom thought a moment. He was young, but she could trust him, and she knew how much his heart was in the request. "Yes, you may go," she answered; "but be careful, my boy. If you can help, do so; but do nothing rashly." Fred promised to follow her advice, and hurried to the fire.

Mr. and Mrs. Barton were not at home. The house had been left in charge of the servants. The fire spread with fearful speed, for there was a high wind, and it was found impossible to save the house. The servants ran about screaming and lamenting, but doing nothing to any purpose.

Fred found Tom outside, in safety. "Where is Katy?" he asked. Trembling with terror, Tom seemed to have no thought but of his own escape. He said, "Katy is in the house!" "In what room?" asked Fred. "In that one," answered Tom, pointing to a window in the upper story.

The staircase was already on fire; there was but one way to reach Katy, and that was full of danger. The second floor might fall at any moment, and Fred knew it. But he trusted in an arm stronger than his own, and silently sought help and

guidance. A ladder was quickly brought, and placed against the house. Fred mounted it, followed by one of the servants, dashed through the sash of the window, and pushed his way into the room, where the poor child lay nearly suffocated with smoke.

With some difficulty he carried her to the window, where she was instantly grasped by strong arms and carried down the ladder, Fred following as fast as possible. They had scarcely reached the ground before the crash of falling timbers told them that they had barely escaped with their lives.

Tom Barton never forgot the lesson of that night; and he came to believe, and to act upon the belief, in afteryears, that true manliness is in harmony with gentleness, kindness, and self-denial.—*Selected.*

The Proof of Love

"I love you, mother," said little John. Then forgetting his work, his cap went on.

And he was off to the garden swing, Leaving his mother the wood to bring.

"I love you mother," said rosy Nell; "I love you better than tongue can tell." Then she teased and pouted half the day, Till all were glad when she went to play.

"I love you, mother," said little Fan, "Today I will help you all I can. How glad I am that school does not keep!" And she rocked the baby till it fell asleep.

Then, stepping softly, she brought the broom, And swept the floor, and tidied the room. Busy and happy all day was she, Helpful and cheerful as child could be.

"I love you, mother," again they said,—"Three little children all going to bed. How do you think that mother guessed Which of them really loved her best?" —*Joy Allison.*

Be a Helping Hand

NIGHT was coming on. All day long Joseph and Mary had enjoyed the company of friends as they returned from the annual Passover. Not until it was time to prepare for the night's encampment did they realize that Jesus was not along. And why?

They missed the helping hand of this twelve-year-old Junior. He it was who ran the errands cheerfully the livelong day. He it was who helped His mother, who carried the water from the distant well up the hillside of Nazareth. It was doubtless His hand that swept up the shavings of the carpenter shop and kin-

dled the evening fire. No wonder they missed Him.

How is it with you, Juniors? Do you make a fuss when you are asked to do the dishes or carry in the wood, or sweep the floor, or take care of baby brother? Or do you perform these tasks cheerfully without waiting to be told?

Jesus, the greatest missionary of all time, spent most of His earthly life in the performance of the daily tasks of the home and carpenter shop at Nazareth. After all, it is the way we act at home that determines what kind of men and women we shall be, and whether we shall succeed or fail in life.

Some one has remarked that "the light that shines the farthest shines the brightest nearest home." A trip across the ocean does not change our character. We must be real missionaries at home before we can ever be missionaries in a faraway land.

God's Money and Yours

(Program for August 8)

BY R. R. BIETZ

SONG SERVICE: Nos. 34, 35, 36 in "Missionary Volunteer Songs."

OPENING SONG: No. 11 in "Missionary Volunteer Songs."

SCRIPTURE LESSON: Matthew 6:19-24.

PRAYER by Several Juniors.

SECRETARY'S REPORT.

SPECIAL MUSIC: No. 32 in "Missionary Volunteer Songs."

SUPERINTENDENT'S REMARKS.

STORY: "Definition of Stewardship."

BIBLE READING: "The Lord's Money."

POEM: "Tithing."

SPECIAL MUSIC.

READING: "William Colgate's Experience."

STORY: "The Real Steward."

DIALOGUE: "Squaring the Account."

POEM: "A Plea."

CLOSING SONG: No. 39 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Superintendents

The purpose of this program is to bring to the attention of the boys and girls the fact that a certain portion of the money they earn belongs to the Lord and is holy. The title of the program suggests this thought.

There are two kinds of money—the money which belongs strictly to the Lord, and the money which we are to keep and use as faithful stewards. Mention the fact that we are all stewards. Every Junior may become a treasurer for the Lord.

Prayer and Personal Workers' Bands should be strong features of the M.V. Societies.

We are entrusted with certain sums of money, and we must always keep our accounts with the Lord straight. To help us in this matter there is the beautiful tithing system—beautiful in its simplicity and equality. Every Junior can understand the plan. This program is to bring to their attention the importance of paying tithe and the blessings which will follow.

Definition of Stewardship

A STEWARD is one who is employed to manage the affairs of a concern—but we are more than stewards in the sight of God. We are in partnership with Him. The Chief Partner, being for the time absent in person, has committed His own interest to us, making us the stewards in the concern.

A most picturesque and beautiful definition for stewardship was given by a thirteen-year-old boy who had been studying the topic: "Stewardship means that life is a great ship, loaded with a rich cargo of many things to be delivered to many peoples in many places. God is the owner of the ship, but I am the captain of it."

The Lord's Money

1. WHAT are we doing when we receive ten cents and keep it all for ourselves? Mal. 3:8.

2. Does Jesus say that we should pay tithe? Matt. 23:23; Heb. 7:5.

3. When we pay God what we owe Him, what will He do for us? Mal. 3:10-12.

4. When we withhold from God what belongs to Him, what can we expect?

"Those who are selfishly withholding their means, need not be surprised if God's hand scatters. That which should have been devoted to the advancement of the work and cause of God, but which has been withheld, may be entrusted to a reckless son, and he may squander it. A fine horse, the pride of a vain heart, may be found dead in the stable. Occasionally a cow may die. Losses of fruit or other crops may come. God can scatter the means He has lent to His stewards, if they refuse to use it to His glory. Some, I saw, may have none of these losses to remind them of their remissness in duty, but their cases may be more hopeless."—*Testimonies*, Vol. II, pp. 661, 662.

5. Are Juniors expected to bring an offering to the Lord?

"Every member of the family, from the oldest down to the youngest, may take part in this work of benevolence.

"The offerings of little children may be acceptable and pleasing to God. In accordance with the spirit that prompts the gifts will be the

value of the offering."—*Testimonies*, Vol. III, p. 412.

6. What are we told about how we should give? 2 Cor. 9:7.

7. Is it right to use the tithe for ourselves? Lev. 27:30.

Tithing

ONE tenth for the Lord, and nine for you.
It isn't so very much to do.
And perchance the tenth may soon come back
In heavenly favor; so—where's your lack?
Join the Tither's League.

If God gets His and I get mine,
Then everything will be just fine.
But if I get mine and keep His too,
What do you think God will do?
We believe He will collect.

—Author Unknown.

Squaring the Account

Bob and Jack walk into the room. Each one has under his arm one or two copies of recent numbers of our magazines used by colporteurs. They sit down at a table, pull some change out of their pockets, and place it on the table. They start to sort the money and get pencil and paper ready to do some figuring.

Bob: Well, Jack, this was a pretty good week for me. I sold quite a number of magazines.

JACK: My business wasn't so bad either, but a person certainly has to hold on to every penny in order to make a little money.

Bob: I wish they'd give us more of a commission. By the time I buy a few things my money will be gone.

JACK: By the way, how much did you clear this week, Bob?

Bob: Just a minute! Let me see—there are four quarters here—plus five dimes. Now let me see how many pennies I have. (Counts by fives to fifty-five.) One, two, three, four. Fifty-nine pennies, four quarters, and five dimes. That makes a total of \$2.09. Pretty good business, Jack.

JACK: I guess it is. You're getting to be a real salesman.

Bob: It might not be salesmanship. Perhaps they are just taking pity on me. Now let's see how much you have. I suppose you have me beaten.

JACK: I guess not! But I'm not so far behind. I've got ten dimes, ten nickels, and twenty pennies, making a total of \$1.70.

Bob: Now the next job is to spend all this money.

JACK: Not much of a job, if you ask me. I'm going to save some of mine.

(Dick, another chum, enters.)

DICK: Hello, fellows! You look prosperous today. Seems as if you surely did make plenty this week. Just how much have you?

Bob and JACK (together): Pretty good, Dick, pretty good.

JACK: Bob's leading with a clear profit of \$2.09, and I have \$1.70.

DICK: I'm just a little ahead of Bob. I have \$2.50.

Bob: We were just talking about spending this money when you came in. Of course we want to put some in the savings bank, but you know there are always a few things a fellow wants to get.

DICK: That's right! Have you taken off the tenth? Don't forget the heavenly savings bank!

JACK: What do you mean, Dick?

DICK: The tithe, of course. You know you're supposed to give one tenth of that money to the Lord don't you?

Bob: Sure we know about the tithe, but don't you suppose the tithe Dad pays is enough to take care of us too?

DICK: Each person has to give an account of his own money. Since you expect to keep this money and be steward of it, you ought also to show that you can be trusted, and give one tenth to the Lord. He really helped you to get it in the first place and it all belongs to Him. I've been paying tithe on my magazine money for quite a long time, and I enjoy it. The nine tenths which is left always goes farther if I give the Lord His own.

JACK: I guess Dick's right. We ought to pay tithe. It's not the amount, Bob, but I believe there is a great principle involved here.

Bob: It certainly sounds fair and reasonable. How much would your tithe amount to, Jack?

JACK: Let me see—\$1.70. That would make seventeen cents.

Bob: My earnings were \$2.09. I hardly know what to do. My tithe really is only twenty cents. What about the tithe on the nine cents? How much would you pay on nine cents? I can't split a penny, can I?

DICK: I guess that would be quite a job. Why not give a penny? Give the Lord a good measure.

Bob: Rather pay the Lord a little more than He asks than not quite enough. Is that what you mean?

DICK: That's it. Do you fellows want tithe envelopes to put your money in? I have a couple of extra ones.

Bob and JACK: Sure! That's businesslike.

(Dick hands the envelopes to Bob and Jack, who put their tithe into their respective envelopes.)

DICK: Be sure to write the amount and also your name on the envelope. Give this envelope to the church treasurer tomorrow, and he'll write a receipt for you. Our elder said that the church treasurer would write a tithe receipt for any of the Juniors, even if it were for only a nickel.

Bob (gleefully): It surely gives a fellow a good feeling, doesn't it?

JACK: It surely does, and it's settled in my mind that I shall always take out the tithe first. "First things first" with me.

DICK: Well, let's go. Next Friday we'll square up the account again.

(The three get up and start to walk out.)

BOB: Well, I'm mighty glad you dropped in on us, Dick.

(Bid each other adieu and exit.)

William Colgate's Experience

MANY years ago a lad of sixteen left home to seek his fortune. All his worldly possessions were tied up in a bundle which he carried in his hand. As he trudged along he met an old neighbor, the captain of a canalboat, and the following conversation took place, which changed the whole current of the boy's life:

"Well, William, where are you going?"

"I don't know," he answered; "father is too poor to keep me at home any longer, and says I must now make a living for myself."

"There's no trouble about that," said the captain. "Be sure you start right, and you'll get along fine."

William told his friend that the only trade he knew anything about was soap and candlemaking, at which he had helped his father once in a while.

"Well," said the old man, "let me pray with you once more and give you a little advice, and then I will let you go."

The two knelt down upon the towpath; the dear old man prayed earnestly for William, and then gave him this advice, "Some one will soon be the leading soapmaker in New York. It can be you as well as any one. I hope it may. Be a good man; give your heart to Christ; give the Lord *all that belongs to Him* of every dollar you earn; make an honest soap; give a full pound, and I am certain you will be a great, prosperous, rich man."

When the boy arrived in the city, he found it hard to get work. Lonesome and far from home he remembered his mother's words and the last words of the canalboat captain. He was then led to "seek first the kingdom of God and His righteousness," and united with the church. He remembered his promise to the old captain, and the first dollar he earned brought up the question of the Lord's part. In the Bible he found that the Jews were commanded to give one tenth; so he said, "If the Lord will take one tenth, I will give that." And so he did;

and ten cents of every dollar was sacred to the Lord.

Having regular employment, he soon became a partner; and after a few years his partner died, and William became sole owner of the business. He now resolved to keep his promise to the old captain; he made an honest soap, gave a full pound, and instructed his bookkeeper to open an account with the Lord, carrying one tenth of his income to that account. He prospered; his business grew, his family was blessed; his soap sold, and he grew rich faster than he ever hoped. He gave the Lord two tenths and prospered more than ever; then he gave three tenths; then four tenths, then five tenths. He educated his family, settled all his plans for life, and thereafter gave the whole of his income to the Lord.—Told by Dr. A. J. Gordon.

A Plea

If you had a son or daughter
Who had gone across the sea,
Do you think your mission offering
Would a little larger be?

You would never make excuses
As the weeks go quickly by,
Saying, "I will give more later,"
And then do it with a sigh.

There are many sons and daughters
Of courageous parents true,
Who to God their lives have given,
And find joy in what they do.

They are glad to tell the story
Of our Jesus and His love.
Let us help them by our offerings,
And prepare to meet above.

Many souls for whom our Saviour
Gave His precious blood to save:
Let us help, while we are living,
Him who is to sin a slave.

God will bless the mission offering
That we give from week to week;
And we'll want to keep on giving,
As we often hear folks speak

Of the many needs arising
In the mission fields afar.
Not forgetting we can brighten
Some wee corner where we are!

—Mrs. Lucy Prince.

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It is good to have money, and the things that money can buy, but it is good, too, to check up once in a while, and make sure you haven't lost the things money can't buy.—George H. Lorimer.

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OUR missionary problems will be solved when our spiritual problems are solved, when you and I live daily as in the sight of God. Our budgets are bankrupt because there are so many of us whose spiritual lives are bankrupt. We count our houses, our lands, our cars, our books, our stocks, our bonds. We count everything and everybody, but we do not count God.—McLean.

The Real Steward

IN New York, about a generation ago, a businessman was very active in church-extension and church-school work, and a generous giver. Samuel Inslee, for that was his name, furnished practically all the funds required for a church building and helped in a hundred ways to promote the kingdom of God. One day in his office when he had just drawn a check for a thousand dollars to be donated to a certain good cause, Mr. Inslee was asked how he had learned to give away money so easily. His reply was this:

"On Hudson street, forty years ago there used to be a little notion store where I began my business career. My salary was four dollars a week. A portion of that four dollars I set aside for the Lord. I have no difficulty in giving away money, for I count myself one of the Lord's stewards."

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Loyalty to the Sabbath

(Program for August 15)

BY PROMISE KLOSS

SONGS: Nos. 122, 123, 124 in "Missionary Volunteer Songs."

OPENING EXERCISES.

SUPERINTENDENT'S REMARKS.

STORY: "The Happiest Day."

DIALOGUE: "God's Sign."

POEM: "Remember the Sabbath Day."
STORY: "True to the Sabbath in France."

Superintendent's Remarks

READ Ezekiel 20:12.

The badge of our order, the sign between God and us as young Seventh-day Adventists that we are His children, is the Sabbath. It is also a sign to the world, that sets us apart and makes us different. So, as loyal Seventh-day Adventists, we honor and respect this emblem, as we do our flag. We do nothing to desecrate it in any way. From the very beginning of its sacred hours we give our interest and attention to the Sovereign to whom the day belongs.

By regarding the Sabbath loyally, we are preparing ourselves for the tests of the future. The time will come when it will be much more difficult to keep God's Sabbath holy than it is now. Sometime we may be faced with bitter persecution, or even be threatened with death, for refusing to desecrate God's holy day. Will we stand true then?

Our present attitude toward the Sabbath, our love or lack of love for it today, will help determine the stand we will take in the time of test.

God's Sign

A GROUP of Junior boys meet at the home of one. Arrange a table with a lamp and a few books, and place the chairs informally.

GEORGE: I never realized how important it is to be careful about the Sabbath until Professor Williams gave us that talk in Missionary Volunteer meeting, did you?

WALTER: No, I didn't. Of course I've heard a lot about Sabbathkeeping, and I've tried to remember not to do the things dad and mother said not to, at least most of the time, but it seems more important now, somehow.

HARRY (*knocks and enters*): Hello, everybody. What's this all about?

GEORGE: Oh, you weren't at M. V. meeting last time, were you?

HARRY: No, I had a bad cold, but Walter told me to come over tonight, as Miss Warner had given us a problem to solve.

WALTER: Yes, after Professor Williams' talk on the Sabbath as God's flag, Miss Warner announced that there would be a contest between the boys and the girls to see who could find the most quotations from the Spirit of prophecy showing that the Sabbath is God's sign. So since we have an "Index," I asked the boys to come over here.

CARL: Professor Williams said that the Sabbath was the badge, or sign, that we are God's children.

WALTER: You take the "Index," Carl, and read off the references that look hopeful. I'll hand out the books to the boys.

CARL: All right. Here, this looks good: "Sign of allegiance to God," under the heading "Sabbath." George, take "Patriarchs and Prophets" and look up page 307. Harry, look up pages 349 and 350 in the "Testimonies," Volume VI. Walter, "The Great Controversy" for you, page 605. Stanley, will you read "Testimonies," Volume VII, pages 105 to 109; Volume VIII, page 94; and Volumes IX, pages 16 to 18, and 234? Ed, you look up page 148 in "Gospel Workers," and I'll look up this one in "Counsels on Health" myself.

WALTER: Here is a good one in "The Great Controversy," page 605: "The Sabbath will be the great test of loyalty; for it is the point of truth especially controverted. . . . While one class, by accepting the sign of submission to earthly powers, receive the mark of the beast, the other, choosing the token of allegiance to divine authority, receive the seal of God."

CARL: Ed, here is a pencil. Keep a list of these references that we decide to present. That's a good one to head the list. I have one myself here in "Counsels on Health," page 238: "The observance of the true Sabbath is to be the sign that distinguishes those who serve God from those who serve Him not."

ED: Will this one do? "In all ages the Sabbath has been the test of loyalty to God. 'It is a sign between Me

and the children of Israel forever,' the Lord declares." That's in "Gospel Workers," pages 148, 149.

CARL: That's to the point all right. STANLEY: Here's another one that speaks of it as a test. "The Sabbath is the Lord's test, and no man, be he king, priest, or ruler, is authorized to come between God and man." That's from "Testimonies," Volume IX, page 234.

GEORGE: I have one, found in "Patriarchs and Prophets," page 307: "All who keep the seventh day, signify by this act that they are worshipers of Jehovah. Thus the Sabbath is the sign of man's allegiance to God as long as there are any upon the earth to serve Him."

STANLEY: Here's another good one: "The observance of the Sabbath is the sign between God and His people. Let us not be ashamed to bear the sign that distinguishes us from the world." And farther down on the page it says: "The Sabbath is ever the sign that distinguishes the obedient from the disobedient." From "Testimonies," Volume VII, page 105.

HARRY: I read in Volume VI, pages 349 and 350: "As the Sabbath was the sign that distinguished Israel when they came out of Egypt to enter the earthly Canaan, so it is the sign that now distinguishes God's people as they come out from the world to enter the heavenly rest. The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law. It distinguishes between His loyal subjects and transgressors."

HARRY: Why it seems as if the Sabbath is a most important thing, if we are going to be Seventh-day Adventists, doesn't it? And I'm so glad I am one.

ED: Boys, I believe that if we are going to be loyal to God and keep His Sabbath in the times of trouble before the end, we ought to be practicing now.

GEORGE: So do I. Let's do it, and help each other. What do you say?

ALL (*rising to go*): Let's.

STANLEY (*still looking at his book*): Add this one from Volume VIII, page 94, to the list before we go: "The keeping of the Sabbath is declared to be a sign of the loyalty of God's people."

WALTER: If any of you find any other good references, tell Ed so he can add them to the list; and come back again, all of you.



STUDY God's word prayerfully. That word presents before you, in the law of God and the life of Christ, the great principles of holiness, without which "no man shall see the Lord." It convicts of sin; it plainly reveals the way of salvation.—"Steps to Christ," p. 35, pocket edition.

The Happiest Day

As a long sigh escaped her young guest, Mrs. Grant said, "A penny for your thoughts, Harold."

Harold shifted about uncomfortably for an instant; then, unable to resist the pleading look of auntie, he said:

"Well, I'll own right up. I was thinking how much nicer it would be if the Sabbaths were left out of the week; they seem to spoil everything so."

"Spoil everything! Why Harold, I think it is the best day of all the week," said Mrs. Grant, trying not to look shocked at the words of her friend.

"Oh, well, that's because you're grown up, I suppose. But I almost hate Sabbath; it puts a stop to all my good times."

After some thought, Mrs. Grant excused herself and went to the garden, where she picked seven of the most beautiful Crawford peaches she could find. Putting them on a fruit plate, she garnished them with their own glossy leaves and made the whole as attractive as possible.

Harold's eyes danced with delight as she entered the room with them in her hand, saying:

"Now, Harold, these are for you; but please don't eat them just yet."

So Harold took the plate in his hand, and, feasting his eyes on the treat in store, listened as patiently as any boy could under the circumstances. Mrs. Grant continued:

"Now, Harold, I have selected for you seven of my finest peaches; they are all yours. If you choose, you can eat all of them; but if, after you have eaten six, you will carry the seventh to the poor sick boy at the foot of the hill, and give it to him, it will make me very happy."

"Why, Auntie Grant," said Harold, "what sort of boy do you take me for? Of course I'll take it to Dick—the very best one, too."

"Well, let's imagine that after you have eaten six peaches you say, 'Oh, dear! I suppose I must give the last peach to Dick, but I hate to.'"

"I won't even imagine such a thing!" interrupted Harold, with a very red face. "It isn't in me to be so mean."

Mrs. Grant made answer by taking the plate of peaches into her own hand, and saying, impressively:

"Here are seven peaches. They remind me of a boy who had seven beautiful gifts. The Giver said in giving them, 'They are yours; but if you love Me, you will do Me honor by setting one apart as sacred to My memory.' Did the boy regard the wishes of the Giver as sacred, and gladly obey them?"

"It would be a mean sort of boy that wouldn't do that much for such a generous friend," ventured Harold, as the speaker paused thoughtfully.

"It would seem so," said Mrs. Grant. Then, taking up one of the peaches, she continued, "For the sake of illustration, we will call this Sunday; that's the day he played ball, and came off victorious. Monday, Tuesday, and Wednesday he camped out, and fun marked every one of them. Thursday, picnic day, not half long enough. Friday, kite flying and a full tide of enjoyment."

Mrs. Grant had pointed to one peach after another in naming them, but had avoided looking at Harold. Had she looked at him, she would have seen that the lesson was striking home, for the boy's face was growing crimson.

At last only one peach remained unnamed. Taking it up, she drew a heavy sigh, and allowed her kind face to be marred by something seldom seen on it—a scowl; then imitating as best she could the surly tone heard not long before, she said; "You are Sabbath, and I almost hate you because you spoil all my good times!"

"Oh, Auntie Grant, I see it! I have often made my boast that with all my faults I was at least generous; but now I see how easy it is to be selfish and not know it."

"I am glad my peach lesson has made you see yourself," said Mrs. Grant, looking pleased.

"It has, for a fact. Six days for fun ought to satisfy any boy, and I don't think any one will ever again hear me say I hate Sabbath."—*Selected.*

True to the Sabbath in France

A COMPANY of Seventh-day Adventists were serving in the noncombatant forces in France during the World War. They had found officers who had regard to their Sabbath principles, and had arranged duties accordingly. The young men were engaged in unloading cargo from ships.

But now and then officers were in charge who were only irritated by religious convictions out of the ordinary.

On one occasion, after various measures of discipline and punishment for declining Sabbath duty in the cargo moving, a group were sentenced to the punishment known as "crucifixion." It meant being tied, with arms and legs outspread, to the wheel of a gun carriage. As the time came for the punishment, search for a physician was made, to and fro in the camp, for the ordeal could not proceed without a medical certificate that the offender was physically able to endure the punishment; but no

"Remember the Sabbath Day"

"Remember the Sabbath day, to keep it holy!"

Have I not given thee six dawnsings to be thine—
For thy pursuit of study, joy, and labor,
No two alike in texture or design?

"Remember the Sabbath day, to keep it holy!"

Have I not given thee six evenings for thine own—
Of velvet silence veiled in misty starlight,
And hung with moons like spheres of silver blown?

"Remember the Sabbath day, to keep it holy!"

It only have I set apart, to be a sign—
Creation's seal, and pledge of thy redemption—
And that the world may know that thou art Mine.

—*Jessie Wilmore Murton.*

physician could be found. So the young men were marched back to the harracks.

Later that evening an officer appeared, saying, in substance:

"Now, look here, lads. We have been discussing your case. You are good workers. We wish all the men were as faithful in work. But you cannot play with the British army. Orders are orders. But we do not want to see young men like yourselves punished. We have had a council about it, and have this proposition to make. You work overtime during the week to make up time lost on your Saturday, and we'll let you off that day; we will also revoke this punishment. I will call the guard out and leave you alone to consider it. In five minutes I will come back for your answer."

The young men needed no five minutes to consider. They spent the

minutes rejoicing at this manifestation of the delivering Hand. When the officer returned, they said: "We are glad, sir, to accept the proposition, and are thankful for it."

But later some of these youth in France fell into the hands of men who decided to break down with a hard hand this regard for the Sabbath on the part of a little group of noncombatants, troublesome enough in wartime.

Seventeen of the young men were in the group. They were roughly handled, cruelly beaten and knocked about,—contrary to regulations,—and at last, exhausted and bruised, and some seriously injured, they were put into the harrack prison, each in a room by himself. Then a little later, when they were sorest and weakest with reaction from the beatings, they were visited, each one alone, and each one was told that the other sixteen had given in, and had consented to work on Saturday; and each one replied, "I am sorry to hear the others have decided to do it, but I cannot. I cannot disobey God on any account."

That was a fine answer from seventeen young men. They were like other youth—had their faults, their weaknesses. But when the crisis came, the grace of Christ gave them patience and strength to answer like "men of the martyr breed."

The sequel should be told, in a few lines. After the answers had been given, an army chaplain passed. He heard groaning. He inquired, and demanding of the guards his right to know and investigate, he found the young men, learned their story, and took the case up with higher authorities. The result was the return of the young men to England, and ultimately their release from all army service." —*"Youthful Witnesses," by W. A. Spicer, pp. 224, 225.*

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THE conditions of obtaining mercy of God are simple and just and reasonable. The Lord does not require us to do some grievous thing in order that we may have the forgiveness of sin. We need not make long and wearisome pilgrimages, or perform painful penances, to commend our souls to the God of heaven or to expiate our transgression; but he that confesseth and forsaketh his sin shall have mercy.—*"Steps to Christ," p. 37.*

"Talent is that which is in a man's power;—

Guaranteed

(Program for August 22)

BY L. MARGUERITE PERKINS

OPENING SONG: "Ask Jesus, He Will Help You," No. 53 in "Missionary Volunteer Songs."

PRAYER.

SUPERINTENDENT'S TALK: "It Depends Upon the Manufacturer."

POEM: "Guaranteed."

STORIES: "Guaranties Fulfilled."

SYMPOSIUM: "Who Is Behind the Promise?"

CLOSING SONG: "He Gives," No. 138 in "Missionary Volunteer Songs."

CLOSING PRAYER. Let the boys and girls bow their heads in silent prayer, followed by a short prayer by a Junior.

It Depends Upon the Manufacturer

WOULD you drop from a plane, high in the heavens and plunge without a motor toward the earth—your glider gaining speed every second? Would you trust yourself to a frail shell of wood which zoomed earthward through the air at eighty-five miles an hour? If you would—you would be counting heavily upon *something*! You would be depending upon that little machine to land you safely upon solid ground again. And why would you have that much faith in a simple little glider? Because you had the word of a reliable airplane manufacturer that the craft would be safe. The company *guaranteed* that the ship was capable of diving through the air and yet coming to a safe landing in spite of speed. Tests had been made by men who perhaps gave their lives to perfect the glider. Thousanda of dollars have been spent to provide a machine that can do this. And if the company guarantees the ship,—has made a promise to you that it is safe,—you trust it because you feel sure the company's promise is true.

If you can trust the promise of a manufacturer,—be he maker of gliders, watches, automobiles, streetcars, elevators,—can you not trust the promise of the One who made that manufacturer?

We know that Jesus has provided for us a happy, pure life if we but trust His word. When He says, "I will abundantly bless her [Israel's] provision: I will satisfy her poor with bread," He means just that. He means that He will take care of His children and see that they somehow have food. He means that He will provide. When He says, "If we confess our sins," He will "forgive us our sins, and . . . cleanse us from all unrighteousness," He means just that. He will forgive, and we will be as pure as if we had never sinned. When He says, "Ask, and it shall be given you," He means that He will give to

us what we ask—if it is right and good that we should have it. God always answers the sincere prayer. Of course, sometimes He answers, "No." You wouldn't expect your mother to let you eat ten bars of chocolate candy at once, would you, if you were certain to be sick?

Men have given their lives to perfect man-made machines; Jesus has given His life that the plan of salvation might be perfected. He has spent the most precious treasure in heaven that the way might be provided for you to be saved. Will you believe His guaranty?

Guaranteed

My mother's careful what she buys;
It must be "guaranteed," you know;
It must not rust—or rip—or rot—
Must be depended on "to go."

And Jesus' love for every soul
Comes with a "written guaranty."
The Bible says in wording clear
He'll save from sinning, you and me.
Not for a day, a month, ten years—
A "lifetime guaranty" He bears,
That promises to all who ask
Safekeeping from the tempter's snares.
G. M. THOMPSON.

Who Is Behind the Promise?

(Have the Juniors give orally part or all of the following text thoughts.)

I AM told to have faith and trust. Faith and trust in whom? Why in the Lord, our God? Ps. 16:1; 37:3; 91:2; Prov. 3:5; Isa. 26:4.

1. He guides me in what I should do. Prov. 3:6; Ps. 16:11.

2. He helps me to overcome temptations. 1 Cor. 10:13; Rom. 8:37.

3. He prays for me. Heb. 7:25; Rom. 8:34, last part.

4. He hears my prayer. John 14:13-15; 15:7.

5. He protects me. Ps. 91:11; Nahum 1:7; 2 Tim. 4:18.

6. He cares for my daily needs. Ps. 37:3; Phil. 4:19; 1 Peter 5:7.

7. He gives me courage when I am tired. Ps. 27:14; 55:22.

8. He comforts me. Ps. 23:4; 2 Tim. 1:12; Isa. 26:3.

9. He gave Himself to death that I might live in heaven. Rom. 3:24, 25; Gal. 3:13.

10. He is coming again to take me to heaven. John 14:2, 3; 1 Thess. 4:16, 17.

11. He keeps His promises. Deut. 7:9; Ps. 89:34; Heb. 10:23.

Guaranties Fulfilled

I

JOHN TIMOTHY STONE, D. D., told to John T. Faris the following incident of his boyhood:

"Two or three ladies who were teachers in the primary and junior departments of our Sunday school, once asked me if I would go with

them on a Sunday school outing they were giving to the little children.

"We were to go in one of those old-fashioned carryalls that would hold about twenty adults, and we had about thirty or thirty-five children packed into that wagon. Every precaution had been taken in the selection of a driver, but still I felt somewhat uneasy, as the driver did not seem to be entirely himself. I asked to sit with him on the front seat, and soon discovered that he was under the influence of liquor.

"I made an excuse to stop at a certain store near by, at the top of a long hill, at the bottom of which we were to cross one of the busiest railroads in that part of New York State. I went into the store, where I meant to get help. He agreed to wait until I returned. What was my surprise and alarm, upon coming out, to find that the team was going at full gallop down this hill, and to see in the distance an approaching train.

"It was impossible to hail the driver; it was impossible to stop him. The women and children knew nothing of the danger, and were rather enjoying the ride. I did not know what to do; so I went in the pasture, and kneeling under an apple tree, poured out my heart to God, asking Him for His help and protection.

"A great sense of peace came over me at once. Then I hurried down the hill, thanking God for deliverance as I ran, for I felt sure that there would be no accident.

"And sure enough! The driver came to his senses, reined in the horses, and stopped at the bottom of the hill.

"There was no accident, but my lesson had been learned. I had realized, even as a boy, what faith and prayer will do, and that we have a right to leave a situation with God and trust Him, after we have done our full part."

II

From the pen of a war correspondent of the London *Daily Mail*:

"A few weeks ago I stood outside the compound of Mr. Turley, the agent of the British and Foreign Bible Society in Manchuria, and looked at a pleasant-faced, elderly Chinese Bible woman talking with and selling books to a crowd of natives around her. Six years ago, when the Boxer movement arose in North-

—genius is that in whose power a man is."—Lowell.

ern China, the Boxers at Mukden determined to make an end of Christianity there. They stormed the Roman Catholic cathedral and butchered the priests and nuns and their converts in horrible fashion. They broke up the Protestant missions, with accompaniments of torture and shams which I dare not dwell on. They specially resolved to lay hold of this Bible woman, for she had been so active and successful that all knew of her. At last they caught her, with two nieces, in a suburb of the city.

"The three women were thrown on a springless Chinese cart, and, surrounded by a howling mob, were led toward the center of Mukden, where they were to be tortured, outraged, and killed. The two nieces were crying bitterly, and the old woman turned to them and spoke very earnestly. Why should they cry? Let them pray! God would help them! She herself started praying, and soon her nieces joined her, and their tears ceased.

"It was a long and weary ride. The roadway was blocked with carts, and the death tumbrel could move along only at snail's pace. The fears of the younger women were now over. There was not a tremble or a tear from them. Soon an uneasy sense of awe came over the Boxers. Why were not these women afraid? One man suggested that some spirit was guarding them, and another spoke fearfully of the dangers that would fall on those who should offend the spirits, while others continued to shout loudly for vengeance. Still the cart moved on, nearer to the execution ground.

"As it passed under the shadow of the city walls a Chinese gentleman, well known in the locality, rode by in state. He cast his eye over the women. 'What fools you Boxers are,' he said, 'to kill these women, when they might be sold for good silver. I will buy them off you.' The Boxers, already uneasy, saw a way out of their difficulty, and seized the opportunity. The women, bound as they were, were tossed into the back of the gentleman's cart and driven out toward the country.

"When the cart got away from the crowds into a quiet part, the owner stopped it. The women's bonds were cut, and they were taken out. The

Chinaman looked at them with a smile. 'Someday,' he said, 'when you are well off again, you can pay me back what I have given for you today. Now you can go where you please.' Is it any wonder that that old Bible woman believes in Christianity and in prayer?"—*The Book of Faith in God*, by John T. Faris, pp. 159, 160, 220-222.

Officers' Notes

The Society Library

(Continued from page 16)

- (6) Due slip on the last flyleaf.
 - (7) Pocket and card inside the back cover.
 - b. Instruct Missionary Volunteers how to take care of books. (See M. V. Leaflet 35, pp. 7, 8.)
 - c. Help young people to read with a purpose.
 - (1) Read books of worth. (Study introduction and table of contents to see if the purpose of the book is to inform and uplift.)
 - (2) Read variety of books. (Travel, biography, nature, devotion, culture, science, and only the best of stories.)
 - (3) Remember what you read.
 - (a) Jot down points in a notebook.
 - (b) Tell others what you read.
 3. Supplies, such as pockets, cards, due slips, and gummed labels, can be obtained from Gaylord Brothers, Inc., Syracuse, New York. Write for a catalogue.
- "If I were to pray for a taste which should stand me under every variety of circumstances, and be a source of happiness and cheerfulness to me through life, and shield against ills, however things might go amiss and the world frown upon me, it would be a taste for reading."—*Sir J. Herschel*. E. E. H.

The Song Service

Good music is one of the greatest gifts God has given to man, and it is one of the most effective means of turning the hearts of men toward Him. Some one once said, "Melody, both vocal and instrumental, is for the raising up of men's hearts, and the sweetening of their affections toward God." Any music that does not have this effect upon the hearts of those who hear it or who produce it, should be avoided by Christians, and certainly should find no place in the song service of the church or Missionary Volunteer Society meetings.

"The effect of good music is not caused by its novelty. On the contrary, it strikes us more the more we are familiar with it."—*Goethe*. This fact should lead us always to select songs that bring in a spirit of worship and devotion.

During the years of our development as a denomination, many excel-

lent hymns were written out of the experience of the advent believers. The messages contained in these songs did much in molding the sentiments and establishing the truths of the third angel's message in the lives of the early believers. The youth of the church today need these same influences exerted in their lives. It would be well, therefore, to turn again to the songs of the advent hope. Most of these good old hymns would be entirely new to the average attendant at the Missionary Volunteer Society meeting, but with repeated use they would make more precious the hope of Christ's second coming.

Many of these valuable songs are printed in "Christ in Song." A few of the titles are here given with the hope that they may be used again and again in the song services of your society: "We'll Stand the Storm," No. 927; "No Abiding City Here," No. 925; "The Time Is Near," No. 923; "Even at the Door," No. 930; "He's Coming," No. 914; "Evergreen Shore," No. 909; "Jordan's Stormy Banks," No. 905; "To Be There," No. 902; and "How Far From Home?" No. 845. Try them in your society.

For variety and added interest it is well, from time to time, to give a brief history of some of the songs used in the song service, or to relate experiences in connection with the use of some of the old familiar hymns. The following books will be helpful in obtaining such information: "The Story of the Hymns and Tunes," by Theron Brown and Hezekiah Butterworth (published by American Tract Society, Park Avenue and Fiftieth Street, New York); "Sankey's Story of the Gospel Hymns," by Ira D. Sankey (published by the Sunday School Times Company, Philadelphia, Pennsylvania); and "Studies of Familiar Hymns," by Louis F. Benson, First Series and Second Series (published by the Westminster Press, Philadelphia, Pennsylvania).

"Music should have beauty, pathos, and power. Let the voices be lifted in songs of praise and devotion. Call to your aid, if practicable, instrumental music, and let the glorious harmony ascend to God, an acceptable offering."—*Messages*, p. 296.

Let us do all we can to help our young people cultivate their musical talents. Gospel music is a safeguard in the hour of temptation, and an incentive to deeper devotion and more faithful service.

C. LESTER BOND.

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NONE of us can be excused from our responsibilities, and in no case can we stand clear before the thrones of God unless we do the work that the Master has left for us to do. . . . The truth should be brought before people in a careful manner.—*Testimonies*, Vol. IV, p. 73.

Do you have a list of all the M.V. Leaflets?

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.

"This Gospel Shall Be Preached"

THIS is what Jesus said. And it is being preached today in all the world. Perhaps that airplane swiftly coursing its way overhead bears a message of light and truth to some lonely waiting heart; as you look into the blue, some voice is proclaiming the same message, which is being duplicated and heard in a thousand homes as radio dials are tuned in to listen; yonder steamship or this passing train, may also be laden with many a message of truth in printed form bound for some home near or afar. A world is to hear the glad tidings of a Saviour's coming soon, very soon. Today that world is hearing in no uncertain tones. And messages find wings to bear the tidings from almost everywhere. Away out in the Pacific, on that little dot of an island, Pitcairn, passing ships have learned to look for something good. Mrs. Ada M. Christian writes:

"The folks on board ships are always fond of our singing. The captain on one boat especially, wants singing whenever he comes. So now as his boat approaches, special selections have been prepared to be sung for him.

"The ship's men like our papers. On one of the boats, one of our men became a special friend of a certain sailor. When this sailor was first offered a paper, he refused it. But as he kept coming by, and papers were offered to him, he began to accept and read them; not only that, but he carried them home to his family in England. On his last voyage home, his friend gave him a few copies of the *Little Friend* for his children. He expressed himself as being so happy to know that somebody takes enough interest in his children to send papers to them.

"There are others who carry the papers home to their families. On board the last ship, one of our men offered papers to a man. On being asked what he had and receiving the reply, 'Some of our religious papers,' the man said, 'That is just what I am after.'

"May the judgment reveal some souls saved as the result of our small efforts in seed sowing."

Anxious to Claim New Territory

Up in Northwest Rhodesia, where Missionary S. M. Konigsmacher and his son and daughter-in-law are working, is a stretch of country where live some tribes who have never heard the advent message. In a recent letter Brother Konigsmacher writes:

"The native evangelist and I have just returned from a trip to the north in the great territory lying in the northwest corner of Rhodesia. I believe we could gain most of that territory for the truth if we had workers to put into it. We visited forty villages. We must have traveled about 500 miles on bicycle. We were away ten days. I found the Batwa people, but they were scattered among the other people.

"The other day a boy sitting on the veranda said that the people to the west, in the Namwala District, are tired of their schools, for the teachers smoke and drink.

"I sent an appeal to the Zambesi Union to allow me to go up to Mumbwa with four teachers and one evangelist and claim the territory for Jesus. 'The zeal of Thine house hath eaten me up,' and I want to claim this territory for Jesus and the truth."

Among Mapuche Indians of Chile

MISSIONARY C. H. MAYR and his wife, visiting companies of believers in the interior of Central Chile, found among the Mapuche Indians a deep interest to learn the true way:

"High in the mountains, in a place called Los Mayos, I found a faithful couple doing a wonderful work among the Mapuche Indians. I visited some of them and found them all very much interested. This same brother told me of others who must be visited, perhaps fifteen or more miles distant.

"Only a few days ago three Mapuches came to Valdivia to search for me. They made a trip of two full days on foot to beg for a teacher for their tribe. After being here from Friday to Monday studying the Bible and attending the services, one of

them asked for baptism. I advised him to wait for fuller instruction. It was my privilege to visit their family and relatives. One of them served me as a translator, and I have seldom seen such interest. The prospects for future growth among the Mapuches are surely bright."

A New African Hospital

SUPERINTENDENT E. C. ROGER of the Zambesi Union Mission, in speaking of their medical missionary work, says:

"Kanye is the oldest medical mission in this division. There have been a number of changes in doctors, but Dr. Tonge has been there the past five years. He has gained the confidence of both Europeans and natives. The work done here has had great influence through the whole Protectorate, and has been the deciding factor in causing the government to ask us to undertake the building of a hospital at Maun, near Lake Ngami, 342 miles from Palapye Road, the nearest railway station. Dr. Tonge's work at Kanye has been greatly appreciated. Dr. and Mrs. Abbott are now at Kanye to take charge of the work there, as Dr. Tonge goes on to Malamulo, Nyasaland, relieving Dr. Marcus for his furlough.

"Our work at Maun is under way. I have made two trips out there this year. Brother H. L. Ferguson is in charge of the building program. This mission is located on the bank of a beautiful river. They have a good water supply, not only for the hospital, but for garden and fruit trees as well. There are great difficulties in building in such a place. All material must be transported from Palapye Road or Victoria Falls, through heavy sand. The soil is not the best for burning bricks. Nevertheless, Brother Ferguson has made and burned 200,000. He has also burned his own lime. A nice guest home has been completed. We slept in it while there. The foundation of the doctor's home had been laid, and the walls were ready for the next course [as a precaution against ravages by the white ant]. The foundation of the hospital has been laid, and the building work is being pushed. We hope to have this work finished by September, 1936. Dr. Paul Bringle will have charge of this hospital."

Into Spitsbergen

"AND where is that?" you may ask. It is a group of islands about 400 miles north of the northernmost point of Norway. Possibly Henrik Landing, the place in Spitsbergen where one of our intrepid book evangelists proposed to go with the book "The Great Controversy," is the nearest point, or at least among the nearest points to

the North Pole that people live. Away up there was Longyear City, a mining town, where this book missionary for months had sought to go, but as all boats plying into that region were controlled by the mining company, he was forbidden passage. At last another line touched there; here was his chance. He will tell the rest of the story:

"When the boat was a little way off, the captain came and asked if I was the one who was going to Longyear City. He further asked if I was employed by the coal company. 'No,' I said, 'I was going up there only for a trip.' Had I special permission to land there? I had to answer in the negative. The captain was sorry, but he had permission to let only those land who belonged to the company or who had written permission. That was the agreement between the companies. Otherwise the boat would not be allowed to call at the port. 'But,' he said, 'now that the boat is quite a way out so you cannot get back to land, we will have to see what we can do when we reach the place. They are not impossible up there.'

"I went to my cabin and prayed to God that my journey would not be in vain.

"We reached Longyear City the fourth day, or rather night. According to schedule the boat should have reached the place on the morning of the third day. I decided to land and let the boat go without me. A few minutes before the bell rang the last time for the boat to leave, I took my case and left as if everything was in order. The captain was sleeping, so it was not his fault that I went ashore. The boat disappeared behind a point.

"I waited till the 'big men' had started work in the office. I found the manager very friendly. After a short conversation I asked if it were possible to get a place to live a few days until the boat came back on its way to Norway. Suddenly they remembered that one of the presidents had just moved, and I could have that room.

"I then told the manager what my business was when I was home in Norway, and asked if I could have an opportunity to go round here also and try to sell some books. 'No,' he said, 'you should not try that because the people up here are not interested in buying books, as we have a library with several thousand books. It would be useless for you to try to sell any. But as far as I am concerned you can go where you want to, because we do not stop the people from buying what they want.' This was just what I wished him to say. I thanked him and went to work.

"In three and a half days I received eighty orders for 'The Great Con-

troversy' and fourteen for 'Bedtime Stories.' The deliveries were good.

"I had just finished when the boat came back on its return journey. I was happy and thankful because God had been with me and helped me in such a wonderful way."

God's Sword Pricked His Heart

MISSIONARY C. E. MOON tells how a man of the wild Mexican plains was won:

"To a little village out on the great north central prairie country of the state of Durango, Mexico, a short way up among the Sierra Madre mountains, where the antelope and wolf still hold sway, people came to the meetings. A man by the name of José Herrera was invited by a good brother to attend. He came more to please the friend, perhaps, than out of genuine interest. But he found all so strange,—the stirring songs of Zion, the earnest prayers, the Book, which seemed to picture his very life. And how could this be?

"There he sat with a concealed dagger in his sack. But something sharp like a dagger was cutting its way into his heart. Yes, he would just give up the old ways, the wild spirit which was fast taking hold of his life and bringing him to ruin. So he stood up for prayer in his behalf, and accepted the message with all the change that it meant to his life. Yes, the man of the plains who feared no man, would exchange his deadly dagger for a Book, a gilt-edged Book, to carry in his sack. Now Brother José is more interested in bringing men and women to Christ than in anything else in the world."

How One Dollar Came In

It was Harvest Ingathering time over in Hupeh, China. Of this experience Superintendent M. C. Warren writes:

"I was to give a talk on the Harvest Ingathering campaign. As there were many outsiders present, I devoted more than half of the hour to speaking of the second advent and the nearness of the end. So the time spent explaining the Harvest Ingathering work was not very much.

"The next morning just as we were starting out to solicit funds, a young man, a student from Peiping, came in to call on me. I visited with him for a few minutes, and then he said: 'I was here at the meeting yesterday, and heard what you said about the Harvest Ingathering work, and decided that I would like to have a part in it. I went to the home where I am boarding and told the family of this world-wide campaign that you told of, and they also became interested in it. I told them that I would like to give a dollar, but that I would have to borrow it from them as I had

no cash in hand. They wanted to loan me a dollar, but they had no cash in the house, so they gave me a garment to take to the pawn shop to pawn for a dollar. So here is the dollar that I want to give into that Harvest Ingathering fund.'"

Itinerating in Big Africa

FROM an interesting letter from Missionary W. H. Anderson, now in the South African Division service, we take a few lines. He says that a carefully-thought-out itinerary has been planned by the committee for him. It takes in thirty-six appointments, covers in time from December 7, 1935, to October 31, 1936, and includes attending camp meetings, holding institutes, assisting in Harvest Ingathering, visiting local missions, and meeting with local church companies, and includes one visit home. As to distances, we may get some idea from this: "We can go from Cape Town to New York much quicker than we can go from some parts of this division to its headquarters, and incidentally for less expense." Having already begun the work planned, he writes:

"We have a nice little church at Dinokana, and there was a good attendance at the camp meeting. There were fourteen baptized. You will be pleased to know that we are now building a church at Hopani. That is where David Livingstone took his bride, Mary, and started his first mission in Africa. Some of the old wall still stands. He started to build his house with stone, but after his encounter with the lion on a near-by hill, he found it too hard with the lame shoulder to handle the stones, so he completed the wall with bricks. Well, we now have an Adventist church here."

Speaking of a camp meeting to be held at Menenga, he says:

"I started that mission in 1907. The people there were a wild lot, and a man's life was not worth much. I have known them to kill a man for his boots. I also knew of their killing a man for a cock he had. There is where they robbed the South African hunter, Selous, of all that he had in 1893. Now we have a fine church in that place."

"In September, Elder Boger and I expect to attend camp meetings in Northeastern Rhodesia. I have never visited that part of the field. It was there that Livingstone died, at old Chatambo. So I will advance another step on his trail when we get into that part."

MISSION BOARD.