

The Church Officers' Gazette

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JUNE, 1937

No. 6

The Church Missionary Secretary

ONE of our conference workers connected with a large city church, recently raised the following queries pertaining to the work of the home missionary secretary. He writes:

"In the CHURCH OFFICERS' GAZETTE of July, 1935, there appeared an article by Elder J. A. Stevens under the title, 'Money and Method.' I should like to know if the interpretation of the quoted recommendation passed at the General Conference Session of 1922 has official sanction and approval. As it appeared in the GAZETTE, and as its author was at that time home missionary secretary of the General Conference, I assume it to be official. If it is to be so considered, I wonder why the recommendation was not incorporated in the 'Church Manual' which was issued ten years later. The 'Church Manual,' page 39, par. 2, says:

"The treasurer is the custodian of all church funds. He should take charge of all collections and offerings, including church, Sabbath school, home missionary, and other departments of the church."

"This has led some church treasurers to assume that all home missionary funds, including money for literature orders, should go through the church treasurer, and that all bills for literature are to be submitted to, and are to be paid for by, the church treasurer."

"Now I am aware of the fact that some home missionary secretaries for reasons of a personal nature do not care to handle this money, and have made arrangements with the church treasurer to handle the home missionary funds for them. The church treasurer acting, as it were, as the treasurer for these funds by request of the home missionary secretary. I should like to know if this last-mentioned method, or the position taken by some treasurers as mentioned before, or the method outlined by the General Conference recommendation is to guide in the instruction to be given to the officers elected."

"In defining the duties of the home missionary secretary the 'Church Manual' says: 'To conduct the business transactions of the church along missionary lines, such as ordering supplies of literature, etc., keeping accounts, and making collections.'—Page 43, par. 2. Are these still the duties of this officer, or has the keeping of accounts and the making of collections passed to the church treasurer?"

So far as we know there has been no change in the General Conference recommendations pertaining to the church missionary secretary's work as passed by the General Conference session of 1922. It seems that at the Milwaukee General Conference session, four years later, 1926, this same regulation was brought up and thoroughly discussed with representatives present from all parts of the world field, including Africa and other mission divisions. There were some present at that time who advocated a change. Some time was given to the discussion of this particular point which you raise in your letter. However, after this discussion it was agreed that no change in the recommendation should be brought to the conference for further discussion and ultimate action.

In reviewing the action as passed by the General Conference session in 1922, you will note this provides—

"That the church treasurer receive and receipt all First Sabbath and other home missionary offerings, and that at least once each month the said funds be placed in the hands of the missionary secretary, and a receipt taken for the same."

Then you will note in giving study to this recommendation that an exception to the ruling that all moneys shall be received by the treasurer is recommended in the following words

included in this same recommendation:

"This is not, however, intended to apply to individual subscriptions or orders, which should properly be handled by the missionary secretary."

This action makes a clear distinction between the duty of the treasurer in receiving missionary moneys and the duty of the church missionary secretary in attending to ordering and paying for individual subscriptions and papers, and providing tracts, etc., for missionary work.

The "Church Manual," in outlining the church treasurer's work, says the same thing, only does not specify regarding his not handling periodical orders, etc., as pertaining to the work of the missionary secretary. It reads as follows:

"He should take charge of all collections and offerings, including church, Sabbath school, home missionary, and other departments of the church."

Because of space, the instruction given in the "Church Manual" did not enter into further details concerning the treasurer's duties; but you will notice that the subject of funds received for home missionary work is included in this instruction as found in the recommendation of the 1922 General Conference session. It would seem that this is an important point. The treasurer should be the custodian of all moneys raised by the church, so that at the close of the year, when he renders his financial report, his books shall show all moneys received as tithe, foreign mission offerings, Sabbath school offerings for missions, and moneys received for local home missionary endeavor and other funds, such as church expenses, money raised for the poor, etc., as well. In audit-

ing his books he should be sure that they clearly reveal the receipts of all these various funds in moneys received, and that there are vouchers showing all disbursements.

In Brother Stevens' article in the GAZETTE of July, 1935, to which you refer, he simply enlarges upon the work of the missionary secretary, how he should handle the ordering of periodicals, church supplies, etc., in a large church, even to the opening of a bank account to carry on this work, receiving from the church treasurer the moneys donated for home missionary purposes, all these transactions to be kept in the books provided for records pertaining to work of the church missionary secretary.

In view of all this, we cannot but suggest that it would be well for the pastor or elder, in outlining the work to officers that may come in without former experience, to follow the methods outlined by the General Conference recommendation as a guide in the division of work pertaining to the church treasurer and the church missionary secretary. It seems the General Conference Home Missionary Department found that there were other methods used, and that because of this, it seemed necessary to give further instruction in greater detail for the handling of these funds pertaining to the work of the home missionary secretary, as outlined in the article cited. One would suppose that the church treasurer would have sufficient to attend to without taking on the extra work set forth as belonging to the missionary secretary in the keeping of accounts with individual workers in the church. T. E. B.

God's Saints

THE Bible often speaks of the saints. They are the true people of God, and will accompany Jesus to heaven when He comes to earth the second time. To go to heaven with Jesus will be the greatest honor that man can have.

Only by the greatest sacrifice and suffering has Jesus made it possible for sinners to be made saints. And no one will be worthy of this salvation who does not sacrifice and suffer for Jesus' sake. When He comes in the clouds of heaven, He will command the angels to gather together all the saints and bring them to Him,

who, He says, "have made a covenant with Me by sacrifice." Ps. 50:5.

Satan knows that God's people must sacrifice in order to prepare them for a place in heaven. So he does all he can to make them selfish and covetous.

"As the people of God approach the perils of the last days, Satan holds earnest consultation with his angels as to the most successful plan of overthrowing their faith. . . . 'We must watch those who are calling the attention of the people to the Sabbath of Jehovah; they will lead many to see the claims of the law of God.'"—"Testimonies to Ministers," p. 472.

Satan further said:

"Our principal concern is to silence this sect of Sabbathkeepers. We must excite popular indignation against

Special Appointments for June

Home Missionary Day
June 5

Second Sabbath Missions
Offering, June 12

Thirteenth Sabbath Offering
Overflow—Southern Asia
Division, June 26

them. We will enlist great men and worldly-wise men upon our side, and induce those in authority to carry out our purposes. Then the sabbath which I have set up shall be enforced by laws the most severe and exacting. Those who disregard them shall be driven out from the cities and villages, and made to suffer hunger and privation. When once we have the power, we will show what we can do with those who will not swerve from their allegiance to God. We led the Romish church to inflict imprisonment, torture, and death upon those who refused to yield to her decrees; and now that we are bringing the Protestant churches and the world into harmony with this right arm of our strength, we will finally have a law to exterminate all who will not submit to our authority. When death shall be made the penalty of violating our sabbath, then many who are now ranked with commandmentkeepers will come over to our side."—*Id.*, p. 473.

But why are we not bitterly persecuted today? Satan hopes by temptation to deceive us and lead us away from Christ, before bringing this extreme persecution.

"But before proceeding to these extreme measures, we must exert all our wisdom and subtlety to deceive

and ensnare those who honor the true Sabbath. We can separate many from Christ by worldliness, lust, and pride. . . . Go, make the possessors of lands and money drunk with the cares of this life. Present the world before them in its most attractive light, that they may lay up their treasures here, and fix their affections upon earthly things. We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our own ranks. The more means they obtain, the more they will injure our kingdom by taking from us our subjects."—*Id.*, pp. 473, 474.

Listen, what is that Satan was saying? "We must do our utmost to prevent those who labor in God's cause from obtaining means to use against us. Keep the money in our ranks." When the urgent calls come for means to extend the interests of Christ's kingdom in mission fields, in gathering out for Him other lost ones, let us not forget with whom we contend, and the subtle counsel by our unseen foes urged against us. On the other hand, through our love for Jesus and our gratitude for what He has done and is doing for us, let us lay up for ourselves treasure in heaven by ministering of our means "to the sower," "net grudgingly, or of necessity," but cheerfully, knowing that "He which soweth bountifully shall also reap bountifully."

E. M. ADAMS.

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The Home Missionary Department

The Literature Ministry

BY S. V. STRATFORD

Home Missionary Secretary, Australasian Division

IN the great reformatory movement among the people of God in the finishing of the work, one of the three definite lines of missionary endeavor brought to view is that of the circulation of the printed page. The literature of the message is one of the greatest agencies which Providence has provided for the rapid extension of the last warning message to the world.

The art of printing had been invented shortly before Luther nailed his theses to the door of the church at Wittenberg. The Reformer recognized that in this invention a wonderful means had been placed within his hand for the accomplishment of his task. It became, in fact, the "mighty force" of the Reformation. Prayerfully preparing his messages, Luther lost no time in harnessing the force of the printing industry, thus providing a powerful weapon in every hand. In an almost incredibly short space of time, his leaflets had been circulated by thousands of copies in practically every country in Europe. Within six weeks, his tracts were being circulated as far away as Jerusalem. Through this agency, the message of the Reformation spread like wildfire, and soon the power of the Papacy crumbled beneath this mysterious force.

To Seventh-day Adventists has been assigned the task of finishing the work of the Reformation started by Luther and his associates. The finger of the Spirit of prophecy, pointing to the revelator's portrayal of the loud cry of the third angel's message (Rev. 18:1), reveals these words, "In a large degree through our publishing houses is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—"Testimonies," Vol. VII, p. 140. So we today, in this great ad-

(See column 3)

Preaching Through the Printed Page

Suggestive Program for Sabbath Service, June 5

OPENING SONG: "Jesus Comes," No. 877 in "Christ in Song."

SCRIPTURE LESSON: Matthew 24:42-51.

PRAYER.

CHURCH MISSIONARY SECRETARY'S REPORT.

SONG: "Even Unto the End," No. 537 in "Christ in Song."

READING: "The Literature Ministry" by S. V. Stratford.

READING: "The Place of Our Literature in Giving the Message," by J. E. Shultz.

READING: "Personal Work With Literature," by F. D. Nichol.

APPEAL IN BEHALF OF LARGER LITERATURE MINISTRY, by the Missionary Leader.

OFFERING FOR LITERATURE WORK.

CLOSING SONG: "Silent Messengers," No. 696 in "Christ in Song."

BENEDICTION.

Notes to Leaders

A wealth of material is placed in your hands for conducting a strong literature rally. In addition to the leading articles furnished by two editors of missionary periodicals and the secretary of the home missionary department of the Australasian Division, we call special attention to the articles by Elder H. F. Brown and Elder E. L. Cardey, appearing on pages 9 and 7. Also to the articles by R. G. Strickland and R. E. Crawford, accompanied by the map thickly dotted by literature contacts in the territory of one conference in North America. The missionary leader should give very careful study to all this material, and be prepared to lead the church members into broader avenues of service with the printed page.

Comparatively few of God's children are called to preach from the pulpit, but all are called to be preachers through the printed page. On every hand the field is prepared for the scattering of truth-filled literature in closest possible contact. So steady is to be the continual dropping—here, there, and everywhere—that it is likened to the falling of the leaves of autumn. All may and should have a part in this literature scattering, and

vent movement, can say with Luther, "Printing is one of the greatest gifts by which God enables us to advance the things of the gospel."

Seeing therefore, that there is no method better adapted to the talents and opportunities of the laity than the ministry of the printed page, and no method more effective in results, we are endeavoring to plan during this "Win One" year of 1937, to give literature distribution its rightful place in the greatest soul-winning program ever undertaken.

It was a real joy to the writer, just a little while ago, during one of our camp meetings, to meet a number of people brought into the message through the literature work put forth by some of the lay members in that conference.

One good, faithful Adventist couple, who kept a little store in a country town and were anxious to do something to spread the light, and yet sensed their inability to do very much, placed one of our small books in their window, and asked the Lord to direct to it the person who should read it. Soon afterward, a school teacher of the district purchased the book, and read it with the keenest interest. Then this woman began to question our sister and her husband regarding some of the things which the book contained. They answered to the best of their ability, but as the interest grew, they sent in a call for help from the conference headquarters. A woman Bible worker was sent to study with this school teacher, with the result that soon she was rejoicing in the message. She has proved to be a genuine live-wire Adventist. Losing no time, she began working earnestly for those of her profession in the district. About that time, one of these woman school teachers resigned her position and was married to the

share in the "happy surprises" which, as Elder Nichol states in his article, are sure to follow. Let none "be weary in well-doing, for in due season we shall reap, if we faint not."

GEN. CONF. HOME MISS. DEPT.

superintendent of a railway depot, located in another part of the country. She could not get away, however, from the conviction that had fastened itself upon her in regard to the truth. Soon the *Signs of the Times* began to come to her, having been sent by her school-teacher comrade. Unknown to either her husband or her teacher friend, this woman began to keep the Sabbath, and in turn passed on the *Signs* to her neighbors. An interest sprang up almost immediately. One day, two of these neighbors, a woman and her daughter, while visiting the city and traveling in a streetcar, noticed a man (the conference home missionary secretary, it so happened) reading the *Signs of the Times*. This secretary heard the comment (supposedly inaudible) which the women made to each other about the paper, and tactfully entered into conversation with them. He then discovered quite an interesting story. Arrangements were made for a worker to make at least a brief visit to the district, and the results proved most encouraging. A number of the people attended camp meeting, and were wonderfully inspired with all they saw and heard. One young lady, eagerly drinking in the message, told us of her determination to enter one of our training colleges and become a missionary in the island field.

Coming out of meeting at the same camp, the writer was introduced to a young couple who had recently accepted the message. The arms of both of them were piled up with books and other publications which they had just purchased at the camp, in order to do regular, systematic missionary work in their neighborhood when they returned to their home. Their faces were radiant and their hearts aglow with the message, and with the thought of winning others to it. This young couple, in relating their story, told how it had all come as a result of a faithful Adventist member, who had placed in their home week by week, the various numbers comprising in all, a set of the *Interpreter of the Times*, a paper similar to the *Present Truth* of North America. The husband declared that nothing had ever made an impression on his mind or given him a desire to study the word of God until these papers came into his hands. The wife confessed that as a girl she had been

brought up a Seventh-day Adventist, but she had deliberately kept the fact from her husband. Seeing however, his intense interest, she was convicted that she must make her confession, and accept this circumstance as a call to her to take her stand definitely and courageously for what she knew to be right. God has honored her, and has greatly blessed them both. The husband retained his position in a large furniture factory, and news has recently been received that as a result of his daily witness in that place, the whole atmosphere pervading the institution has changed, and rough men are being transformed by the grace of the Lord Jesus Christ.

Surely we cannot shut our eyes to the fact that it is this personal work in connection with the literature of the message, which counts for the most.

"The Lord desires that His word of grace shall be brought home to every soul. To a great degree this must be accomplished by personal labor."—"Christ's Object Lessons," p. 229. "Among the members of our churches there should be more house-to-house labor, in giving Bible readings and distributing literature. . . . Christ's example must be followed by those who claim to be His children."—"Testimonies," Vol. IX, p. 127.

In the "good old days" of the movement, whenever a company of believers was organized as a church, practically the very first thing, following that service, was the organization of the church missionary society, with every member of the company enrolled as an active worker for God. The church missionary committee was formed, a missionary leader ap-

pointed, the motto placed in a prominent place, bands organized, and band leaders appointed. Then the members were trained in various lines of endeavor, and the leaders led the way to the homes of the people with our literature. Time and opportunity were given by the church leaders for reports of experiences, and intercessory prayer was offered for those upon whose hearts the Spirit of God was working. That was the spirit of the apostolic days, and must be the spirit of the church in the last days. We must make haste and come back to that same definite and systematic soul-winning endeavor. In the last verse of the fifth chapter of Acts we are told that the disciples of the risen Lord visited "every house," and the very next verse states that "the number of the disciples was multiplied." May God grant that this experience may be ours, as we go forth in these days that are to see the final blaze of the glory of the finding of the gospel.

The Place of Our Literature in Giving the Message

BY J. E. SHULTZ

Editor, "Watchman Magazine"

CHINA, with a civilization antedating the exodus of the children of Israel, was first to discover the art of printing. The respect of the Chinese for the printed word is truly amazing. Often have I seen beggars on the streets pick up pieces of paper, and after examining them for printed characters make their way to the shrine, there reverently to deposit them in the incense urn where they would be burned with sacred fire when the incense was offered. May it not be that the persistence of their civilization has some relation to their respect for the place which literature occupies in their national life?

To the church in its seven phases of existence since the days of Christ did the angel of prophecy testify by the lone watcher of Patmos: "Unto the minister of the church . . . write." Rev. 2:1, Weymouth. No phase of that church was without its written message, and in addition to that message to the last church was the assurance given: "Write, Blessed are they which are called unto the marriage supper of the Lamb." Rev. 19:9. Again: "Write: for these



words are true and faithful." Rev. 21:5. Concerning that same time the patriarch Job exclaimed: "Oh that my words were now written! Oh that they were printed in a book. That they were graven with an iron pen and lead in the rock forever! For I know that my Redeemer liveth, and that He shall stand at the latter day upon the earth." Job 19:23-25. Job recognized that what he should say would be of importance to that generation living just before the return of Christ, and he therefore desired that it be "printed in a book."

Realizing that theirs was a ministry of no ordinary service, the leaders in this movement were early admonished by the word: "Write the vision, and make it plain upon tables, that he may run that readeth it. For the vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come, it will not tarry." Hab. 2:2, 3. From their earliest experience this prophecy definitely influenced not only the manner of the presentation of their message, but its publication. No sacrifice was too great to ensure its preservation in printed form. Preachers were few among us, and writers were fewer still, but painstaking efforts were made to produce a bibliography of the message which would supplement the work of the living preacher. They conceived that their mission was to preach the gospel to the entire world, and that if they did so they must have the assistance of every effective agency for its proclamation. Imitating the example of the Lollards in England, they supplemented the preaching of the word with the sale of the Scriptures and, later, of small printed tracts.

They remembered that the Catholic priest, John Huss of Bohemia, was converted while fulfilling the requirements stipulated for a preacher of the Chapel of Bethlehem at Prague that he preach from the Bible in his native tongue. Our early preachers remembered that the permanence gained for the Reformation in that unfortunate country came from the wide circulation of Wycliffe's writings by the converted consort of the British king, who was herself a Bohemian. They knew that German students from the University of Prague, after persecutions in Bohemia forced those

who saw the inconsistencies of the church of Rome to flee, returned to their native Germany a century before the dawn of the Reformation under Luther to carry the light of the gospel to their own people.

Our pioneers were aware that Luther effectively employed the months of his forced exile at Wartburg Castle in translating the New Testament and writing numerous tracts against the excesses of the Catholic Church so that the work which he did during his exile added materially to the permanency of the great Reformation.

They recalled that when Luther was



issuing his first Bible from Wittenburg, a great scholar, LeFevre, was translating and publishing the New Testament in the French language at Meaux; and that the reading of it took men from the wineshops and led them into reverent examination of the teaching of the word and, later, of the writings of other Reformers that before the revocation of the Edict of Nantes, Farel, with the assistance of other exiles, translated the writings of the German reformers into the French language, and together with the French Bible these were printed in large quantities; that colporteurs sold these works extensively in France; that they were furnished to the colporteurs at a low price, and the profit of their sales enabled the workers to continue the ministry.

They know that although the great Farel could not by public preaching convert Geneva and that he barely escaped with his life, yet the humble Froment entered as a humble school teacher, gained the confidence first of the children, and then of their parents; that he carefully paved the way

for the Reform doctrines and wisely followed up his advantage by distributing copies of the New Testament and tracts written by Reformers in their own language; that this work opened the doors of Geneva for the return of the persecuted Farel and made possible the work of the mighty Calvin.

To our pioneers was known the history of the rekindling of the light of truth in Scotland. With the opening of the great Reformation came the writings of Luther, and then Tyndale's English New Testament reached that ancient citadel of truth. Four centuries of Catholic oppression had silenced the voices of the faithful Sabbathkeepers, the disciples of Columba; but once again the messengers of God silently traversed the valley roads or the mountain trails, kindling into life the torch of truth so nearly extinguished, and before the champions of Rome were aware of it, Scotland was ablaze with the Reformation.

With such a background as this, it is not strange that the early pioneers appreciated the place of the printed page in this movement; that the Spirit of prophecy encouraged the publication of a message unpopular but true; nor is it surprising that Elder James White so laboriously spent himself, even when ill, to procure funds with which to pay for the printing of our first publication. Concerning our message it has been written: "The printed page is therefore essential, not only in awakening them to the importance of the truth for this time, but in rooting and grounding them in the truth and establishing them against deceptive error. Papers and books are the Lord's means of keeping the message for this time continually before the people. In enlightening and confirming souls in the truth, the publications will do a far greater work than can be accomplished by the ministry of the word alone."—"Testimonies," Vol. VI, pp. 315, 316.

A recognition of this counsel has placed in the hands of this people a more voluminous literature than that possessed by any other denomination. A few years ago, an acquaintance of mine charged with the responsibility of the literature work for one of the largest Protestant denominations, told me of his effort to interest one of our literature leaders in handling the

products of his house. He said: "You can imagine my chagrin when your representative showed me catalogues of your leading publishing houses in America. That which I had to offer was so inconsequential, so unimportant as to fill me with shame. Certainly you people have an important and extensive literature, and the success of your work is going to be measured by its distribution rather than by your public ministry."

This remark forcibly recalled to my mind the word written by the servant of God: "And in a large degree through our publishing house is to be accomplished the work of that other angel who comes down from heaven with great power, and who lightens the earth with his glory."—*Id., Vol. VII, p. 140.*

Viewed from the human perspective, the circumscribing of religious liberty, the rising tide of intolerance, would make impossible the fulfillment of the predictions of Revelation 18: 1-4, but the divine Watcher measured the strength of religious bigotry and wisely provided that when the voices of the public heralds of the cross should be silenced by the persecutor, the testimony of this message-filled literature already in the hands of the people would bring to sin-burdened hearts the light of conviction—a light which shall illumine the sin-darkened world in the hour of the greatest spiritual apostasy the human family has ever seen. It is to the production and distribution of such a literature that this people should rededicate themselves that they may present a finished work to Him who said: "Write the vision, and make it plain."

Service

"I WONDER if we'll help Him, you and I;
Or shall we look across His work with
careless eye?
Shall we not offer some dear service in
His name?
Set burning in some heathen heart
God's flame?
Or better yet, our truest, best lives give
That He who died on Calvary may live
In some sad heart—perhaps not o'er
the sea;
That heart may wait next door to you
and me." —*Selected.*



Personal Work With Literature

BY F. D. NICHOL,
Editor, "Present Truth"

AT first blush it seems a little hard to write anything on the subject of "Personal Work With Literature," because so much has already been written on this subject. One can go back through the columns of the *Review* for a generation or more, and find fervent articles appealing to our people to do personal work with literature. But what is more to the point is that all through the years, articles have been written showing the glorious results of working with literature, and that is the reason why this has been promoted without interruption through to the very present hour.

How often we hear people say that they just read themselves into the truth. Even as we write these lines, there are those here and there throughout the whole land who are in the very act of reading themselves into the truth. Perhaps they do not realize they are doing this. They may simply be curiously scanning an article in a little paper or a tract that has been placed in their hand by some one at the door. Perhaps they lay the paper down, and then a week or two later they pick it up and read again. All the while, a strange new series of thoughts is running in their minds. What they read seems compelling, even though it is new and unusual, and all the while, the good Spirit of God is impressing their heart that they should give heed to what they read.

It is a very silent work, this work with literature. We must use our imagination a bit if we are to maintain our enthusiasm. We can't see with our natural eye into the thousands of homes where our literature has gone, so sometimes we are tempted to think that the literature just disappears and nothing more will ever be heard of it. We really need a combination of faith and a holy imagination, a faith to believe that God's word will not return unto Him void, and an imagination that enables us to see into all these homes where mothers and fathers, and those young and old, are reading the papers and the books that our workers have placed there.

Sometimes we are tempted to feel

that the whole world is so given over to amusements and to activities in a search for material wealth, that nobody has time for religious things. But this is only a half truth. We know, of course, that in the last days this world will largely be given over to things evil, but we also have the explicit statement of the word of God that His good Spirit, even to the very last hour of probation, is working upon hearts, and that finally a great call goes forth, "Come out of her, My people." Here is a call to "My people," from the Lord. It is such people that we are seeking out here and there in bypaths and on great highways, in large cities and in small, with our literature. We do not know which home holds those who really are seeking light from God, or whose hearts are such that they are susceptible to the workings of God's Spirit, but the Lord knows, and He has told us to sow beside all waters, and leave to Him the increase.

If all our people could see the letters that come to the editorial office of our various papers, they would forever banish any doubt that the devil might place in their minds regarding the value of our missionary literature in finding those who are willing to serve God. For example, just a little while ago there came into our office a letter from a man who had been receiving one of our missionary papers for some time. He said, "I have been much enlightened" by this paper, and added, "There are no Seventh-day Adventists around here that I know of. If there is a Seventh-day Adventist church close by, I wish you would write and let me know. I would like to meet some of the people. Maybe I could come to the conclusion that there is a church yet teaching the truth. As to the seventh day's being the Sabbath, I have been studying that with sincerity." Doesn't that letter have a good ring to it? It is typical of many that come in.

But now listen to this last paragraph, and see whether it doesn't challenge you to be up and doing more for God right in your own area. This man says, "You all say that you are bringing the last message to the world. Why don't you preach it to all of our people in this country? There are lots of people that have never heard of a Seventh-day Adventist. I would like to read your entire

church doctrines and explanation. I hope to hear from you, and if you are the last church, I hope that I'll be convinced and join you in your work."

He explains that he wouldn't have heard about Seventh-day Adventists either, if it hadn't been that he bought something from a Seventh-day Adventist who in turn sent him a subscription for one of our papers. Now did this good Adventist brother know in advance that this man who lived quite a distance away from him—for he had made this purchase by mail—would come to the conclusions regarding Seventh-day Adventists that he revealed in this letter? Certainly not. Our good brother simply proceeded on the clear command of God that we should sow beside all waters, that we should publish our truth everywhere, and leave to God the increase. And here is some of the increase coming in.

Of course, oftentimes we do not see the direct relationship between the literature that is circulated and the souls that come in. That is because people move about so, and also because people may not act upon what they have read until years later.

Here's another story to illustrate this: Some time ago we had the privilege of helping in an evangelistic effort. A woman who had been able to attend only a few of the services, requested baptism before she had to leave for a distant city. Naturally we hesitated to include her in the baptismal group, for we doubted whether she sufficiently understood what was involved in our teachings. But when we talked with her in her home she revealed a remarkable knowledge of the truth. Naturally, we inquired whether she had attended similar lectures elsewhere. She said that she had not, but she added that some years ago she had bought a book that taught just what we were preaching in the lectures. She explained that she had always been persuaded that the book was presenting the truth from the Bible, and wished she might meet with some one who believed just what that book presented. Now she was sure she had met such people, and she desired to become one of them.

She did not remember the name of the person who had sold her that book, and perhaps the colporteur had gone on his way, wondering whether any

results would come from his efforts.

There are going to be some very great surprises in the final day of God, when a record is made up of the ways whereby men and women were brought to a conviction of truth and to a decision to make ready for the coming of Christ. Some of the greatest surprises will have to do with literature, we are sure. It could not be otherwise, because it is through the litera-

ture that we have been presenting this message to the world most fully. The question that comes to each of us individually is this: Shall I make ready for one of those glorious surprises in the day of the Lord—the surprise of finding a company who are rejoicing because I brought them the truth through the printed page? That may be the privilege of each one of us.

Departmental Activities

Systematic Work With Literature

NEVER before in the history of the church has such definite and pointed instruction been sent to God's people regarding the best methods for reaching the lost, as that which reaches us through the Spirit of prophecy.

"The night of trial is nearly spent. Satan is bringing in his masterly power because he knoweth that his time is short. The chastisement of God is upon the world, to call all who know the truth to hide in the cleft of the Rock, and view the glory of God. The truth must not be muffled now. Plain statements must be made. Unvarnished truth must be spoken, in leaflets and pamphlets, and these must be scattered like the leaves of autumn."—"Testimonies," Vol. IX, p. 231.

This is a challenging statement, for it calls upon the entire church of the advent movement at this time when "the chastisement of God is upon the world," to put forth a united, persistent house-to-house effort to scatter "leaflets and pamphlets . . . like the leaves of autumn." This message can be fulfilled partly by sending literature through the mails. It can be partly carried out by placing our literature in reading racks, or handing it to persons on trains and streetcars. All these are good methods, but they are in no wise comparable to systematic giving out of this literature from home to home, week after week, until decisions from the people are obtained.

From personal experience, and from the experiences of many others, I believe that at least ten per cent of the

families in any given city, or town, or block will gladly read our literature and ask for more. It is estimated that we have over thirty million homes in the United States. *If every Seventh-day Adventist in our land really believed that probation's hour is about to close, and would go forth and visit only ten different homes each week, we could knock at every door in four months.* Then, if ten per cent of the people visited would ask for more literature, we could reach these homes personally every other week by each one visiting ten families a week.

There are multitudes all about us who are waiting for a messenger of this truth to come to them, and in humility and the love of Christ, invite them to study the message and prepare for the coming of Jesus. The honest in heart are all about us. We must devise ways and means to search them out "from every mountain, and from every hill, and out of the holes of the rocks." Jer. 16:16.

Not long ago, I was in Battle Creek, Michigan. There I visited the house where was enacted one of the most interesting experiences in our early denominational history. We are told that when Elder Joseph Bates went to Battle Creek in those early days to present the message, he first called on the postmaster and asked for the name of the most honest man in Battle Creek. The surprised postmaster, deliberated a few minutes and then replied "I think that Mr. Frisbie on Van Buren Street is the most honest man here." Elder Bates went at once to see Mr. Frisbie, and introduced himself by saying he understood that he was the most honest man in town, and therefore he had brought him a

message from God. This we believe was on Thursday. This "honest man" and Elder Bates studied the Sabbath question together, and when the sun set on Friday afternoon of that week, the first Sabbathkeeper in Battle Creek had taken his stand. He was sincere and honest in heart, and Elder Bates acted wisely in making it his first business to find such a man. During the years that followed, Brother Frisbie was a strong factor in establishing our work in that city and in the world. As I stood by his grave, after visiting the humble home where this rather remarkable experience took place, my soul was stirred with the thought that all about us, in every block, in every community are honest men and women who would as readily accept the message for this time as did Brother Frisbie in the long ago, if only some one would find them and as courageously and as earnestly bring them the truth as Father Bates carried the truth to Brother Frisbie.

Inspired by this experience of the early days, we have in operation in the Central Union an effort to place a million especially prepared tracts in one hundred thousand homes during 1937. These tracts called "Signs of the Times Leaflets" deal with twenty-nine points of our faith. There are ten tracts in this series, and it is the plan to place a different tract in the home each week for ten weeks. When the sixth tract is delivered, a self-addressed card is given to the reader, calling for answers to definite questions.

When the tenth tract is delivered, another card is given to the reader, for the purpose of ascertaining his attitude regarding all that he has been reading, the Sabbath truth included. From the answers to this final series of questions, our church workers are able to compile a large list of really honest people with whom very intensive work can be undertaken, such as giving more literature, holding Bible studies and cottage meetings, and getting them connected with the Sabbath school and church.

Here is a work in which every lay member can have a part, a work which, under the blessing of God, will be instrumental in bringing many souls into the kingdom.

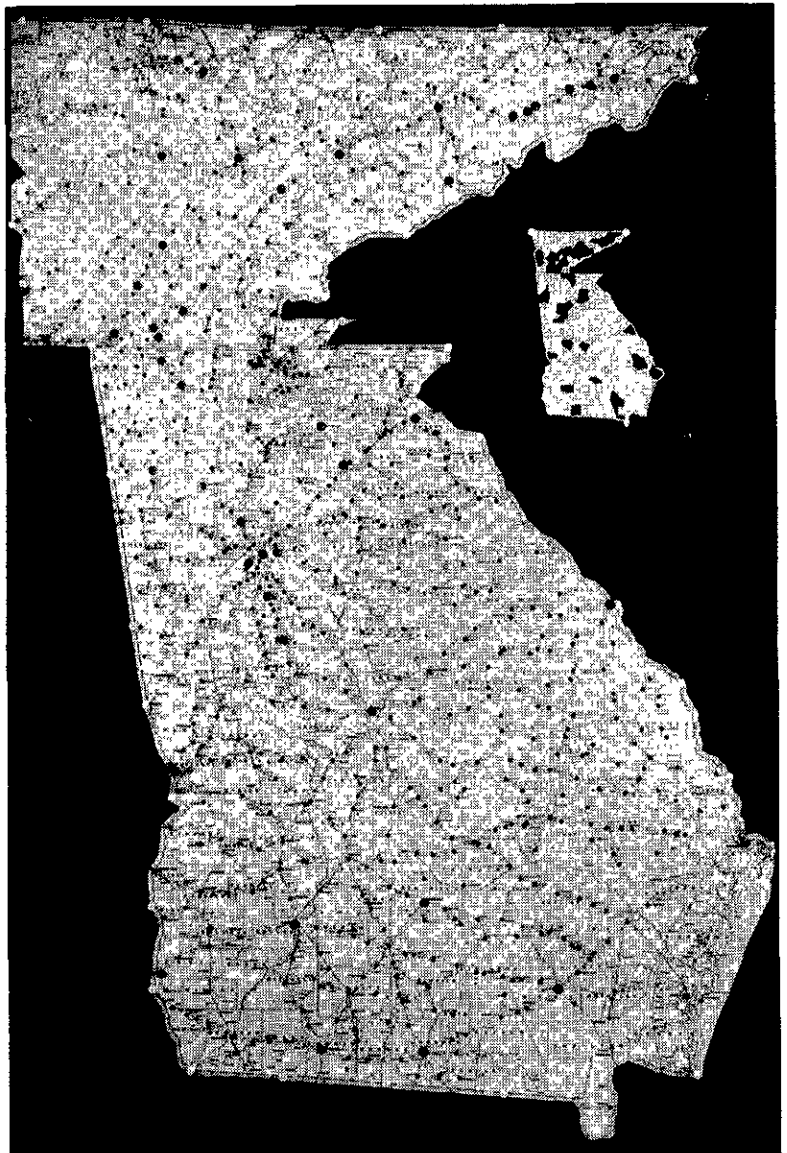
E. L. CARDEY,
Evangelist, Central Union.

A Conference-Wide Literature Program

THE accompanying map shows the Georgia-Cumberland Conference territory. The small insert map, mostly white, with the black spots, shows the counties wherein we had churches or companies at the beginning of the present program. The usual plan has here been reversed. All white counties are those where there was no work; the black sections indicate those counties where some work was being done.

A look at the large map shows instantly what results are to be expected from such conference-wide lit-

erature circulation. Dots on the large map are pins placed just where interests are created. Small pins indicate from one to fifty persons who have written in for help. Large pins show places from which between fifty and eight hundred letters have come from as many persons inquiring after truth. The results so far, have been more than gratifying. God is surely in this thing! Scores, hundreds, yes, many thousands of persons, are calling for light. Results are being seen on every side. Persons in every walk of life are listed on the office files. This thing is far reaching. It enters doors that perhaps could not otherwise be opened and gains a hearing



Territory of Georgia-Cumberland Conference Under Literature Siege

among classes that are not wont to listen.

Our Bible Study League as it is in operation throughout Georgia-Cumberland has fully demonstrated the fact that concerted action can and does reach a vast number of persons at negligible cost. When we contemplate those vast reaches of unentered territory where are many honest hearts longing to know the truth, our hearts thrill with the prospect of contacting every home in an efficient way by the literature ministry, which enlists the service of those already within the fold, lays the groundwork and constructs the frame of what can easily become the mightiest layman's movement on record.

This plan organizes the churches for personal service, sending each member to certain homes where he has personal contact with the people. This contact may or may not create an interest, but when the interest is created, an intelligent follow-up system is employed which engenders still deeper inquiry into the eternal things.

While this is going on in the homes of "outside" families, Adventist churches are preparing their laymen to take up the work, and push it to a successful conclusion by entering these homes with Bible studies. At the present time, Georgia-Cumberland reports that in these Bible training classes over the conference, more than 1,000 laymen are being trained to follow up the vast interest created, by holding cottage meetings and Bible studies. Should the system be continued, we believe that within three years every family living within the boundaries of the conference will have had opportunity to study this great advent message.

Questionnaires sent to all persons receiving the literature show that ten per cent become interested, of which number ten per cent request Bible studies and of this last group the major portion signify their intention to keep the Sabbath. Scores are already keeping it, and numbers are being baptized.

In one little city, a house-to-house canvass of those persons who did not reply to the questionnaire revealed the amazing fact that approximately 50 per cent of this number are interested, but neglected for various reasons to send in their statements.

Surely brethren, a glorious day has

dawned. May the Lord help us all to measure up to the full opportunities that Heaven makes available to us in this mighty conference-wide program of lay and literature evangelism.

R. G. STRICKLAND.

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Interesting Facts Relating to the Conference-Wide Literature Program

FIFTEEN and a half tons of literature were used by the Georgia-Cumberland Conference during the year 1936. A brief report of results apparent early in 1937 is as follows:

Approximately 750,000 people were reached with literature, and 13,347 persons have requested a further supply of literature. Some 1,500 families have indicated a special interest in the Sabbath question, and 95 per cent of these families have asked for Bible studies. On the basis of present returns, within a few weeks the calls for Bible studies will increase to at least 3,000.

Bible training classes are functioning in every church in the conference. Over a thousand church members are either engaged in giving Bible studies or are in training for the work.

The literature used in the campaign consisted of 750,000 tracts, 445,000 copies of *Good News*, 341,000 copies of *Present Truth*, 25,000 copies of *Signs of the Times*, 40,000 copies of the *Watchman* magazine, and 14,000 copies of "The Family Bible Teacher."

The cost of contacting 750,000 people and bringing such a large number of families to the point of wanting Bible studies has been \$7,500; or, in other words, one cent per contact.

Reasonable Conclusion: On the basis of one cent per day contributed by every member in North America, every person in the entire division territory could be reached within a period of three years; and, on the basis of present developments in the Georgia-Cumberland Conference, 500,000 families in North America would call for Bible studies. How quickly might we see the complete fulfillment of that prophetic scene so often contemplated: "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."—"Testimonies," Vol. IX, p. 126. And the reflex action within our own ranks would be most heartening: "Open the Scriptures to some one that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that 'he that watereth shall be watered also himself.'"—"Christian Service," p. 144.

R. E. CRAWFORD.

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Suggestive Methods for Using Literature

1. *The Promiscuous Method*, "Like the leaves of autumn."—"Testimonies," Vol. IX, p. 231. Scatter them in parked autos, in parks, on the street, in streetcars,—wherever a reading public can be found.

2. *The Personal Method*

a. *The King's Pocket League*

"Carry with you, wherever you go, a package of select tracts, which you can hand out as you have opportunity."—"Christian Service," p. 151. A few words of conversation to serve as an introduction, and a leaflet given, are an effective means of evangelization.

b. *Tract Containers*

Every home should have a tract rack behind the front door, and every soul who comes to the door should be considered sent of God to receive the message. Here the *Signs*, *Watchman*, our health magazines, yes, the *Little Friend*, *Instructor*, and *Review*—all could be handed to some one. Then, with a club of *Present Truth* coming regularly, a veritable arsenal of truth would be on hand ready for every agent or occasional visitor, as well as for neighborly callers.

c. *In Office and Shop*

Adventist physicians or professional men should keep our latest magazines on their reading tables; Adventist barbers should keep literature available for waiting patrons; Adventist grocers can slip in a tract or a paper with deliveries.

d. *Automobiles*

Every Seventh-day Adventist automobile should have a pocket kept filled with clean literature. What better contact can be made with filling-sta-

tion men than to provide them with a *Present Truth* or *Good News* with the payment for service rendered.

c. Missionary Correspondence

"When you write to a friend you can enclose one or more [tracts] without increasing postage!"—*Testimonies*, Vol. I, p. 552.

3. The Systematic Method

Each church has a territory to be evangelized. God "calls upon the church to take up their appointed duty, holding up the standard of true reform in their own territory, leaving the trained and experienced workers to press on into new fields."—*Id.*, Vol. VI, p. 292. What better method could there be than that of visiting systematically week by week for a stated time with a series of any one of our missionary periodicals, such as *Signs of the Times*, *Present Truth*, *Good News*, etc. After a time, interest will develop and Bible readings or cottage meetings can be held. The missionary leader should call for volunteers for such a campaign, appoint leaders, district the territory, supply them with literature from week to week, and encourage them to be persistent.

4. The Unentered-County Method

If the territory is close at hand, it can be worked as indicated above. But if it is a county at some distance, the Home Bible League can be organized, names can be secured, and the literature can be mailed weekly for a stated time. The old International Tract Society used to correspond with interested persons all over the world. Many of our earliest mission fields were opened in this way.

A county can be chosen for work, names can be secured by an address placed in the county paper, from some colporteur who has recently canvassed the county, from the telephone book, or some other source, and a systematic attack can be made in an effort to awaken an interest in the truth.

5. The Library Method

All public libraries should be supplied with our current papers and magazines. This should be by subscription, so that they will arrive regularly. Occasionally, make personal inquiry for a certain publication to see if it is available. Some prejudiced librarian might not give it the publicity it deserves. It is often permissible, and always commendable, to establish an "Adventist shelf" in the

public library. Here should be found "The Desire of Ages," "The Great Controversy," "Christ's Object Lessons," "Ministry of Healing," a History of Seventh-day Adventists, "Beacon Lights of History," and progressively our best books. Every church should follow this plan as far as possible.

6. The Circulation-Library Method

Select several of our 25-cent Crisis Series books, which present the message without too much repetition, to form your circulating library. Call for volunteers to place the first book in as many houses as you can provide books for, explaining that the circulating-library plan is free, that you will deliver and exchange the books without cost, and that the books will be lent for one week. The second week, the second book can be exchanged for the first and the first taken to new territory. This method will soon discover who in your territory is interested in hearing more of the message. The "Life and Health" series of leaflets may be used to win the friendship and confidence of the people.

7. The Individual Method

Each lawyer and public official should receive the *Liberty* magazine regularly. The ministers and out-

standing religious workers in the country should receive *Present Truth* and *Signs of the Times*. School teachers would appreciate *The Youth's Instructor* or *Our Little Friend* for class reading.

8. The Selling Method

Each church should choose from its members one or more as its salesmen for the territory. If it is a city church, several could be prepared for a definite, continuous work of placing our magazines before the public. The juniors could be encouraged to sell our magazines, establishing a route as do those who sell secular magazines.

In Spain, a young lawyer was preparing for his final examination in Roman jurisprudence. Some one had placed an Adventist tract in the lawyer's book as a bookmark. It attracted his attention and he read it. The individual who placed it there had not forgotten to write the location of the church on the margin. The young lawyer student began to attend church, accepted the truth, dropped his law studies, and entered the colporteur work. Today he is in our training school preparing to be an evangelist. Place the name of your church on every piece of literature, and important results will follow.

HENRY F. BROWN,

Home Miss. Sec., S. European Div.

Query Corner

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

Who is responsible for organizing a Dorcas Society in a church, and what steps are necessary?

Where the church is without a Dorcas organization, "the church missionary leader should bear the primary responsibility in organizing the Dorcas Society, by wisely selecting and interesting the proper person to lead out in this branch of church missionary work," and also present the matter before the church board.—*H. M. Series*, No. 10. In the Church Manual, pages 67 and 68, you will find that the nominating committee should nominate the Dorcas leader for the regular church election. In some churches, the Dorcas leader is also elected a member of the church board.

So the church recognizes the important work of the society, planning with them and encouraging them in

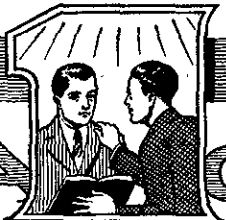
their work. One of the most active helpful units of the church missionary organization is the Dorcas Society. We must ever bear in mind that this is a missionary unit, and that its opportunities for doing good are many.

WM. A. BUTLER.

Is it proper to report time spent in Harvest Ingathering work as "Hours of Christian Help Work"?

No. During the Ingathering campaign we report only the number of magazines and the amount of money received. If, however, the solicitor finds cases where a real heart appeal is made, and time is taken for prayer and a brief Bible study, then the solicitation call becomes a "missionary visit," and should be so reported. But the Ingathering work is not "Christian Help Work."

WIN ONE LEAGUE



"Thou Art the Finger"

DURING a season of revival, a friend was praying one evening for a certain unconverted neighbor. After this manner he prayed: "O Lord, touch him with thy finger; touch him with thy finger, Lord!" The petition was repeated with great earnestness; then something said to him: "Thou art the finger of God. Hast thou ever touched thy neighbor? Hast thou ever spoken a single word to him on the question of salvation? Go thou and touch that man, and thy prayer shall be answered."

It was a voice from the throne. God's servant arose from his knees self-condemned. He had known the man as an impenitent for a quarter of a century, yet he had uttered not a word of warning. Hundreds of opportunities had come and gone, but the supreme question of life had been set aside for such topics as the weather, the latest news, politics, and trade. His first duty as a Christian had been left undone, and his prayers were worthless until he was willing to yield to become a personal worker for God.

The Power of Prayer in Soul Winning

BY H. O. OLSON

THE power of prayer is beyond human comprehension. Through the avenue of prayer we have access to omnipotent power without which no person can be converted and transformed into the likeness of Christ. There must, however, be agonizing prayer and travail of soul, or there will be no new birth. "The effectual fervent prayer of a righteous man availeth much."

There must also be constant prayer if results follow. That is, one must be in a spirit of prayer constantly. Says Charles G. Finney: "The spirit of prayer is a state of continual desire and anxiety of mind for the salvation of sinners. . . . A Christian who has

this spirit of prayer feels anxious for souls. It is the subject of his thoughts all the time, and makes him look and act as if he had a load on his mind. He thinks of it by day, and dreams of it by night. This is properly praying without ceasing."

Those who sign the "Win One" League card may use different means to accomplish this worthy object, but whatever other means are used, good as they may be, they will be ineffective unless they are accompanied by a great deal of prayer. This is why one side of the card contains the "Prayer Pledge" and provides space for a prayer list.

My own experience has made me a firm believer in maintaining a definite prayer list. At one time, near the beginning of the year, I placed ten names on my personal prayer list, and made it a rule to pray for the conversion of each one every day. Besides this, I worked in every way I could to win these persons to Christ. Some had been reared in Adventist homes, others had not. In June, I witnessed the first definite results, when three of these persons accepted Christ, were baptized, and joined the

Seventh-day Adventist Church. Before the end of the year nearly all had taken the same step. For years I had occasionally prayed for the conversion of some of these individuals, but I had never before made it a subject of daily prayer and carried them on my mind daily, or prayed for their conversion within a definite time.

One of our Italian lay brethren in Philadelphia became burdened for a colony of Italians at Hatboro, Pennsylvania. He moved with his family to this colony and began to pray and work for them. Just now I have returned from a visit to a locality where one of our lay brethren has raised up several such companies, and he continues praying and working as vigorously as ever. His son who is in one of our schools, but who was home on vacation, said that he planned to follow the same program as his father in soul-winning work.

If our people will adopt the suggested soul-winning program, the result will be beyond our expectations, for God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." There will also be a growth in grace and spiritual power, and a consciousness in our own souls of more implicit confidence in God. We will be able to say as did Jesus, that we know God hears us. We will enter into fellowship with Christ in His labors for the conversion of sinners. And finally we will experience the joy and satisfaction that Isaiah speaks of when he says concerning Jesus: "He shall see of the travail of His soul, and shall be satisfied."

UNTIL the judgment it will never be known how much might have been done . . . to save souls. . . . Self-indulgence, unwillingness to sacrifice, and a lack of true spiritual discernment, have led many to overlook the open doors which they might have entered to do a good work for the Master.—Mrs. E. G. White.

The Living Christ

Men journey far to Palestine,
Where once the Saviour trod
The streets of old Jerusalem,
And spoke of Father God.

Men purchase little cards and write:
"This inn is where we stay;
Accommodations aren't so bad—
The season's good, they say."

Men view the place where Christ was born,
Weep o'er Gethsemane,
Pluck flowers from a stony field,
Catch fish in Galilee.

Men kneel in homage to a crypt,
In solemn wonder stand
Upon Golgotha's ugly hill,
Make souvenirs of sand.

Men seek in relic, and in place,
Christ of antiquity;
They make a shrine a sacred thing,
A creed a mystery.

Men do this when they have the wealth
And time to while away;
But I—who neither one possess—
Walk here with Christ today!

—Mildred Allen Jeffrey.

Church Missionary Services

June 5

MISSIONARY TOPIC: "Echoes From Topical Bands."

TEXT: Exodus 18:21.

SUGGESTIONS: Many times in the history of ancient Israel, as they marched from Egypt to the Promised Land it was necessary to undertake some great task which required the help of every man in that vast company; and this called forth the divinely inspired plan of organization with captains of thousands, of hundreds, of fifties, and of tens. To the remnant church, commissioned by God to undertake the greatest task of the ages, comes the instruction that those things were written for our learning.

In conducting the great missionary work committed to this church, our divine Leader sends us this word: "Time is short, and our forces must be organized to do a larger work."—*"Testimonies," Vol. IX, p. 27.* One of the essential features in this organization is drawn to our attention in these words: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Id., Vol. VII, pp. 21, 22.*

The number of topical bands or service companies, may differ according to the size of the church and the situation with which it is confronted. Our missionary efforts are undertaken under four main divisions: 1. Bible evangelism; 2. Literature ministry; 3. Welfare work; 4. Home-foreign endeavor.

A successful plan for conducting a topical-band program, in which both old and young can take part, is as follows: Let all who are interested come together on Sabbath afternoon for a short, enthusiastic young people's service or general missionary meeting. The people should be seated in groups, under various topical banners conveniently displayed in the auditorium. Such banners might be: (1) Bible Evangelism; (2) Literature Band; (3) Correspondence Band; (4) Sunshine Band; (5) Prison Band; (6) Hospital Band; (7) Old-People's Home Band; (8) Home-Foreign Band; and so on.

At the conclusion of a short, enthusiastic meeting, which must not last more than half an hour, the leaders of topical bands should take charge of their groups. The Bible-training band conducts its study, upon the completion of which the different requests for Bible readings are studied and apportioned to the members. The leader or Bible worker goes first with one member and then another, demonstrating and instructing.

The literature band secures supplies, studies its territory, and after engaging in an earnest season of prayer, asking God's blessing upon the pages about to be distributed, the members assemble in cars and leave for their appointed fields of labor.

Names of sick people to be visited are received by the leader of the Sunshine Band, who leads his little company from home to home, to sing songs, read selected literature, and offer prayer for those who are denied the privilege of church association. The members of this band have each a part to act, and all take turns in discharging various responsibilities. Other companies find their way to the Old People's Home, the prison, the hospital, and so forth.

This program was followed in a church of five hundred members; it resulted in new life and better understanding and cooperation between old and young. A public effort conducted by the pastor at the close of the year brought in a harvest of souls.

Another little church has the enviable record of one hundred per cent working and reporting. This church was organized under the leadership of a worker who followed the missionary blueprint, and each member was assigned his place in a topical band and given a definite work to do.

The divine instruction to missionary leaders is clear and definite: "In our churches let companies be formed for service. Let different ones unite in labor as fishers of men."—*"Testimonies," Vol. VII, pp. 21, 22.*

C. J. RITCHIE.

June 12

MISSIONARY TOPIC: "Strengthening Our Topical Bands."

TEXT: Zechariah 10:12.

SUGGESTIONS: Upon the missionary leader in a special manner falls the burden of organizing and strengthening the topical bands in the church. He should place before the missionary committee (the church board) the necessity of organizing these various bands as may be needed. He should present before that body definite ideas and suggestions. For example, regardless of the size of his church, a Bible-training band can be organized; another band can be organized to distribute literature, and the sisters in the church can be banded together in a Doreas Society. Other bands should be added, depending upon the size of the church, until every member of the church finds his particular place in the organization.

Having secured the consent of the church board to the organization of these bands, the leader should request that leaders be appointed for these groups, and be prepared to suggest names of suitable persons. The enrollment of the church members for these various bands can be facilitated by the use of the Personal Worker's Covenant blanks furnished through the conference office.

The missionary leader should arrange to meet with the leaders of topical bands and endeavor to give them a vision of the possibilities in the work for which they have been chosen. He should see that each band leader has a copy of Home Missionary Series Leaflet No. 16, entitled, "Service Companies and Class Bands," and should secure his definite promise to read it. There would be a great improvement in our band work if the band leaders would carefully study and intelligently carry out the instruction in the Home Missionary leaflets.

The pastor's support and counsel will be found invaluable in strengthening these bands. In company with the pastor, the missionary leader will find it a wonderful plan to devote a month to each of the bands, studying, counseling, and encouraging their special line of work. By all means, plan for a formal or informal band leaders' meeting every month, and remember that the responsibility for calling this meeting rests with the

missionary leader. Major problems confronting the work of the bands should be brought before the Church Council, as should also the requests for funds for literature, for medical missionary supplies, etc.

Further aids in strengthening our topical bands can only be mentioned without comment.

a. Have a definite project for each band. Let the literature band, for example, definitely plan to cover a certain territory or distribute a certain number of pieces of literature within a specified time. The Bible readings class should have a certain number of Bible readings each week as its aim.

b. Within the band let each member be assigned a definite task, and also at the band meeting come prepared to make some contribution to the subject under discussion. The closer the cooperation in the Master's service, the more permanent will be the band organization and the more successful will be the efforts put forth.

c. Permit band leaders, perhaps one on each occasion, to report the work and progress of their band during the church missionary service or at the first Sabbath home missionary service. This will deepen the interest of band members, and will encourage others to join the bands.

d. Urge all band leaders to get the members of their bands to set a definite time when they will remember the work of their band in personal prayer, asking God's special blessing upon their efforts.

e. Invite the conference home missionary secretary to conduct week-end institutes. C. J. RITCHIE.

June 19

MISSIONARY TOPIC: "Soul-Winning Experiences."

TEXT: Romans 9:28.

SUGGESTIONS: In spite of flood, famine, civil war, communism, or foreign war, the work is being quickly finished in the earth. There are many waiting and longing for the opportunity of hearing the story of salvation, and many are right at our door, perhaps a next-door neighbor or some one in the community. Think of the many hearts that will rejoice in a knowledge of this message if we let our light shine and live for others.

A Seventh-day Adventist worker and his wife, engaged in self-support-

ing work on the isle of Barbados, found it a very difficult field in which to work. After they had distributed literature for three months, seeking to obtain admittance to the homes, they were discouraged and about to give up. But at this point one person to whom they had given the papers asked them to explain a certain article in the paper. This was indeed a happy surprise. They responded to the request, and the result was cottage meetings. The interested group increased so rapidly that soon the village church was used for meetings. After six weeks' time there were thirteen people ready for baptism and thirty-eight more were deeply interested.

World conditions show us the nearness of the end, and we who are church members should heed the admonition, "Arise, shine," and give the message to the world, for the time is short. We now want to hear what your experience has been. Have you found a lost soul who was longing to receive of the living water? Have your endeavors in soul winning been fruitful?

June 26

MISSIONARY TOPIC: "The Missionary Unit of the Church."

TEXT: Exodus 18:21.

SUGGESTIONS: "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—"Testimonies," Vol. VII, pp. 21, 22.

From this Old Testament text, and twentieth-century comment by the servant of God, we are impressed with the fact that small companies, well organized and officered, are in harmony with God's plan for His church. Indeed, the first band in this church in the Christian Era was organized by Jesus, and it consisted of twelve members. And that band was divided into pairs, on the principle that "one shall chase a thousand, and two shall put ten thousand to flight."

The world also recognizes this principle of the distribution of responsibility. The army has its various groups and divisions, and commerce its departments. In this day of specialists, many groups and divisions exist that the best possible may be accomplished. The many and efficient accomplishments of the groups help to create a greater whole.

In our church work we have long since gone beyond the band or class experimental stage. We have experienced the reality of our text in the actual working out of the plan. It has been demonstrated that a church of one hundred members, divided into eight or ten bands with suitable leaders, will accomplish much more than if the whole were treated as a band.

The class band is our missionary group for work and reporting. Each band has a leader selected by the church board. Each band has its definite work and territory. The literature company, the welfare group, and the home-foreign band, as well as any other band or bands that may be formed according to size of church or territory, have their distinctive responsibility, and members of one band may also be members of any other group.

The mere organization and listing of these bands will not in itself accomplish the work. A recognition by the missionary leader, of the possibilities wrapped up in his church and territory, enthusiastically infused in the minds of the church-board members is first necessary. When a vision of the work is caught, the bands will be organized according to needs, and they will endeavor to fill those needs. Definite work should be assigned each unit. What applies to the unit applies to the member. Each member should have a definite place and a specific task. Obstacles will seem to appear, but these vanish as work and organization progress. I wish to emphasize the order of these terms—work first, organization following. The joy of service and the fruits of service prepare the way for organizing or guiding that service. Organization alone will never accomplish the task. Although before, it seemed impossible to arouse the board, to find the time to meet band leaders, and the time for leaders in turn to meet their band members, the scene has changed; activity increases, and souls are won. One band enthusiastically working and efficiently organized will produce more than a whole church ten times its size. We need more bands in all our churches. Members for such bands will appear wherever the missionary leadership of the church senses and presents the need.

GEORGE BUTLER,

Home Miss. Sec. Ohio Conference.

SUGGESTIVE METHODS

for the Successful Distribution of Tracts

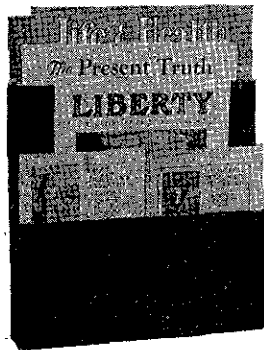
Not every one can preach a sermon, but every one can give a tract. Many people were first brought to a knowledge of the truth through the reading of one of these little messengers. Join in this good work, and feel your heart warm with sympathy and love, knowing that you are cooperating with the angels of heaven in the saving of souls.



IN THE POCKET—

The King's Pocket League

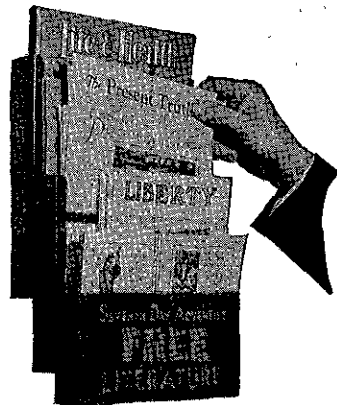
In mingling with humanity, you come in contact with persons you may never meet again. Members of the King's Pocket League are prepared for such occasions. They have a pocket dedicated to the carrying of tracts, and are ready to pass out reading matter at a moment's notice. You are earnestly invited to join this league.



IN THE HOME—

A Tract Rack Inside the Front Door

How many earnest Christian housewives have lamented the fact that home duties seem to prevent their engaging in active missionary endeavor. This is the solution of their problem—a small, neat tract rack, hung on the wall convenient to the front door. Then, at the ring of the doorbell, they will have a tract ready for any one who calls. Every Seventh-day Adventist home should have one of these racks.



IN PUBLIC PLACES—

A large Metal Rack

In bus terminals, railroad stations, waiting rooms, and hotels, many travelers must wait. In these idle hours they welcome the opportunity to read. Here is where the public reading rack fulfills its mission.

A few persons, contributing small amounts, can easily pay for one or more of these racks. The young people will appreciate the privilege of keeping the racks supplied with literature. How many racks will your church place in public waiting rooms in your city?

KING'S POCKET LEAGUE POCKET

Keratoil	\$.25
Morocco leather50
Fine Russian Calf	1.00
HOME TRACT RACK25
METAL TRACK RACK	1.75

LEAVES OF AUTUMN

Sample of one each15
Five of each, 150 tracts50
Ten of each, 300 tracts	1.00
Fifty of each, 1,500 tracts	4.50
100 tracts or more, your selection35
1,000 tracts or more, your selection	3.25

OUR DAY SERIES (sold in packages only)

Package, 1,000 assorted tracts...	1.00
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Second Coming of Christ
Signs of the Approaching End
The Bible Sabbath
The Law of God
The Great Threefold Message
The Nature of Man
The Millennium
The Home of the Saved
On the Road to Armageddon
A Wave of Spiritism
Capital and Labor
The Collapse of Morality
The Meaning of the Times
Earth's Golden Age
World Peace
Social Unrest
From Sabbath to Sunday
God's Message for Today
The Certainty of Prophecy
The Great Image of Daniel 2
A World Prophecy
The Longest Prophetic Period of the Bible
The United States in Prophecy
The Fall of Babylon
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The Seven Last Plagues
The End of the Wicked
The Mystery of God Finished



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The Dark Day
Who Will Be Saved?
The Investigative Judgment
The Standard in the Judgment
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Why Millions Keep Sunday
The Lord's Day
Where Is Hell?
The Resurrection
The Millennium
The New Earth



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Takoma Park, Washington, D.C.

Missionary Volunteer Department

June Officers' Notes

Provide Opportunity

YEARS ago, a man went into a store in Boston, and found a young friend of his selling shoes and boots. At the time of this meeting, the older man talked to the younger man definitely about Jesus Christ and won him for the Saviour. The name of that boy was Dwight L. Moody. Not many will remember the name of the man who won Moody for Christ. His name was Kimball. And so God used Kimball to win Moody, but he used Moody to win the multitudes.

The Missionary Volunteer Society is organized to foster this personal work and other types of missionary endeavor. The young people who enroll as members of the society do so with the understanding that they are pledging themselves to take an active part in the work of the organization, to do what they can to help others, and to finish the work of the gospel in all the world. Every meeting held by the society should build up and strengthen this purpose in the lives of its members. In order for this to be done the missionary idea must be fostered continuously, and every member should be enlisted in some line of active service.

In order that the missionary features of the society's work may have a real appeal, give time at least once a month for members of the several working bands to tell something of what they are undertaking and accomplishing. Many of these young people have experiences which should be passed on to other members in the group. This can be done only when some opportunity is given them to relate these experiences. In "Testimonies to the Church," Volume VI, page 436, we read, "Plan ways whereby a live interest may be kindled. Let all have a part to act. Train the young to do what is appointed them, and from week to week let them bring their reports to the missionary meeting, telling what they have experienced, and through the grace of Christ what success has been theirs. If such reports were brought in by consecrated workers, the missionary meetings would not be dull and tedious. They would be full of interest, and there would be no lack in attendance."

Every loyal society leader desires to make his society's meeting just as interesting and helpful as possible. As is pointed out in the foregoing

paragraph, opportunity for relating experiences will tend very definitely to add to the interest of the Missionary Volunteer meetings. Plan definitely for opportunities of this kind at regular intervals.

C. LESTER BOND.

The Society and Christian Education

ONE of the objectives of the Missionary Volunteer Department is the enrolling of Adventist youth in Adventist schools. Where young people get their education determines very largely what decisions they will make in life.

"As is the teacher, so is the school;" as is the school, so is the education; as is the education, so is the decision; as is the decision, so is the character; as is the character, so is the destiny.

The Christian school, with its environment controlled and organized for the learning of Christian ideals and attitudes, influences profoundly the thinking and therefore the future of youth. Worldly schools face youth toward the world and prepare them for the life of the world. Christian schools face youth toward the church and prepare them for a life of service in God's cause.

The Missionary Volunteer Society should be a mighty recruiting agency for our own church schools. Executive committee, plan frequently to feature our schools and our colleges. Seek out young people who are in the schools of the world, and impress upon their hearts and minds the need of having convictions that will lead them to obtain a Christian education.

In this time, when the work of God is heading into the crisis at the end, the forces of the world are endeavoring to gain control of youth. The church must be active and enlist the youth in the advent movement. The days are coming when Adventist youth will find themselves perplexed, coerced, and persecuted. Whatever is to be done for Adventist youth must be done now. In some countries already our young people find themselves cut off from the church on the Sabbath day, and under pressure to go with the youth of the world in their activities. In a time like this, Adventist young people must have convictions about where they get their education.

"Satan has used the most ingenious methods to weave his plans and principles into the systems of education, and thus gain a strong hold on the minds of the children and youth."—*"Testimonies,"* Vol. VI, p. 127.

"The Lord would have the children [and youth] gathered out from those schools where worldly influences prevail, and placed in our own schools, where the word of God is made the foundation of education."—*"Counsels to Teachers,"* p. 166.

Let every executive committee constitute itself a recruiting group to promote Christian education among the youth of the church and to direct the young people into our own schools.

A. W. P.

At Your Service

ARE you a new society officer? Have you just returned to your home church after a year in the academy or the college, and been elected to the duty of leadership of the Senior or Junior Missionary Volunteer Society for the summer months? If so, you are doubtless desirous of knowing what M. V. leaflets will be of material aid to you in this work to which you have been called.

Every officer who is not familiar with the duties of his office should read M. V. Leaflet 4, "Duties of Officers in the Senior Young People's Society of Missionary Volunteers," or, M. V. Leaflet 11, "Society of Junior Missionary Volunteers."

Are you familiar with the work of the Senior Study and Service League? M. V. Leaflet 9 presents the plan of organization and the books necessary. M. V. Leaflet 13 is the complete "Junior Standard of Attainment Manual," outlining studies in both Denominational History and Bible Doctrines.

During the summer months your society may wish to distribute our valuable tracts in one of several ways; if this is so, you and the band leader may read with profit M. V. Leaflet 8, "The Ministry of Tract Distribution."

Has the Prayer and Personal Workers' Band in your society studied the fourteen lessons outlined in M. V. Leaflet 20, "Personal Work"?

Do the members of your society need a further stimulus in their Bible Year project, their private devotions, their daily Christian life? Recommend and present to them the following M. V. Leaflets: 16, "The Senior Bible Year;" 17, "The Junior Bible Year;" 18, "Bible Study;" 19, "The Morning Watch;" 21, "Read, and Think—and Pray;" 22, "What We Promised Each Other;" 23, "Others May, You Cannot;" 26, "I Will Be a Christian Sometime;" 28, "Victory in Christ."

(Continued on page 30)

Senior M. V. Meetings

Youth Won by Youth

(Program for June 5)

BY MRS. E. E. ANDROSS

SONG SERVICE.

SENTENCE PRAYERS.

BIBLE STUDY: "Personal Work for Others."

SYMPOSIUM: "Young Soul Winners."

EXERCISE: "Personal Responsibility of Missionary Volunteers."

SPECIAL MUSIC: "Shall I Empty-Handed Be?" No. 154 in "Gospel in Song."

STUDY: "The Successful Soul Winner."

READING: "If Unfit to Fight, Fight to Get Fit."

POEM: "O Speed the Work."

REMARKS BY LEADER: "Our Task."

RESPONSE: "God Can Count on Me."

Notes to Leaders

For your song service, select songs on soul-winning service. See Nos. 68-85 in "Missionary Volunteer Songs."

Response: "God Can Count on Me."—Encourage the members to renew their M. V. Pledge for service.

Ezekiel 33 contains a warning message for Missionary Volunteers as well as for other workers. God tries in every possible way to stir young people to seize the greatest opportunity life brings them. May the young people in your society henceforth keep step with the Master in service.

Personal Work for Others

1. What pitiful cry is in the hearts of many people at the present time? Ps. 142:4.

2. How did the Saviour respond to this cry in His time on earth? Luke 19:10.

3. Upon whom has He now laid the burden of seeking these people who are hungering for spiritual help? John 17:6, 18.

4. How is this work to be done? Zech. 8:16, first part.

5. How extensive is this work to be? Matt. 22:9.

6. How may the hearts of men be opened to receive the gospel? Luke 10:33-37.

7. What effect does personal testimony concerning Christ have? John 4:39.

8. What, then, is the chief business of Missionary Volunteers? 2 Cor. 5:14-21; 6:1.

9. Why is it important that we be diligent in this personal work for souls? John 9:4.

10. What assurance have we of success? 1 Cor. 15:58.

Young Soul Winners

Love Constrained Her

SOME years ago "a Chinese woman brought a slave girl to a Christian hospital in Canton. This girl was blind and was becoming lame, and so might become useless to her owner. The doctors said amputation of one leg was necessary. After recovering from this operation, the girl worked about the place, but at length had a new sorrow added to her already heavy load by the discovery of signs of leprosy upon her. Blind, lame, diseased, she departed to be segregated in a colony of similar unfortunates. Yet she departed not as she came. While she was in the hospital, the love of those about her had won her to Christ. In the leper colony she told others of the great love that had come to her. In two years she had a group of leper Christians about her. In five years she had a leper church. Today she is a center of grateful Christian life and service."

They Too Responded

A YOUNG Mexican Missionary Volunteer, while teaching a rural school, did strong soul-winning work. After three months, she told the mission superintendent that she wished he would come to examine a group that she had been preparing for baptism. The superintendent reported that he found twenty-one persons "as well prepared as any experienced worker could have prepared them for church entrance."

And there was Alta Gracia back in the mountains of Mexico. She was sorely disappointed that she could not go to our training school, but she resolved that nevertheless she would do her best to win others to Jesus. She began studying her Bible with young friends, organized a Sabbath school, and in a few months had sixty-five persons keeping the Sabbath.

A young man teaching public school in one of the large Spanish republics made it his rule to raise up a company of Seventh-day Adventist believers wherever he was called to teach. When a company was raised up and well established, he would seek a transfer to another community.

In one of the West Indian islands, a boy working in the conference office had such a burden for souls that he regularly went out on the street corner and told the people about Jesus. It was not long before he had the names of forty who had promised to obey God.

Paul and Napoleon, two of our Missionary Volunteers in Santo Domingo, also hold marvelous records in soul-

winning work. They have made it the business of their lives to seek the lost back in the mountain district. Though they have had almost no educational advantages, their fully surrendered lives are powerful magnets drawing others to God. The superintendent of the field said that when those boys, otherwise poor conversationalists, begin to talk about Jesus, they wax very eloquent and speak with great power.

Over in Columbia, Tirso and Jorge live in a large city. When they took their stand for the truth, they were the supporters of their father's family of ten. Tirso risked his position with a large shipping concern, for the boys decided to obey God regardless of consequences. Tirso, however, continued with the firm and devoted his Sabbaths and evenings largely to soul-winning work. Before long, he was made deacon of the church, which today is, to a great extent, made up of young people. He helped in evangelistic efforts and other kinds of soul-winning work. Today he is employed by the mission as a Bible worker.

Jorge, his brother, entered the colporteur work when he was about sixteen. He has sold thousands of books in Colombia, and has led many people to God. While canvassing for six weeks on the banks of the Magdalena River, he not only sold a large number of books, but raised up six groups of Sabbathkeepers. He is still pressing forward, often facing would-be assassins; but nothing turns him back, for he has tasted the joy of winning precious souls for Jesus and with Jesus.

All around the world, young men and women are catching the true vision of life, and know that the one great business of a Missionary Volunteer is to seek and to save the lost.

Native Indian Missionaries

DURING the summer school held for native teachers in the Lake Titicaca Mission, one Indian boy attending began a special effort of missionary work in his own home district, holding Bible readings from house to house and visiting the people. He and his mother and two brothers were the only ones in his district who had accepted Christ. His home, however, is only three miles from our central station at Plateria.

We had tried many times to obtain entrance into that part, but it seemed of no avail. The uncle of this native believer was very much opposed to the truth. Because he was a chief, he had great influence over his people.

The boy and his mother began special efforts for the uncle. He had been a very wicked man. Many times he had turned sheep and hogs into the ripening fields of grain belonging to the boys and their widowed mother, while they were away attending Sabbath meetings in Plateria, but they had been very patient with the uncle, and had always forgiven him. Their consistent Christian life finally suc-

The Senior Society program for June 26 may be presented by the Juniors also. See p. 23.

ceeded in winning the chief. Then family after family united with them in the little prayer meeting they had begun. When the director of the Plateria mission was asked to come over and hold a prayer meeting, he was greatly surprised to find about 150 Indians present. The boys also were very glad to introduce him to so many newly interested people.

Personal Responsibility

1. *The Master's Representatives.*—"As My Father hath sent Me, even so send I you." That is the Master's command to every Missionary Volunteer. Every Missionary Volunteer is assigned to the one great business to which Jesus gave His life when on earth—the work of saving souls—and it is the supreme duty of Missionary Volunteers to follow Him in this all-important service.

"The work above all work,—the business above all others which should draw and engage the energies of the soul,—is the work of saving souls for whom Christ has died."—"Messages," p. 227.

2. *God Has Fitted the Youth Especially for This Work.*—"Satan is a vigilant foe, intent upon his purpose of leading the youth to a course of action entirely contrary to that which God would approve. He well knows that there is no other class that can do as much good as young men and young women who are consecrated to God. The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates. They ought to feel that a responsibility rests upon them to do all they can to save their fellow mortals, even at a sacrifice of their pleasure and natural desires."—"Messages," p. 204.

This being true, God expects great things from the youth, and grave responsibilities rest upon them. We read further (page 206): "I saw that many souls might be saved if the young were where they ought to be, devoted to God and to the truth."

3. *The Crime of Unconcern.*—Are you one of the professing Christian youth who are really concerned for the salvation of their fellow men; or must you, like Cain, plead guilty to the crime of unconcern? "Some years ago, a well-known Christian was stopped on the street by a friend, with the question: 'Mr. R., how long have we known each other?'"

"About fifteen years."

"You claim to be a Christian."

"Yes."

"Well, do you believe that I must accept Christ if I am to be saved?"

"I do."

"And do you care whether or not I am saved?"

"Why, certainly!"

"Pardon me, but I do not believe it. Through these years, we have dis-

cussed all sorts of topics, yet you have never uttered one word to indicate to me that you cared about my soul. If you had cared, you surely would have spoken."

4. *Blind to Their Greatest Opportunity.*—"The young have a wide sphere of usefulness, but they see it not. Oh that they would now exert their powers of mind in seeking ways to approach perishing sinners."—"Messages," p. 205.

5. *Lost Through Negligence.*—"Those who might have exerted an influence to save souls, had they stood in the counsel of God, yet failed to do their duty through selfishness, indolence, or because they were ashamed of the cross of Christ, will not only lose their own souls, but will have the blood of poor sinners upon their garments. Such will be required to render an account for the good that they could have done had they been consecrated to God, but did not do because of their unfaithfulness."—"Messages," p. 204.

Hudson Taylor, when traveling on a river boat in China, saw a fellow passenger fall overboard. Mr. Taylor jumped into the river to save him, but could not find the unfortunate Chinese man. He begged the men in a near-by fishing boat to drag that part of the river, but they were busy fishing and did not want to help unless they were paid a good sum. Hudson Taylor offered them all he had, then they turned leisurely to the work of dragging. When the unconscious body was recovered life was gone. How terrible, how heartless! you say. But what about you and me? How earnestly are we working to save those about us who are sinking into Christless graves?

6. *Greatest Reward.*—"We must have a vision of the future and of the blessedness of heaven. Stand on the threshold of eternity, and hear the gracious welcome given to those who in this life have cooperated with Christ, regarding it as a privilege and an honor to suffer for His sake. . . . There the redeemed ones greet those who directed them to the uplifted Saviour. They unite in praising Him who died that human beings might have the life that measures with the life of God."—"Testimonies," Vol. VIII, pp. 43, 44.

"If Unfit to Fight"—

During the World War, the Wisconsin Anti-Tuberculosis Association sent out a pamphlet in which occurs the slogan, "If unfit to fight, fight to get fit." When the young men were being called into the service of their country during the great World War, many of them were rejected because of tubercular trouble. And this leaflet was an appeal to them and to others to fight that dreaded disease. The appeal begins thus: "Enlist again, re-

jected man. Not in the Army, nor in the Navy. That is not your place." They were called to fight a very different foe.

Your society is a small division in the army of Prince Immanuel—an army of conquest, not of occupation. It is called to do exploits on the battlefield in this great soul-winning campaign. But in order for your society to do its full share in this campaign, it needs the unabridged strength of every member. It needs your full strength. It calls upon you to go forth as an efficient soul winner!

Is that the kind of service you are rendering? If not, then fit yourself for such service. If you are "unfit to fight, fight to get fit." If you cannot go forth in service with a conscience void of offense, and without the condemnation of known sin, if you are not living the life of a soul winner, then enlist at once in a struggle for personal liberty from sin. Yes, "fight to get fit." That is the great need in some of our societies today. Perhaps it is in yours.

"I wish I were as good a personal worker as Ruth is," sighed Margaret. "Do you really?" asked Agnes seriously.

"Yes, I do."

"Do you really wish it enough to pay the price Ruth does?"

"Pay the price Ruth does! What do you mean? Why it just seems to come natural for her to help folks to be good."

"Well, it may seem so. But just the same, Ruth pays the price of success in soul-winning work. Back of Ruth's work is a consistent Christian life that proves the saving and keeping power of the gospel. You never hear of Ruth's going to questionable places of amusement. You never find yellow-backed novels, in book or magazine form—or any other kind of novel, for that matter—on Ruth's table. 'No, Agnes,' she said the other day, 'I couldn't wear that. It may not be wrong, but my example might cause some one to stumble. And it isn't worth while to run any such risk. I'd rather be safe than sorry.' That's Ruth for you. And, I tell you, Margaret, it costs a girl of Ruth's type a great deal to deny herself any one of the things I have mentioned."

Margaret's head drooped a bit. She thought of her wardrobe, of the magazines on the table in her room. Then

Special Anniversary Program at eleven o'clock service in every church July 17.

she thought of the movie she had attended a few nights before, and all the while she kept asking herself, Is that what it costs to be a soul winner?

Yes, Margaret, that is what it costs! You and I cannot hobnob with the enemy while trying to wrest souls from his snare. Only he who lives the life of a soul winner is fit to fight for the deliverance of others. There lies the secret of success in our business here. So the message to you and to me today is: "If unfit to fight, fight to get fit."

Our Task

THE Master could not possibly have conferred on young people a greater honor than the appointment to be His helping hand in seeking to save the lost. Very few realize the greatness of this calling as fully as did a certain young man in the Orient whom the Standard Oil Company endeavored to secure to open up its business in Central China. When the company offered him fifteen thousand dollars a year to do that, he replied, "You are offering me a big salary with a small job. I'd rather have a big job with a small salary. I'd be a fool to stop saving souls to sell oil."

That young man had a clear vision. He had a true estimate of values. He must have lived daily with the Master, for only those who live with Him can see things as He did and do things as He did.

Have you failed in the task? Do not despair. There is still success for you if you will obey the divine command. Begin today. Make time, for you are not likely to find it. Take some time every day for Bible study, for prayer, for reading the "Testimonies," for trying to help some one. Be social to save. (See "Messages," p. 405.) Call on a neighbor. Pass out a soul-winning leaflet. Write a letter. In this way, you will cultivate the soul-winning talent, and God will give the increase.

Here are a few other suggestions:

1. A group of successful soul-winning Missionary Volunteers in Leeward Islands met each week to study Bible doctrines, and the class rule was that every member must give the study during the week to some interested neighbor or friend. This was one reason why the president of the conference could say, "I have not had time to hold the evangelistic efforts I planned for. I am kept busy going from place to place examining and baptizing the persons won by the lay members, old and young."

2. Form prayer circles among soul winners. One of the first Christian prayer circles brought great success. (See Acts 1:13, 14.)

3. Witness for Jesus in public, in prayer meeting, and elsewhere,

4. Work for home folks, friends, fellow Missionary Volunteers, and strangers.

5. Study Christ's method in soul winning. (See John 1:35-42; 3:1-21; 4:1-42; Matt. 4:12-22; 16:13-17; Luke 19:1-10; Acts 9:1-22.)

6. Study the method of the disciples. (See John 6:8; 12:22; Acts 6:1-6, 10; 18:24 to 19:7; 16:14, 24-34.)

7. Study Paul's counsel to Timothy, the young soul winner.

8. Finally, remember Matthew 4:19, and let your constant prayer be:

"Oh, lead me, Lord, that I may lead
The wandering and the wavering feet;
Oh, feed me, Lord, that I may feed
Thy hungering ones with manna sweet.

"Oh, strengthen me, that while I stand
Firm on the Rock, and strong in Thee,
I may stretch out a loving hand
To wrestlers with the troubled sea."

The Successful Soul Winner

1. Where he begins. (See "Messages," p. 207, top; "Christian Service," p. 169.)

2. How he begins. (See "Messages," p. 207, par. 2; p. 217, par. 1; p. 203, par. 2; p. 199, pars. 1, 2.)

3. How he joins with others in service. (See "Messages," p. 197.)

4. Why he succeeds. (See "Messages," p. 23, top; p. 202, last par.; p. 418.)

O Speed the Work

O SPEED the work of gathering souls,
For night is coming on,
A night in which no man can work;
A night of awful gloom;
A night with not one ray of light
To guide the wanderer home,
For mercy's wing is folded then,
And sealed the book of doom.

Then speed, O speed the work of love;
The warning must be given,
And all must help send forth the call
Who hope to rest in heaven;
For none can rest in that blest home
Whose brows have never here
Been moistened by a toil for souls,
Or furrowed by that care.

Then let us toil, and let us pray,
The shining mansions wait;
The Master longs to call us home,
And close each pearly gate;
But honest souls are still unwarned,
And we must speed the call,
Or share the fate of those distressed
On whom His wrath shall fall.

—Author Unknown.

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Ordinances of the Church

(Program for June 12)

BY C. LESTER BOND

SONG: "What a Friend We Have in Jesus!" No. 11 in "Missionary Volunteer Songs."

PRAYER: (Sentence prayers by members.)

SECRETARY'S REPORT.

REPORTS OF MISSIONARY WORK.

OFFERING.

DUET: "Calvary," No. 10 in "Missionary Volunteer Songs."

TALK: "The Master Becomes Servant." (See Notes to Leaders.)

TALK: "The Lord's Supper." (See Notes to Leaders.)

RECITATION: "Communion Hymn."

READING: "Let's Talk It Over."

SONG: "I Have Promised," No. 37 in "Missionary Volunteer Songs."

BENEDICTION.

Notes to Leaders

The topic under discussion during this program is one of vital interest and importance. Every young Christian should thoroughly understand the significance of those ordinances so that he may enter into the celebration of them with the spirit of a true worshiper.

The person who gives the talk, "The Master Becomes Servant," should also study carefully "The Desire of Ages," pages 642-651; and the one who presents the topic, "The Lord's Supper," will find excellent help on pages 652-661 of the same book.

The Master Becomes Servant

WHILE Christ and His disciples were on that last journey to Jerusalem, there arose among the disciples a strife as to which person should be the greatest in the kingdom they believed Jesus was about to establish. They were looking forward to the glory which they thought was about to become theirs in the exalted positions they hoped to obtain when this kingdom was set up. Jesus was looking forward to the great sacrifice of His life. He was anxious to imprint on the minds of His disciples the heart of all His teachings,—that the purpose and glory of life lie in sacrificial service. Often during the last few weeks He had been telling them this in parable, word picture, and bold figure. Still they were thinking of glory, honor, and power. As they entered the upper room they were wrangling over who should be greatest in the kingdom. They blindly insisted that He would set up a kingdom. Then they quarreled hotly.

The great heart of Christ was pained that these men had not learned the principles of the gospel better, and He sought for some method by which He might purify their proud, selfish hearts, and make them see themselves as they really appeared. In the short time left Him to be with them, He sought some means by which He might accomplish the great work of cleansing the hearts of these men upon whom the great burdens of the church were about to rest; and in the upper room in Jerusalem, He found the opportunity for which He was looking.

Form a Study and Service League in your society this summer—

When Christ and His disciples came into the upper room, after their journey along the dusty road, all the arrangements had evidently been made for a servant to wash the feet of Jesus and His companions. The water was there, and the basin, and the towels. But for some reason the servant was not present. All that was necessary for the performance of this hospitable service was in readiness, but there was no one to do it. In the absence of a servant one of the disciples should have volunteered; but all refused to do the service of foot washing. What! Men about to become chief lords in a great empire wash feet like a slave? Never!

The same principle which ruled the heart of Lucifer when he sought the highest place of power in the universe, was now ruling in the hearts of the followers of Christ. It grieved the great heart of Christ in which just the opposite principle ruled, the principle of humility, of self-abnegation, of service and ministry for others. So He, whom the disciples thought was about to become king, did the lowly service. As He washed their feet, He tried to impress upon their hearts again the central lesson of His teachings. Their thoughts of pride, self-exaltation, and self-seeking began to give way before the wonderful condescension of the Lord. Their hard hearts were melted by this demonstration of the love of Christ for their souls. They began to see the ugliness of the obstinacy and stubbornness of their own hearts in a clear light. By this one gracious act of humility performed by Jesus, a complete transformation was effected in these men. (See John 13:6-17.)

It is evident from the words of the Master on this occasion, that there is a hidden significance in this ordinance. It means far more than mere physical cleansing. The physical cleansing is a type of a far higher cleansing, that of the soul. It typifies not only conversion, but also the work of a sanctification,—the cleansing of the life from sin,—which we are told is a daily matter, the work of a lifetime. A recognition, on the part of the sinner, of his constant need of the purifying blood of Christ, is necessary; and this need is recognized through the celebration of this ordinance of humility, or feet washing.

This ordinance also beautifully and

emphatically sets forth the lesson that if you want to be truly great, you must be servant of all. The greatest is not he who has the most people waiting upon him, but he who waits upon the most people. The greatest is he who serves most. He who would be greatest must become servant of all.

When Christ washed the disciples' feet, He instituted an ordinance which all Christians should celebrate by actual participation until the end of the world. For Jesus said, "If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you."

The Lord's Supper

FOLLOWING the institution of the ordinance of humility, or feet washing, Jesus and the disciples reclined at the table. He was about to leave them. He had loved them with a constant love, and He desired to leave with them something that would be a continual reminder of that love and the sacrifice He was about to make for them. He also wanted to show them that the way of life is the way of sacrifice and service. He must place the lesson before them in some unforgettable manner. He must do it in such a way that it would keep repeating itself to them after He was gone. (Read Luke 22:19, 20.)

The celebration of the Lord's supper is one of the most simple and yet most profound of all the ordinances. When Jesus said, "This do in remembrance of Me," He stated the heart of the sacrament. Prior to and during the ordinance of humility all sins are to be made right by sincere repentance and confession. At the Lord's supper, the Christian disciple is not to come emphasizing his own shortcomings; he is not to dwell on his failures or his weaknesses. The one thing that the Lord's supper calls for on the part of those who are observing it, is the remembrance of Jesus.

In remembering Jesus, the disciple will call to mind His undying love and supreme sacrifice. He will call to mind the characteristics of the Master. He was and is many-sided in His nature and power. We may think of Him as the great Healer "who went about doing good." We may contemplate Him as the great Teacher who spake

as never man spake. We may remember Him as the lover of little children. We may picture Him as the reformer who was indignant over hypocrisy. We may think of Him as the great Comforter, or we may dwell on His matchless power as the great Revealer of eternal life.

How much value there is in a service like the Lord's supper, where the entire thought of the worshiper is given up to Jesus Himself, and is separated from all selfish thought of one's personal life, except as it is in Him.

Yes, the heart of the Lord's supper is in Jesus Himself! Paul was right in saying, "For as often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come," 1 Cor. 11:26. "The Lord's death!" What did Jesus mean when He said, "In remembrance of Me"? Are we simply to think about Him? Are we just to remember that once long ago He died? We are to show forth the Lord's death. That cannot be done by singing, "When I survey the wondrous cross," and doing nothing more. It cannot be done by simply saying that Jesus died. *The death of Jesus is for us to live.* We do show forth the Lord's death by giving Him first place in our lives, and thus by presenting ourselves, through Him, living sacrifices for the salvation of the world. *Men see the Lord's death shown forth only when they see us living in full surrender to God and utter self-denial for the world's need.* This is the meaning of this ordinance. And in this meaning let us celebrate it from quarter to quarter.

Communion Hymn

Lord, when Thou gavest bread and wine
Unto Thy chosen company,
How tender were those words of Thine,
"When this ye do, remember Me."

Remember Thee—Thy wondrous hirth
Proclaimed by blessed angels' voice,
The King of glory come to earth
To make the sorrowing earth rejoice.

Remember Thee—Thy words of light,
Thy hands outstretched in love to men,
The lame that walked, blind given sight,
The dead restored to life again.

Remember Thee who didst atone
For all our sin, our grievous fall;
The Shepherd dying for His own,
The Lamb of God, slain once for all.

Remember Thee, victorious
O'er death and sin in darkest hour;
Thee may we see all-glorious
When Thou dost come again with power!

—Ella Broadus Robertson.

—and keep "Summer Slump" away from your society!

Let's Talk It Over

SABBATH school was over. The aisles of the Burwood church were crowded, and there was a bit of quiet confusion as the disbanded classes and just-arrived churchcomers mingled and found their places for service.

"May I sit here with you, Sue?" And Doris slid into a vacant end seat beside her friend.

The rich, sweet tones of the organ fell on the settling congregation like a stilling benediction, and a plain oak table, bearing the carved words, "THIS DO IN REMEMBRANCE OF ME," was placed on the platform just below the pulpit. Deaconesses covered it with a snowy cloth, and arranged the bread and wine for communion.

"Oh, best of all the church things we Seventh-day Adventists do," breathed Sue, "I love this service."

"You do?" Doris gave her a surprised, quizzical glance.

"Yes, there's such a stately, yet humble dignity about it all. And somehow it seems that Jesus Himself comes closer to us—to me—than He does on regular Sabbaths. Doesn't it seem that way to you?"

"Well, now," and Doris smiled an embarrassed smile, "I really can't say, for you see I only stay on communion day long enough to hear the announcements and the special music."

"Why?" Sue exclaimed in whispered astonishment, "Why not for the whole lovely service?"

"I—hardly—know," Doris answered slowly, "except that almost none of the other girls come—or stay."

"Oh," said Sue softly, "I'm rather new, and haven't yet learned that. But," she questioned, "do you really think—can we afford to miss communion?"

"Oh, no, I suppose not. To tell the truth, I haven't felt right about the way I'm doing. I almost never missed before I came here. But when I discovered that most of the young folks in this church either stay away from this service, or leave when it is time for feet washing, or go that week to some other church, where they don't have communion on the first Sabbath of the quarter, I—well—I just followed their lead. I—guess—I—was—afraid they'd think I'm queer and sort of a goody-goody if I took part in the ordinances. And it's terribly easy to form this excuse habit."

"Yes, I know, Dot. But I don't understand! Why do the girls we know and chum around with rather taboo this particular church service?"

"Well, I asked that very question myself, when I discovered how things are. Bee told me she came here from a little country church, where everybody takes part in everything; but this is such a big church that she just sort of got lost in it, and nobody misses her. And Mary Lou, and Neil,

and the rest said they didn't know, they didn't have any special reason for not going, but had just got the habit."

"Stay with me today, won't you, Dot?" whispered Sue, as the pastor and his assistants took their places in the pulpit. "My home church is just a little church. I'm afraid I'll get lost too, among all these people. But please don't let me—desert!"

"All right," promised Doris. "I'll stand by—for today!"

The opening hymn! Old it was, yet ever new!

"What a friend we have in Jesus,
All our sins and griefs to bear;
What a privilege to carry
Everything to God in prayer!"

"The friendship of Jesus!" 'Twas the pastor speaking. "What a wonderful gift! What a precious privilege! He walks with us; He talks with us; He lives His own life in and through us—when we will let Him. 'Closer is He than breathing, nearer than hands and feet,' to those who accept Him as a Friend. 'Ye are My friends,' He says, 'if ye do whatsoever I command you.' And on that last night before His crucifixion, when He sat among His disciples, He took a towel and girded Himself and washed their feet, and then gave them the symbols of the bread and wine, saying, 'This do in remembrance of Me.'"

Then came the ordinance of humility. There was a quiet, worshipful, earnest atmosphere in the vestry where Dot and Sue served each other. Tears were falling here and there, and voices that were a bit unsteady sang:

"There's no other name like Jesus,
'Tis the dearest name we know,
'Tis the angels' joy in heaven,
'Tis the Christian's joy below."

As the congregation gathered once more in the auditorium, the soft notes of the organ told the story of Calvary, and prayed with each listener the heart prayer, "Jesus, keep me near the cross," while the Lord's supper was served.

"Yes, it is simple, dignified, impressive," admitted Doris to herself, as the music swelled into that triumphant chorus:

"All hail the power of Jesus' name!
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of All."

"The record reads," said the pastor quietly, "that 'when they had sung a hymn, they went out.'"

And communion service was over.

"Was it so bad?" questioned Sue, as they made their way outside.

"I feel," said Dot soberly, "as if I had been sitting around that table in the upper room with Jesus and His disciples. If the girls would only come just once, and enter into the real spirit of the occasion, I'm sure they couldn't help but love it."

"Can't we bring at least some of them next time?" suggested Sue.

"We'll try," agreed Doris. "I

don't see why a right influence shouldn't be just as persuasive as a wrong one!"

And, friend o' mine, do you? It's so easy to get lost in the world—yes, and even in the church, but remember, "As often as ye eat this bread, and drink this cup, ye do show the Lord's death till He come."—*Lora E. Clement.*

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When We Are Tempted

(Program for June 19)

BY H. J. SHELDON

OPENING SONG: "Can He Count on You?" No. 49. (All songs today are listed in "Missionary Volunteer Songs.")

PRAYER.

REPORTS OF MISSIONARY WORK.

SECRETARY'S REPORT.

OFFERTORY.

INTRODUCTION.

TALK: "We are Tempted."

TALK: "Temptation Is Not Sin."

TALK: "Fight or Flee? Which?"

SONG: "Yield Not to Temptation," No. 46.

TALK: "If Any Man Sin."

QUOTATIONS: "The Overcomer."

CLOSING SONG: "I Have Promised," No. 37.

BENEDICTION.

We Are Tempted

TEMPTATION is a reality which needs to be recognized and faced by every soul who would make the journey to the heavenly land. Back of every sin is the temptation, the enticement to evil, to disobedience to the divine will, to break God's law, to sin. He who does not believe in temptation, does not believe in sin or in the making of any struggle for a better life. Temptation entered this world concealing its ugly face and hideous mien behind the form of one of the most beautiful of God's creatures. The soft seductive words of the hidden tempter deceived Eve, and led to sin and to the loss sustained by all the race.

Back of the temptation is the tempter, a real being, a fallen angel, declared enemy of God and His Son, the cause of all the world's woe, the accuser and adversary of every man who has come into the world.

To deny the existence of the tempter and the reality of temptation, is but to admit a nonresistance to temptation and a submission to the will of the deceiver. "Every one is tempted. If a man is alive, he is tempted. If he is living on this particular planet called the earth, he is a tempted man.

Be sure to observe Thirtieth Anniversary Program in your society!

If he have a body to live in, he will be tempted through it. If he have a mind to think with, there is temptation through that. Because we are here and sin is here, and things are as they are, we are tempted, and we will be tempted to the last rod of the road."

—S. D. Gordon.

Every young person who has given his life to God and has set his feet on the pathway to the city of God, is conscious of the assaults of temptation in many guises and through various avenues of approach from within, and from without, sometimes so insidiously concealed as to be almost unrecognized; but even in its most attractive and alluring form the child of God can discern the hideous form of sin, which "when it is finished, bringeth forth death."

"Nothing is more treacherous than the deceitfulness of sin. It is the god of this world that deludes, and blinds, and leads to destruction. Satan does not enter with his array of temptations at once. He disguises these temptations with a semblance of good. He mingles with amusements and folly some little improvements, and deceived souls make it an excuse that great good is to be derived by engaging in them. This is only the deceptive part. It is Satan's hellish arts masked. Beguiled souls take one step, then are prepared for the next. It is so much more pleasant to follow the inclinations of their own hearts than to stand on the defensive, and resist the first insinuation of the wily foe, and thus shut out his incomings.

"Oh, how Satan watches to see his bait taken so readily, and to see souls walking in the very path he has prepared! He does not want them to give up praying and maintaining a form of religious duties; for he can thus make them more useful in his service. He unites his sophistry and deceptive snares with their experiences and professions, and thus wonderfully advances his cause."—*Messages*, p. 83.

"When the youth attempt to break away from Satan's control, he will redouble his temptations. Taking advantage of their ignorance and inexperience, he attempts to obscure the distinction between right and wrong. He transforms himself into an angel of light, and beguiles by promises of pleasure in a forbidden path. If the youth have formed the habit of fol-

lowing inclination rather than duty, they will find it hard to resist temptation. They do not see the danger in indulging even once in forbidden pleasures. The suggestions of Satan will stir every lingering element of depravity in the heart."—*Id.*, p. 82.

Temptation Is Not Sin

Read Heb. 4:15; 2:18.

"Temptations will pour in upon us; for by them we are to be tried during our probation upon earth. This is the proving of God, a revelation of our own hearts. There is no sin in having temptations; but sin comes in when temptation is yielded to."—*Testimonies*, Vol. IV, p. 358.

No, temptation is not sin, but unless resisted and overcome, temptation will inevitably lead to sin. Sin is the consent of the will to temptation, even though it does not lead to an overt act. The act of the mind, the sin in thought always precedes the outward act. Jesus made plain the truth that we may break all of God's commandments without the knowledge of any other person. As a man thinketh in his heart, so is he.

Often the question is asked by young people, "How may I know when I am sinning in thought? Evil thoughts come to my mind, and evil suggestions which I am sure I would never translate into action; but if I am really converted, why do such thoughts come? Does not the presence of these thoughts prove that I am sinning even in thinking them?"

Unless you welcome these thoughts, enjoy them, foster them, embrace them, consent to them, you have not sinned. As another has phrased it, "You cannot help the devil knocking at the door, but you can help inviting him to supper."

And mark this fact! Those who live near God will be most tempted. Some may think they are not holy because they are tempted. Others may think they are holy because they do not recognize temptation. The psalmist stated this truth as he observed that the wicked were not in trouble, neither were they plagued as others, and that his own feet were almost gone, his steps had well-nigh slipped. (Read Ps. 73:1-5, 13, 14.)

"A long preparatory process, unknown to the world, takes place in the heart before the Christian commits open sin. The mind does not come

down at once from purity and holiness to depravity, corruption, and crime. It takes time to degrade those formed in the image of God to the brutal or the satanic. By beholding, we become changed. By the indulgence of impure thoughts, man can so educate his mind that sin which he once loathed will become pleasant to him."—*Patriarchs and Prophets*, p. 459.

When evil thought is not welcomed, is resisted and put away, and thoughts that are right and good are substituted, that evil thought never becomes a sin, but paves the way for victory, self-control, and strength. Such is the spiritual warfare described by Paul. (Read 2 Cor. 10:4, 5.)

Fight or Flee? Which?

We have already learned that no child of God can escape temptation. There must be a facing of the issue and a struggle with it. But certain temptations may be escaped by avoiding the places, the circumstances, or the associations which are known to present those temptations. The avoidance of temptation is one of the strongest safeguards of the Christian; it is not cowardice, but valor which leads him to flee from the known temptation, however attractively it may be disguised or arrayed. Deliberately or carelessly to place oneself upon the enemy's ground and in the way of temptation is to invite disaster and defeat.

Commenting on the life of Samson, the writer of "Patriarchs and Prophets" said: "Those who in the way of duty are brought into trial may be sure that God will preserve them; but if men willfully place themselves under the power of temptation, they will fall, sooner or later."—Page 568.

"Avoid running into temptation. When temptations surround you, and you cannot control the circumstances which expose you to them, then you may claim the promise of God, and with confidence and conscious power exclaim, 'I can do all things through Christ which strengtheneth me.'"—*Testimonies*, Vol. III, p. 45.

"Oh, it is a great thing to be right with God, the soul in harmony with its Maker, so that, amid the contagion of evil example, which by its deceitful appearance would lure the soul from duty, angels may be sent to your rescue! But bear in mind, if you invite temptation,

you will not have divine aid to keep you from being overcome. The three worthies endured the fiery furnace, for Jesus walked with them in the fiery flame. If they had, of themselves, walked into the fire, they would have been consumed. Thus will it be with you. If you do not walk deliberately into temptation, God will sustain you when the temptation comes."—*Id.*, p. 47.

Having, then, avoided the places or circumstances of temptation, we may with courage and confidence fight the good fight of faith and lay hold on eternal life, when temptation is thrust upon us.

Remember the words of Paul recorded in 1 Corinthians 10:13. (Read.)

God is not mocked, neither does God mock His children by assurances which cannot be realized. In His name we can conquer a foe who has already been defeated, and who knows that his doom is certain. Our victory is in Christ, who worketh in us both to will and to do of His good pleasure. The conflict with self is our greatest struggle. "The warfare against self is the greatest battle that was ever fought. The yielding of self, surrendering all to the will of God, requires a struggle; but the soul must submit to God before it can be renewed in holiness."—"Steps to Christ," p. 43.

When we have surrendered, all power in heaven and earth is pledged in our behalf against the enemy and his temptations.

If you have lived on a farm, you have doubtless seen the mother hen with her brood of chicks busily engaged in the search for food, when suddenly a shadow passes over the ground. Or, your attention may be attracted first by a sharp call of the mother hen. Instantly from every direction the chicks run, endeavoring to increase their speed by the use of their yet almost useless wings, and in a fraction of the time taken to tell it, every chick is completely hidden under the wings and feathers of the hen. (Read Psalms 91:4.) Looking upward, you glimpse the passing form of the hawk, which, defeated in purpose, passes on to seek other prey. So the child of God, seeing the temptation coming, goes to Jesus and meets the temptation in Him who said, "Be of good cheer; I have overcome the world." So victory comes, but it is through Christ.

The importance of prayer must not be overlooked in dealing with temptation. Amid the perils of these last days, the only safety of the youth lies in ever-increasing watchfulness to prayer. Jesus said, "Watch and pray, that ye enter not into temptation."

"In a certain large steel work, a big muscular Scotchman, called 'Striker' Jones, held the position of boss striker. Nearly all the men in his department were hard drinkers. And he was not an exception to the rule. But a change took place. He became a Christian; and when pressed by his fellows to take a drink, he refused. 'I shall never take a drink any mair, lads,' he quietly said, 'na drunkard shall inherit the kingdom of God.' And they said, 'Wait a bit, till the hot weather comes—till July. When he gets as dry as a gravel pit, he will give in. He can't help it.' But right through the hottest months he toiled on, the sweat pouring in streams, yet he never seemed to be tempted to drink.

"At last the timekeeper of the mill spoke to him as he was giving in his time. He said, 'You used to drink a good bit. Don't you miss it?'

"Yes," he said, very emphatically.

"How do you manage to keep away from it?'

"Well, just this way. It is now ten o'clock, isn't it?'

"Yes,"

"Well, today is the twentieth of the month. From seven till eight I asked that the Lord would help. He did. And I put a dot down on the calendar right near the twenty. From eight till nine He kept me, and I put down another dot. From nine to ten He has kept me, and now I give Him the glory as I put down the third dot. Just as I mark these dots I pray: 'O Lord, help me; help me to fight it off for another hour.'"—S. D. Gordon.

And thus may every tempted soul abide in Christ and have Christ in Him, and thus become more than conqueror through Him who loved us and gave Himself for us.

If Any Man Sin

Through the power of a victorious Christ available through study of the word and through prayer, God has made ample provision for victory

over every temptation, and there is no excuse for sin.

"By faith and prayer all may meet the requirements of the gospel. No man can be forced to transgress. His own consent must be first gained; the soul must purpose the sinful act, before passion can dominate over reason, or iniquity triumph over conscience. Temptation, however strong, is never an excuse for sin. 'The eyes of the Lord are over the righteous, and His ears are open unto their prayers.' Cry unto the Lord, tempted soul. Cast yourself, helpless, unworthy, upon Jesus, and claim His very promise. The Lord will hear. He knows how strong are the inclinations of the natural heart, and He will help in every time of temptation."—"Messages," p. 67.

"The strongest temptation cannot excuse sin. However great the pressure brought to bear upon the soul, transgression is our own act. It is not in the power of earth or hell to compel any one to do evil. Satan attacks us at our weak points, but we need not be overcome. However severe or unexpected the assault, God has provided help for us, and in His strength we may conquer."—*Id.*, p. 62.

No, God does not excuse sin, but He provided a way of overcoming every temptation. If any man sin, God has provided an Advocate, even Christ whose death on Calvary proved alike God's hatred for sin and His love for the sinner.

Does God's love excuse sin? (Read Rom. 6:2.) We come to Christ surrendering ourselves, our old lives, our sins, our all to Him. We give up to Him our sins with the sincere purpose to be done with them forever. There is no reserve here, no compromise, no withholding of the pet sins, no expectation of yielding again to the old temptation. But the enemy returns, and in some unguarded moment, not fully fortified by prayer, or in a moment of overconfidence in our own strength, we fail. What then? "Without delay seek God for mercy and pardon. . . . Mercy is still extended to the sinner. The Lord is calling to us in all our wanderings."—"Messages," p. 67.

"The Lord will recognize every effort you make to reach His ideal for you. When you make a failure, when you are betrayed into sin, do not feel that you cannot pray, that you are not

Invite the young people in your church to attend the conference camp meeting.

worthy to come before the Lord. 'My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.' With outstretched arms He waits to welcome the prodigal. Go to Him, and tell Him about your mistakes and failures. Ask Him to strengthen you for fresh endeavor. He will never disappoint you, never abuse your confidence."—*Id.*, p. 97.

"On the other hand, every resistance of temptation makes resistance more easy. Every denial of self makes self-denial easier. Every victory gained prepares the way for a fresh victory. Each resistance of temptation, each self-denial, each triumph over sin, is a seed sown unto eternal life. Every unselfish action gives new strength to spirituality. No one can try to be like Christ without growing more noble and more true."—*Id.*, pp. 96, 97.

"We have before us a warfare,—a lifelong conflict with Satan and his seductive temptations. The enemy will use every argument, every deception, to entangle the soul; and in order to win the crown of life, we must put forth earnest, persevering effort. We must not lay off the armor or leave the battlefield until we have gained the victory, and can triumph in our Redeemer."—*Id.*, p. 104.

The Overcomer

Have different members read or quote the following:

"Temptation is not sin. Jesus was holy and pure; yet He was tempted in all points as we are, but with a strength and power that man will never be called upon to endure. In His successful resistance He has left us a bright example, that we should follow His steps. If we are self-confident or self-righteous, we shall be left to fall under the power of temptation; but if we look to Jesus, and trust in Him, we call to our aid a power that has conquered the foe on the field of battle, and with every temptation He will make a way of escape."—*Testimonies*, Vol. V, p. 426.

"Messages to Young People," p. 56, par. 1; p. 95, par. 2; James 1:12; Rev. 2:7, 11, 17; 3:5, 12, 21.

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In our time the Lord is seeking young men and young women who would rather die than sin.—*L. H. Christian*.

Joint Senior and Junior Program The Spirit of Missions

(Program for June 26)

BY D. E. REBOK

SONG SERVICE.

REPEAT THE M.V. PLEDGE.

SENTENCE PRAYERS. (Many taking part in short prayers of not more than two or three sentences.)

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

SECRETARY'S REPORT.

REPORT OF MISSIONARY ACTIVITIES.

ANNOUNCEMENTS. (Plans for the Missionary Campaign.)

OFFERING.

MAP STUDY: "The 'Why' of Missions."

THE COMMISSION: "The 'Where' of Missions."

SONG: "I'll Go Where You Want Me to Go," No. 566 in "Christ in Song."

TALK: "The 'How' of Missions."

SYMPOSIUM: "Voices From the Nations—The Results of Missions."

DEDICATION. (See Notes to Leaders.)

BENEDICTION.

Notes to Leaders

The objective in today's program is to keep the "Spirit of Missions" active in every Missionary Volunteer's heart.

Elder M. E. Kern, at the recent General Conference, cited, in his report, that in 1913 we had one missionary for every 889 church members, and that in 1936 we had but one missionary for every 2,156 church members. "Is the spirit of missions waning among us!"

Young people are interested in things they know about. Let us make this program instructive, informative, enlightening, refreshing.

Make free use of the books, "Missions and Leadership," by J. Campbell White, and "World Survey," Foreign Volume, by the Interchurch World Movement of North America. The speakers may be able to supplement what we have suggested below.

DEDICATION.—Sing the appeal in the hymn "I Go," No. 673 in "Christ in Song." During the song, call for those who will dedicate themselves and their all to missions to stand. Sing the response in the hymn, "Here Am I, Send Me," No. 641 in "Christ in Song." Follow by a dedication prayer.

Junior Superintendents, you may use the same general plan for your program, simplifying or adapting the material where necessary.

The Why of Missions

PLACE a large map of the world on the wall before the audience. If possible, use our Denominational World Missionary Map.

Have the local M.V. Society Executive Committee seated on the platform to represent the "General Conference Committee." Each speaker will come before

this committee, as it were to make his appeal or report.

Use large sheets of light cardboard or heavy paper, and cut out the shape of each section of the world to be represented. Then each speaker will stand behind his continent or portion of the non-Christian world, and speak for the people of that section. Each fact presented should be printed on a strip of paper, and each strip should be pinned on the large map as it is discussed. After each speaker has finished his appeal for his portion of the world, use thumbtacks and put the maps on the wall so that all can see them.

1. The first work of the whole church is to give the gospel to the whole world. The world is redeemed, but it does not know it, and it never will know it until the church publishes the good news everywhere, through living witnesses. (Read Matt. 24:14.)

2. Which is the most needy field? Let us pass each of the four great non-Christian portions of the world field before the "General Conference Committee" seated here on the platform, and see how readily any one of them might be made to appear the "most needy."

3. The widespread indifference of the church must somehow be overcome. In this process it is indispensable that the church should become intelligent and remain intelligent. Christ Himself calls upon His followers to lift up their eyes and look on the fields. In other words, study missions. Study that you may pray aright. Study that you may work efficiently. Study that you may give adequately. No one is apt to live beyond his knowledge in any of these vital respects. Christ gave four commands, obedience to which would lead to the speedy solution of the missionary problem:

a. Know. John 4:35.

b. Pray. Matt. 9:38; 6:9-13.

c. Love. John 13:34; 1 John 3:16, 17.

d. Witness. Acts 1:8.

I. Latin America's Need

1. I INCLUDE Mexico, Central America, Cuba, Porto Rico, and South America. The population is more than 107,500,000. Two sentences summarize the appalling social and intellectual conditions among the mass of these people:

(a) "Far more than half of these millions of people were born out of wedlock."

(b) "Far more than half of them are absolutely illiterate."

What more need I say to prove Latin America's desperate need of Christianity's last message for a dying world?

2. "One fourth of the population of Latin America remains to this day practically pagan."

3. "Among the masses, Christianity is a matter of crude superstitions. Among the educated classes it has given place to a materialistic philosophy of life which can have no outcome except in blank pessimism."

4. "Latin America is a country of the very rich and the very poor."

Plan to assist the conference M.V. secretary in every way possible during the camp meeting.

5. "Illiteracy, indeed, is the outstanding problem of Latin America. The rate of illiteracy varies from 40 per cent of the population in Uruguay to 90 per cent in Ecuador."

There is one ordained Christian missionary in Latin America for each 131,000 of the population.

7. "Each one of these missionaries has a field about two hundred and fifty times the size of the average parish of ordained ministers in the United States."

8. "There is a widespread and bitter revolt in Latin America against the religious formalism which leaves the heart unfed and the life unredeemed."

(Appeal) What will you do for the people of Latin America?

II. Africa's Need

1. "SHALL 50,000,000 pagans become Moslems or Christians?" The Moslem traders and missionaries are at work in Africa. Will they be more zealous to win Africans to Mohammedanism than Christians are to win them to Christianity?

2. "Ninety per cent of the population of Africa is reached, directly or indirectly, by commerce; only 10 per cent of those touched by commerce are reached by the word of God."

3. "The missionary's problem in Africa is not only a spiritual problem pure and simple; it is also a problem of the conservation of human life and natural resources for the ultimate benefit of the whole world."

4. "Sanitation throughout the continent, except in centers of industry, is almost unknown."

5. "The souls of the older people among the natives can perhaps best be reached indirectly through their bodies." Medical missions are imperative.

6. The young people can best be reached through the mission schools. "Only from 1 to 2 per cent of the native children attend school." "In Central Africa the literacy rate is 1 per cent for men and one quarter of 1 per cent for women."

7. "Sixty million natives of North Africa have had no opportunity of hearing the gospel of Christ."

8. Africa is Seventh-day Adventists' most fruitful mission field.

(Appeal) Can we afford not to send more men and more money to this most needy and productive field?

III. India's Need

1. I REPRESENT 340,000,000 people—twice the population of Africa, and four times the population of Latin America.

2. "There are so many villages in India,—averaging nearly 400 persons each,—that if Christ had begun to visit them when He began His public ministry and had visited one village each day since that time, it would still take Him about fifty more years to visit them all once."

3. "Shall 60,000,000 low-caste peo-

ple of India find intellectual, social, and spiritual redemption through *our* help?"

4. "India is on the threshold of better things." Will you deny them to her?

5. "The most universal demand is for schools and education. India is learning from Japan what schools can do for increase of trade and economic independence."

6. India is the home of one fifth of the world's population. That is, about three times as many people, living in but half as large an area as the United States.

7. India is a complexity of races and creeds speaking about 180 different languages and perhaps 100 additional dialects.

8. There are about 2,300 castes which cut off man's intercourse with man.

9. About 89 per cent of the men and 99 per cent of the women of India cannot read or write.

10. "Education in India is largely a matter of religion. If you are one of the sixty or seventy millions of low-caste or outcaste Hindus, your chance for an education dwindles to almost nothing." Christianity is reaching down to these people and lifting them up in Christ Jesus.

11. "The education of Christian mothers is, perhaps, the greatest gift of the missions to the Orient."

(Appeal) What more need I say for India? Can we withhold the freedom of the gospel from these millions?

IV. China's Need

I REPRESENT the greatest of them all—greatest in population, greatest in extent, greatest in need, greatest in opportunity. China is one of the "very neediest and ripest fields ever thrown open to Christian occupation and influence." Why?

1. Because China contains one quarter of all the people in the world. Every fourth person is a Chinese.

2. Because one quarter of the human race is now in "startling, rapid transition, educationally, industrially, governmentally, and religiously." Now is the time to bring Christian influence to bear, while a new mold is being cast.

3. China has been described as "the darkest cloud on the international horizon and yet the brightest promise of a world-wide kingdom of God."

4. "The great task in the evangelization of China is to train Young China for partnership in the world and for the moral leadership of Asia."

5. No realm of activity or class of people in China is free from the bondage of superstition.

6. Superstition has "created a religion dominated by constant and overwhelming fear."

7. Superstition, ignorance, and filthiness cause the annual death rate to stand at forty to fifty per thousand of the population compared to four-

teen per thousand in the United States.

8. There are 400,000 people to one doctor in China, while in America there are only 790 to one doctor.

9. 99 per cent of the sick in China are without competent medical attention.

10. There are over 1,000,000 blind in China, and 400,000 deaf.

11. Only about 10 per cent of the people can read and write, but China is attacking this problem very strenuously.

12. About 10,000,000 of China's 100,000,000 young people of school age have school privileges.

13. Protestantism "has made more progress in the last seven years of missionary effort than it made in the first seventy years."

14. Protestant Church membership has gained more than 200 per cent since the Boxer Uprising in 1900.

15. "China presents the world's largest and most complex problem. Illiteracy, entire lack of modern hygienic and sanitary conditions, a low value on human life, a typical Asiatic status for women and children—these are factors which come from the old life of China."

16. "The new life which will be forced upon her brings all the problems which we have faced or are facing in the Western world."

17. China's problem is essentially a moral and spiritual one.

18. Christianity which produces good spiritual and moral forces is the solution to China's problems.

(Appeal) Shall we deny China the only hope for her? Do we have any responsibility to share with her the "Christian way of living"?

The "Where" of Missions

THE chairman of the "Committee" seated on the platform should respond to these appeals:

We have heard the appeals of Latin America, of Africa, of India, and of China. Our minds are clearer as to their needs. Our hearts are touched by these facts concerning our fellow men who live in other lands. What can we say? What can we do?

I invite you one and all to read the answer of Jesus to these appeals:

"All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen." Matt. 28: 18-20.

"Go ye into all the world, and preach the gospel to every creature." Mark 16:15.

What shall we do about it? May our response be found in the hymn, "I'll Go Where You Want Me to Go." Sing it from the heart as your personal answer to the appeals just heard.

Plan with your pastor for M.V. Thirtieth Anniversary Day—July 17, 1937.

The "How" of Missions

Yes, I will go to Latin America, Africa, India, China, or anywhere the Lord may direct. But what shall I do when I get there? How shall I carry on the work of Christian missions?

(If at all possible, have a missionary tell how he does his work in his mission land. If there is no missionary to be had, then some one who has read the reports in the church papers should give this talk.)

1. Emphasize the power of the Bible in heathen lands.

2. Emphasize the message for this hour—the message of the kingdom of heaven, and of the coming King.

3. Christ's method of preaching—in churches, in village market places, in cottage meetings, in the homes of individuals, through sale of gospel literature, distribution of tracts, etc.

Of teaching—in the schoolroom, in the Workers' Institutes, in Bible studies.

Of healing—in the sanitarium and hospital, in the dispensary, in the village health clinic, in home-nursing work.

Voices From the Nations— The Results of Missions

Have a number of speakers come forth from the audience to report the results of such mission work among the nations. Tell mission stories of individual experiences, or other interesting reports of what our missions do accomplish.

1. FROM INDIA.—I use the words of Pastor E. D. Thomas spoken at the recent General Conference, May 30, 1936:

"Our work has been carried on in India for the past forty-two years. It required twenty-three years to add the first thousand Sabbathkeepers. During the next nineteen years we added 10,000 members, of whom the last 3,000 were added in two years. The Lord is truly going before His people, blessing their feeble efforts.

"The large majority of those who attend our meetings come from non-Christian homes, and hear of Jesus for the first time. Many of these are transformed in their habits and customs, and in the course of time learn to live exemplary Christian lives. Idol worshippers give up their idols; drunkards become sober; slaves to tobacco and opium get deliverance; the cruel and hardhearted become tenderhearted; and those who were at one time ignorant, illiterate, profane, and vile in their language, now sing songs of Zion, pray to our heavenly Father, read the word of God, carry a burden to give this message to their neighbors, and sacrifice what little earthly possessions they have to build churches to worship God and to support the ministry. What a great transformation has been wrought in the lives of heathen persons.

"One woman said that her husband was formerly a drunkard and would

come home late at night and give all kinds of trouble to every one in the family. After attending our meetings and giving his heart to Jesus, he became sober, was kind to every one, and came home early in the evenings."—*Review and Herald*, June 2, 1936, p. 101.

2. FROM CHINA.—I use the words of our Chinese editor, H. S. Chu, to show the results of our mission work in China:

"I bring you greetings this afternoon from the 16,000 believers in the land of Siam. God has richly blessed His work in this great land during the past six years. Our membership has more than doubled during that period. The Spirit of God is preparing the hearts of many in China to receive the last warning message to mankind. Wherever public efforts are held, we find that our tents or halls are filled to capacity by those who are eager to hear the truths for this time.

"China is now passing through the greatest crisis in her history. The problems and difficulties that face us today have caused many to look for something that is more enduring and satisfying. I am glad that our message can supply just such a need. In many places people have come to realize the importance and influence of our work. And in some cases, lands and properties have been offered to us that we may begin work in these particular districts. But we often find that we do not have the men to begin the work.

"Our system of schools has drawn the commendation of many of the high educational authorities in the nation. They have found that we are training not only the minds of our youth, but also their hearts and their hands. They see coming out from our educational institutions groups of young men who have sound principles and who do right because they know it is right to do right. For, after all, it is men of sound character and morals that the world lacks today. And such men are to be found in our schools."—*Id.*, p. 102.

3. FROM COLOMBIA, SOUTH AMERICA.—I use the words of Brother Eugenio Plata, spoken at the last General Conference, to show the response of Latin America to our message:

"I bring you the greetings of over a thousand believers in Colombia. Colombia was the last of all the states and republics in the Americas to receive the advent message. We do not have religious liberty, but there is religious tolerance. At the present time the government is actively at work trying to change the constitution. The message came to Colombia in the year 1923, with the establishment of the first permanent Sabbath school. In 1917, faithful colporteurs threatened by angry priests, crossed the border of Colombia from various directions, scattering the gospel of the coming Lord. Two of them are here in this auditorium. Gilbert Schrewin

and Harold Brown. They can now be filled with joy, knowing that their work was not in vain. Today we have more than 1,200 baptized Seventh-day Adventists in Colombia, and the speaker had the privilege of being one of the first baptized.

"At the present time the advent message is known throughout all parts of Colombia. Today they asked for visits from some of our workers, thus continuing to follow the interest awakened by colporteurs and lay members. People come to our meetings with pleasure. . . .

"The doors for our advent message in Colombia are open. We only have to go in and occupy the field. Now is the time; later on, there will probably be no opportunity."—*Id.*, p. 104.

4. FROM AFRICA.—I will use the words of Pastor Wilson, one of our African preachers who spoke at the General Conference:

"Brethren and sisters in the advent hope, I rise to bring you the greetings of our hundreds of believers in West Africa. They want me to thank you for the help you have rendered us, for the sacrifices you have made, and they want me to tell you that they love Jesus and are looking forward to His coming.

"One of the most wonderful promises of Jesus is: 'Ye shall know the truth, and the truth shall make you free.' This passage of Scripture is being wonderfully fulfilled in my dear country, Africa. For many decades, many hundreds of years, I may say, Satan has had absolute control over my country and my people. . . .

"Some time ago I became acquainted with a man called Gidah. He was a heathen, filthy in both mind and body, but as I continued to work for him and pray for him, the truth touched his heart, and he gave his heart to Jesus. Before long he came up with these charms that he had been worshipping all his life, and said to me, 'Pastor, I want to be a follower of Jesus, and I do not want any more of the paraphernalia of the devil.' Today he is preaching. . . .

"And so I want to thank you again for the sacrifices that you are making. The religion of Jesus Christ is a wonderful religion. In that religion I have discovered the true value of life, and God's plan for me, and I can say with all the energy of my soul that I am glad I was born black, for where sin abounds there doth grace much more abound. I appeal this afternoon for my brethren and sisters who are still in darkness. May God help us all to do more for the cause in the mission field. We shall see results of this investment, in souls in the kingdom of heaven. God bless you all. Amen."—*Id.*, p. 105.

5. FROM THE SOLOMON ISLANDS.—I am delighted to use the words of the black chief, Pastor Kata Ragoso, my brother in Christ, to show the results of missions in the islands of the Pacific:

Plan now with your members so that they may receive a Christian education next year.

"From my people in the faraway Solomon Islands, now rejoicing in the knowledge of our Saviour, I bring you Christian greetings. In the not far distant past I could not have done this, for with my people I lived a life of sin, and our thoughts were evil continually. In the depths of heathen darkness, we were worshipping the works of men's hands. We knew not the merciful God and Creator of heaven and earth whose home is in the heaven, and who dwells also with those of a meek and contrite heart. We practiced murder and villainy of every form. Anything to cleave the heads of men brought joy to our hearts. Filth and degradation were everywhere. We ate anything. Our homes and our bodies were examples of filth and misery. Men, women, and children lived in fear and trembling, knowing not when the next band of raiders would break in upon them.

"Such were our lives in heathenism. Paul has given a true picture of our condition in the words of Ephesians 2:12. We certainly were a hopeless, hardhearted, degraded, fearful people, without any knowledge whatever of God and His great kingdom.

"Twenty-two years ago there came to us a tiny gray-bearded, great-hearted missionary by the name of Elder Jones who told us of this glorious message in which we all rejoice so much today. As he taught us, we accepted the gospel story of Jesus Christ as told in His wonderful word, and great transformations took place. We began to grow in faith, and showed it by keeping His holy Sabbath day and casting away everything that would keep us from being ready to meet our Saviour when He comes in the clouds of heaven. Not in our strength, or in the strength of men, but in the strength of the God of heaven were we able to cast off the fetters of paganism with which we were so completely bound. Head-hunting, spirit worship, and all vices of heathen worship stopped.

"Today, instead of chewing the filthy betel nut and eating every unclean thing, we eat the wholesome foods which God has so abundantly provided for us. Our houses, too, are no longer little smoky, filthy hovels. We love to build clean and hygienic buildings. We are now able to live happily and peacefully because of the wonderful gospel that has been brought to us. I want to tell you definitely this afternoon that none of my people who have accepted this glorious message desire to return to the worship of idols and to paganism. "Today 5,000 of my people are rejoicing with you in this message of a soon-coming Saviour."—*Id.*, pp. 106, 107.

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God touches men through men. The Spirit's path to a human heart is through another human heart.—*S. D. Gordon.*

Junior M. V. Meetings

Junior Soul Winners

(Program for June 5)

BY J. R. PERKINS

OPENING SONG: No. 61 in "Missionary Volunteer Songs."

PRAYER.

OFFERTORY.

REPORTS.

INTRODUCTION BY LEADER.

POEM: "Others," No. 64 in "Gospel in Song."

READING: "Great Men."

TALK: "Desire."

TALK: "Training."

TALK: "Examples."

TALK: "Results."

APPEAL BY SUPERINTENDENT.

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

Introduction

THE topic of our program this morning is "Junior Soul Winning." Nothing in all the world is of greater importance than winning souls. For each soul that we win for the kingdom of God, Jesus will give us a bright, shining star in our crown. I am told there will be no starless crowns in heaven. I hope that each Junior of this society will have a row of brilliant stars around his crown.

Our subject today will be discussed under four topics, namely, desire, training, examples, and results.

Great Men

THERE are many great men in the world. We have doctors who perform miracles almost in working to restore health to the human body. Engineers take iron ore from the ground, smelt it, and stretch it over great bodies of water in making bridges, so that tons of concrete and brick stand in the air, at man's will, for centuries. Men make instruments that send the human voice around the world. Astronomers sweep the heavens with their telescopes looking for new planets. The world looks upon such men and calls them wise. It is true, they are wise.

God's eyes run to and fro in the earth. He knows a wise man when he sees one. In His word He has said, "He that winneth souls is wise." Wisdom is in a person who wins souls for His kingdom. It may be wonderful to build bridges, pour concrete, perform critical operations, and discover a new star; but how much greater joy there is in knowing that you personally are responsible for bringing eternal life to some one.

It may be that your father and mother do not know or believe the truths of the Bible. Jesus wants you

to lead them into eternal life. Perhaps you have a dear brother, sister, or playmate who does not know Jesus as you do. Your life may influence these dear ones to be saved.

Desire

JESUS puts desires into our hearts. If we are willing, He speaks to us by His still small voice.

How many of you plan to be preachers, church school teachers, doctors, nurses, or stenographers? All of these avenues and many others are opportunities for soul winning.

William Carey, the great missionary to India, said, "I cobble shoes for a living, but my business is winning souls."

Surely every Junior plans to be a worker for God. Satan plans for us to put off the time when we shall begin to work for God. God calls us to work today. "Tomorrow," urges Satan. If we improve opportunities to do service now, we shall strengthen our desires to work for Jesus. "Even the children should be taught to do some little errand of love and mercy for those less fortunate than themselves."—*"Testimonies," Vol. IX, page 37.*

Dear Juniors, if God has put the desire into your heart to be a soul winner for Him, pray to God right now that He will ever keep it there.

Training

In the "Testimonies for the Church," Volume IX, page 37, we read: "'Take this son, this daughter,' God says, 'and train it for Me.'" This instruction is given to our fathers and mothers. They have established church schools for us to receive the proper training to be soul winners. Every lesson that we learn helps us to be better workers.

"Our church schools are ordained by God to prepare the children for this great work. Here children are to be instructed in the special truths for this time. . . . Their investments may be small, but every little helps, and by their [the Juniors'] efforts many souls will be won to the truth."—*Id.*, Vol. VI, p. 203.

Think of it! Our efforts may win

"The world is hungry for young men who can make good."

some people to the truth! Here are some of the many ways that we can help bring the truth before our friends:

1. Be courteous and kind.
2. Help in the home.
3. Be obedient and studious at school.
4. Give away tracts and papers.
5. Do Harvest Ingathering.
6. Take part on the Junior Missionary Volunteer programs.

These and many other activities will train us to be real soul winners.

(Have Juniors name ways of working for Christ.)

Examples

THE greatest example of a Junior soul winner is Jesus. At the age of twelve He went to a large meeting of the Jews and discussed spiritual things with the preachers, or rabbis, as they were called. He was interested in winning souls. His home duties were done faithfully and cheerfully. Everything that He did, He tried to do the very best way He knew. Though others scoffed at Him and ridiculed, He went on in His efforts to win souls.

Miriam, at the age of twelve, obeyed her mother and helped to save her little baby brother from destruction.

David in his youth slew Goliath and saved the people of God from defeat.

The Bible says Josiah was eight years of age when he became king. "In the eighth year of his reign, while he was yet young, he began to seek after the God of David his father." 2 Chron. 34:3.

Samuel, when he was just a small boy, carried God's message pointing out the right way to Eli.

Scores of Juniors shouted, "Hosanna!" and waved their palm branches when Jesus rode triumphantly into Jerusalem.

About four hundred years ago, God had a great message to go to the world. The civil authorities forbade older people to preach. God directed Juniors to stand up before large congregations and preach His message.

We know that in these last days God will use the boys and girls to carry His message. Let us be faithful to the trust.

Results

WHAT will be the results of winning souls to Jesus? Joy, peace, and happiness will possess the Junior who is a winner of souls.

How many of you would go out next week and work hard for a five-dollar bill? What would you do with the money? Buy a bicycle? a suit of clothes? a new dress? These things would make you happy, wouldn't they?

But, Juniors, how much better would you feel if some boy or girl would come to you right here and say, "My little friend, you led me to Jesus. I thank you for being interested in me." How will you feel if some of your dear friends come to you in the new earth and whisper sweetly into your ear, "You are responsible for my being here in this world that will never end"?

Boys and girls of the advent message, somebody is going to have just that kind of experience. Heaven would not be heaven if no Juniors were there. Let us determine now that we are going to take some friend or friends with us.

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The Ordinances—What Do They Mean?

(Program for June 12)

BY GORDON H. SMITH

Notes to Superintendents

It is suggested that you make this a story hour, and with all the wholesome interest that provides, endeavor to make the events of the upper room very real to Junior minds. It is important that they realize that none other than the Son of God instituted the ordinances. It is equally important that they realize the deep yet readily seen purposes involved in these rites. We want them to look forward to these occasions with happy expectancy.

It is not necessary to read this story. It is better told, and lack of space prevents the including of much that would add to its appeal.

A number of hymns in "Christ and Song" suggest themselves. They are not exactly Junior hymns, but are most appropriate. After the usual opening exercises, omit any Scripture reading and go right into the story. Portions of the Gospels relating the story may be read at the close, and a few moments given to consecration of themselves, reverence for the Saviour's act of love, and a pledge to serve others for Him.

Looking Through a Window in Jerusalem

JUNIORS, we are going on a long journey today, just to peep through a window and look and listen.

Beyond the stormy Atlantic, through the rock-bound gates of Gibraltar, we must travel the whole length of the blue Mediterranean. Adventure and romance are everywhere about us. The memories of ancient kingdoms and civilizations crowd around us in Southern Europe on one hand and in Northern Africa on the other. The armies of Alexander touched these shores. The legions of Caesar sailed these waters. On the crest of these blue waves a ship carried the apostle Paul. Into this stormy sea Jonah was cast. Today its northern shores are peopled by nations who worship Christ, the Son of God; but on its southern shores are many thousands who worship Allah in the name of Mohammed, his prophet. Beyond its eastern shore lies the land of sacred story. It is there that our journey leads us. We are not alone in our journey, for many Jews are going eastward with us to endeavor to build again their ancient home and recapture some of the honor and culture of their days of nationhood.

The Jewish race has given many noble men and women to the world in ancient times and in all history. Our journey has to do with the greatest of all Jews,—indeed, of all men. Greatest, yet most humble. A Man always doing things that were strange and marvelous in the people's eyes. This princely Jew, descendant of the royal house of David, offered His people a kingdom and a treasure and a culture that cannot be builded now by all the wealth of all the world or all the power of its great nations.

No sailing ships or camel trains of that ancient time, no swift liners or airplanes of today, will carry us on our journey. Today we shall travel by imagination.

Before us lies Jerusalem, just as it was many years ago, the dome of its great temple gleaming in golden splendor, touched by the rays of a western sun. The city is crowded, for it is the time of the national feast of the Passover, and throngs have come from far and near. This festival, the type of a strange reality to come, has from the days of Moses been the supreme religious festival of the Jews.

Every one is in haste, for the hour is come when these thousands of devout people must be within their own homes, to celebrate the feast that remembers the deliverance of a past

"Mansions in the sky are not built out of mud slung at others."

time and expresses the great hope of the future. A hush seems to be over the people this night. Did you sense that queer feeling of awe as we came through the city gate, as though we were about to see the passing of something that has been for centuries and find in its place some new thing?

Here is the "Upper Room" we have been seeking. It is rather rude to peak into windows, but then all stories are but glimpses into other people's lives. So with an apology for rudeness, and with much of reverence, let us watch and listen, for we are about to see the strangest thing that has happened in any room in all the world.

We are early. See the long table in the center, partly covered with a cloth. Around it are, not chairs, but low couches with cushions. It looks as though the guests will almost lie down to eat instead of sitting. They are around the two sides and one end of the table. But hush, the guests are arriving. We must not be seen or heard. It is a very sacred occasion, and only the sincerely devout belong in that room.

Do you recognize any of them as they come? Those two together, perhaps they are James and John. That one with an uncertain look in his face, —is that Judas? That businesslike-appearing man may be Matthew, and with him is Philip. The one who is bustling around to see what the others are doing,—can that be Peter? And there is One whose face seems so calm and so kind; yet tonight it bears also a troubled look. He too seems to feel, as did we, that something very old and very honorable is about to pass forever and in its place some new thing is to come. Hush, they are finding their places. It is as we thought; they recline on one side. You see how John on the Master's right has his head almost upon the Master's bosom.

The supper has begun. The Host is pronouncing the blessing, and did you hear Him say, "With desire I have desired to eat this Passover with you before I suffer"? Truly He is troubled about something tonight. But look, He has risen from the table. Is He going to wash His hands? The Jews were very particular about that. No. He is removing his outer garment and has taken a towel and girded himself. The others are watching with astonishment and with some embarrassment. He takes up a basin

of water and approaches the guests. See how their feet are all toward the outer side of the circle. He is kneeling and—He is washing the feet of one of the guests. That is a servant's task, and He is the host tonight.

This is a strange sight. There is kindness and dignity in His bearing. There is nobleness in every line of His features, and in His eyes a light of love that seems to surpass anything in the heart of man. He is not a servant; yet He is washing their feet. He hears the one we thought was Peter. They are talking. Peter does not seem to like the idea. "Lord, dost Thou wash my feet?" The Host replies, "What I do thou knowest not now; but thou shalt know hereafter."

"Thou shalt never wash my feet."

"If I wash thee not, thou hast no part with Me."

Peter is hegging to be washed now, —his hands and his head, as well as his feet. Evidently he wants very much to have a part with his Host.

It is over, the feet of all have been washed. The Host is seated again, and the supper is resumed. A different spirit is evident among them now. The jealousy and selfishness we saw at the first are gone. The Host is speaking again; listen, "Know ye what I have done to you? Ye call Me master and Lord; and ye say well; for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet."

"Lord and Master." We should bow our heads in deepest reverence. Not the head of some wealthy family have we been watching, but none other than the Son of God, kneeling to wash the feet of these His fellow-men. Did we not say we were going to see the strangest sight in all the stories of all times? Let's close our eyes and see if we can catch it all again. See Him—Jesus the Son of God—girding Himself with a towel. He approaches with basin and water. He kneels before that humble fisherman and with his hands dips water—hands of the Son of God, hands that beckoned our world and the stars into existence, hands that hold them all in their courses, hands that are mightier than the whirlwind, yet more gentle than a mother's touch—with those hands He washes their feet. If only we could slip quickly in and find a

place, would He touch our feet and wash them? Strange indeed is this, the Son of God, soon to return to His Father, washing His disciples' feet.

But let us watch again. The feast goes on, but there is something different about it now. Watch closely and listen, for what we are about to see will go back with us beyond the gates of this Jerusalem into all the world. This Passover has been for the sons of Abraham, of Isaac, and of Jacob. Toward Jerusalem, it was observed, and within the shadow of the Temple, Jerusalem's most hallowed place. Jesus is about to set a new ceremony that shall know no limits of temples or city gates. No borders of Palestine shall limit its sacredness, nor son of Abraham have choicer place than the sons of any other race. He lifts a cup and passes it with His blessing. The cup is still passing. Any hand may take it. Touch it gently, and pass it on until the whole world has had opportunity to receive it.

See—the pure wine of the Passover is near Him, and the unleavened cakes. He has taken the bread and is breaking it and passing it—He speaks again: "Take, eat; this is My body," and now He blesses the cup of wine as He passes it too. "Drink ye all of it; for this is My blood of the New Testament, which is shed for many for the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink it new with you in My Father's kingdom."

And now let us slip quietly away from the window. They are still talking, but we must not eavesdrop any longer. Suppose we sit here in the moonlight. This has been such an eventful evening, fraught with the meanings of eternal life or death for all men. Shall we talk about it a bit? Perhaps you have questions to ask. Most of us have seen these ordinances, as we call them, in the church. Let us begin with the first.

The basin and water were close at hand, unused. No one had offered to take a servant's place and wash the feet of the others. The men considered it a servant's task, and none would serve. Hearts so blinded by selfishness and jealousy could not hear the glorious thing He had yet to tell them. So the Son of God, their Creator, girded Himself with a towel, and, kneeling, washed their feet. They

saw and wondered,—then understood that fellowship with Him was a fellowship of service.

So in the church today, Juniors, the kindness of love is the spirit of the true disciple. Selfishness and pride hide the way to the kingdom. To help us put them out of our lives, and to keep us ever in remembrance of His service of life and death for us, we do as He did; we wash one another's feet. We search our hearts, forgive those who have wronged us, and ask forgiveness for our sins. This prepares us for that sacred service when we partake of the bread and the wine.

For all who believe on Jesus, the Lord's supper has taken the place of the Passover. After sin came into the world, sacrifices were offered by all who believed in the Father's promise that someday He would give His Son as a sacrifice for our sins. A perfect law had been broken, and only death could result. So these sacrifices always pointed forward to the death of the real sacrifice, Christ. But the Jews had not recognized Christ. They had not understood His mission. The priests hated Him because His works were greater than theirs, and they planned to kill Him. On the cross, the Lamb of God was to die for their sins and for ours.

In that upper room, Jesus took the bread and broke it; He took the cup, and blessed it; and He asked that we eat the bread and drink the wine in remembrance of Him. The broken bread is a symbol of His body which hung upon the cross, and the wine is a symbol of His lifeblood shed for us that we might live.

These ordinances should be the most treasured ordinances of the church. They help us to remember the sacrifice Jesus made for us that we might live with Him always in the new earth. The Passover pointed to a death. This new ordinance points from a death to an everlasting life with Him.

Why was the Master so troubled in that upper room? Well, Juniors, this new ordinance must be more than just a ceremony or a symbol. It must be a reality. Many kept the Passover that night without thinking much about its meaning, or letting it change their way of living. Even in that room Jesus' friends were blinded by their own selfish plans, and could not understand the kind of kingdom of which

He spoke. The meaning of these new ordinances must not be forgotten. Jesus was soon to leave them; a world was waiting for their ministry; and they were thinking only of self. Jesus had tried to tell them with words, and He had tried to show them by His unselfish miracles, that the spirit of Christ was not selfishness, but the spirit of doing for others. It was a spirit of sharing.

It is night. The hour is late, but step back with me to that upper room once more. The Master has said to them, "Ye are clean, but not all." They are wondering who is not clean. He takes a sop and passes it to Judas. He it is who is not clean. His feet were washed by hands which he planned to pierce with nails. He tasted of the cup,—symbol of the blood he was about to spill,—but his heart was still hard and unchanged. He arose and went out into the night to complete the betrayal of Jesus.

Juniors, in the spirit of humility and of service there is peace, happiness, and life. May I bid you to stay there with Him always on the occasions of the ordinance service. Take the cup; reverently remember that His blood was shed for you. Before you drink, listen, and you will hear Him promise to drink it new with you in His Father's kingdom.

The disciples and Jesus have left the upper room and have gone across the brook and into Gethsemane. Wondering angels and cruel men soon surround Him. But a resurrection follows the cross. Jesus lives again, and we too may live with Him if we are faithful.

When We Are Tempted

(Program for June 19)

BY L. L. MURPHY

OPENING SONG: "Missionary Volunteers," No. 88. (Songs today are listed in "Missionary Volunteer Songs.")

OTHER OPENING EXERCISES.

SPECIAL MUSIC: "An Evening Prayer," No. 121.

TALK: "Old Man Temptation."

TALK: "Temptation Is Not Sin," (See p. 21.)

STORY: "What to Do When Tempted."

TALK: "If Any Man Sin," (See p. 22.)

TALK: "Through Temptation to Victory."

CLOSING SONG: "Yield Not to Temptation," No. 46.

BENEDICTION.

Old Man Temptation

EVERY boy and every girl who determines to live a life of usefulness and purity will find Old Man Temptation standing in his way. This fellow has had hundreds of years' experience tempting children to disobey the voice of conscience. He works night and day, and will, if possible, cause others to tumble headfirst into trouble.

The Bible tells us that his real name is Satan. He first caused one third of the angels in heaven to fall from their happy home, and since then he has been using them to carry out his wicked plans.

These evil angels urged on the angry mob who condemned Jesus to death and then nailed Him to the cross. They helped to swell the cry, "Crucify Him, crucify Him!"

Satan is not always visible, but his influence can always be felt when he comes to us with his temptations. When the voice of conscience whispers, "Help mother today," it is this fellow who gets in the way and tells us to do something else. We need to fight against him with all our might in the name of Jesus, or he will keep us from doing any good deed.

One time a Christian girl was asked how she managed to overcome Old Man Temptation. Her reply was, "You see, it is this way: When Satan comes to my house, I pray to Jesus and ask Him to go to the door. When Satan sees who is there, he runs quickly away." Thus it is that all successful Juniors can overcome the tempter who stands in the way of their doing good. Jesus will help you too.

Through Temptation to Victory

WHEN William Miller was just a young man, there came to him some interesting experiences. He was, as you know, one of the first called of God to preach the first angel's message.

When he was a boy, he lived with his parents first in the hill country of western Massachusetts, and later in the region just south of Lake Champlain in New York. Here he learned to be an excellent farmer and became a well-respected citizen. He attended

Every Junior in attendance at the Summer Training Camp if one is being held in your conference!

church, and when asked, took part by reading the Sunday school lesson or sermon.

But there were times when he roamed with other young men just for the fun of it. On such excursions, William often found himself tempted to do things contrary to his conscience.

One day he caught himself swearing. It shocked him, and he went off by himself to the beautiful grave west of the house, and started thinking. He began to wonder whether there might be a life after this life on earth. The more he thought, the less he could tell; but of one thing he was sure, that if after his death he should never live again, it was terrible; and if, on the other hand, he should live again, and at the judgment day, have to be judged righteous or guilty, that would be still more terrible. For months he was very unhappy.

Soon William Miller was called upon to work with some other young men as a committee to prepare for a great celebration in memory of the War of 1812. The men gathered at his home one night to lay their plans, and while they were there some one suggested that they ought to go to hear the new preacher in town that night. To this the others agreed. William's mother could easily tell that all they wanted was a good time. Late in the evening she heard the young men come tramping back, but they were not laughing now, nor talking, nor singing songs. They were very quiet when they came in. She asked them many questions about the meeting and the sermon, but they didn't seem to want to talk.

Finally, on the side, her husband explained to her that the minister had spoken from a text that said, "Run, speak to this young man," and he talked so straight to the people about their sins and their need of repentance, that every young man there thought he was the one the minister surely meant. In fact, the influence of that sermon was so strong upon them, that they didn't feel like having their party the next night, so it was put off, and they never had it.

From that time on, William Miller read the Bible more and more, and cared less and less for other reading matter. The Bible became his guide, and Jesus became his friend. By studying the Bible carefully he was able to prove to his friends that the

Bible really is a true book. He could prove, too, that when God had spoken of future events they always came to pass. This had been true of the Israelites' journey out of Egypt in Moses' time, and of the Jews' return to Jerusalem after they had been for seventy years captive in Babylon. Knowing this, he began to study the prophecies of Daniel and of the Revelation to see if they had been fulfilled.

This led to the wonderful discovery of the 2300-day prophecy concerning the sanctuary and its services up in heaven where Jesus is our high priest. The more he studied this, the more he realized that some great event was to take place in 1844, and he was impressed to tell others; but being just a farmer, he did not want to do so, and refused, until one October morning there came to his mind, as if God spoke to him, the words, "Go, and tell it to the world." To this he answered, "I can't go, Lord."

"Why not?" came the question.

"Oh, I'm not a preacher; I'm a plain farmer. I haven't the ability."

But that wouldn't do, and at last he promised the Lord that he would go if he were invited to speak publicly in any place. Before he left the room that October morning, a messenger came asking him to speak the following night, on the second coming of Christ.

Mr. Miller was tempted by Satan to ask to be released from his promise, but the words of the Lord kept sounding in his ears, "Go and tell it to the world," and he obeyed.

What to Do When Tempted

1. WHAT is the best way to keep from yielding to temptation? Ps. 119:11.
2. What things are best for Juniors to think about? Phil. 4:8.
3. Why is good thinking so necessary? Matt. 12:34-37.
4. How are we supposed to overcome evil? Rom. 12:20, 21.
5. What are good things which Juniors may do? Mark 14:38; 2 Tim. 2:15.
6. What will be their reward? Rev. 3:20-22.

"THAT is a fine-looking horse," said Henry Ward Beecher. "Is he as good as he looks?"

"Yes," replied the farmer. "He will work any place I put him."

"I wish he were a member of my church," answered Mr. Beecher.

The Spirit of Missions

(Program for June 26)

BY D. E. REBOK

Please turn to pages 23 to 26, and adapt for the Juniors the program there given.

THE highest heroism is the daily, often unseen, heroism of doing right.
—L. H. Christian.

THE serene, silent beauty of a holy life is the most powerful influence in the world, next to the might of God.—Pascal.

Officers' Notes At Your Service

(Continued from page 15)

Is any one perplexed about his life-work? Urge him to read M. V. Leaflet 36, "The Lifework."

Perhaps some members are tempted to choose harmful amusements. Have them read M. V. Leaflets 48, "What About the Movies?" and 49, "Shall We Dance?"

Many of the young people have more leisure time for reading during the summer than during the winter. Counsel them to choose their reading matter after they have studied M. V. Leaflets 33, "Peril or Profit in Reading;" 34, "What Shall I Read?" and 35, "M. V. Reading Courses."

Correlate with the Senior Reading Course book "Seventh-day Adventists in Time of War," the M. V. Leaflet 30, "Our Youth in Time of War." Each young person should have definite convictions on this subject.

Interest your older Senior members in reading M. V. Leaflets 12, "Character Never Goes to the Junk Heap;" and 58, "Do You Know Your Juniors?" Surely after reading these leaflets they will desire to become Master Comrades, and be better fitted for leadership of Juniors.

Are there social problems in your society? We suggest: M. V. Leaflets 51, "Methers;" 52, "Fathers;" 54, "Unequally Yoked;" 55, "What God Hath Joined;" and 56, "To Love, Honor, and Cherish."

Of course every Junior and every Senior preparing to become a Master Comrade owns a copy of "The Junior Missionary Volunteer Handbook."

If you are so fortunate as to have in your personal possession or in the society library the Senior Manual (now out of print) "Missionary Volunteers and Their Work," you would do well to study it carefully.

Mix with all your reading and study "a word to God and a word from God" daily. He will never fail you.

M. W. M.

Has your society reached half of its goals with the passing of the month of June?

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.

Like a Prairie on Fire

WONDERFUL indeed it is how God is at work in what used to be called "The Dark Continent." In many a tribe the last notes of the everlasting gospel are sounding out in no uncertain tones, and many a dark corner is becoming ablaze with the radiant light of God's holy word. Missionary L. Edmonds tells us what is taking place in Southeastern Nigeria:

"The Southeast Nigerian Mission comprises one of the most fruitful harvest fields. The knowledge of the truth is spreading like a fire across the country. One may use the word literally, for the burning of idols and fetishes has followed in the wake of our workers, and calls for help are reaching us continually.

"There has been no little surprise on the part of the other mission societies working in the same territory over the growth of our work, and rightly so when one reflects upon the meager force of our European and African workers as compared with their own numbers and training institutions.

"During the past year the spirit and power of evangelism so gripped the hearts of our workers and lay members that in almost every church and company a weekly increase in converts was reported. Preaching and singing bands carry a knowledge of the truth into towns and villages near and far. Their zeal is not daunted by persecutions. Some have been in prison, and many flogged for the sake of their faith. Even children have been locked up in rooms for days, and beaten time and again to force them to relinquish their faith. Over 2,000 souls were added to our Sabbath schools last year, and the latest figures reveal that the membership has now passed 8,500.

"Hundreds of our publications are finding their way into the principal towns in our field, and workers in the employ of other denominations testify to the helpfulness of such writings.

"For long we prayed that the doors might be opened for our message to enter into new tribes. Today our prayers are answered, and from some of the largest tribes we are receiving messages to come and help them. In

the great Munchi tribe, over 200 miles north of Aba, we have seen wonderful conversions to this message, and already an interest has been awakened among the chiefs, who are pleading that we come and establish our work among their people. In the Efic and Ibibio tribes to the east, and in Opobo and along the creeks, there are scattered communities of Sabbathkeepers who pray for teachers.

"We have reached a crisis in the cause of the Adventist missionary program in Southern Nigeria. Although the task seems to be a mighty one when measured in the strength of our human resources, we cannot but feel that it has been laid upon us in the providence of God, and that in some way unknown to us at present, He will lead us through."

Calmly Endured

It was down in Mexico. Brother Anatolio Brito visited his home town to win his brother to the truth he had learned to love. This accomplished, he then visited a few of the neighbors' homes, at last coming to the home of one Mr. Huerta. J. Edwards Perez relates Brother Brito's experiences there:

"Some in this family had already heard the gospel and were in sympathy with it, but there was one who was an enemy and an open opposer of our doctrine. That afternoon our brother gave the family a study, which they drank in eagerly. When shadows of night were falling, one was seen returning to the house cautiously, accompanied by other men of the town. When they arrived at the house, they broke in and seriously insulted Brother Brito, who maintained a calm spirit throughout. His silence seemed to harden them the more, and unsheathing a machete [a large sword-like knife] one of the men struck Brother Brito a blow that made the blood flow freely. Another companion struck our brother another blow. The friends tried to intervene, but the men were furious. The only way they could protect Brother Brito was to lock him in a separate room. The disturbance continued for a while with shoutings and insults, and threats that our brother would never leave that place alive.

"The friends felt that the best thing to do would be to get Brother

Brito away as quickly as possible. So at midnight, using the greatest precautions, they removed him to a place of safety.

"Two years passed before our brother knew anything about the results of that visit. Attending special meetings, Brother Juan Huerta, and his son gave their hearts to the Lord.

"Later a Sabbath school was organized in Brother Huerta's home town. The seed sowing is sometimes hard and full of danger; however, the reaping is beautiful and brings to the heart unspeakable joy."

A Notorious Medicine Man Converted

MISSIONARY WM. McCLEMENTS, of Nigeria, West Africa, tells how the Lord is working in their midst in that country:

"Two years ago, I reported the conversion of a notorious medicine man. He burned his idols publicly, gave up seventeen wives, built a prayer house, and has given himself to lay evangelism. As a result, many of his former colleagues consigned their idols to the flames. Teacher Ukebu said: 'One man burned his big "jugu," and sent one of his two wives away. She was unwilling to go, and proceeded to take out a summons against him. But he said he could not keep two wives any longer, so took her by the hand and led her home to her parents.'

"The message exerts a strong influence on our young people. Boys go without food for days rather than partake of food offered to idols. This is a test, for African boys are generally ready for a meal, and food prepared for an idol feast is of a choice kind. However, these young people stand firm.

"Stephen Oboma told us that fifty people were won to the message in his district as a direct result of the Ingathering work.

"B. I. Tikili, an African pastor, said, 'Not long ago, Budo was a country of man-eaters, but now we have twenty believers there. The truth was carried by some of our faithful members who went there to trade in fish.' Following the camp meetings, at which over a hundred people were baptized, we visited Budo and had the privilege of immersing three believers. These people wanted to keep us overnight, but we were pressed for time.

"Brother Edmonds recently had a chief and some men come to see him. They told of a company of forty Sabbathkeepers who were wanting an Adventist missionary. Pastor Tikili has just visited them, and reports over eighty observing the Sabbath. For a long time they did not know that there were any other people keeping the Sabbath except the few at Budo."

Healed, Reclaimed, and Delivered

DIRECTOR SWEN TSUNG GWANG, of the North Kiangsu Mission, East China, sends in the experience of two believers as they gave themselves in volunteer service for the Master:

"When Djang Tai Tai, the wife of a wealthy landowner, heard this truth several years ago, like Moses, she chose rather 'to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt.' She and her brother, who also accepted the truth, labored earnestly for the country people near and far, and built a neat meeting place in their village. This building was wrecked during the flood which later devastated that part of the country, and today a larger church building stands on its site to accommodate the larger congregation. Six hundred believers in the four organized churches, and five additional Sabbath schools are largely the result of work which Djang Tai Tai and her brother began and are continuing to carry forward.

"Some time ago, she purchased a donkey to ride on her itineraries. Last winter, she was caught in a blizzard, the donkey fell, and she was thrown into mud and snow. This was a hard experience, as she is nearly sixty-years of age. However, she did not become discouraged, but has continued her work as untiringly as ever.

"Some of the believers in that district have been reclaimed from the power of evil spirits; some were cripples or paralytics; some were practically blind from eye infections; while others, suffering from fevers or various serious diseases, were given up by physicians, to die, but have been healed in answer to the prayer of faith offered by this earnest brother and sister."

Suppose It Were You

ENVISION the one examined by the skillful physician who gravely pronounces the peculiar rising blotch on some portion of his body the dreaded malady, leprosy. To go forth from loved ones and home, branded "unclean," is now his fateful lot—a lingering death his portion. What a boon to hear of a haven to which to go where by some mysterious treatment he *may* be cured. G. P. Fortner tells of such a place in Nyasaland, where our own trained doctors provide this mysterious healing touch:

"How I wish you could have seen what occurred the other day in the leper camp. Dr. Tonge, who is relieving here while Dr. Marcus is on furlough, gave out forty certificates to lepers who were dismissed as arrested cases. How happy these people

were. Some jumped up and down and shouted, they were so glad to receive their certificates. There was not one whose face did not beam with delight to know he had at last recovered from this dread disease.

"Some of these poor people had been in the camp as long as nine years; others had been here only about two years. Some do not want to leave after they are cured, for they have become attached to the place. While they are here they learn the truth, and many are baptized. Each has a little brick house with a tiny garden and lawn. A beautiful natural valley, in which flows a river, forms the boundary between the leper colony and the Malamulo Mission."



A Mohammedan Worker

OUT in the French Cameroons, West Africa, because of unsettled conditions, progress in mission work among the natives has been rather slow. Missionary R. Bergstrom tells of recent experiences:

"The government has recently given permission to build chapels and open up work at two new places where the natives are eager to hear the message. They are now busy building their own chapels.

"At the same time, we are glad to send out our first native evangelist trained in our own mission school at Dogba. He is a man over forty, and belongs to the tribe among whom we now are opening up new work. When he was a little child he was taken captive by Mohammedans, and he grew up among them. He was taught their religion and served some years as prayer caller in a big Mohammedan town. The colonization of the country brought him liberty. Living in a village not far from our mission, he soon became acquainted with us, and he was one of the first to be baptized into our faith. When we started the

school, he was one of the first to enter. His knowledge of several languages makes him a fit worker for the message he has accepted.

"Some weeks ago I made a journey on horseback to certain mountains where we have been warned by the government officials not to go. At first, some chiefs did not permit me to enter their villages. In the places where I could go, many of the inhabitants became frightened and fled from their villages. However, after staying some days, I made many friends among these wild heathen. It was interesting to find that many of them knew about our work and were less afraid when they learned that I was from the mission."

Call the Other Man

"I WAS singing my favorite hymn, after a hard day's work, to help keep tiredness away," relates Colporteur C. B. Montero down in southern Chile, "wondering, the while, where I should spend the night." Then he goes on:

"Repeatedly I heard voices calling me. I turned around finally, and found a little boy who said to me: 'My father is calling you.' That seemed strange to me, because I was certain that I had missed no houses. But I could see, after crossing a place of many trees, that there was a house hidden behind the foliage. Although the house was hidden from the view of the passer-by, the inmates could see the road. When I arrived, the man asked, 'Where is your companion? Call him. It is late, and there are no other houses for two and one-half miles. You will not find a place to stay, and when I saw you pass, I said, 'Where are these young men going? It will soon be night, and they will have no place to stay.' I told the man that I would gladly accept his invitation, but that I was alone. Then I explained my work. He told me that he had seen us pass, that he liked my song, and called us to spend the night, and that tomorrow we might continue to go our way. I explained again that I was alone; yet he could hardly believe me. 'But I heard the beautiful hymn. It attracted my attention, and I watched you two young men pass.' Then I remembered the promise of the Lord, and it was evident that I had been enjoying the companionship of an angel of God; this I explained to the man. I had the privilege of presenting our message and of showing how the Lord works for these of sincere heart who love and serve Him. I left this family with the seed of truth, which God will bless. Every time I remember this experience during hard times, it comforts me and gives me courage to continue in the work, since we have angels as our collaborators."

MISSION BOARD.