

# The Church Officers' Gazette

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No. 10

## Responsibility of the Church in Dealing With Open Sin

**T**HEM that sin rebuke before all, that others also may fear." 1 Tim. 5:20. "In meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth; and that they recover themselves out of the snare of the devil, who are taken captive ["alive," margin] by him." 2 Tim. 2:25, 26.

This is inspired instruction sent to the young man Timothy, an elder and leader in the early church. He is thus told by the Lord how to deal with the church member who has been caught in Satan's snare and has fallen into sin. When even *one* member is ensnared in open sin, the entire church becomes involved. "Whether one member [of the body] suffer, all the members suffer with it." This feature of church responsibility must be recognized by church officers and leaders in dealing with sin in the church. Also, it should be promptly and properly dealt with, lest responsibility for the sin shall attach to the church as a whole. That the church may thus become involved is made very clear in the Scriptures.

### Sin Found in the Camp of Israel

Achan stands forth as a notable example of what it means to the church for sin to be found within the camp.

Jericho was a stronghold of the enemy. It was marked by the Lord as a sort of first fruit in the conquering of the land of Canaan. God purposed to take that city Himself. Its treasures were to be devoted to Him. "The children of Israel," we are told, "did not strike a blow," in the conquering of that high-walled fortress. "The victory and glory were the Lord's,

and the spoils were His."—"Testimonies," Vol. III, p. 269. Explicit directions were given all Israel that they were not to take unto themselves any of the spoils found within its walls. Everything was to be destroyed except the gold and the silver, and this treasure was to be devoted wholly to God. "Achan understood well the reserve made, and that the treasures of gold and silver which he coveted were the Lord's. He stole from God's treasury for his own benefit."—*Ibid.* Thus sin entered the camp of Israel.

The result? God's favor was withheld from *all* Israel. The defeat at Ai aroused Joshua, the leaders, and all Israel. Joshua and his associate leaders prostrated themselves before the Lord, but God instructed him to arise and seek out the cause of Israel's defeat, making known to him that *sin* was within the camp. All conquest ceased until this plague spot should be removed. And the Captain of the Lord's host revealed to Joshua how he was to proceed in searching out this sin. What wisdom, what divine tact and strategy, were manifested in discovering the plague spot which troubled *all* Israel! A *secret* sin so far, but soon to become an *open* sin. God gave that one man opportunity to voluntarily confess his sin, restore the stolen treasure, and find forgiveness with God and all Israel. His delay in heartfelt repentance for his sins and the acknowledgment of his guilt brought death to himself and his household. "Joshua discreetly induced Achan to make confession of his sin, that God's honor and justice might be vindicated before Israel."—*Ibid.*, p. 268.

However unpleasant the task, sin is to be searched out and dealt with, that the church may be cleansed.

"I was shown that the manner of Achan's confession was similar to the confessions that some among us have made and will make. They hide their wrongs, and refuse to make a voluntary confession, until God searches them out. . . . They will not relieve the church by humbling their proud, rebellious hearts before God, and putting away their wrongs."—*Ibid.*, p. 270.

### An Outstanding Case in the Early Church

Another notable case is cited by inspiration where church responsibility is revealed in dealing with secret sin that was soon to become an open and known sin to the whole church, as well as to others.

"It is reported commonly that there is fornication among you," writes Paul to the church at Corinth, "and such fornication as is not so much as named among the Gentiles, that one should have his father's wife." 1 Cor. 5:1.

And what was the attitude of some of the members regarding this revolting sin?

"Ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken away from among you." Verse 2.

And was Paul, the apostle, the instrument in God's hand in raising up this church, silent as to what was to be done to remove this stigma, this blot, thus fastened upon the church, that the church might be freed from responsibility in this great sin? He further writes:

"In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit," "concerning him that hath so done this deed," "to deliver such a one unto Satan for

the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus." 1 Cor. 5:4, 3, 5.

### When the Sinner Is Led Unto Repentance

And what resulted? In another letter Paul tells us how not only the church was cleansed, but the sinner in this case was also rescued through sincere repentance:

"I wrote unto you with many tears; not that ye should be grieved, but that ye might know the love which I have more abundantly unto you. . . . Sufficient to such a man is this punishment ["censure," margin], which was inflicted of many. . . . To whom ye forgive anything, I forgive also: . . . for your sakes forgave I it in the person of Christ." 2 Cor. 2:4-10. "Behold this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge! In all things ye have approved yourselves to be clear in this matter." 2 Cor. 7:11.

The church at Corinth had been purified of its guilt. Its high standards within this corrupt city were maintained. Through the labor of those who were spiritual, the one involved in sin was brought to true repentance, and this repentance was so sincere, so thorough, that the church freely forgave and reinstated the offender into renewed confidence and fellowship. And Paul states that this action was ratified in heaven. All this is recorded for our benefit in learning to deal with sin, whatever form it may take, when found within the church fold. If, after faithful labor for the erring, they are not brought into repentance, then, as the last resort, and following the Lord's own instruction in Matthew 18:15-18, in freeing the church of its responsibility, the hand of fellowship must be withdrawn from the sinning one.

"The plain, straight testimony must live in the church, or the curse of God will rest upon His people as surely as it did upon ancient Israel because of their sins. God holds His people, *as a body* [italics ours], responsible for the sins existing in individuals among them. If the leaders of the church neglect to diligently search out the sins which bring the displeasure of God upon the body, they become responsible for these sins."—*Id.*, p. 269.

This is plain and definite instruction. "If a man be overtaken in a fault," the word is, "*ye which are*

*spiritual*, restore such a one in the spirit of meekness; considering thyself, lest thou also be tempted." Gal. 6:1. Love and tender compassion are to be mingled with faithful reproofs in righteousness in restoring those out of the way. "Of some have compassion, making a difference: and others save with fear, pulling them out of the fire." Jude 22, 23. T. E. B.

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### Training Church Officers

SEVERAL years ago the idea was conceived of having the assistants in all departments of the church, the Sabbath school, the Missionary Volunteer Society, etc., take full charge of their

### Special Appointments for October

Home Missionary Day,  
October 1

Second Sabbath Missions  
Offering, October 8

Elementary Schools Of-  
fering, October 29

department the third Sabbath of each month. We suggested this plan to the committee on nominations, and they brought it before the church as a part of their regular report. It was enthusiastically adopted by the church, and the plan was carefully carried out that year. The following year the entire church membership was fully converted to the idea, and the members of the committee were unanimous in their desire to bring this same recommendation in as a part of their report, and the assistants chosen understood in accepting their work that this would be part of their duty.

Since this experiment proved so successful, it has been introduced into each church to which I have been called as pastor. The need of this plan became apparent, because when assistants were called upon to act, it was usually at the last minute, and they did not have a fair chance to prepare; consequently the people conceived the idea that the assistant was not very capable, and in fact, the assistant officer obtained the same

idea of his ability, all because he had no opportunity to prepare for his duties. With the third-Sabbath plan, the assistant has the advantage of knowing a month ahead that he must take the responsibility of his office on this third Sabbath, and thus he has arrangements made for doing so.

This plan reaches into every division of every department of the church. To illustrate: Were you to visit our church some third Sabbath, entering the junior department of the Sabbath school you would be told, "Our assistant superintendent of the junior division has charge today." You would listen to the report being read by the assistant secretary. Should you enter one of the adult classes, some one would whisper, "Our assistant teacher is teaching today, for this is the third Sabbath."

It may not be necessary that this plan be presented to the church by the committee on nominations, as the church board may give study to the plan and present it to the church at any time.

A. C. GRIPPIN.

Knoxville, Tenn.

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WE are told that "justification by faith, and the righteousness of Christ" are "the sweetest melodies that come from human lips."—*Review and Herald, April 4, 1895.*

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## A Revival of Preaching

THERE are men who never gave a discourse in their lives, who ought to be laboring to save souls. Neither great talents nor high position is required. But there is urgent need of men and women who are acquainted with Jesus, and familiar with the story of His life.—*Review and Herald, Nov. 13, 1883.*

### Suggestive Program for Sabbath Service, October 1

OPENING SONG: "Preach My Gospel," No. 773 in "Christ in Song."

SCRIPTURE LESSON: Luke 10:1-23. (See "The Desire of Ages," pp. 488-496.)

PRAYER.

REPORT OF CHURCH MISSIONARY WORK FOR THE MONTH.

OFFERING FOR LOCAL MISSIONARY WORK.

SONG: "More Love to Thee," No. 297 in "Christ in Song."

SERMON: "The Call to Lay Evangelism."

EXPERIENCES IN LAY EVANGELISM:

The Openings for Lay Evangelism at Our Door.

Who Will Respond?

PRAYER OF CONSECRATION.

CLOSING SONG: "Entire Consecration."

BENEDICTION.

#### Note to Leaders

A number of excellent articles have been furnished by experienced workers in the interests of this service. It would not be appropriate, neither would we suggest, that all the articles be read in public, but we do most earnestly request that each leader become thoroughly familiar with them, and prayerfully plan to present to the church the call of God for lay evangelists which is ringing around the world at the present time.

Remarkable experiences are attending the lay preachers—both men and

women, in North America, South America, Europe; and in fact, in every part of the world. New companies of believers are springing up everywhere, as the result of the earnest efforts put forth by the humble lay members who are holding public meetings and cottage meetings. Arrange with those in your church or in the district who have been engaged in this work to be present on this occasion to tell of their experience. Some lay preachers in distant lands are suffering persecution, but their work does not stop; and the greater the opposition, the larger the fruitage in souls. We have indeed entered upon a new era in the proclamation of the third angel's message. It is that time portrayed by the servant of the Lord in the following words:

"During the proclamation of the third angel's message, 'another angel' is to 'come down from heaven, having great power;' and the earth is to be 'lightened with his glory.' The Spirit of the Lord will so graciously and universally bless consecrated human instrumentalities that men, women, and children will open their lips in praise and testimony, filling the earth with the knowledge of God, and with His unsurpassed glory, as the waters cover the sea. . . . From quarters where we least expect it, will come voices urging us forward in the work of giving to the world the last message of mercy."—*Review and Herald, Oct. 20, 1904.*

May every church yield a full quota of consecrated lay preachers to proclaim the message which prepares the way for the coming of the Lord.

GEN. CONF. HOME MISS. DEPT.

### Lay Evangelism

BY STEEN RASMUSSEN

WRITING to Timothy, the apostle Paul gives counsel concerning the extension of the kingdom of God through the work of the laity, as follows: "The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." 2 Tim. 2:2.

That the apostle Paul believed and practiced the sound advice given to his fellow laborer, is evident from his personal ministry, his method of organizing churches, and his selection of lay members to carry responsibilities. Names of at least twenty such people are recorded in his epistles. Concerning his methods, we read: "When men of promise and ability were converted, . . . Paul and Barnabas sought earnestly to show them the necessity of laboring in the vineyard. And when the apostles left for another place, the faith of these men did not fail, but rather increased. They had been faithfully instructed in the way of the Lord, and had been taught how to labor unselfishly, earnestly, perseveringly, for the salvation of their fellow men. This careful training of new converts was an important factor in the remarkable success that attended Paul and Barnabas as they preached the gospel in heathen lands."—"Acts of the Apostles," pp. 186, 187.

John Wycliffe, the morning star of the Reformation, had a true vision of training and sending forth an army of lay workers. He had a group of so-called "poor preachers," or "poor

priests," who were instructed and sent forth before he left Oxford and retired to Lutterworth. These men were not without pulpit ability, but they were to go from place to place proclaiming the simple, plain truths so ably championed by their master. Some of them were men of university standing; some were unlettered and humble men from the ordinary walks of life, for Wycliffe averred that an unlettered man with God's grace can do more for building up the church than many university graduates who are without the love and burden for souls.

At the present day we have a wealth of talent in our laymen. Through their ministry a great work is being accomplished. Throughout the world today we have an army of over three thousand lay preachers and lay Bible workers who are doing noble, effective, soul-winning work. Their number is increasing very rapidly, and this army should soon double its strength. Denominations like the Baptists and Methodists are giving earnest attention to the work of lay preaching, and they have tens of thousands of lay preachers engaged in self-supporting gospel work. In a recent issue of the Baptist paper, *Watchman-Examiner*, reference is made to the place of the lay preacher, as recognized by the Baptist denomination. The statement is made in connection with an interesting setting as follows:

"The graduation of a taxi driver into the Roman Catholic priesthood was an occasion which called the mayor . . . and a number of outstanding citizens together. In the wide publicity of this event, Judge M. A. Musmanno is reported to have said, 'Christ chose His disciples from the toilers, so it is not so extraordinary, after all, that a taxi driver should become a priest.' Quite so! Such an event is of course remarkable in a church whose head is a king, whose cardinals are princes, and whose leading laymen are knights. It is quite a metamorphosis from a plain suit to the regalia of the priesthood. But if we were to call out the mayors and local dignitaries every time an American working man becomes a Baptist minister, it would be a rather monotonous display. For our Baptist ministry is called in overwhelming numbers from the farm, factory, and occupations of common toil."

The fact that Seventh-day Adventists have a specific message to be given to all the world in this generation, makes it imperative that thousands of our lay preachers and lay Bible workers be raised up and trained for extending the work which is being done by our regular conference workers. We are greatly encouraged over the progress that has been made of late years in a number of fields in this promising line of endeavor.

The present age is without doubt the most momentous in the history of civilization. Through the great improved means of communication we have come into intimate relations with the ends of the earth, making it possible to reach a larger number of people in a shorter period of time. But the task is too great for the ministers alone. In fact, it is not God's intention that they should do all the work, for we read:

"It is not the Lord's purpose that ministers should be left to do the greatest part of the work of sowing the seeds of truth. Men who are not called to the ministry are to be encouraged to labor for the Master according to their several ability. . . . God is no respecter of persons. He will use humble, devoted Christians, even if they have not received so thorough an education as some others."—*"Testimonies," Vol. VII, p. 21.*

The problem of the church of Christ is the extent to which, in its organized life, it can translate the mind and spirit of the Master to humanity. It is also the task of the church to inspire its members with the glories of its witnessing and God-appointed min-

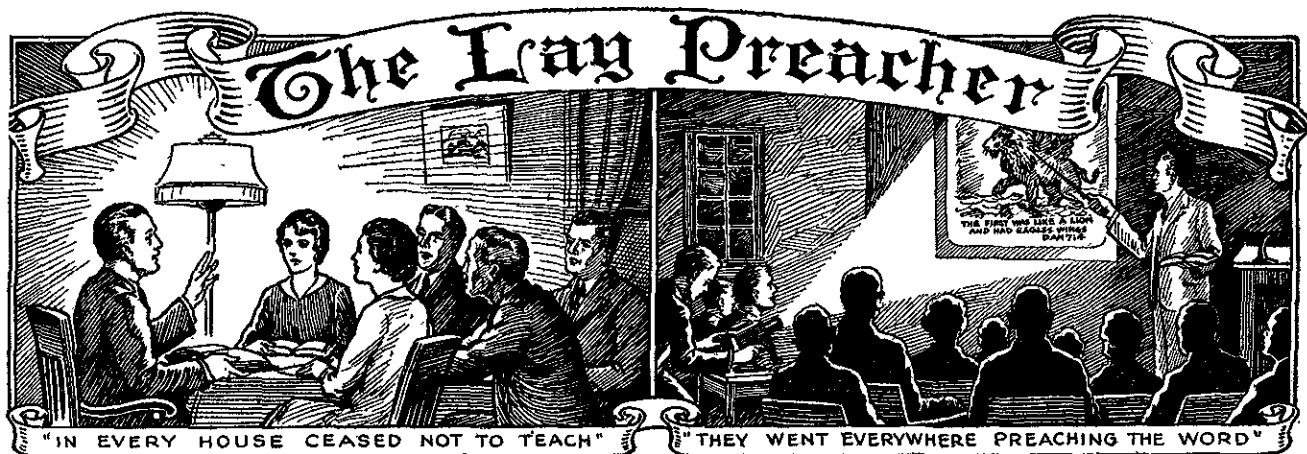
istry, and to quicken and train them to translate, by any and every sacrifice, the life of Christ to those who know Him not. For the accomplishment of this purpose, the number of men and women who are willing to consecrate their lives to Christ for the winning of souls, must be greatly enlarged, and they must "go forth to proclaim the last message of mercy. As rapidly as possible they are to be prepared for labor, that success may crown their efforts."—*Id., p. 27.* There is all the difference possible between delivering a sermon and uttering a message. Our lay preachers are to proclaim "the last message of mercy." What a privilege and calling!

"It is not highly educated men, not eloquent men, who are now the most needed, but humble men who in the school of Christ have learned to be meek and lowly, and who will go forth into the highways and hedges to give the invitation, 'Come; for all things are now ready,'"—*Special Testimonies, Series B, No. 3, p. 20.*

In a book entitled, "Ministry of Laymen," we find this statement: "Taking evangelism in its broadest and most inclusive sense, we may say that by 'lay evangelism' is meant any conscious definite effort by a layman or woman to bring others to the fullness of Christian life. . . . Lay evangelism is not a special kind of evangelism. It is more often private than public, more often individual than collective, more often conversational than formal." Our lay preachers are truly ambassadors for Christ, charged with God's message



First Fruits of Lay Evangelism in Southeastern California Conference



for these last days. And if properly carried on, and souls are brought to Christ, their work is true evangelism.

As a result of the efforts of our lay preachers and lay Bible workers around the world, a rich harvest of souls is being gathered in. From one field in Europe comes the encouraging news that nearly two thousand people are in baptismal classes through the ministry of the laity. The conference president writes that he expects to baptize at least fifteen hundred of these. Some of our faithful brethren and sisters who have been proclaiming "the last message of mercy" are now in prison because of their work, one brother having been sentenced to two years' imprisonment.

It is hoped that during the coming autumn and winter, scores of lay preachers' institutes can be held around the world, and more study be given to this most important feature of gospel work, resulting in a Pentecostal harvest of souls. We are lamenting in these days the ebb of religious interest on the part of the vast masses of the people. But is this lack of seeking after spiritual things altogether to be traced to those without the church? Must we not admit that there is need of a larger vision, a burning passion, a glowing enthusiasm, and an intensity of spirit on our part, in order that the world may be stirred with the message to be given by workers and laity alike? May the fire of God fall on the sacrifice we are placing upon the altar, and may the lives of our lay workers be ignited from the divine flame for the speedy finishing of the task yet to be accomplished.

### What Constitutes Lay Evangelism

LAY evangelists have been God's "shock troops" in many a crisis in the past, delivering the gospel from apparent defeat to glorious triumph. And they are the need of the present hour. We thank God for the wonderful leadership He has given this message, and for its efficient organization; but we recognize the need at the present time of thousands of well-trained, courageous men of the line, who will quickly carry on in one great final campaign of soul winning, which will extend to the ends of the earth.

Wesley was quick to realize this need and to make effective use of a large corps of lay evangelists. The glory that rightly surrounds his name was partly due to the unstinted sacrifice of hundreds of men who had a deep religious experience and told it the best they could, with loyal devotion to their Lord. After Pentecost thousands of newborn Christian soldiers went into an almost immediate hand-to-hand conflict with the hosts of darkness in heathen Rome. Nor did they stop there, but pressed on and on until they had given the gospel to all the known world in their generation. (See Col. 1:6, 23.)

"The commission that Christ gave to the disciples, they fulfilled. As these messengers of the cross went forth to proclaim the gospel, there was such a revelation of the glory of God as had never before been witnessed by mortal man. By the cooperation of the divine Spirit, the apostles did a work that shook the world. To every

nation was the gospel carried in a single generation."—*Acts of the Apostles*, p. 593.

But note further: "The Saviour's commission to the disciples included all the believers. It includes all believers in Christ to the end of time. It is a fatal mistake to suppose that the work of saving souls depends alone on the ordained minister."—*The Desire of Ages*, p. 822.

Years before the gospel church had been instructed to place their hands of approval upon him, the apostle Paul knew in general outline what God desired of his life. At his conversion he received his "marching orders;" and no matter to what suffering he was later called, he went cheerfully, for he "was not disobedient unto the heavenly vision." While Paul did a wonderful work and is an outstanding example of the grace of God working through a human instrument, our lack of record concerning others does not necessarily mean that God has not used other consecrated men to accomplish great things for Him.

It is of prime importance to remember that in lay evangelism a vision from God is the first requisite, and each will have a different work to do. We already have in our work, plans to help in the many different lines to which God is waiting to call any one who will ask Him for wisdom. To the willing layman let us say: "Begin in the home, and look upon the surrounding community as your special field; remember that 'the uttermost part of the earth' may be in God's plan for any of us." Altogether too few of us have any definite idea of what God would have us do, and fewer still

are those who are willing to make the sacrifice. A vision from God always leads to paths of suffering and sacrifice. "I will show him how great things he must suffer for My name's sake," said Christ when He called Paul to his great work. C. C. ELLIS.



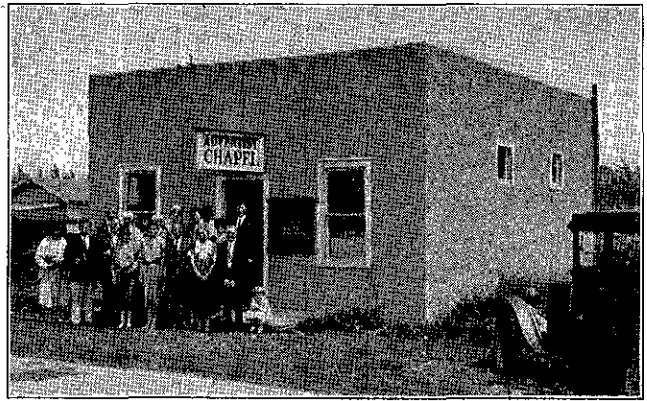
### Lay Evangelism in South America

BY W. A. BUTLER

THERE is more than the sound "of a going in the tops of the mulberry trees" as indicated by the lay preachers' movement in the South American Division, in which it was the writer's privilege recently to attend nine different lay preachers' councils. An extension work in lay evangelism is apparent throughout the continent. J. L. Brown, the home missionary secretary for the division, is a strong leader and promoter of this important work, and the response on the part of laymen representing all classes and callings, educated and uneducated, is most remarkable. P. M. Brouchy, superintendent of the Uruguay Mission, reports that nearly all of the rapid increase in membership in his field has been brought about through the work of consecrated lay Bible workers and lay preachers. The regular conference workers are kept busy following up the interest, baptizing, and organizing new churches as a result of this lay evangelism.

In all the councils which were held in South America, the lay brethren participated enthusiastically in the convention work, and many new recruits were enrolled as active lay preachers. In Curitiba, Brazil, twenty-five lay brethren attended the four-day council. Twenty-three of these brethren had been active in giving Bible studies and holding cottage meetings, and nineteen had conducted public efforts. A total of sixty-three souls had been won by this group of laymen, and they set a goal of ninety-five souls to be won for Christ before the close of 1938. In Lima, Peru, eleven brethren were in attendance, nine of whom had been engaged in work, and 210 souls had been won. Their goal for 1938 is 125 souls.

It is interesting to note the various professions represented by the delegates. For example, at Lima there



In This Small Chapel a Lay Preacher's Effort Resulted in a Number of Souls Taking Their Stand for Truth

were two teachers, three merchants, one jeweler, one farmer, one retired officer, one doctor, and one sister who gave her occupation as a dressmaker. One blind brother had brought forty people into the truth. The retired officer had brought in twenty-two, and the jeweler eighty. May God continue to greatly bless them in this good work.

One institute was held at the Juliaca school, which is the training center for the Ayamara Indian work, and here one hundred lay preachers were present. Many of these were teachers, and some were colporteurs. This was their first opportunity to attend such a meeting, and they were very appreciative of the help and instruction given. One of the ministerial students made a brief statement and appeal for consecration, as follows: "We understand the broad meaning of the deep interest you have for the finishing of the work. I really feel overwhelmed. The brethren have generated in us a new spirituality, and they leave with us an indelible image of a dynamic activity. May this Christian influence remain indelibly impressed upon our hearts. Let us demonstrate, dear fellow students, our deep thanks." In response, all students rose to their feet.

Sabbath afternoon seven people were baptized—all fruits of lay efforts. In the experience meeting that preceded and followed the baptism, the delegates reported some very interest-

ing experiences. One man said, "My wife and I stood alone for the truth in our town, but with God's help we raised up twelve other believers. Now we have six more, and one of these was baptized today. The other five could not come, but they will be baptized at the first opportunity."

"I am so very glad to be here," said another. "I am living in a new locality, and we now have twenty-five members in our Sabbath school. There are ten baptized members, two are waiting for baptism, and others are in preparation." The superintendent of this Sabbath school added, "We are working in our field like real soldiers for Christ. When Jesus comes we know that we shall receive our reward."

A brother from Rome, Peru, said, "We have thirty-three baptized members, and 228 members who are waiting for baptism. We will do all we can to bring all these people into church fellowship." "At first we were alone with only one other family," said a sister, "but now after four years of giving Bible studies almost every night, there are six baptized members and twenty-seven in the Sabbath school. There are seven in the group that go out to give Bible studies. We came 500 kilometers to attend this series of meetings." Then a brother gave his testimony as follows: "Some one came from Chupen to bring the light of truth to us. First

THOSE whom God chooses as workers are not always talented, in the estimation of the world. Sometimes He selects unlearned men. To these He gives a special work.—"Testimonies," Vol. VII, p. 25.

there were four Missionary Volunteers in a group that met from night to night, from house to house, until we had forty in the group. Many moved from one place to another, but we have ten in our group who are baptized members, six others who are interested, and twenty-two in the Sabbath school. We are building a church, and hope to finish it this year."

E. M. Davis, home missionary secretary for the East Brazil Union, said that he had made an investigation as to the various means whereby people became interested in the truth, and in the one hundred and ninety cases investigated, he found that 112 had been won through the work of lay members.

It is very encouraging to see the splendid cooperation and leadership given by the administrators and workers all the way around South America in this great laymen's movement. In each field definite plans are laid for greater lay efforts in the future. J. L. Brown stated the facts which must be recognized in our mission advance when he said: "It is evident that the greatest and most essential part of the work is not to be done by foreign missionaries, but by the native church. In other words, we are to build up an indigenous church in each land; a church that, while it is a part of the world-wide movement and remains true to the spirit of the movement, is directed and led by native talent, and is supported by means contributed in that field."

## Missionary Leadership

### Cooperation of Ministers and Laymen

THE work of the lay preacher cannot attain to ultimate success without the cooperation and guidance of conference leaders and the ministry in general. It is equally true that the work of the ministry requires the cooperation of the godly men and women in our churches. We stand or fall together. We are all under divine appointment, and each must do his best in order that the work may be advanced rapidly.

It rests largely with the minister to present to the churches the need of lay preachers, and to place the burden upon the hearts of consecrated laymen. The church should pray, as in ancient times, that God will send forth His chosen men and women into the great vineyard. Then let the minister meet with those who respond to the call, and lay the whole plan before them. The names of these persons should then be presented to the church board, and afterward to the whole church. There are always some in every congregation who are quick to doubt that God can use laymen in a larger way, but let such be still and pray rather than criticize. God has often chosen humble instruments to carry out His purpose, and we are told that in the finishing of His work He

will do so again in this our day.

The minister should assist the lay brethren in getting the church organized for a series of cottage meetings or public meetings. Some should distribute tracts, some help in singing and in ushering, and others in bringing people in cars to the meetings. The missionary bands already functioning in the church should be used, rather than to organize new ones. A suitable place should be found for these meetings, and the whole plan should be well formulated before the minister leaves the place.

It is well for lay evangelists to work together, two and two. There is strength in being united in such a great work. They should keep the district leader in close touch with the progress of the work, and should seek his counsel and support. The conference president and home missionary secretary should cooperate by sending out letters and bulletins and other necessary supplies to make the work a success. Reports should be sent frequently to the union conference paper, as it pays to keep the work before the churches, and to encourage others to step out into a larger field.

While the conference workers should lend every possible aid to keep this work going, they should not step into these meetings at odd times and take



Fruitage of a Lay Preacher's Work in Indiana

charge of the work. It is better to wait until the lay preacher is ready to turn the whole effort over to the conference worker for binding off the effort. The minister can best help by meeting with the interested group on Sabbath, giving the one in charge counsel and encouragement, and then leaving the work in the hands of the lay preacher. Exceptions may be made in the case of those who have had many years of experience in lay preaching; but even then it is well to let them carry on without too much interruption.

We have come to a new day. The things we have been talking about for so many years are now fulfilling before our very eyes. The church is awakening to her appointed task, and our brethren and sisters are entering the field of evangelism in a new way. And this is in fulfillment of God's plan, stated as follows:

"The course of God's people should be upward and onward to victory. A greater than Joshua is leading on the armies of Israel. One is in our midst, even the Captain of our salvation, who has said for our encouragement, 'Lo, I am with you always, even unto the end of the world.' 'Be of good cheer; I have overcome the world.' He will lead us on to certain victory. What God promises, He is able at any time to perform. And the work He gives His people to do, He is able to accomplish by them."—*Testimonies*, Vol. II, p. 122.

D. E. REINER, *Home Missionary Secretary, Northern Union.*

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### Special Helps for Lay Preachers

1. THE "Lay Preacher's Manual," a clothbound volume of 123 pages, dealing with principles and methods of public evangelism,—how to prepare sermons, conduct cottage meetings, and public efforts, advertising, etc. This manual is furnished through your Book and Bible House. Price, 75 cents.

2. *The Lay Preacher*,—a four-page bimonthly periodical, serving all lay preachers in the way of exchange of experiences and suggestions. Free to all lay preachers whose names are sent to the General Conference Home Missionary Department.

(Continued on page 13)

### The Men Most Needed

Two classes of people in the church are distinctively brought to view in the counsel to the church through the Spirit of prophecy, and in every advance move, whether it be Harvest Ingathering or any other call for united action, we find both groups in evidence. In the writings of the Spirit of prophecy we read: "There are those who will stand back when burdens are to be borne, but when the church is all aglow, they catch the enthusiasm, sing and shout, and become rapturous; but watch them. When the fervor is gone, only a few faithful Calebs will come to the front and display unwavering principle. These are salt that retains the savor. It is when the work moves hard that the churches develop the true helpers."

"Calebs are the men most needed in these last days. That which will make our churches vigorous and successful in their efforts, is not bustle, but quiet, humble work; not parade and bombast, but patient, prayerful, persevering effort."—*Testimonies*, Vol. V, p. 130.

Thank God that in every church there are some Calebs—men and women who are persevering and constant in service. I am reminded of the case of a brother in our large Buenos Aires church in Argentina. His missionary territory comprised a few blocks not far from the church center, and he started out to distribute tracts. He found many rebuffs and discouraging conditions. The people refused to read the literature. But he called again and again, always greeting the people with a smile, entering into their environment and experiences as opportunity permitted, and offering them literature. Finally, his friendly attitude won the

hearts of the people, and they welcomed his visits, and seemed more disposed to read the literature.

When the Harvest Ingathering campaign began, this brother needed no new assignment of territory. He took the magazine and called on his friends, explaining that his mission was of a somewhat different nature this time, and called attention to the world-wide work and its needs. Everywhere he went the people received him kindly, and one after another said, "O, yes, we know you! We can't altogether agree with your teachings, but you are doing a good work, and we will help you." This man was a real Caleb, and because of his "patient, prayerful, persevering effort," he won a great victory in overcoming prejudice, and his Harvest Ingathering goal was quickly reached.

Another case is that of an Indian layman who felt impressed to put forth efforts to evangelize a very fanatical town far back from modern civilization. On arriving at the place, he began to distribute literature, but soon was stopped by a mob which was led by the priest. He was stoned and dragged out to the edge of the town, where his apparently lifeless body was left to be devoured by the dogs and the buzzards. But God cared for His servant. When he recovered consciousness, he again started down the street telling the people about his mission. Again he was captured, but this time the police put him behind prison bars. The chief of police warned him that his life was in danger and demanded that he leave town and not return. The brother insisted, however, that he had a message which must be given to the people.

While in jail he wrote to the director of the mission, informing him that he had been stoned and placed in



Lay Preachers' Convention Held in the New Jersey Conference



jail, but that just as soon as he should be released, he expected to continue his work. This is what he did, and was soon returned to jail. Finally the chief of police said, "You are so persistent in your work, that we have decided to let you go free and to grant you protection wherever you go." This young Indian Christian labored on, preaching the message at every opportunity, and scattering literature. He also started a school. Souls were won, and soon a baptismal service was to be held. But there was so much opposition and threatened violence, that soldiers from the capital city were called to keep order. However, after a long time, the attitude of the people changed, and great favor was manifested toward our work, and the church prospered and grew. The Lord greatly honored the faith and courage of this Indian "Caleb" in South America.

There was another Indian layman, who could neither read nor write, but he loved this message. He understood

what "go ye" means to a true Seventh-day Adventist, and he started out with a Bible, a songbook, and a book with pictures in it. He went from place to place and from house to house. Whenever he found some one who could read, he would ask that a portion be read from his book, the Bible. Then he would open the songbook and sing what he had learned by heart. After this he would turn the pages of the picture book and tell the story of the gospel, and what it meant to him. It is stated on good authority that this Indian won over a hundred people to the truth.

Oh, for more constancy in service—more Calebs. Would that the five hundred thousand Seventh-day Adventists around the entire world could be depended on as "faithful Calebs," displaying "unwavering principle." Then the third angel's message would swell into the loud cry, and soon Jesus would come.

J. L. BROWN, *Home Missionary Secretary, South American Division.*

## Departmental Activities

### Winning the Jews for Christ

THE question has often been asked, "Why don't more Jews accept Christ as the Messiah?" You will have the answer to this question when you better understand the attitude of the Jews toward Christ, as here set forth. They are taught from childhood that Christ was not the Messiah, but a man of illegitimate birth, and that He was responsible for the Jews' being driven out of Palestine. The Jews also claim that all the persecution they have had to suffer during the Christian Era has been because of Christ. They are instructed to destroy pictures of Christ and Christian literature and to consider Christians unclean. This kind of teaching naturally embitters their hearts against any form of Christianity.

To ask the Jew to believe in Christ is like asking a man to love his worst enemy—an enemy who has persecuted him and his loved ones. With this feeling in their hearts it is very difficult for even the most broad-minded Jews to change their attitude toward Christ. Imagine yourself trying to

love one whom you, all your life, have considered your worst enemy, and then you will faintly realize the position of the Jews.

With all these obstacles, Jews can with the help of God be brought to Christ. As Seventh-day Adventists, we are very much loved by them, because in some ways our belief is similar to theirs. Therefore if we would take advantage of this and approach them in the right manner, we would find many of them ready to accept Christ and the advent message. Note the instruction which has been given us:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth." "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah."—*Acts of the Apostles*, pp. 381, 380, 381.

"The time has come when the Jews are to be given light. The Lord

wants us to encourage and sustain men who shall labor in right lines for this people; for there are to be a multitude convinced of the truth, who will take their position for God. The time is coming when there will be as many converted in a day as there were on the day of Pentecost, after the disciples had received the Holy Spirit."—*Review and Herald*, June 29, 1905.

"Among the Jews are some who, like Saul of Tarsus, are mighty in the Scriptures, and these will proclaim with wonderful power the immutability of the law of God. The God of Israel will bring this to pass in our day. His arm is not shortened that it cannot save. As His servants labor in faith for those who have long been neglected and despised, His salvation will be revealed."—*Acts of the Apostles*, p. 381.

In working for the Jews, do not begin by making reference to Christ, but, on the contrary, reserve this subject until later and speak to them about our doctrines which are similar to theirs, such as, our belief in the Old Testament, God's health laws, and why we keep Saturday as the Sabbath. This will arouse their curiosity, and they will begin to ask many questions concerning our belief. Then endeavor to make an appointment with them for Bible study. Tell them that you would like to show them from the Old Testament many things that will be of interest to them. Be sure that you do not attempt to explain anything from the New Testament during the first few Bible studies. The Jews are taught to hate the New Testament because it is a Christian book; consequently, the presentation of it would do more harm than good. Also remember that the Jews hate the name of Christ; therefore when you are speaking of Him later in your studies, refer to Him as the Messiah.

An arrangement of twelve Bible studies, suited for working with Jews, has been prepared, and will be furnished to all who desire them. Studies 1-4 are given herewith. (See page 10.) The first nine studies are based on the Old Testament entirely, which is the only part of the Bible the Jews accept. The approach to these people by way of the Old Testament exclusively, is the most effective way of gaining their confidence and holding it.

JAY MILTON HOFFMAN.

## A Jewish Rabbi's Opinion of Seventh-day Adventists

Not long ago one of the most remarkable religious organizations held a convention at San Francisco. Its name . . . is Seventh-day Adventists, or in Yiddish, *Shovmri Shabbos*. This is a Christian organization whose members maintain they are the true Jews. This organization is scattered literally in all the world; its membership is composed of all nations and races; its spirit and religion is akin to the Jewish religion.

But let me first, before going into detail, relate to you how it came about that I interested myself in this organization. . . . To a friend of mine came a colored maid whose name was Elizabeth. One could note right from the start that she was not like the average colored person. Her English was literary; her diction pleasant; her gestures refined. She made a good impression upon all. My friends were glad to know they would have an intelligent as well as honest housemaid.

Before accepting the position, however, she wished to make certain stipulations. We wondered what they would be. She informed us that she could not work on Sabbath, or eat swine's flesh, and that her wages must be paid on Friday, as she could not accept any money on the Sabbath. . . . We almost arose from our seats. This girl was almost like one of us children of Israel. Needless to say we became greatly interested. I then learned that she belonged to the religious sect known as Seventh-day Adventists.

The girl informed us she was a tithes-payer and believed every word, each letter of the Bible, that she was a graduate of an accredited college, and that not only colored people but also all other nations composed the membership of this sect, among them a large number of Jews. . . .

"Jews? Don't you believe in Jesus Christ?" I asked.

"We believe that Messiah must soon come and this Messiah is Jesus Christ," she replied.

"But Christ has long since left this world. . . ."

"He suffered for the sins of mankind, but will now return. . . ."

Upon my request she supplied me with some of their literature, hoping

that I might become a convert. All Seventh-day Adventists believe every word of the Bible, without a single exception. Everything found in the Scriptures is (to them) sacred and true. God created the world, the people, the animals, the birds, and all else in six days; the entire history of mankind is six thousand years old, in harmony with Jewish chronology; and soon Jesus, the Messiah, will come.

I could not quite understand how to harmonize the college training with a literal six-day creation and Jesus. I asked what her people thought of the theory of evolution. She responded:

"How many monkeys have been observed to change into human beings in the course of six thousand years?"

"But science, . . ." I interjected.

"Let science create an orange, a grapefruit. . . . It cannot do that."

"What do they teach in your colleges?"

"All subjects except evolution. . . . Instead of Darwin, we study the Bible."

## Studies of the Tanach (Bible)

### Study No. 1.—The Tanach (Bible) God's Living Word

Jer. 10:10	Isa. 40:8
Ps. 138:2	Prov. 2:3-6
2 Sam. 23:2	Ps. 33:6, 9
Job 23:12	Ps. 119:9, 11
Deut. 32:4	Ps. 17:4
Ps. 119:105	Jer. 15:16

Deut. 8:3

### Study No. 2.—Satan—Origin, Work, and Destiny

Gen. 1:27, 31	Job, 2:1-7
Ecc. 7:25	Ps. 91:2, 3
Ps. 8:4, 5	Eze. 28:13, 19
Eze. 28:12 (last part)-15	Jer. 4:23-26
Isa. 14:12-14	Isa. 24:19-23
Eze. 28:16, 17	Jer. 23:31-33
Gen. 3:1-4	Mal. 4:1-3
Job 1:6-8 (explain Job's experience)	Dan. 7:27

### Study No. 3.—God's Health Laws

Prov. 17:22	
Ex. 23:25	
Ex. 15:26	
Gen. 1:29. Nuts, grains, and fruits, original diet.	
Gen. 3:17, 18. After sin entered, herbs were added to the diet. This diet continued for 1665 years until the flood, or about one third of the entire history of the world.	
Gen. 9:3. After the flood, flesh diet was permitted.	
Gen. 9:4. Never allowed to eat blood.	
Deut. 12:23-25. Blood is the life.	
Deut. 14:1-20	
Dan. 1:8	

### Study No. 4.—Prophecy, the Sure Word of God, and Nebuchadnezzar's Dream

Isa. 42:9	
Isa. 46:9, 10	
Amos 3:7	
Deut. 29:29	
Dan. 2:1. Fact of the dream.	
Dan. 2:2-12. The story of the dream.	
Dan. 2:13-17, 19. Daniel's interview with the king. Dream revealed.	
Dan. 2:31-35. The dream.	
Dan. 2:37-43. The interpretation.	
Dan. 2:44. They remain in a divided state until the kingdom of heaven is set up by the Messiah.	

At this juncture she demonstrated her knowledge of the Old Testament, quoting entire passages and explaining them. I must admit that here she had an advantage over me, for she remembered more Bible than I. . . .

The membership of this sect runs into hundreds of thousands. Wherever there are human beings, there may be found Seventh-day Adventists in civilized as well as in primitive lands. Yet they constitute one brotherhood. White or black, yellow or brown,—all races are as one family. The holy Sabbath and faith in the coming of Christ the Messiah, abolishes all differences, wipes out all racial prejudices. The Chinese and the Japanese together with the American and British and German, all as well as the Jew and the African, are united on the basis of equality.

What is the secret of this marvelous growth of these Sabbathkeeping missionaries? This is deserving of special consideration. Radical organizations have much to learn from Seventh-day Adventists. They have developed a marvelous humanitarian system, apparently free from selfish motives. They have established universities, . . . industrial schools, hospitals of the highest grade, with physicians most capable, with nurses' homes, and other institutions. Their propaganda literature consists of hundreds of publications,—periodicals, leaflets, books in nearly all languages. They have an entire army of book agents with meetings and conferences of their own, to work out methods and ways for increasing book sales. I have read quite a bit of their literature, and was really delighted by the simplicity and smoothness of its language. There are no high-sounding words, no complicated expressions, no sophisms. It is simply a pleasure to read, and even a child can understand it. I simply envy them. Would that we had such writers, who with delightful simplicity would declare our ideals to the toiling laborer! Then, perhaps, we would not be as anemic as we are. . . .

What, then, is the secret of their appeal? It is their world-wide humanitarian activity and their simplicity. Their belief in the soon coming of the Messiah has a special appeal at this time, the darkest hour that humanity has ever experienced—*New York Yiddish Daily Forward, 1936.*

# Weekly Church Missionary Services

## October 1—Forward in the Home-Foreign Field

THE topic which is suggested as the keynote of the missionary service at this hour is rather significant in its wording: "Forward in the home-foreign field," not, Go forward and enter this particular field; for the fact of the matter is that the home missionary movement has today entered this very interesting, ever-expanding field, to a larger extent than perhaps at any time in our history. But being already in the field, the call is to move forward with a little greater earnestness and alacrity.

During the Harvest Ingathering campaign which is just drawing to a close, there has been carried from door to door something like 400,000 foreign-language Harvest Ingathering magazines. These magazines are translations of the excellent English Harvest Ingathering paper used during this campaign, with which every church member is now familiar—same text, same pictures, and practically the same arrangement. All the printing, with the exception of Icelandic, Ukrainian, Spanish, and French, was done at the International Branch of the Pacific Press Publishing Association located in Brookfield, Illinois. It may be interesting to note just how this home-foreign Harvest Ingathering literature has been scattered. The story follows:

Bohemian .....	6,500
Croatian .....	5,300
Dutch .....	2,500
Danish-Norwegian .....	13,500
Finnish .....	7,000
French .....	12,500
German .....	58,000
Greek .....	16,000
Hungarian .....	12,000
Italian .....	47,000
Icelandic .....	1,500
Lithuanian .....	4,000
Polish .....	27,000
Portuguese .....	10,000
Rumanian .....	5,000
Russian .....	9,000
Serbian .....	5,000
Slovakian .....	13,000
Spanish .....	42,000
Swedish .....	22,500
Ukrainian .....	11,000
Yiddish .....	38,000
Yiddish-English .....	39,000

It is indeed gratifying to know that in the course of a few weeks' time this large amount of literature has been placed in the homes of the foreign-speaking people throughout North America through personal contact on the part of our church members; the larger part of the work no doubt was done by those conference workers under the supervision of the Bureau of Home Missions of the General Conference and the members of our own Seventh-day Adventist foreign churches. But it is very evident that we are already in the home-foreign field in a definite way; and now the call is to advance in the way of a personal follow-up of every Harvest Ingathering contact. Thousands of new acquaintances have been made; hundreds of personal friendships have been established. These are the gateways to the distribution of other message-filled literature, either lent, sold, or given away; also openings for Bible studies. There may be homes of poverty or sickness where the kindly ministrations of the church Deacons workers and the Society of Missionary Men is imperatively needed. There are vast possibilities before us in following up the thousands of Harvest Ingathering contacts among the foreign-speaking people.

"More truth than poetry" is stated in the following lines:

"Just today we chanced to meet  
Down upon the busy street,  
And I wondered whence he came,  
What was once his nation's name.  
So I asked him, 'Tell me true,  
Are you Slovak, Serbian, Jew,  
Lithuanian, Lett, or Russian,  
English, Irish, German, Prussian,  
Belgian, Spanish, Swiss, Moravian,  
Dutch, or Greek, or Scandinavian?'"

"Then he gave me his reply,  
As he raised his hand up high:  
'What I was is nought to me  
In this land of liberty;  
In my soul, as man to man,  
I am just American.'"

Remember this: "God's hand was in their coming to America, that they might be brought under the enlightening influence of the truth revealed in His word, and become partakers of His saving faith." Also: "God would be pleased to see far more accomplished by His people in the presentation of the truth for this time to the foreigners in America."—*Christian Service*, pp. 200, 201.

## October 8—The Orientals in Our Midst

Who are the Orientals? The Chinese and the Japanese, to be sure. But the word "Oriental" comprises more than that. It includes the people of India and the Philippines. Here in North America, the Chinese and the Japanese peoples constitute the larger portion of Orientals within our borders. In the last census, taken in 1930, the number of Chinese is listed as 74,954, and the Japanese, 138,834. That means that we could have a Chinese city with a population equal to that of Lansing, Michigan, or Little Rock, Arkansas; and a Japanese city the size of Des Moines, Iowa, or Paterson, New Jersey. And if these two groups of Orientals in America should unite in one city, we would have a city the size of Omaha, Nebraska, or Syracuse, New York.

But these Orientals do not live in one or two large cities. They are scattered throughout our country, in city and in rural community. Perhaps the individual responsibility for reaching the Orientals with the gospel lies in our duty to the man in the neighborhood Chinese laundry, or to the Japanese truck gardener.

We give our money to send our missionaries to China, Japan, India and the Philippines, where they must spend months in studying the language and customs of the people before they can present the gospel message; but here at home we find these people have been sent to us, and they are trying to learn our language and customs, and to become assimilated in our commercial life. It is not money, but personal giving of self in kindly disinterested service, which is needed in behalf of the Orientals on our shores. Let us search them out from every nook and corner of our towns and cities, and make them know that some one is interested in their spiritual welfare, and is desirous of being a real friend. The beautiful Harvest Ingathering magazines, in Chinese and Japanese, should be placed in the hands of every Oriental, to be followed by other literature which is available in these languages, and also in a number of dialects used in the Philippines. We have a duty and a responsibility in this matter. What excuse can we offer if we fail to present to our Master some trophy from the Orientals residing in our land?

### October 15—Missionary Experiences

THERE is a text of scripture which reads, "To do good and to communicate forget not: for with such sacrifices God is well pleased." Heb. 13:16. May we not make this the keynote of our missionary experience service.

It is well pleasing to God that His children not only do good works, but also that they communicate with each other, to encourage and help one another by their experiences. Let all perseveringly press on in missionary endeavor, and in the house of prayer let every one speak of the experiences which have enriched the life.

### October 22—Winning the Jews for Christ

THE person who is willing to put forth efforts to carry the gospel to the Jewish people need not travel far to find his field of opportunity. Thickly scattered throughout every city and rural community we find the Jewish people, representing all trades and professions, and all walks of life. To Seventh-day Adventists, what people have a more interesting historic background than the Jews? Their peculiar characteristics are easily recognized, and their attitude toward Christianity, both ancient and modern, is a study of intense interest, to which special attention must be given by all who wish to win the Jews for Christ.

But the question may arise, Is it possible to break through the prejudice of centuries, and actually reach the heart of the Jew with the third angel's message? We have a positive answer to this question, which settles all doubt and leaves no room for apology or excuse in going after these people who have sold their birthright, but to whom a loving Father extends the invitation to accept the gift of eternal life. The answer is as follows:

"In the closing proclamation of the gospel, when special work is to be done for classes of people hitherto neglected, God expects His messengers to take particular interest in the Jewish people whom they find in all parts of the earth." "When this gospel shall be presented in its fullness to the Jews, many will accept Christ as the Messiah."—*Acts of the Apostles*, pp. 381, 380, 381.

The apostle Paul said that "the gospel of Christ . . . is the power of God unto salvation to every one that

believeth; to the Jew first." Rom. 1:16. We should regard every Jew as one to whom we, as Christians, owe a debt of personal testimony to the power of the living Christ in our lives—the Messiah who came, who was crucified, and who is soon to return as King of kings.

Special attention is called to the article by Jay Milton Hoffman, on page 9—a young Jewish man of today who, like Paul, has been genuinely converted and recognizes his call to leave business and spend his life in preaching the gospel to his people.

### October 29—The Peril of Indifference

IT may be said truly that "indifference is the devil's anesthetic which he applies before pushing his victim over the precipice of eternal doom." And all around our path the fumes of this deadly miasma are spread, and even before we know it we find ourselves becoming drowsy and indifferent to the claims of God upon us as Christians. This is indeed a peril

which calls for constant watchfulness and diligent endeavor. There is indifference to our own soul's welfare, and indifference to the welfare of our fellow men; indifference to the opportunities which come to us, and indifference to the solemnity of the times in which we live.

We are told that "the Lord abhors indifference."—*Prophets and Kings*, p. 148. What stronger language could be used? We also read that "all heaven is astonished at the terrible indifference of the human agents."—*Testimonies to Ministers*, p. 356. Let us examine ourselves, and watch and pray lest we succumb to indifference, and suffer the fatal results.

Here is the prevention of indifference and the cure for all who are thus afflicted: "There is but one genuine cure for spiritual laziness, and that is work,—working for souls who need your help. . . . Christians who are constantly growing in earnestness, in zeal, in fervor, in love,—such Christians never backslide."—*Christian Service*, p. 107.

## Church Missionary Officers' Round Table

### An Exchange of Experiences, Problems, Suggestions

All Church Missionary Leaders and Secretaries  
Are Invited to Contribute to This Exchange

WE take great pleasure in introducing as speaker at our Round Table this month, Brother J. H. Nylander, missionary leader in the Albuquerque (New Mexico) church, who responds in a most constructive and inspiring manner to our general letter asking for suggestions, experiences, and problems. We are sure that all missionary leaders will be interested and helped in planning and executing their responsibilities by being brought in touch with this fellow worker who has a broad vision of the possibilities in church missionary leadership.—ED.

BROTHER NYLANDER: As to *problems*, I can say we have but few, as our membership is small—seventy, and every one is cooperative. Our church missionary secretary is very efficient and faithful. Discussion of our varied missionary work has practically killed the usual church dissension, and we are in a fair way to reach God's ideal for His church. I would not want to leave the impression, however, that every church member is engaged in missionary work. But I believe that

those who are not working will work when I personally encourage and show them what to do. I believe a leader's business is to do his share, and to get others to do their share; and this is about the balance we have reached at present. Recently I have given some vital studies on the Holy Spirit, as I am of the conviction that many of our efforts are fruitless because we have not asked for His presence, both in our own lives and in the work we do.

*The Weekly and Monthly Church Missionary Services*.—We hold the fifteen-minute missionary service, and the monthly missionary meeting regularly, the former immediately succeeding Sabbath school, and the latter at the eleven o'clock hour on the first Sabbath of each month. I never have any difficulty with the fifteen-minute service, as our church is so active, and I have so many things to suggest, that even aside from the suggestive GA-

ZETTE material I always have activities to present.

*Adapting the GAZETTE Material to Best Advantage.*—I use two methods, other than reading, to make the service more effective. Two brothers are given parts of the material. They talk about the ideas presented in their own, and occasionally reading a choice part of the article. As leader, I do likewise. Sometimes I combine all the articles and give a sermon on that general subject. Other times the material impresses me as being rather unimportant, or of such a general nature that I prefer to prepare my own subject. However, some reference is always made to the suggestions in the GAZETTE for the particular service.

*Getting the Members to Work.*—With the cooperation of two or three members, we made a map of our city, so we could visualize the extent or the lack of extent of our missionary activities. The map is about two feet by three and one-half feet in size, and is neatly bordered by narrow picture framing, stained to harmonize with the church furniture. All the city streets, and the railroad, are plainly outlined on the map. Main streets or highways are marked doubly black. Our church is indicated by a green thumbtack. Bible studies being given by our church people are indicated by a red thumbtack placed at the actual location. Green ribbons radiate from the church, as the center, to the various red tacks, or Bible-study locations. The idea suggested is that God's true church is like a fruitful tree, sending out boughs of blessing to those around. (See Jer. 17:8.) White thumbtacks are used to indicate our tract box or rack locations, of which there are ten or twelve. These are located at the railroad depot, the bus stations, the transcontinental airport, and the various tourist campgrounds.

Aside from these tract boxes, and one Bible study, there was nothing to indicate any effective activities by our members when the map was first placed before our church members. Today, after two months of systematic tract work, using the Watchman series tracts and follow-up plan, we have between ten and fifteen Bible studies being given by five or six of our local members. This striking map helped our church members to realize that we were not doing the work we should,

and jarred them loose from their complacency. It seems that every one is now interested in giving Bible studies. We purchased a used film-slide machine, with a set of ten films, and this is used in practically all of our studies.

The residence of each Seventh-day Adventist is indicated by a smaller colored pin, in order to impress each member with the responsibility of taking care of his own neighborhood. In large letters, the explanation of the map appears on the side, so that visitors can understand what the various colors mean.

Incidentally, my plan is not to talk cooperation and scold people, but to get them to see what is needed and just how they can fit in with others into the missionary program. My plan also is to start things, and then turn them over to others. Tract racks, once successfully started, are given to different persons to care for. Even our map is now kept up to date by one of the members. In distributing *Liberty* to a select list of our civic leaders and businessmen, I encourage two people, rather than one, to make the visits. In our house-to-house tract work, I organized the bands so that each car contained three adults and three children, the idea being to train the young people for their future responsibilities.

One new effort, which I am now planning, is in the home-foreign mission field. Albuquerque is a bilingual city. We have a Spanish church here, which of course is responsible for the Spanish people. Other foreigners, such as Italians, Japanese, Chinese, and Germans, are comparatively few. I am using the telephone book, and conferring with the chamber of commerce to locate these foreigners, especially those who converse in their native tongue. I plan to divide the city into four parts, with a missionary-band group to visit the names I provide, first distributing the foreign Harvest Ingathering magazines and soliciting donations, and later, passing out follow-up literature to those interested.

*As to Experiences.*—One parent told one of our members she greatly appreciated the faithful efforts of a fourteen-year-old girl in leaving tracts at her home every Saturday, and considered it her part to read the literature as faithfully. A few weeks ago I received a telephone call from a

W.C.T.U. lady, stating that she had been greatly impressed by the vital messages contained in the literature she had received, and asking for Bible studies. One of our brethren was stopped on the road by two women, one a Catholic, who inquired how they could find the man who conducted Bible studies.

Well, it is all very interesting to me. I have received quite thorough training in the field of education, and have a special liking for such things. Since our church has awakened to seek for souls, we see evidences of the Spirit of God moving upon hearts everywhere, and there is surely "a place and a work for every one."

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### Special Helps for Lay Preachers

(Continued from page 8)

3. Two timely leaflets of inspirational matter, largely gleaned from the Spirit of prophecy. Titles: "Missionary Pioneers," and "Remove the Barriers." Order through your Book and Bible House. Price, 10 cents for both.

4. Lay Preacher's Credential Card and monthly report blanks. These are furnished by the home missionary secretary of the conference.

Other special helps are announced from time to time through the columns of *The Lay Preacher*. All who engage in lay evangelism should provide themselves with the literature provided. "To fail to prepare is to prepare to fail," is as true in lay preaching as in all other endeavor.

GEN. CONF. HOME MISS. DEPT.

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A CONVERT in one of Mr. Moody's meetings came to him, saying, "Mr. Moody, it has been wonderful to be here. If only I could know how to keep this blessed nearness to my Master that I feel just now, I would be the happiest person in the world." Mr. Moody replied, "Sister, I will tell you how to do it: Spend fifteen minutes every day in talking to God in prayer, fifteen minutes every day in letting God talk to you through His word, and fifteen minutes a day talking about God to some one else. If you do this, you will feel the same blessed nearness every day of your life."—*Selected.*

### Lay Preachers' Experiences

*From Persecutor to Lay Preacher.*—“I was a very bad man, but when a Seventh-day Adventist presented me with a Bible, there came an immediate change in my life. Like the apostle Paul, I had been very zealous in persecuting the Adventist Christians, but the Spirit of the Lord kept working upon my heart, and I became convinced that the worship of images and pictures was not in accordance with the instruction of the word of God. I began to keep the Sabbath and decided to be baptized. On the day that I was baptized, my father struck me with an ax, and nearly killed me. My wife and my mother-in-law were also very much opposed to me. But I prayed earnestly for their conversion, and in a short time they gave their hearts to God. I commenced working for my neighbors and friends, and in one year the Lord gave me twenty souls.

During the winter I conducted three or four Bible studies every week, walking a distance of several miles to each appointment. In another place where I conducted studies as a lay preacher, there are now nineteen believers; and in another place seven. By the grace of the Lord, I have vowed to proclaim the truth, north, south, east, and west from where I live. The Lord has wonderfully answered my prayers for the sick, and some have been healed. The police have arrested me and sent me to jail many times. It seems that without persecution and trouble, our work cannot make progress.”

*Lay Preaching Stirs the Community.*—The president of one of the conferences in Europe refers to the work of lay preachers as follows: “In one town in our conference we have two churches with a membership of about 140. We have ten lay preachers at work in this community. As an indirect result of their labors, during one month, the sale of alcoholic beverages dropped down to half the usual sale, and the proprietors of saloons became very much alarmed for fear their business would be entirely ruined. They sent out a call to the most prominent orthodox priest in the country to come to their rescue. This priest, accompanied by two policemen, came to one of our meetings, and in a very commanding voice told the lay preacher, who had just opened the meeting, that he had come to show who was the master of the situation. Then he talked for some time, endeavoring to present some arguments against the teachings of Seventh-day Adventists. When he had said all that he had on his mind, he turned to the lay preacher and asked, ‘What have you to say now?’”

Our brother took his Bible, and in a very humble, Christlike way, gave a splendid study in defense of his faith. The police officers were very much impressed, and told the priest

that the Adventist was right, and that he was wrong. At this the priest left without saying another word, and soon the rumor was circulated that the priest had been converted at the Seventh-day Adventist meeting. This resulted in more people than ever attending the meetings; in fact, so many came that there was only a very small attendance at the orthodox church. But the opposition continued, and the priest succeeded, at least for a time, in having our place of meeting closed.

But the lay preachers would not be defeated, and when the people came to attend the meetings at the hall, they were directed to go to various homes. So instead of holding one large meeting, ten different meetings were held by the lay preachers, in different parts of the city. This experience multiplied the interest, and scores of people have been enrolled in the baptismal classes.

*Reaching the Mayor and His Family.*—A lay preacher was conducting a small effort, and in his visits from house to house he met the mayor of this city. He felt impressed to speak to the mayor about the meetings and the message that he was proclaiming. He was invited to come in, and had an opportunity to conduct a Bible study. At the close of the study the mayor said, “Many people come to my house, and many prominent men visit me, but you are the first one who has expressed an interest in my salvation. I have never heard such words of comfort and earnestness as those which you have brought to me. I shall be glad to come, together with my entire family, to the meetings which you are conducting, and I trust that I, too, may learn more about the wonderful message of which you have given me a glimpse in your study.”

*In the Philippines.*—The president of the West Visayan Mission writes: “In our little mission we baptized thirty-one during the year 1937 as the result of work done by lay preachers, and we now have nine cottage meetings in progress. Last Sabbath I dedicated a little chapel, at a place where nine people have been baptized as a result of the work of a lay preacher, and nine more are getting ready for baptism.”

*Setting a Goal for Souls.*—A few weeks ago I attended a lay preachers' convention, and while there felt impressed to set a goal to win five souls for the Lord this year. Notwithstanding I have always done what I could to tell others of the truth, I have never felt such a burden to work for souls as since I set myself a goal. I started in at once, and now have three persons who are willing to receive instruction. I do not know where the other two are to be found, for whom I have set my goal this year, but one thing I know for sure, and that is that the Lord is mighty to do the work through those who will

allow Him to use them. I wish that every member of the church would set a goal for souls, for that makes a person continually busy to reach it. I dream of the souls I have promised the Lord to win, and my heart is constantly uplifted to God in prayer that I may be led to see and improve the opportunities. God grant that the day may soon come when the whole church shall be filled with the Holy Spirit, and then we shall see much fruit.

*From Prisoner to Lay Preacher.*—“I was a prisoner in Macedonia during the war,” said one lay preacher. “For several months I was in an army hospital, sick and discouraged. One day a fellow prisoner came to visit me, and I complained to him about the poor accommodations and the hardships I had to go through. He called my attention to the fact that there was a Seventh-day Adventist in the prison camp, and told me he would send the man in to cheer me up. He said that this Adventist never prayed to the pictures of the saints, and that he observed the seventh day of the week as his day of rest, instead of Sunday.

“One day this Adventist came in to visit me, and spoke very kindly and encouragingly to me. At first it seemed to me that the doctrines he taught were rather Jewish, but the more I inquired and investigated the matter, the more the truth began to take hold of my heart. When the war was over I was released and went home. I used to be a heavy drinker, and when my wife saw me she was surprised that I was not drunk. My business had been that of operating a saloon and bar, but I immediately decided to sell out. My wife was very happy, and joined me in following the Lord. Then I began to work with our literature, endeavoring to interest people in the truth. I am glad to say that in the village where I am now living, eight persons have recently accepted the truth.”

*Imprisoned.*—One Sabbath morning a brother on nearing the meeting hall saw a policeman approaching, and surmising his purpose hurried off to warn the sixty members not to come to Sabbath school that morning. But five members of one family were already there. They were all arrested and tried before a military court. The head of the family, one of our finest lay preachers, was sentenced to two years in prison, a heavy fine, and his civil rights were removed for three years. The other brother was sentenced to seven months in prison, the same heavy fine, and was also deprived of his civil rights for three years. The three women were condemned to three months in prison and a heavy fine each. The reason for their condemnation was that they belonged to the Adventist denomination, and that they had been active in sectarian activities. They were all lay preachers.

# Missionary Volunteer Department

## October Officers' Notes

### The Executive Committee

**C**HANGES come in many societies with the opening of the school year, when the home church must adjust itself to the going off to school of some of its leading young people, and college societies must be organized. At this time we would call attention again to the importance of the work of the Missionary Volunteer Society executive committee.

1. The M. V. Society executive committee is charged with the responsibility of planning for the society meetings and for the work which the society is to carry on during the winter.

2. It should study the progress of the work of the different bands, and the other activities of the society.

3. It should organize and promote through the respective secretaries the various Missionary Volunteer Society features, and the Progressive Class work for the Senior and Junior young people.

4. The society executive committee should be a Prayer and Personal Workers' Band, and should carry on its heart a responsibility for the spiritual welfare of every young person in the church.

5. The executive committee should seek to enlist every young person in the society in some activity, in order that every member may have opportunity for growth.

The work of the M. V. Society executive committee is important also when viewed in the light of the plan upon which our denominational work is carried forward. The work of this advent movement is planned by committees. It has always been believed that where a number of persons counsel together, God gives wisdom, the association kindles interest and enthusiasm, and the work goes forward. The work cannot prosper if only one or two individuals in a society, or in any other organization of this movement, plan and execute the work. This movement must enlist the interest and the cooperation of every one. A properly functioning executive committee means a strong, robust society.

A. W. P.

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### EVERY

- Youth a Missionary Volunteer.
- Member a victorious Christian.
- Society with a soul-winning program.—*Lake Union Conference M.V. Motto.*

## What Is a Christian?

HE is a Christian who follows Christ, who measures all things by the standard of His approbation, who would not willingly say a word which he would not like to have Christ hear, or do an act which he would not like to have Christ see. He is a Christian who tries to be the kind of neighbor Christ would be, and who asks himself in all the alternatives of his business life, and his social life, and his personal life, what would the Master do in this case? The best Christian is he who most reminds the people with whom he lives of the Lord Jesus Christ.—*George Hodges.*

## Purpose

Not for the sake of the gold,  
Not for the sake of the fame,  
Not for the prize would I hold  
Any ambition or aim:  
I would be brave and be true  
Just for the good I can do.

I would be useful on earth,  
Serving some purpose or cause,  
Doing some labor of worth,  
Giving no thought to applause.  
Thinking less of the gold or the fame  
Than the joy and the thrill of the game.

Medals their brightness may lose,  
Fame be forgotten or fade,  
Any reward we may choose  
Leaves the account still unpaid.  
But little real happiness lies  
In fighting alone for a prize.

Give me the thrill of the task,  
The joy of the battle and strife.  
Of being of use, and I'll ask  
No greater reward from this life.  
Better than fame or applause  
Is striving to further a cause.

—*Bagar A. Guest.*



## Ingathering Follow-Up, No. 2

A CAREFUL analysis and check of Harvest Ingathering activities of the young people of the society should be made in order that a thoroughgoing report of the work done by the young people may be made to the church and to the conference.

Officers, with the closing of the Harvest Ingathering campaign, review the work which has been done, with the thought in mind of perfecting plans for future Harvest Ingathering campaigns.

1. How many young people of the church participated in the Harvest Ingathering campaign? How many bands operated? How many times did each band go out? And what special plan, if any, featured the work of each band?

2. How much money was brought in by the young people? How much did each band bring in? Check carefully with the church treasurer.

3. What contacts were made, which, in the future, may provide openings for Bible readings, cottage meetings, distribution of literature, and Christian help work? The executive committee of the society ought to plan to make the most of such openings as may have been found.

4. The secretary of the Missionary Volunteer Society should make up a complete report to be read before the society. Let duplicates of this report be made also, one copy to be handed to the church missionary secretary and the other to be sent to the conference Missionary Volunteer secretary. A good Harvest Ingathering report will help fatten the bones of any Missionary Volunteer Society.

5. Let the Missionary Volunteer Society executive committee plan for a good testimony and experience meeting at which time the members of the society who have participated in the Harvest Ingathering campaign may tell their experiences and praise God for the privilege of service.

A. W. P.

## November Examinations

WE present to you 11,361 Missionary Volunteers throughout the world who received Standard of Attainment and Study and Service League certificates during 1937. The total number is large, and we are happy that so many young people had the desire and determination to finish a course of study which would help to qualify them for greater usefulness in God's vineyard. This number represents 9 per cent of the Missionary Volunteers, and is a gain of 1 per cent

October 29 is open for your original program.

over the 1936 figures. However, at this rate it would take *several* years for all Missionary Volunteers to become qualified in this line of service. Are you pushing this work sufficiently strong in your society? How many youth will take the examinations next month? Write your conference M.V. secretary stating the number who are planning to take the various examinations, and arrange with him for the conducting of the examination. Then organize another class immediately, while interest in this one is at its height, and train these volunteers so that they may write on the examination next May.

Thus twice yearly you will augment your corps of youth who are able to give Bible readings and to instruct those who are interested in the message. Many of the youth who finish these examinations in November will wish to go on with the next course,—the Advanced Study and Service League,—which is outlined in a booklet of that same title. Purchase the booklet through your Book and Bible House; 15 cents a copy. Become familiar with these courses yourself, and intelligently and enthusiastically urge your young people to qualify for greater service. M. W. M.

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### Ten Rules for Workers With Juniors

1. Seek to understand their point of view.
2. Help them to solve their problems.
3. Plan worth-while things for them to do.
4. Lead them, rather than boss them, in their activities.
5. Remember that they must learn to do their own thinking and living.
6. Do not be too easily shocked by the things they say and do.
7. Believe in their ability and in their good intentions.
8. Be patient and persevering.
9. Keep in mind, if the Juniors are a problem to you, that they are also a problem to themselves.
10. Show them that Jesus Christ is their best Friend, the Lord and Saviour whom they need.—*Selected.*

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### The Ladder of Success

- 100% I did.
- 90% I will.
- 80% I can.
- 70% I think I can.
- 60% I might.
- 50% I think I might.
- 40% What is it?
- 30% I wish I could.
- 20% I don't know how.
- 10% I can't.
- 0% I won't.

—*Expositor.*

## Senior M. V. Meetings

### Leaders Wanted

(Program for October 1)

BY C. LESTER BOND

OPENING SONG: "Do Your Bit," No. 84 in "Missionary Volunteer Songs."

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SOLO OR DUET: "My Task."

TALK: "The Need of Workers."

TALK: "The Master Comrade."

DISCUSSION.

ORGANIZATION OF MASTER COMRADE GROUP.

CLOSING SONG: "I Would Be True," No. 58 in "Missionary Volunteer Songs."

BENEDICTION.

### The Need of Workers

WHEN Jesus said, "Go ye into all the world, and preach the gospel to every creature," He was addressing the youth of the church as well as those who are older. In fact, the youth of the church can do a work that those who are more mature cannot accomplish. Because of their sympathetic understanding and youthful vigor, Christian young men and young women can do far more successful work in reaching their fellow youth, including the Juniors, than can the adults of the church.

For this reason a special appeal is made to the young people who have given their hearts to the Master: "Who of our youth will give themselves to God for the purpose of laboring for the salvation of their fellow youth? Who will put their talent out to the exchangers? Who will feel their sacred accountability and put to use every ability given them of God to win souls? Young men and young women, cannot you form companies, and, as soldiers of Christ, enlist in the work, putting all your tact and skill and talent into the Master's service, that you may save souls from ruin?"—*Signs of the Times, May 29, 1893.*

It is apparent from this comment that there is a real need for the help that the young people can give. Especially is the need apparent among our Junior boys and girls. They

need the friendship of the older youth of the church, but they need more than friendship. They should be able to find that leadership in the Senior young people which will help them to find Christ as a personal Saviour, and at the same time discover the fact that one can be genuinely happy being good and doing good.

You may say, "I have ambitions to accomplish some great thing for God, and find fruitage in souls in a more profitable field where the work will be more interesting." But look where you will, a more productive field cannot be found, nor a more interesting work discovered. Fifty-one per cent of all who become members of the Protestant churches of North America are admitted to church fellowship before they are sixteen years old, and in our own church the peak age for conversion and baptism is thirteen years. This emphasizes the fact that the Junior age is the decision age. This period is the one when the decisions are made that will very largely determine the destiny of the life. How important then, that such influences be brought to bear upon the lives of our boys and girls as will help to mold in the right way their thinking and practices of living. As Senior young people we can do much to provide this right influence and environment.

The efficient worker for the Juniors must lead as well as train. "It is the nicest work ever assumed by men and women to deal with youthful minds."—"*Counsels to Teachers,*" p. 73. Since this work is "the nicest work," it requires most careful preparation. The one who would succeed in his work for Juniors cannot live a shiftless life. He must live very close to the Great Teacher, to catch His spirit and manner of work.

Those who work for Juniors have a work the importance of which is beyond comprehension. The greatest factor in the worker's success is *consecration*. Though a person have superior talents, though he be highly educated and have faultless methods, he will be a failure unless God has all there is of him for service for the



Juniors. The measure of his consecration will be the measure of his success.

What the work needs is consecrated leaders who have a well-rounded education. It needs earnest, enthusiastic leaders whose lives reflect more and more fully the divine image, whose minds are strong and clear, whose sense of right and wrong shows very close association with the Master, whose touch is sympathetic, whose heart is young, who know no malice, and hold no grudge. It needs leaders who are *truly educated* not only in these lines, but also in the truth we profess, who will use this liberal education in giving the message to others. It needs educated leaders who will keep on growing, that they may not lose the vision which must guide their hands in service.

Workers for Juniors should know that God has called them to the work. God makes no mistakes. He dispenses the gifts of leadership, therefore His call means ability, adaptability—it means efficient leadership to those who will follow in the path He marks out.

One thing we know the Master would have leaders of the Juniors do, and that is to acquire a *sympathetic understanding* of youth. This is a study from which one never graduates. It is "at it, all at it, and always at it." Without it, there is no success; but with it, there is no failure for the truly consecrated worker.

And with all these qualifications comes thoroughness in every phase of the work. The technical features must receive their attention, the details come in for their share, and the big spiritual problems are never slighted. The watchword of the successful worker is *thoroughness*.

And as that watchword spurs on the worker from day to day, it spells *perseverance*—another key to success. There must be perseverance in one's personal devotions, in one's effort for self-improvement, in fact, in everything.

May we add one other key? That is *cooperation* with fellow workers in the young people's society and the church. That is one thing the wise worker will secure. It is sometimes difficult for a young worker to remember that the other laborer must not do all of the cooperating. If two boards are to be dovetailed together,

they must, both be notched. Each gives something in order to receive. That is an important lesson. The Master will help every earnest worker who will pay the price to learn how to cooperate.

Socrates once said, "We cannot learn anything from a man we do not like." This is doubly true of the Juniors. The Senior young person who would accomplish anything in his work for and with the Juniors, must first *win their confidence*, and demonstrate to them that he is a real friend.

*Work for the salvation and training of our Junior boys and girls is the highest type of evangelism and personal missionary endeavor.* Shall we not endeavor to develop more efficiently this phase of our work? It can be done by fostering a strong Master Comrade class throughout the year.



### The Master Comrade

THE Master Comrade is a trained leader for Junior boys and girls. He is a leader not only in their devotional meetings, but also in their everyday experiences in order to be a real success. The Master Comrade class is the climax of this phase of Progressive Class work. It is built around the principles laid down in Luke 2:52: "Jesus increased in wisdom and stature, and in favor with God and man." That is, it embodies elements which are intended to foster and strengthen the physical, mental, social, and spiritual life of our Junior boys and girls and Senior youth who qualify in this classwork.

In order to make the work of this class as practical as possible, we have embodied in it the requirements that have to do with the preservation and development of health. Many of the requirements have to do with the mental development and the training of the hands in worth-while pursuits. The classwork itself affords an excellent social contact which is helpful to all who participate.

In addition to the requirements which call for the study of the Bible and for Bible memory work, there are other features which are intended to

deepen the spiritual life of those who qualify. Especially is this true of the nature-study requirements. Next in importance to the study of the Bible is nature study. Every member of the young people's society should become better acquainted with the things of God as revealed in the great book of nature about us.

For our Juniors we have three classes,—Friend, Companion, and Comrade. These classes are based on the same principles that constitute the foundation of the Master Comrade class. To enable the Master Comrade to develop into an efficient Junior leader, practically all that is included in these Junior classes is made a part of the Master Comrade program.

In order for this Progressive Class work to accomplish what it should for our Junior boys and girls, efficient, well-trained leadership must be provided in every church. For many years we depended entirely upon our church school teachers, and they will continue to bear a very definite responsibility in the promotion of this line of endeavor in connection with our church work. However, the task is too heavy and the responsibility too great to be entirely assumed by our church school teachers, who are already overburdened with their school-work.

The church turns therefore to the young men and young women who are members of our Senior Missionary Volunteer Societies. Many of our churches are responding to this need, and for a number of years have continually sponsored a Master Comrade study group, the members of which qualify for Master Comrade standing. This group of young people during the time of their study, and following their admittance to the class, serve as workers for Juniors in the church. Some of them are elected by the church as Junior M. V. Society superintendents and associates. Others serve as unit counselors and are present at all the Junior Missionary Volunteer meetings, and by sitting with their respective units, aid very definitely in bringing in a spirit of reverence and quiet. They also serve as prayer-band leaders for their units, each unit constituting a prayer band.

They assume the responsibility of directing the members of their unit in their nature study and other class-

work, including their pursuit of some chosen Vocational Honor. In this way these Senior young people fill a real need in the church long before they qualify as Master Comrades. The experience gained from week to week brings a real blessing into their own lives and proves a real inspiration to the Juniors, at the same time helping them to meet their Master Comrade standing.

Our Junior boys and girls constitute a real challenge. We want to see them saved in God's kingdom. We can be instrumental in bringing about their salvation by doing our part in their training and guidance. How many of you will consecrate yourselves to this line of service in the church, and undertake to prepare yourselves for efficient service along this line by meeting the Master Comrade class requirements?

(NOTE.—You will find additional material in the first chapter of the "Master Comrade Manual.")

### The Artist's Sermon

VISITING the art gallery of the John Wanamaker store in Philadelphia, I was absorbed in the study of a painting which presented a helpful lesson. The artist had painted a flock of sheep pressing hard together in wild consternation. One detects at a glance that the cause of the dismay is an eagle, whose sudden swoop upon the flock has brought this terror. The faithful shepherd dog, with every muscle tense, is barking signals of distress. He is crowding the sheep together, while his eyes remain riveted upon the eagle. One now observes that a lamb of the flock is the center of concern. The mother of the frightened lamb is watching with terror every move of the bird of prey, while she is frantically endeavoring to shield her young one from the eagle.

What lessons the artist sought to teach in mute brush language! The church today is in need of leaders whose keen eyes discern the intent of the enemy; leaders who will summon the flock together for intensive effort to shield the precious lambs of the fold. May God make us such men and women.—*Louise C. Kleuser.*

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"MAY renewed hopes enable us to forget past disappointments."

## Obedience Versus Compromise

(Program for October 8)

BY E. W. DUNBAR

SCRIPTURE TEXT: Exodus 19:4-6.  
(Quoted by Leader.)

SONG: No. 495 in "Christ in Song."  
PRAYER.

TALK: "Obedience Versus Compromise."

RECITATION: "He Is a Success."

SYMPOSIUM: "Obedience."

SPECIAL MUSIC: No. 38 in "Missionary Volunteer Songs."

TALK: "The Royal Purple of God's Law."

BIBLE STUDY: "Seven Looks at Obedience."

TALK: "A Young Martyr." (See Junior program, p. 26.)

TALK: "Help for the One Who Tries."

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

BENEDICTION.

### Symposium on Obedience

(The one chosen to lead out in this exercise should use the following article as a basis for his remarks which will introduce the symposium.)

A TRUE, sound religious experience is a priceless possession. Because we so seldom find it, our hearts are thrilled when we meet persons who do have this kind of experience. It consists not in emotion, in sentiment, in the profession of great affection and reverence, or in shouts of ecstasy, but in the daily surrender to the mind and will of God to do His will under all circumstances. (Read about Simon the Cyrenian in "The Desire of Ages," pp. 741, 742.) God makes many precious promises to the willing and joyfully obedient. No half-hearted experience can be substituted for obedience to God's revealed will. Neither can any sacrifice or self-denial give peace in the presence of compromise. 1 Sam. 15:22.

Obedience is the highest form of love and honor. It indicates allegiance, respect, and true worship. It is above fasting, prayer, and all outward profession. The obedient person is likened to the man who built his house upon a rock. Luko 6:46-49. One reason for the solidity of the great city of New York is the fact that it is built upon a solid rock. The foundations of the high skyscrapers are buried in hundreds and hundreds of feet of anchoring rock.

A sharp contrast is drawn in the Bible between obedience and disobedience. God, in His kindness, has given us many experiences to warn us against sin. Matt. 7:21-26. 1 John 2:3-6. (See also "Bible Examples" on page 26. Here the speaker may call for those to respond who have been handed the various texts with the outline to study several days in advance of the meeting.)

## Obedience Versus Compromise

IT is the privilege of every Seventh-day Adventist young person to show the world that the gospel of Jesus Christ has a stronger grip upon him than has custom or worldly pleasure. Soon we shall look back upon these days that we are now passing through, and regard them as very precious indeed. Every moment is fraught with great possibilities, but some are greater than others because they bring us to crossroads of decision in life's journey. These moments of choice are supreme because the decision we make decides not only the way we travel on earth, but our eternal destination.

For instance, suppose you are born into a Seventh-day Adventist home. You attend Sabbath school? Certainly! First you were taken there by your parents. How fascinating it was! There were motion songs, sand tables, pictures, bright-green chairs, and—best of all, teacher. Then you were big enough to go by yourself. Tho weeks, months, and years flew by, and you saw your interest grow apace. But now, how about it? You find yourself a Senior Missionary Volunteer and—just a bit bored. You are still present every Sabbath? Yes, of course. And on time? Y-e-s, usually, when it is convenient. Study your lesson faithfully? W-e-l-l, maybe, maybe not. I know these things so well, you say. I have gone over them so many times. I have studied the Bible in church school, in academy, and in college, and now it is a little tiresome. And of course you give courteous attention to the teacher? The same courteous attention you would expect from your pupils if you stood before such a Sabbath school class? I don't hear any answer. Can it be that you feel a little guilty?

Isn't it true that our attitude toward Sabbath school is our attitude toward other church activities? You sort of drift along, but in your own mind you sigh: "It is such an old, old story."

Then comes a moment when you suddenly awaken to the fact that a mere form of worship is not only a mockery to God, but is a distinct weakening of your own sense of right and wrong. You need a new heart, a heart washed clean from all indifference and formality and com-

promise. Every one of us knows this moment that if we do not right-about-face and allow Jesus to come in and live His life in us, the world will eventually claim us for its own.

This moment of decision is a supreme moment. What choice will you make? Perhaps at this very instant you are burdened over some problem in your life. Will it be obedience or compromise? There is only *one road* that leads to the desired destination. Let us be earnest in asking the heavenly Guide for courage to break the chains of indifference, and turn in the right direction and follow Him. Then the old, old story of the old, old Book won't bore you, but, on the contrary, will be interesting—fascinating—ever new!

### He Is a Success

- Who is doing the necessary work well.
- Who can honestly tell himself at night that he has done his best.
- Who is never contented with what he is.
- Who keeps on friendly terms with his own conscience.
- Who always insists upon going on with his education.
- Who fears no great man and despises no small one.
- Who has discovered God's plan for him and accepts it.

### Seven Looks at Obedience

**LOOK BACK:** Remember God's goodness. "There hath not failed one word of all His good promise." 1 Kings 8:56.

**LOOK UP:** In praise. "Bless the Lord, O my soul: and all that is within me, bless His holy name." Ps. 103:1.

**LOOK DOWN:** In humility. In caution. "Let him that thinketh he standeth take heed lest he fall." 1 Cor. 10:12.

**LOOK FORWARD:** In confidence. In hope. "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." 2 Tim. 1:12.

**LOOK WITHIN:** Daily. Thoroughly. "Let the words of my mouth, and the meditation of my heart, be acceptable in Thy sight, O Lord, my Strength, and my Redeemer." Ps. 19:14.

**LOOK AROUND:** Be vigilant. "Looking diligently lest any man fail of the grace of God." Heb. 12:15.

**LOOK UNTO JESUS:** "Look unto Me, and be ye saved, all the ends of the earth: for I am God, and there is none else." Isa. 45:22.

### The Royal Purple of God's Law

A CERTAIN king once sent a message to a weaver, saying to him, "Make me a curtain for my palace, and let it be according to this design that I send."

The weaver was happy in receiving such a commission, and set about his task at once. But when he looked over the pattern and saw that the groundwork was purple, he was troubled. "The established custom," he said, "is to use red for the groundwork, but this calls for purple. Now, of a truth, I don't think the king will notice the difference at all, and if he does, he will think the red looks just as well; besides it's cheaper and more convenient for me. So the red goes in for groundwork; the rest will go in just as the pattern indicates."

Imagine the poor fellow's consternation when the king utterly refused the tapestry at any price. "The stamp of royalty is lacking," was the explanation. "There is not a hint of the royal purple in it. Your red doesn't mean anything, except, perhaps, that you have obeyed your own convenience, instead of me. I hope your convenience will reward you well for your loyalty, fellow!"

Likewise imagine the surprise and consternation of those who have woven a substitute sabbath into the great law of Jehovah, saying, It looks as well as the one He ordered, and is according to the custom. The two cases are parallel. The Sabbath commandment is the seal of God's law. It marks Him as Creator, and, consequently, King of all created things. It is the royal color He has chosen, and given as a sign between Him and His own. The king who ordered the purple in the curtain had reasons for so doing. The King who ordered the Sabbath in His law also had reasons for His order, and to change it is like changing the purple of the curtain. The stamp of royalty again is lacking, and disobedience is conspicuous.

### Help for the One Who Tries

WILLIAM JAMES, a leading psychologist, gives us three maxims in acquiring good habits: "First, we must take care to launch ourselves with as strong an initiative as possible. Accumulate all possible circumstances which reinforce the right motives. Take a public pledge if the case allows.

"Second, never allow an exception until the new habit is firmly rooted. Each lapse is really letting fall a ball of string which one is carefully winding.

"Third, seize every opportunity to act on each resolution made. Take advantage of every opportunity to act."

Good counsel can be commended to all who have caught a vision of the higher and nobler life. It points the way to victory. In addition to human aid, there is other assistance awaiting us. The Saviour is ready to join in our struggle to help make our holy dreams come true. Do not fail to call upon Him. Ask Him to send His Holy Spirit into your heart to take complete control of every thought and action. Thus reinforced, march into battle surrounded with this divine aid, and victory will be yours.



### Ferns

THERE are ferns in the garden of the soul as well as flowers. The flowers grow best in the sunshine. The ferns grow best in the shade. There is the fern of patience, and the fern of long-suffering, and the fern of meekness. And the great Gardener of the soul delights in the ferns, and purposes to save them from destruction by the "garish day." And so He takes us into the shade of disappointment, or the shade of sorrow, or the shade of seeming defeat. But it is a very blessed shadow, for it is "the shadow of the Almighty." And here the ferns flourish, and the cloudy day makes the garden beautiful.—J. H. Jowett.

No man is born into the world whose work is not born with him; there is always work, and tools to work withal, for those who will, and blessed are the horny hands of toil.—Lowell.



## On and On

(Program for October 15)

BY MARJORIE WEST MARSH

SONGS FOR TODAY: Nos. 101, 110, 79, 80, 1, in "Missionary Volunteer Songs."

OPENING SONG.

PRAYER.

PRAYER HYMN: Chorus of No. 32, "Living for Jesus," in "Missionary Volunteer Songs."

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SONG.

TALK: "Pioneers." (See p. 27.)

TALK: "Who Discovered America?"

TALK: "Columbus." (See p. 27.)

TALK: "This Day We Sailed Westward."

TALK: "Columbus." (See p. 27.)

POEM: "The Things That Haven't Been Done Before."

CONSECRATION OR TESTIMONY SERVICE.

CLOSING SONG.

BENEDICTION.

### Notes to Leaders

Columbus possessed many admirable traits of character,—traits worthy of emulation by Seniors and Juniors alike. Bring these lessons before the youth today in such a way that the young people will realize the necessity and value of having a high aim in life, of planning their lives with this aim paramount, and of remaining true to their purpose—going on and on to a fuller, nobler, more Christlike life of service.

"Who Discovered America?" was written by Simeon E. Cozad in "Story Talks for Boys and Girls," price, \$1.50, Round Table Press. In this book you will also find many other stories, exceptionally tellable, guiding toward a true Christian viewpoint.

### Who Discovered America?

If I should ask you this morning, "Who discovered America?" I am quite sure you would all make the same reply. You would say, "Columbus discovered America." But if you should ask me, "Who discovered America?" I am not certain that I would give exactly the same answer as you, because I keep thinking of the persons who helped Columbus make his great discovery. Have you ever thought of the persons who helped Columbus discover America? Let me mention a few of them.

Marco Polo helped Columbus discover America. Marco Polo lived two hundred years before the time of Columbus. But he had a part in the work of Columbus. Marco Polo was a great traveler. He wrote marvelous stories of the strange lands and cities

he had visited, of the people of different races he had met, of the queer houses and customs, of the wild and beautiful animals he had encountered, of the jewels and perfumes and flowers he had come across during his journeys.

As a boy, Columbus read these stories, and he began to dream of far-away strange lands and distant shores. He began to think of the journeys of adventure he would make when he grew up. The stories of Marco Polo aroused in Columbus the desire to travel and to discover new lands. So we can say that in this way Marco Polo helped Columbus discover America.

When Columbus was fourteen years of age, he went to sea with an uncle who taught him all he could about the ocean and about ships. Without such training Columbus could not have made his great ocean voyages. So we can truthfully say that this uncle helped Columbus discover America.

When Columbus was about twenty-four years old, he was in a shipwreck off the coast of Portugal. He managed to get to shore by floating on a plank. For a time he made his home in Portugal. It was then he married Telepa Moniz. The father of Telepa had a very fine collection of maps and charts which Columbus was permitted to study. Through such study he was better prepared to plan the great voyage he intended to make. So Telepa and her father helped Columbus discover America.

Columbus and Telepa had a son by the name of Diego. Telepa died, and Columbus, discouraged because he could not get money to build ships for his voyage of discovery, took his son and walked to a little seaport called Palos. Tired and hungry, he



stopped at an old convent and asked for a bit of bread and a drink of water for his son. Both were taken into the convent. It was through such a circumstance that the way was finally paved for the voyage of Columbus to America. So Diego helped his father discover America.

In this convent Columbus met a priest by the name of Juan Perez. He had at one time been a priest to Queen Isabella of Spain. He became interested in the plan of Columbus to cross the ocean, and went to the queen to ask her to consider again the plea of Columbus. She granted his request, and sent for Columbus to come and see her. So Juan Perez helped Columbus discover America.

It was Queen Isabella who gave her jewels to build the ships in which Columbus and his men finally sailed away on their notable journey. She helped Columbus discover America.

When we read the story of Columbus, we find that there were many, many persons who helped him discover America. All credit is due to the men whose names are associated with great achievements. But as we remember them we should remember as well, and be grateful to, the persons who have given them so much support, encouragement, and help.—Simeon E. Cozad. Used by permission.

### "This Day We Sailed Westward!"

COLUMBUS DAY is celebrated as a national holiday in America. This is the least Americans can do to honor the man for whom the continent ought to have been named. It should have been called Columbia, and the people, Columbians. It is by a freakish twist of history that the inhabitants of this large continent are called Americans, and the honor which belonged to the pioneer of the Western Hemisphere went to a man whose name happened to be written on a map! Although slighted, scorned, abused, and neglected in life, Columbus, in the centuries which have passed since his death, has been given honor such as is bestowed on few men in history. Even though his name does not appear as that of the new continent he discovered, almost eighty countries, rivers, states, or cities within it have been named for him.

By proclamation of President Benjamin Harrison, Columbus Day was



our purpose to live a useful, sacrificial, and holy life daily—going on and on to nobler attainments in Christian living.

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## Why I Am a Seventh-day Adventist

(Program for October 22)

BY ALFRED W. PETERSON

SONG: No. 929 in "Christ in Song."  
 SENTENCE PRAYERS.  
 SECRETARY'S REPORT.  
 OFFERING.  
 MISSIONARY REPORTS.  
 SCRIPTURE: Revelation 14:1-5.  
 SONG: No. 705 in "Christ in Song."  
 OPENING STATEMENT BY LEADER:  
 "Ninety-four Years Ago Today."  
 SYMPOSIUM: "What Do Seventh-day Adventists Believe?"  
 POEM: "Consecration."  
 TALK: "Bible Characters—an Example."  
 DESCRIPTION: "The Advent People."  
 (See Notes to Leaders.)  
 POEM: "Home of the Soul."  
 CLOSING SONG: No. 892 in "Christ in Song."  
 BENEDICTION.

### Notes to Leaders

This Sabbath, which is the ninety-fourth anniversary of the opening of the judgment, is an opportunity to emphasize the need of preparation for the close of the judgment and for Jesus' coming. Because of the events which we face in a time like this, every Seventh-day Adventist young person ought to understand thoroughly the doctrines which make Seventh-day Adventists a people.

Be sure that topics are given out far enough ahead so that the material in the program can be thoroughly mastered by those to whom parts are assigned.

*Symposium: "What Do Seventh-day Adventists Believe?"*—Have as many members of the society as possible share in this symposium.

In this program, as in all other Missionary Volunteer programs, we should endeavor to get as many as possible to participate in the meetings, because learning progresses most rapidly when one performs some part. May God make this meeting full of meaning to every Missionary Volunteer.

*Description: "The Advent People."*  
 —Let the one to whom this part is

assigned carefully fix in mind the story of the advent people as revealed in Mrs. E. G. White's first vision, beginning on page 14 of "Early Writings," and closing on page 20. The scene should be made vivid, and the points to be noted in telling this vision are as follows: The path above the world, the midnight cry, the persecution, the sign of the little black cloud, the description of Jesus, the resurrection, the description of the saved, the throne and the tree of life, the descent of the saints and the Holy City to the earth soon to be made new, the homes of the saved, description of the fields and forests and animal life, the garb of the martyrs, the temple, the long silver table loaded with fruit, and the return of the prophet to consciousness of the things of earth. Ten minutes should be allowed for this talk.

### Ninety-four Years Ago Today

TODAY, Sabbath, October 22, is the ninety-fourth anniversary of the time of the disappointment of 1844, and is, therefore, the ninety-fourth anniversary of the beginning of the investigative judgment.

In what solemn times we live, and how earnest we should be as we see evidences everywhere of the finishing of God's work and of the soon coming of Jesus. The youth of the advent movement live in a mighty hour,—God's hour,—an hour,

1. When prophecy is being fulfilled before our eyes.
2. When God is calling youth to heroic, sacrificial service.
3. When God's work is being finished.
4. When the latter rain is falling on human hearts.
5. When trouble and persecution stalk through our world.
6. When the work of judgment in the heavenly sanctuary is being finished.
7. When the angel of mercy is preparing to take its flight from earth, never to return.
8. When Jesus is getting ready to come back to earth to redeem His people.

In a time like this, we need to be sure of the fundamentals of our faith. Today let us ask ourselves, Am I a true Seventh-day Adventist? And let us fortify our thinking with a review of advent doctrine.

### What Do Seventh-day Adventists Believe?

NOTE.—Let the answers to the questions be distributed among various members of the society who, after a study of the references, will be able to give the answer in their own words.

1. *What do Seventh-day Adventists believe to be the source of doctrine, the standard of character, and the test of experience?*

"In His word, God has committed to men the knowledge necessary for salvation. The Holy Scriptures are to

be accepted as an authoritative, infallible revelation of His will. They are the standard of character, the revealer of doctrines, and the test of experience."—*"The Great Controversy,"* p. vii. (See also 2 Tim. 3: 16, 17.)

2. *What do Seventh-day Adventists believe regarding the Godhead or Trinity?*

Seventh-day Adventists believe that the Trinity consists of (a) God the Father, who is a personal, spiritual Being, omnipotent, omnipresent, omniscient, and infinite in love; (b) the Lord Jesus Christ, through whom all things were created, and who, while retaining His divine nature, took upon Himself human nature, lived without sin upon the earth as a man, died for our sins upon the cross, was raised from the dead, and ascended into heaven where He lives to make intercession for us; and (c) the Holy Spirit, who is the third person of the Godhead, whose work it is to regenerate, and abide in, our hearts. 1 John 5:7; Matt. 28:19; John 1:1, 14; Heb. 2:9-18; 8:1, 2; 4:14-16; 7:25; John 3:5; 16:7, 8.

3. *What is believed regarding the new birth?*

Every person who is to be saved must experience the new birth, which is an entire transformation of life resulting from the union of the Word and the Holy Spirit in a surrendered heart. John 3:5; 1 Peter 1:23; Titus 3:5.

4. *What do Seventh-day Adventists believe about baptism?*

Baptism, immersion, is an ordinance of the church by which Christians show their faith in the death, burial, and resurrection of Christ. Rom. 6: 1-6; Acts 16:30, 33. Thus baptism, and not Sunday, is the memorial of Christ's death, burial, and resurrection.

5. *What do Seventh-day Adventists believe regarding the ten commandments?*

Seventh-day Adventists believe that God's law, the ten commandments, are binding upon all men in every age of the world's history, that this ten-commandment law defines man's relationship to God and man's relationship to his fellows, and that the penalty for the violation of God's law is death. Adventists believe, furthermore, that merely refraining from transgression will not save man, but that the grace of Christ applied to the life of the sinner brings forgiveness, and that the power of the indwelling Christ by His



Spirit is able to keep man from falling. 2 Cor. 5:21; 1 John 3:24; Rom. 3:20; 1 John 1:9; 2:1-3; Gal. 2:20; Jude 24.

6. *What do Seventh-day Adventists believe regarding the immortality of the soul and man's condition in death?*

God only hath immortality. 1 Tim. 6:15, 16. Eternal life is the gift of God through faith in Christ. Rom. 6:23. When a man dies, he has no knowledge of anything. Eccl. 9:5, 6; Ps. 146:4.

7. *Is there to be a resurrection?*

Seventh-day Adventists believe that there is to be a resurrection, both of the just and of the unjust. They believe that the resurrection of the just will take place at the second coming of Christ, and that the resurrection of the unjust will take place at the close of the thousand years following this, or the millennium. John 5:28, 29; 1 Thess. 4:13-18; Rev. 20:5-10.

8. *What do Seventh-day Adventists believe regarding the mediation of Christ in the heavenly sanctuary?*

Seventh-day Adventists believe that in the sanctuary in heaven Jesus carries forward His work of mediation in behalf of man, and Christ alone is the one Mediator between God and man. 1 Tim. 2:5; Heb. 9:24. They believe that in the end of the 2300 days (1844), the great period of prophecy set forth in Daniel 8:14, Jesus began the special work of cleansing the heavenly sanctuary, or the investigative judgment. Dan. 7:9, 10.

9. *What is believed about the giving of the judgment message?*

Seventh-day Adventists believe that the three angels' messages of Revelation 14 are to be given to the whole world during the time of the investigative judgment, in order that the attention of all men may be called to the work of judgment going on in heaven, and that they may prepare for the close of probation. Rev. 14:6-12; 1 Peter 4:17, 18. They believe that at the end of the judgment a decree will go forth from the great Judge, which will fix the eternal destiny of every human being, and that the decree in each case will depend upon the character of the individual, developed through his own choice. Rev. 22:11, 12, 14, 15; Matt. 25:31-46.

10. *What do Seventh-day Adventists believe about tithes and offerings?*

Seventh-day Adventists believe that the tithe belongs to God, and that it must be placed in His treasury. Tithes and offerings have been ordained for the support and upbuilding of God's work. Every individual is responsible to God for his stewardship. Lev. 27:30; Mal. 3:8-12; Matt. 23:23; 1 Cor. 9:13, 14.

11. *What do Adventists believe regarding the gifts of the Spirit?*

Seventh-day Adventists believe that God has placed gifts in the church to strengthen it, to encourage it, and to make its ministry to a lost world effective. 1 Corinthians 12; Ephesians 4.

12. *What must characterize the lives of those who are to be saved?*

The followers of Christ will be characterized by their Christlikeness, obedience to God's commandments, love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, earnest purpose, deeds done to the glory of God, and work for the salvation of others. 1 Cor. 3:16, 17; 9:25; 10:31; 1 Tim. 2:9; Titus 2:14; Rev. 14:12; Gal. 5:22, 23; 6:2, 10; Matt. 28:19, 20.

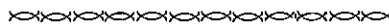
13. *How is the remnant church characterized in the Bible?*

This is given to enlarge our understanding of the teachings of God's word and to give counsel in this day. The remnant church keeps the commandments of God and has the testimony of Jesus, which is the gift of the Spirit of prophecy. Rev. 12:17; 19:10.

14. *What are the two great doctrines from which Seventh-day Adventists derive their name?*

The first great distinguishing doctrine is that the seventh day is the Sabbath, and that man is required to keep the Sabbath, which the ten commandments set forth as the memorial of God's creative power. Ezekiel 20:12 calls the Sabbath the "sign" of sanctification. From this doctrine the first part of our name is derived.

The second distinguishing doctrine is that Christ is coming to earth the



### Consecration

TAKE my life, and let it be  
Consecrated, Lord, to Thee;  
Take my hands and let them move  
At the impulse of Thy love.

Take my feet, and let them be  
Swift and beautiful for Thee;  
Take my voice, and let me sing  
Always, only, for my King.

Take my will, and make it Thine:  
It shall be no longer mine!  
Take my heart,—it is Thine own,—  
It shall be Thy royal throne.

—Frances Ridley Havergal.

### Home of the Soul

I WILL sing you a song of that beautiful  
land,  
The faraway home of the soul,  
Where no storms ever beat on the glitter-  
ing strand,  
While the years of eternity roll.

O, that home of the soul! in my visions  
and dreams  
Its bright, jasper walls I can see,  
Till I fancy but thinly the veil intervenes  
Between the fair city and me.

That unchangeable home is for you and  
for me,  
Where Jesus of Nazareth stands;  
The King of all kingdoms forever, is He,  
And He holdeth our crowns in His  
hands.

O, how sweet it will be in that beautiful  
land,  
So free from all sorrow and pain;  
With song on our lips and with harps in  
our hands,  
To meet one another again!

—Mrs. Ellen H. Gates.

second time. Seventh-day Adventists believe that Christ's second coming is the grand climax of the gospel and the plan of salvation. Jesus' coming is to be literal, personal, visible, and will mark the end of this earth's existence in its present form. The events associated with His second coming are the resurrection of the just, the destruction of the wicked, and the beginning of the thousand years of desolation of this earth, during which time the saints will be with Christ in heaven. John 14:1-3; Acts 1:9-11; Luke 21:25-27; 17:26-30; Rev. 1:7; Matt. 24:36-44. After cleansing the earth by fire, God will restore the earth to its original beauty, and this new earth will be forever the home of the redeemed. Isa. 65:17-19, 21, 22; Rev. 21:1-7. So the name, Seventh-day Adventist, implies belief in the doctrine that man must render willing obedience to the requirements of God's law, with the keeping of the Sabbath as the sign of sanctification; and in the doctrine of the second coming of Christ, which will be the beginning of a new era in man's experience—the realization of the blessed hope.

### Bible Characters—An Example

1. Did *Jesus* keep the Sabbath and look forward to His second coming?  
a. Mark 2:27, 28. (Have the congregation repeat this together.)  
b. Luke 4:16; John 15:10.  
c. John 14:1-3. (Have the congregation repeat this together.)  
Matt. 24:29-31.
2. Did *David* keep the Sabbath and believe in the second coming of Christ?  
a. Ps. 119:47, 97, 112.  
b. Ps. 50:3-6.
3. Did the *prophet Isaiah* believe in the Sabbath and in Christ's second coming?  
a. Isa. 58:12-14.  
b. Isa. 33:14-17; 35:3-10.
4. Did *Paul* keep the Sabbath and look forward to Jesus' second coming?  
a. Acts 24:14; 13:14; 16:13.  
b. 1 Thess. 4:13, 16, 17.
5. Did *John the revelator* believe in the Sabbath and in Christ's second coming?  
a. Rev. 1:10; 14:12; 22:14.  
b. Rev. 1:7; 19:11-20.
6. In fact, all through the Scriptures men of God have taught the doctrines of the seventh-day Sabbath and the second coming of Christ.

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### DEFINITION of the Christian's Joy:

J—Jesus first.  
O—Others second.  
Y—Yourself last.

—Colorado Bulletin.

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"FORM the habit of doing everything just as if some one were watching you."

## Junior M. V. Meetings

### The Master Comrade and Service

(Program for October 1)

BY C. LESTER BOND

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

PRAYER.

ANNOUNCEMENTS.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

DUET: "My Daily Prayer," No. 22 in "Missionary Volunteer Songs."

SUPERINTENDENT'S TALK: "The Need for Training."

TALK: "Fit for Service."

TALK: "The Trained Mind."

TALK: "The Consecrated Heart."

CLOSING SONG: "I Have Given My Heart All to Jesus," inside back cover of "Missionary Volunteer Songs."

BENEDICTION.

### The Need for Training

DID you boys and girls know that four out of every hundred people in the world serve as leaders for the other ninety-six of that hundred? This is true in all walks of life. The reason these four people serve as leaders is because they have received a better training and have taken advantage of the opportunities that have come to them from day to day.

How many of you really want to be leaders? Every one of you may be if you will. Whether or not you do depends largely on your own relations to life, and the way you adapt yourself to the opportunities that come your way day by day.

Some of you have already qualified as members of the Friend class, and you have found interest in doing the things that are required. Possibly you have not looked beyond the time when you would be invested as a member of the Friend class. Being invested was your incentive in working out these requirements. Now you are able to wear the beautiful gold and blue insignie which stands for that class. Some of you may have gone a step farther, and as a consequence are now able to display on the lapel of your coat the red and gold pin, indicating that you are a member of the Companion class. Some of you may even have completed the work outlined for the Comrade class, and therefore are honored by having the privilege of wearing the golden emblem, indicating Comrade standing. In any case, even though the work in each one of these classes seems complete within itself, it is really intended to be only a steppingstone to the next class.

Some boys and girls are easily satisfied, and because they are, they will never develop into efficient leaders. They drop out by the wayside before they hardly get started. After qualifying as a Friend, they may go no farther; thus all their lives they stay at the foot of the ladder. Only about one sixth of the Juniors who qualify as members of the Friend class go on in their Progressive Class work and qualify as Companions. In turn, only about one sixth of those who become members of the Companion class qualify as Comrades. Only about one sixth of the Comrades keep right on working until they reach the topmost round of the ladder and become Master Comrades. Every one of you Juniors may climb to the top if you will. Of course, it means some perseverance and possibly some hard work, but it is all interesting, and is something that will prove of real benefit, and will help you to be a greater blessing to your young associates and a more efficient worker eventually in God's cause.

Your church—the church to which you Juniors belong—needs the help you can give as trained workers and leaders. The church stands ready to help you receive that necessary training, by providing the class outlines and requirements. But it goes beyond that and provides the leadership to help you boys and girls become leaders yourselves. The church needs every one of you in this program of training, and you need the help that will come to you individually by pursuing the courses outlined.

Let each pledge himself anew today to be indeed a servant of God and a friend to man, and that in our efforts to meet God's highest expectation for us, we will do our honest part. If we follow such a resolution as this to its logical end, every one of us will not only qualify as Friends, but we will keep right on climbing in our Progressive Class work until we reach the very top, and become Master Comrades.

### Fit for Service

In our Progressive Class work there are four outstanding features,—the physical, mental, social, and spiritual. I want to talk with you about the



importance of being physically fit. God has called us boys and girls to be His helping hands, and in order to do our best work for Him, we must have strong bodies.

The Friend class does not overlook the health phase, and therefore has in its requirements that are intended to help us become strong men and women. In order to earn the Health Habit Certificate, there are ten things that we must do. Not only must these things be done today, but every day, until we become so accustomed to doing them that they constitute a habit of our lives.

Our bodies must be kept clean. If at all possible, we should take a full bath every day. If you have a shower in your home, you can easily do this; if not, you can take a tub or sponge bath. This takes only a few minutes and serves as a tonic, helping us to become wide awake and alert for the duties of the day.

The teeth must be brushed thoroughly every morning and evening. This is essential for the preservation of our teeth. It will also help us to keep in health generally, since most of the germs collecting in the mouth are removed.

To bathe the outside of our bodies is not enough; we should bathe the inside by drinking at least six glasses of water during the day between meals. This will help us to resist colds and other ailments, as well as to keep our complexion in a healthy condition.

The health habits also include our diet. In living up to them we shall eat fruits and vegetables daily, and avoid eating between meals. To refrain from eating between meals is difficult for some, and yet if we practice it, we will be more healthy, and will develop our will power.

Cultivating the habit of deep breathing is beneficial. In our work and play we should breathe so deeply that we can feel the effects down in the abdomen. And do you not like to see an individual who walks correctly, and whose posture is good even when seated? This is also included in one of our health habits.

Even though we keep our bodies clean, and are careful of what and when we eat, another important item is exercise. We should make sure that we have enough activity each day, preferably out of doors, to bring all



our muscles into use. Of course, we should not forget that we are expected each day to spend at least one or more hours in useful occupation. Then to cap it all off, we are asked to be in our beds for at least nine or ten hours every night in sound sleep, with the windows of our room wide open.

Have you been following these rules? If not, will you join me now? Let us build up our health together.

### The Trained Mind

ONE time, a number of years ago, Herbert Hoover, a former president of the United States, was in charge of a large engineering project over in China. He had hundreds of men working under him. One day in the assignment of work, he gave a certain duty to a young man. The young man went to his task, and after several hours of planning and working, found that he could not accomplish the assignment. Again he went over the project, going at it from a different angle, but still found that he could not do the work properly. In despair he went to Mr. Hoover about it. "Don't be discouraged," said Mr. Hoover. "I gave you that work because I knew you could do it. Have you tried this particular method? I had anticipated your difficulty, and had figured out beforehand just what was necessary. Try it this way." Mr. Hoover then explained to the man just how the work in hand should be done. With a light heart the young man went back to his work, and within a short time had accomplished the duty assigned him.

Mr. Hoover has a trained mind. Because of that training he has been able to do many things that have proved a real blessing to the world. We may never be trained along the same lines as Mr. Hoover, yet God wants every one of us to develop mentally. The church wants us to develop in this way; therefore there is provided in our Progressive Class work many lines of study and activity designed for this purpose. Learning how to tie and use many kinds of knots, learning how to prevent accidents and give first aid, studying nature, and many other activities will help us to be useful now, and to grow into useful men and women.

I, for one, am determined to have a trained mind. Will not the rest of

you Juniors join me? We can help ourselves and each other by studying the Progressive Class requirements.

### The Consecrated Heart

IN the talks which have preceded mine, we have had our attention called to certain things that are very necessary in the life of every Junior. We must care for our bodies and train our minds. But in all effort that we make along these lines we should have one great objective—that of more nearly meeting God's ideals for His children. We can be true Christians and accomplish God's work only when our bodies are strong, our minds keen, and our thoughts clean. God wants all there is of us.

In our Progressive Class work the requirements provided are intended to give us a training that will help us to give the very best of our lives to God in His work. Our physical and mental training is climaxed in the spiritual features of our work. In other words, our whole program of training in these classes is to help us to become strong Christian boys and girls. At the same time, we learn to appreciate the fact that Christianity is a very practical thing, adapting itself to all the experiences of our lives.

I hope that every one of us will from this time forward see greater value in our Progressive Class work, and that each one will enter heartily into its study until at last we all become Master Comrades, well trained for service in God's vineyard.



### True Nobility

Who does his task from day to day  
And meets whatever comes his way,  
Believing God has willed it so,  
Has found real greatness here below.

Who guards his post, no matter where,  
Believing God must need him there,  
Although but lowly toil it be,  
Has risen to nobility.

For great and low there's but one test:  
'Tis that each man shall do his best.  
Who works with all the strength he can  
Shall never die in debt to man.

—Bagar A. Guest.



RULES are good, but principles are better. Rules may contradict, confuse; principles are constant, consistent. To live by this rule is too often to miss the nobler mastery, the mental principle. To live by principle is to be led to the best rules.—*Canadian Union Messenger*.

## The Eleventh Commandment

(Program for October 8)

BY E. W. DUNBAR

SONG.

SCRIPTURE READING.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC.

INTRODUCTORY REMARKS.

TALK: "Is God Particular?"

POEM: "Myself."

TEXT DRILL: "Bible Examples."

POEM: "The Kind of Juniors We Want."

STORY: "A Young Martyr."

CLOSING SONG.

PRAYER.

### Introductory Remarks

THE subject of our program for today is undoubtedly a great mystery to all of you. It is based upon this statement once made by a great man, "The eleventh commandment which many people seem to have added to the original ten is this: 'Thou shalt not get caught.'" So many people, and even some boys and girls, believe that it is all right to do almost any evil thing if they can "get by" with it. It is the purpose of this program to prove that this way of thinking is very dangerous, and that happy, faithful obedience is always the safe and joyful course to follow. It is never safe to compromise or dillydally with sin. All the trouble in the world comes labelled with some kind of sin. May we be as anxious to do right as was Jesus. "Though He were a Son, yet learned He obedience." Heb. 5:8. (Introduce the first number.)

### Is God Particular?

MANY people think that because God is so merciful and full of loving-kindness that they can get to heaven without very much special interest or effort on their part. They feel they may serve God in a general way, not paying particular attention to the little temptations that assail them, and finally be saved and gain a home in heaven. They are making a sad mistake. The Bible gives us no assurance that to secure a noble character is an easy matter.

"A noble all-round character is not inherited. It does not come to us by accident. A noble character is earned by individual effort through the merits and grace of Christ. God gives the talents, the powers of the mind; we form the character. It is formed by hard, stern battles with self."—*Messengers to Young People*, p. 99.

In the early history of the Chicago police department there was sent out

from headquarters an advertisement for men six feet tall to become policemen. One man five feet nine inches brought numerous recommendations, but the first question asked him by the examiner was, "How tall are you?" He was compelled to answer, "Five feet nine inches." The examiner dismissed him without so much as looking over his recommendations.

God has high standards too. No sin or willful disobedience will be allowed in heaven. Shall we not all decide to be happy, earnest, and complete Christians?

**Bible Examples**

(THE texts, having been passed out several days in advance, should be read or quoted from memory by the Juniors when called for by the one leading out in the text drill. After giving the Bible text, let each Junior tell in one or two sentences of his own words the lesson of the text.)

- I. Gen. 2:17.
  1. Sin caused death to the human race.
  2. It was a "small" sin—just a bite of forbidden fruit.
  3. It nailed Jesus Christ to the cross.
  4. All sin, wickedness of today, is the result.
- II. Num. 4:5, 20; 1 Sam. 6:19.
  1. God is particular.
  2. He warned the Kohathites not to look at the ark.
  3. The people of Beth-shemesh reasoned it was a small matter.
  4. The result was that 50,070 were caused to perish.
- III. 2 Sam. 6:3-7.
  1. Uzzah smitten for his rashness.
- IV. Gen. 19:17, 26.
  1. Lot's wife disobeyed instructions as she left Sodom.
  2. A seemingly small act, but nevertheless disobedience.
- V. Gen. 22:2, 15-17.
  1. God tried Abraham at Mt. Moriah.
  2. A real sacrifice, but obedience came first.

**A Young Martyr**

ONE of our young men in an overseas country, who was just out of college, was led through an extreme experience in his early youth. Taken prisoner by the priests and government authorities, he was led before a six-foot statue of the virgin Mary and given three minutes to renounce Protestantism and to bow down facing the image. He persistently refused, keeping his back toward the image. The captain of the guards said, "We will give you three counts to make up your mind to bow down to the image or to be executed." And he counted,

"One, two." One of the priests then stepped up and said, "No priest could ever consent to the killing of a man like that." The soldiers were commanded to lower their guns and the young man was given the privilege of prayer. He knelt, facing his persecutors, and, with his voice directed to his heavenly Father, prayed earnestly. God gave him words and a voice. He prayed for half an hour. He prayed for the priests, for his father, for himself. He made his life bare before God and these tormentors. At the close of the prayer God so touched the hearts of his hearers that he was set free.

"Jesus Himself never purchased peace by compromise. His heart overflowed with love for the whole human race, but He was never indulgent to their sins. He was too much their friend to remain silent while they were pursuing a course that would ruin their souls,—the souls He had purchased with His own blood. He labored that man should be true to himself, true to his higher and eternal



**The Kind of Juniors We Want**

- A PAY-AS-HE-GOES young man;
  - A dice-never-throws young man;
  - A clean-in-his-talk,  
Erect-in-his-walk,  
Not-in-debt-for-his-clothes young man.
  - A promptly-on-time young man;
  - A get-up-and-climb young man;
  - A willing-to-work,  
A never-say-shirt,  
A waste-not-a-dime young man.
  - A look-you-in-the-eye young man;
  - A never-say-die young man;
  - A ready-right-now,  
Or sure-to-learn-how,  
Not a give-up-and-cry young man.
  - A stick-to-his-job young man;
  - Not a follow-the-mob young man;
  - A sure-to-succeed  
(Heaven favors the breed),  
A get-to-the-top young man.
- (Author Unknown.)  
—The New Education.



interests. The servants of Christ are called to the same work, and they should beware lest, in seeking to prevent discord, they surrender the truth. They are to 'follow after the things which make for peace;' but real peace can never be secured by compromising principle. And no man can be true to principle without exciting opposition. A Christianity that is spiritual will be opposed by the children of disobedience. But Jesus bade His disciples, 'Fear not them which kill the body, but are not able to kill the soul.' Those who are true to God need not fear the power of men nor the enmity of Satan. In Christ their eternal life is secure. Their only fear should be, lest they surrender the truth, and thus betray the trust with which God has honored them."—*The Desire of Ages*, pp. 355, 356.

**Myself**

I HAVE to live with myself, and so I want to be fit for myself to know; I want to be able as the days go by Always to look myself straight in the eye; I don't want to stand with the setting sun And hate myself for the things I've done.

I don't want to keep on a closet shelf A lot of secrets about myself, And fool myself as I come and go Into thinking that nobody else will know The kind of a man I really am; I don't want to dress myself up in sham.

I want to go with my head erect, I want to deserve all men's respect; But here in the struggle for fame and self, I want to be able to like myself. I don't want to think as I come and go That I'm bluster and bluff and empty show.

I never can hide myself from me, I see what others may never see, I know what others may never know, I never can fool myself and so, Whatever happens, I want to be Self-respecting and conscience free.

—Edgar A. Guest.



THE world is a looking glass, and gives back to every man the reflection of his own face. Frown at it, and it will in turn look sourly upon you; laugh at it and with it, and it is a jolly, kind companion.—*Thackeray*.



A KIND voice is a joy, like a lark's song, to a hearth at home. It is a light that sings as well as shines. Train it to sweet tones now, and it will keep in tune through life.—*Elihu Burritt*.



"YOU can tell when you're on the right road, because it's upgrade."

## On and On

(Program for October 15)

BY MARJORIE WEST MARSH

SONGS FOR TODAY: Nos. 101, 110, 79, 80, in "Missionary Volunteer Songs."

OPENING SONG.

PRAYER.

PRAYER HYMN: "Chorus of No. 1, 'I Have a Saviour.'"

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERTORY.

SONG.

TALK: "Pioneers."

TALK: "Who Discovered America?" (See p. 20.)

IALOGUE: "Columbus."

Part I, "Queen Isabella's Resolve."

Part II, "The Return of Columbus."

POEM: "Columbus."

TALK: "We, Too, Are Sailing."

POEM: "On and On."

CONSECRATION OR TESTIMONY SERVICE.

CLOSING SONG.

BENEDICTION.

### Note to Superintendents

Please read the Note to Leaders given on page 20.

"Pioneers," was written by M. G. Gosselink in "Teen Age Talks," price, \$1.50, National Publishing Company, Philadelphia. In this book are fifty-two interesting character-forming talks for Juniors, designed to cover the entire year by months.

### Pioneers

Hebrews 11:8

A PIONEER is a person who is one of the first to do a thing. It takes a great deal of courage and faith to be a pioneer. It isn't always the easiest thing to start something new. It is more convenient just to go along in the same old way.

Columbus believed that the world was round. Most of the people of his day held that it was flat. One never really knows that a thing is true until he finds out for himself. For a long time, Columbus wanted to prove that what he thought was true. The men of his time were seeking a new passage to India. Columbus was sure that he could find that way by sailing around the world. At last he started with three ships, and after a very trying trip, landed at the island of San Salvador not far from the shores of America. He thought that he had discovered a new way to India, so he named the savages he found there, "Indians." However, he really discovered the Western World. He was a pioneer because he had faith and courage to start out into an unknown ocean.

Abraham was a pioneer for God. He was living in Ur of the Chaldees. The people there worshiped idols. God called him to leave his home, and to start out for a land which He would show him. Abraham did not know where that land would be, but he had faith in God, and set out. God blessed him for doing so, and he became the "father of his country." The children of Israel became a great nation in the land which Abraham went to discover for God.

When God calls you to be a pioneer, you should obey Him, and start at once as Abraham did. He had faith in God, which means that he believed that God would do as He promised.

Another Bible pioneer is Moses. God called him to be the leader of the Israelites. It was not an easy task. He had to take a million and a half persons into the wilderness. For forty years he had to see that they were fed and protected. He could not have done it alone. There were so many difficulties and discouragements. In the book of Hebrews we read the reason why he was successful,—"He endured, as seeing Him who is invisible," which means that he could

do his work because he looked to God, prayed to Him, and had faith in Him. Looking to God will help us to be true and faithful in our work also.

The Pilgrim Fathers were pioneers. They, too, had faith in God. They left the shores of the Old World because they believed that God wanted them to worship Him in the New World. If you will read about the terrible things they endured,—hunger, cold, the horrors of the wilderness with its wild beasts and Indians,—you will wonder how they stood it. They were God's pioneers in our country. They didn't know just where they were going when they started out, but they firmly believed that God would take care of them, and He did. Today, we are enjoying a great many blessings because they came here.

David Livingstone was also one of God's pioneers. He went into the dark continent of Africa, hundreds of miles away from any white man, to preach the gospel of Jesus to the black savages. He lived there for many years, traveling from place to place. He was often in great danger from the jungle animals, cannibals, and fevers, but he stayed right on. He knew that God wanted him to tell the poor blacks about His love. Livingstone trusted God, and when his work was done, he died in the heart of Africa.

God needs pioneers today. He needs missionaries to go far away into strange places. He needs ministers in our own land. He needs Christians who will do what He wants them to do. He wants each girl and boy to be a pioneer for Him. Will you be one? —M. G. Gosselink, in "Teen Age Talks." Used by permission.

### Columbus

I

#### Queen Isabella's Resolve

(Conversation between Queen Isabella, a friend, Don Gomez, and Columbus, just before the latter left to sail westward.)

ISABELLA: And so, Don Gomez, it is your conclusion that we should dismiss the proposition of this worthy Genoese?

DON GOMEZ: His scheme, your majesty, seems to me fanciful in the extreme; but I am a plain, matter-of-fact man, and do not see visions and dreams, like some.

ISABELLA: And yet Columbus has given us cogent reasons for believing that it is practicable to reach the eastern coast of India by sailing in a westerly direction.

### Columbus

BEHIND him lay the gray Azores,  
Behind the Gates of Hercules;  
Before him not the ghost of shores,  
Before him only shoreless seas.  
The good mate said: "Now must we pray,  
For lo! the very stars are gone.  
Brave Admiral, speak, what shall I say?"

"Why, say, 'Sail on! sail on! and on!'"

"My men grow mutinous day by day;  
My men grow ghastly wan and weak;  
The stout mate thought of home; a spray

Of salt wave washed his swarthy cheek.

"What shall I say, brave Admiral, say,  
If we sight nought but seas at dawn?"

"Why, you shall say at break of day,  
'Sail on! sail on! sail on! and on!'"

They sailed and sailed, as winds might blow.

Until at last the blanched mate said:  
"Whv, now not even God would know  
Should I and all my men fall dead.  
These very winds forget their way,  
For God from these dread seas is gone.

Now speak, brave Admiral, speak and say—

He said: "Sail on! sail on! and on!"

Then, pale and worn, he kept his deck,  
And peered through darkness. Ah,  
That night

Of all dark nights! And then a speck—  
A light! A light! A light! A light!

It grew, a starlit flag unfurled!

It grew to be Time's burst of dawn.  
He gained a world; he gave that world  
Its grandest lesson: "On! sail on!"

—Joaquin Miller.

**DON GOMEZ:** Admitting that his theory is correct, namely, that the earth is a sphere, how would it be possible for him to return, if he once descended that sphere in the direction he proposes? Would not the coming back be all uphill?

**COLUMBUS:** Will your majesty allow me to suggest that, if the earth is a sphere, the same laws of adhesion and motion must operate at every point on its surface? and the objection of Don Gomez would be quite as valid against our being able to return from crossing the Strait of Gibraltar.

**DON GOMEZ:** This gentleman, then, would have us believe the monstrous absurdity that there are people on the earth who are our antipodes,—who walk with their heads down, like flies on the ceiling.

**COLUMBUS:** But, your majesty, if there is a law of attraction that makes matter gravitate to the earth and prevents its flying off into space, may not this law operate at every point of the earth's round surface?

**ISABELLA:** Truly, so it seems to me; and I perceive nothing absurd in the notion that this earth is a globe floating or revolving in space. To cut short the discussion, you think that the enterprise which the Genoese proposes is one unworthy of our serious consideration, and the theory of an unknown shore is a fallacy.

**DON GOMEZ:** As a plain, matter-of-fact man, I must confess that I so regard it. Has your majesty seen an ambassador from this unknown coast?

**ISABELLA:** Don Gomez, do you believe in the existence of a world above? Have you ever seen an ambassador from that unknown world?

**DON GOMEZ:** Certainly not. By faith we look forward to it.

**ISABELLA:** Even so by faith does Columbus look forward, far over the misty ocean, to an undiscovered shore.

**COLUMBUS:** Your majesty is right; but let it be added that I have reasons for the faith that is in me. The testimony of navigators who have picked up articles that must have drifted from this distant coast; the nature of things, admitting the world is round; the report current among the people of one of the northern nations that many years ago their mariners had sailed many leagues westward till they reached a shore where the grape grew abundantly,—these and other considerations have made it the fixed persuasion of my mind that there is a great discovery reserved for the man who will sail patiently westward, trusting in God's good providence, and turning not back till he has achieved his purpose.

**DON GOMEZ:** Then truly we should never hear of him again. Your majesty will excuse me if I remark that I have from your royal consort himself the assurance that the finances are so exhausted by the late wars that he cannot consent to advance the necessary funds for fitting out an expedition of the kind proposed.

**ISABELLA:** Be mine, then, the privilege! I have jewels, by the pledging of which I can raise the amount required; and I have resolved that they shall be pledged to this enterprise without any more delay.

**COLUMBUS:** Your majesty shall not repent your heroic resolve. I will return, your majesty; and lay at your feet such a jewel as never queen wore yet, an imperishable fame that shall couple with your memory the benediction of millions yet unborn, in elimes yet unknown to civilized man. I have a conviction that your majesty shall live to bless the hour you came to this decision.

## II

### The Return of Columbus

**DON GOMEZ:** What? What is this you tell me? Columbus returned? A new world discovered? Impossible!

**SECRETARY:** It is even so, sir. A courier arrived at the palace but an hour since with the intelligence. Columbus was driven by bad weather to anchor in the Tagus. All Portugal is in a ferment of enthusiasm, and all Spain will be equally excited. The sensation is prodigious!

**DON GOMEZ:** Still I say, it is a trick! It must be a trick!

**SECRETARY:** He has brought home the proofs of his visit,—gold and precious stones, strange plants and animals; and above all, specimens of a new race of men, copper-colored, with straight hair.

**DON GOMEZ:** Still I say, a trick. He has been coasting along the African shore, and there collected a few curiosities, which he is passing off for proofs of his pretended discovery.

**SECRETARY:** King John of Portugal has received him with royal magnificence, has listened to his accounts, and is persuaded that they are true. Our king and queen have given orders for preparations on the most magnificent scale for the reception of Columbus.

**DON GOMEZ:** What delusion! This vaunted discovery will turn out to be no discovery at all.

**SECRETARY:** The Indians on board the returned vessels are said to be unlike any known race of men.

**DON GOMEZ:** Very unreliable all that! I take the common-sense view of the thing. It will all turn out a trick! The crews may have been deceived. Columbus may have steered a southerly course, instead of a westerly.

**SECRETARY:** I saw the courier, who told me he had conversed with all the sailors; and they laughed at the suspicion that there could be any mistake about the discovery, or that any other than a westerly course had been steered.

**DON GOMEZ:** Still I say, a trick. An unknown coast reached by steering west? Impossible! The earth a globe, and men standing with their heads down in space? Folly! Ring the bell, sir. Call my carriage. I will go to the palace and undeceive the king.—*Selected.*

## On and On!

Work on,—the hour is late,  
The harvest fields are white  
Where human sheaves await  
The sickle, ere the night  
A dreadful pall  
Steals over all.

Go on,—across the seas  
Unto the nations broad,  
Flinging to every breeze  
The banner of your God;  
That they may claim  
Life through His name.

Toll on,—the night is nigh.  
Low hangs the lurid sun,  
Dark storm clouds fill the sky,  
And much remains undone—  
Make haste to claim  
The golden grain.

Give on,—the task is great,  
The moments speed away,  
The hour is growing late—  
Give as you can today—  
The afar fire  
Your gifts require.

Pray on,—the hour demands  
Men who are brave and true—  
Men whose hearts and hands  
Are strong to dare and do—  
And only prayer  
Can lift men there.

Hope on,—though dark the hour,  
Though breaks the dreadful storm  
Beyond its fury's power  
Awaits the golden morn—  
Beyond the strife  
Is endless life.

—Edward J. Urquhart.

## We, Too, Are Sailing

**COLUMBUS** sailed across the unknown Atlantic because of a desire to spread the gospel of Jesus Christ as he knew it, and incidentally to prove the world round and to find a new trade route to the Indies. We, too, have an unknown sea to cross—the sea of life. We don't have to prove that the world is round any more, or to find a new trade route to the Indies, but we do have a purpose similar to that of Columbus,—to carry the message of eternal salvation to the millions of people who know it not.

Columbus had a worthy aim for his day. We have a worthy purpose.

Columbus had no more to go by than a few untried charts prepared by the ancients. We have a sure guide book—the Bible—which has been tested and guaranteed to be all that we need to direct us safely to the heavenly harbor.

Columbus persevered in his purpose; he sailed on and on. Shall we not go on and on, doing better and nobler things until we shall at last have fulfilled our mission in life?

Columbus met adverse conditions and trials heroically. We shall meet trials and temptations from time to time. Shall we meet them any less heroically?

Columbus remained true to his appointed course, though daily urged to turn backward. It is said that each night he wrote in his diary, "This day we sailed westward!" Can we at the end of each day say, "This day I have, by the grace of God, traveled toward the heavenly harbor; this day I have been loyal to our mighty Captain, to His Holy Spirit, to my own conscience"?

✻ ✻

## Why I Am a Seventh-day Adventist

(Program for October 22)

BY ALFRED W. PETERSON

SONG: No. 929 in "Christ in Song."

SENTENCE PRAYERS.

SECRETARY'S REPORT.

OFFERING.

MISSIONARY REPORTS.

SCRIPTURE: Isaiah 33:14-17.

SONG: No. 705 in "Christ in Song."

OPENING STATEMENT BY LEADER.

TALK: "Rachel Preston, Seventh-day Adventist."

POEM: "Consecration," p. 23.

TALK: "Sabbathkeepers of the Bible."

TALK: "Mrs. White's First Vision."

(See Notes to Superintendents.)

RECITATION OR READING: "The New Earth."

POEM: "Home of the Soul," p. 23.

CALL TO CONSECRATION.

CLOSING SONG: No. 892 in "Christ in Song."

BENEDICTION.

### Notes to Superintendents

This Sabbath, which is the ninety-fourth anniversary of the opening of the judgment, affords an opportunity to emphasize the need of preparation for the close of the judgment and for Jesus' second coming. The purpose of this program is to emphasize the two great truths that distinguish Seventh-day Adventists as a people: the Seventh-day Sabbath and the second coming of Christ.

Talk: "Mrs. White's First Vision."

—Let some one tell the story of the first vision, describing the advent people on the path above the world, and give the details of the vision regarding the little black cloud as a sign of Jesus' coming, a description of Jesus, the resurrection, the description of the saved, the tree of life, the descent of the Holy City, the home of the saved with its fields, flowers, grass, forests; and animals, and the long silver table loaded with fruit. The one to whom this talk is assigned should study it carefully so that the story can be related with vividness and without hesitation. It is found in "Early Writings," pp. 13-20.

Before the close of the meeting, make a call for consecration, for the Juniors will be led to be thoughtful as these descriptions are presented to them.

May God make this program a blessing to every member of the Junior M.V. Society.

### Opening Statement

TODAY, Sabbath, October 22, is the ninety-fourth anniversary of the disappointment of 1844 and is therefore the ninety-fourth anniversary of the beginning of the investigative judgment. Jesus Himself gave us the signs that would herald His coming. Many of these signs have appeared, and now we know that His coming is very near. In what solemn times we live, and how earnest we should all be!

The youth of this advent movement live in a wonderful time, when we see prophecy fulfilling before our own eyes, and when the moving of God's Spirit in the world indicates that the judgment is nearly finished. The gospel message is going rapidly to all the world, and not much time can remain before the angel of mercy takes his flight from this earth never to return. In this wonderful time when God's work is about to be finished, He is calling children and young people to be true to Him, and to give their lives to Him in heroic, sacrificial service. It is well for us to refresh our memories with the doctrine of the Sabbath and with the hope of Jesus' soon coming. Let us, each one, ask ourselves today, Am I a true Seventh-day Adventist? In my actions and words, do I always remember, "God seest me"?

Jesus is with us constantly, and if we will stand by Him when temptations come, He will stand by us. Improve every opportunity to witness for Christ in the school, on the playground, in the home, in the young people's society, and in the church.

### Rachel Preston, Seventh-day Adventist

FOLLOWING the great disappointment in 1844, the advent believers turned to the study of their Bibles in an endeavor to discover why Jesus had not come at the time when they understood He should have made His appearance in the clouds of heaven. These believers began to study the three angels' messages of Revelation 14:9-12. They saw very clearly that the first angel's message announced the judgment hour; the second angel's message was a warning against the apostasy of the churches of the world; the third angel's message was a warning against false teaching, and directed the minds of the people to God's law, the ten commandments. The more they studied, the more clearly they began to understand the Sabbath truth.

Rachel Preston, a Seventh Day Baptist, went in 1844 to visit her daughter

at Washington, New Hampshire. Mrs. Preston was an ardent believer in the seventh-day Sabbath, and while visiting her daughter, scattered tracts about the Sabbath. The advent believers at that place began studying the Sabbath question, and in a short time a number of these were convinced that the seventh day is the Sabbath, and forty persons at Washington, New Hampshire, became Sabbathkeepers. They had believed in the second coming of Christ and now they accepted the Sabbath doctrine, and so it was that at Washington, New Hampshire, the first Seventh-day Adventist church was organized.

God was calling the attention of His people to this very important doctrine of the Sabbath. In 1845 T. M. Preble published an essay in a newspaper in Portland, Maine, which brought the Sabbath question before all adventists.

In Fairhaven, Massachusetts, lived Joseph Bates. Upon hearing that a company at Washington, New Hampshire, was keeping the seventh-day Sabbath, he decided that he would visit them to investigate the new doctrine. Very soon he accepted the new light on the Sabbath. He was so enthusiastic about it, that a story is told about a conversation which he had with a friend, Mr. Hall, whom he met on the bridge connecting New Bedford and Fairhaven. Mr. Hall greeted him with the words, "Captain Bates, what is the news?" "The news," replied the captain eagerly, "is that the seventh day is the Sabbath of the Lord our God." Mr. Hall was so impressed that he decided to go home and study his Bible, and when he next met Captain Bates, he, too, had accepted the Sabbath truth and was keeping the seventh-day Sabbath.

Joseph Bates felt called of God to preach the doctrine of the Sabbath day as widely as possible, and he believed that the best way to call the attention of the people to the Sabbath truth was to place in their hands some books or leaflets about the Sabbath.

Miss Emma E. Howell, in "The Great Advent Movement," has told the story of the sacrifice that Captain Bates went through in order to teach the Sabbath truth. (See pp. 41, 42.)

Because God can redeem only those who are obedient to Him in every particular, He intends that the Sab-

bath truth, with other Bible truths, shall be taught in all the world. Don't you think, if God places such importance upon Sabbathkeeping, that each one of us ought to be careful how we keep the Sabbath?

### Sabbathkeepers of the Bible

ALL down through the ages there have been those who have faithfully kept God's Sabbath, and who have believed in Jesus' second coming.

1. *The prophet Isaiah* wrote about the Sabbath. (Read Isa. 58:13, 14.) Regarding the second coming of Christ, he wrote verses 3-6 of chapter 35. (Read.)

2. *King David* wrote regarding the law of God, which contains the Sabbath commandment. (Read Ps. 119: 97, 112.) David also sang of the second coming of Jesus. (Read Ps. 50:3-6.)

3. *Paul* kept the Sabbath faithfully; and wherever he was he went to the synagogue on the Sabbath day. (Read Acts 24:14; 13:14; 16:13.) Paul also looked forward eagerly to the second coming of Christ, and comforted the hearts of His sorrowing friends with the words given in 1 Thessalonians 4:13, 16, 17. (Read.)

4. *Jesus Himself*, while He was here upon earth kept the Sabbath, and on one occasion said, "The Sabbath was made for man, and not man for the Sabbath; therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28. Jesus with His own lips told of the circumstances of His second coming. (Read Matt. 24:29-31.) Some of these signs have already appeared, so we know that His coming is very near. What a comfort that we have this precious promise, which we all know and can repeat together: "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many mansions: if it were not so, I would have told you. I go to prepare a place for you. And if I go and prepare a place for you, I will come again, and receive you unto Myself; that where I am, there ye may be also."

It is because Jesus and the men whom He inspired to write the Bible kept and taught the Sabbath truth and taught His second coming that we keep the Sabbath and believe in the second coming of Christ, and are therefore called Seventh-day Adventists.

### "The New Earth"

WHEN Jesus comes, the people of God will be taken to heaven. The wicked, who have been slain by the brightness of Jesus' coming, will lie unburied upon the earth, which has been terribly shaken and broken up by the upheaval of nature at the second coming of Jesus. The earth will remain in this desolate, torn condition for one thousand years, and will be the prison house of Satan during that

time. During this one thousand years, the redeemed will be with Christ in heaven. At the end of the one thousand years the wicked will be raised, and the world will be wrapped in a great fire which will cleanse it from every vestige of sin. In this great fire, the wicked will be destroyed.

"Every trace of the curse is swept away. . . . One reminder alone remains: our Redeemer will ever bear the marks of His crucifixion. Upon His wounded head, upon His side, His hands and feet, are the only traces of the cruel work that sin has wrought. . . . And the tokens of His humiliation are His highest honor; through the eternal ages the wounds of Calvary will show forth His praise, and declare His power. . . ."

"In the Bible the inheritance of the saved is called a country. There the heavenly Shepherd leads His flock to fountains of living waters. The tree of life yields its fruit every month, and the leaves of the tree are for the service of the nations. There are ever-flowing streams, clear as crystal, and beside them waving trees cast their shadows upon the paths prepared for the ransomed of the Lord. There the wide-spreading plains swell into hills of beauty, and the mountains of God rear their lofty summits. On those peaceful plains, beside those living streams, God's people, so long pilgrims and wanderers, shall find a home. . . ."

"There, 'the wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose.' 'Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree.' 'The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; . . . and a little child shall lead them.' 'They shall not hurt nor destroy in all My holy mountain,' saith the Lord.

"Pain cannot exist in the atmosphere of heaven. There will be no more tears, no funeral trains, no badges of mourning. . . ."

"There is the New Jerusalem, the metropolis of the glorified new earth. . . ."

"In the city of God 'there shall be no light.' None will need or desire repose. There will be no weariness in doing the will of God and offering praise to His name. We shall ever feel the freshness of the morning, and shall ever be far from its close. . . . The light of the sun will be superseded by a radiance which is not painfully dazzling, yet which immeasurably surpasses the brightness of our noontide. The glory of God and the Lamb floods the holy city with unfading light. . . ."

"There the redeemed shall know, even as also they are known.' The loves and sympathies which God Himself has planted in the soul, shall there find trust and sweetest exercise. The pure communion with holy beings, the harmonious social life with the blessed

angels and with the faithful ones of all ages, who have washed their robes and made them white in the blood of the Lamb, the sacred ties that bind together 'the whole family in heaven and earth,'—these help to constitute the happiness of the redeemed.

"There, immortal minds will contemplate with never-failing delight the wonders of creative power, the mysteries of redeeming love. There will be no cruel, deceiving foe to tempt to forgetfulness of God. Every faculty will be developed, every capacity increased. The acquirement of knowledge will not weary the mind or exhaust the energies. There the grandest enterprises may be carried forward, the loftiest aspirations reached, the highest ambitions realized; and still there will arise new heights to surmount, new wonders to admire, new truths to comprehend, fresh objects to call forth the powers of mind and soul and body.

"All the treasures of the universe will be open to the study of God's redeemed. Unfettered by mortality, they wing their tireless flight to worlds afar,—worlds that thrilled with sorrow at the spectacle of human woe, and rang with songs of gladness at the tidings of a ransomed soul. With unutterable delight the children of earth enter into the joy and the wisdom of unfallen beings. They share the treasures of knowledge and understanding gained through ages upon ages in contemplation of God's handiwork. With undimmed vision they gaze upon the glory of creation,—suns and stars and systems, all in their appointed order circling the throns of Deity. Upon all things, from the least to the greatest, the Creator's name is written, and in all are the riches of His power displayed.

"And the years of eternity, as they roll, will bring richer and still more glorious revelations of God and of Christ. As knowledge is progressive, so will love, reverence, and happiness increase. The more men learn of God, the greater will be their admiration of His character. As Jesus opens before them the riches of redemption, and the amazing achievements in the great controversy with Satan, the hearts of the ransomed thrill with more fervent devotion, and with more rapturous joy they sweep the harps of gold; and ten thousand times ten thousand and thousands of thousands of voices unite to swell the mighty chorus of praise. . . ."

"The great controversy is ended. Sin and sinners are no more. The entire universe is clean. One pulse of harmony and gladness beats through the vast creation. From Him who created all, flow life and light and gladness, throughout the realms of illimitable space. From the minutest atom to the greatest world, all things, animate and inanimate, in their unshadowed beauty and perfect joy, declare that God is love."—"The Great Controversy," pp. 674-678.

## Our Foreign Missions

These pages provide interesting and helpful material for church elders and conference workers in promoting foreign mission work, and may be used on the second Sabbath of each month when the church offering for missions is taken.

### Our Filipino Missionary

THIS word "our" means the Philippine Islands' missionary, sent by them to one of their distant group—the Palau Islands. At a general meeting in their "homeland" their missionary—Jose Bautista—was present to tell them what was going on over in their mission. Superintendent R. B. Figuhr has this to say of the occasion when their missionary—supported by the young people—first met with them:

"A thrill went through the audience as our Filipino was introduced to us Friday afternoon. A map was hung up showing the extent of the work and the interest in the Palau group. Brother Bautista told of the beginning of the work in Palau. A Seventh-day Adventist self-supporting missionary in Hong Kong [Brother LaRue] who now is resting in the Hong Kong cemetery, was responsible for the beginning of the work there. He sent literature by a sea captain whose boat stopped in Palau. Through this literature the truth had its beginning in that group of islands."

In a later meeting Missionary Bautista reports:

"Lying about 500 miles east of Mindanao is the Palau group, mere dots in the broad Pacific, which, including the Yap group, comprise the West Caroline Islands. The group consists of 109 (considerably over 200 if mere rocks be included) islands with a total area of approximately 298 square miles. Of these, only eight are inhabited, with some seventy villages scattered among them; in four of these inhabited islands and in fourteen villages are found representatives of this message, and interested ones.

"The first seed of truth was sown in the field forty-six years ago through the ministry of the printed page, but it was not until our arrival there on July 7, 1934, that the field was definitely entered by the third angel's message. During our first year's stay in the islands much could not be accomplished, for the local government would not give us permission to work in any of the other islands, except Korror, where we are located. So all we could do for the time being was to strengthen those who were already

in the fold. We were granted the permission in June, 1935, of visiting the other islands of the group, and of studying with the interested ones. Interests have sprung up in many places, and we hope that under God's prospering hand many souls will be gathered into the fold in the near future.

"Twenty-seven have been baptized, of these, three passed away in 1933, leaving a membership of twenty-four from the time we arrived up to the present time. The first Sabbath we were there, we organized a Sabbath school with a membership of twenty-three.

"We are pleased to say that we have a willing and loyal people in the Palau Mission. They meet many trials but they stand true to God. They love the cause of God, and every call for means meets with a hearty response. Out of their poverty they give liberally for the advancement of the work to the ends of the earth."

### Evidence of God's Spirit Working

It is from out in the Sierra Leone Mission, West Africa, that Missionary S. C. Nicol sends on these experiences:

"Formerly this Timni District had seven stations, but now there are only five. There was a time when the devil had strong influence on the minds of the people in this district, and they did not appreciate the work of the missionaries. But as the mission would not continue spending time and money for a people who would not accept the message, workers were withdrawn, and the stations were closed. God spoke by His Spirit to the chiefs and headmen in whose villages the work had been in operation. As a result we received letters, and had personal interviews with these chiefs, and some of them bitterly regretted the closing of the stations, and earnestly begged to be granted a second chance. Some of these chiefs were so troubled at heart that they offered to build good mission buildings for us.

"Here are other evidences of the working of the Spirit of God in the Timni District. Basi Gbla was a drunkard, a smoker of cigarettes, and a user of opium. Moreover, he was an idolater and an adulterer, but he has openly confessed his sins, and today he is a happy Christian. Mo-

moh Funnah had been initiated in the first step of the 'Poroh' society, and I preached Jesus to him before he took the second step. Though servants of Satan tried to persuade him that if he did not take the second step something would happen to him, yet he trusted in Jesus, and is now a happy baptized Christian who has vowed never again to patronize a Poroh society. Na Kagbo, an old woman of about seventy-five years, gave me her devil idol (the stones she worshiped), and she is now a happy Sabbathkeeper. Fatu Kagbo had a big ulcer, and teacher Williams treated her. When she was well, she brought her idol to the mission. She is now keeping the Sabbath, and gives promise of a life of fidelity to the Master."

### A Call From Indian Headhunters

SHORTLY before Missionary F. A. Stahl returned from the Upper Amazon Mission, he wrote:

"The work here is very interesting, and more so now that we have so many believers in these remote places. Only a few months ago a chief of a tribe of headhunters, way up on the Alto Maranon River, secured some civilian clothes, and came many days' journey to one of our missions, asking for a teacher. The calls are coming in much faster than we can even visit the people, say nothing about placing workers among them. This encourages us, and makes us faithful in prayer that the Lord of the harvest will send us laborers."

### Word From Pitcairn

IN a letter from Ada M. Christian we learn of experiences coming of late to fellow believers on Pitcairn, in which we all are interested. Speaking of the visit of Doctor Rufus Smithworth (a dentist), of Glendale, Ohio, who voluntarily spent some time on the island, she says:

"He joined the Sabbath school the second Sabbath he came, and continued to be a member till he left. He was generous in church offerings (although not a church member), and treated none but most urgent cases on Sabbaths. He attended all religious services. His stay with us was greatly appreciated by all on the island. He hoped to be able on returning home to find a dentist who would come and pay us a visit, as he had done, attending to all the people's dental ills.

"Our 'Aunt Ann' died on August 19, 1937, in full hope of a part in the first resurrection. On September 15, my sister-in-law, Harriet McCoy, died, with the same hope. In Aunt Ann's passing, she left Vieder Young the sole survivor of those who migrated to Norfolk Island in 1856. His age, eighty-seven, is fast telling on him.

Harriet McCoy was one of those born on Norfolk Island."

### Our Inca Indian Training School

ALL will be interested in a recent report which H. B. Lundquist, superintendent of Inca Union Mission, made of his visit to our Indian workers' training school in the Lake Titicaca region:

"C. D. Christensen, principal of the Lake Titicaca training school, and director of the Juliaca mission station, reported the largest enrollment at the school since the beginning of the nine months' term inaugurated in 1933, namely, 186 students. There are students in the institution from the cities of Mollendo and Arequipa, as well as some from the Bolivian border. He reported eight graduates from the tenth grade professional course in 1937, all of whom are actively engaged in our work or are securing a better preparation. There are now more than thirty young women in the school as compared with eighteen when Professor Christensen took charge at the beginning of 1935. The prefect of the Department of Puno visited our institution and was highly pleased with what he saw.

"One hundred students from the public schools of Puno made a visit to the institution, and at the close of the visit they gave a program which was appreciated. Our students also gave a program which opened the eyes of the visitors. Professor Christensen was requested to give a talk, explaining to the visitors the principles of our work. This was answered by the principal of the visiting school, who expressed herself as highly pleased with what they had seen and heard. In spite of the fact that in our school we are producing workers for our cause, the scholastic work done is none the worse for it. Twenty-three students gave their hearts to the Lord during these meetings, and enrolled in a baptismal class."

### Over the Father's Grave

G. A. ROBERTS, president of the Inter-American Division, passes on this experience of a Guatemalan colporteur:

"Adrian Alcantara, one of our colporteurs in Guatemala, twenty years ago sold the book 'Heralds of the Morning' to the owner of a plantation in the interior of the country. Just a few months ago, Brother Alcantara, in his work, came back to the same finca (farm), selling the book 'Dawn of a New Day.' He found that the man who bought the book twenty years before, had died, and his son now administered the same plantation. The son told Brother Alcantara how his father had been very greatly impressed by the reading of the book he had purchased so many years before. His faith in his previ-

ous church leaders was so weakened that he did not desire to be buried in the church cemetery, but asked his family to bury him there on the plantation.

"When the time came to present the new book, 'Dawn of a New Day,' Brother Alcantara asked that they might go out to the grave to see where the father was buried; and there over the grave of the father, he presented the new book, and told the son of the hope of the resurrection and the beautiful new day when there would be no more death or sorrow. He ordered the book with pleasure."

### Where Hearts Are Torn Out

OVER in the Gold Coast region, West Africa, fetish priests count their medicine used in witchcraft and devil worship as of little value unless mixed with the heart blood of some unfortunate human victim. Thus it becomes extremely dangerous for a stranger to visit a village where dwells one or more of these priests, lest he be chosen for this hapless victim. Missionary F. L. Stokes, on the Gold Coast, writes:

"A few months ago we received into our mission a man who had been an adept in witchcraft. This man became thoroughly converted, testifying to the indwelling Christ. He had a burden on his heart to spread the gospel message, and asked permission to sell gospel literature. He began this work with courage, and with good success. One day he decided to go to a town with a notorious reputation for fetish priest killings. He was warned strongly about staying in the town over night. Visitors there have a strange way of disappearing. However, he felt impressed, and went on his way.

"Before he left home he was warned that the gods were angry with him for his desertion. Our brother was not unduly troubled; he expected Satan to be anything but pleased with him. He reached the town he had decided to visit, and was soon engaged in the work he loved. So interested did people become in what he said that he hardly noticed how the time was slipping by. Evening came; he had made good sales with his literature, but still he had plenty left and more people to visit.

"He found a room in which to lodge, and settled down for the night. About midnight he was thoroughly frightened by some one bursting open the door and demanding roughly what he meant by sleeping in that particular

room. He felt himself seized and pressed down. It was pitch dark, and to all he said to his questioners they made no reply. Under the circumstances, he made up his mind he was going to die. Telling the story later he said: 'I realized the only hope was prayer, and I prayed as I never prayed before. After some minutes I began to wonder what the men were going to do, as none spoke or moved. I was held about one half hour. I prayed with the perspiration running from my pores. At any moment I expected to feel the knife thrust.'

"We who know conditions here realize his terrible predicament, and know he had good reason to be frightened. Continuing his story, he said: 'Suddenly, after a period of time that seemed endless, I heard a rustle and a commotion of people moving hurriedly, and was amazed to find myself free. I arose immediately and gave thanks to God for His deliverance.'

"Our brother believes it was only the power of God that prevented those terrible men [or were they evil spirits?] from killing him. While it was a nerve-racking experience, he is glad to have had it; he is sure now, very sure, of a personal deliverance only through the power of God."

### After Thirteen Years

MISSIONARY F. H. THOMAS, of the West Kenya Mission, Africa, in reviewing the last thirteen years in that field, gives us this very enlightening insight into the way new believers there join with the homelands in support of the ever-expanding work of the message of truth:

"Thirteen years ago the West Kenya Mission field had but four churches with a baptized membership of 404 in three mission stations, with three mission families. Under the blessing of God and with the operation of His Holy Spirit in heathen hearts, we are able to count twenty-six churches today with a baptized membership of 3,800, while we have but two stations and two mission families. A number of these churches have from 200 to 400 members, and will have to be divided shortly for more efficient working. Then our total gifts for the support of God's work amounted to 3,500 shillings. This year they will probably exceed 22,000 shillings.

"Then by far the larger proportion of the support came from our faithful people at home, but today our African workers' salaries are carried entirely by our African believers, except for work in new sections of the field, in support of which they are united with our believers at home. So in this way offerings given in the home churches, often given at great sacrifice, are being used just as quickly as possible to take the third angel's message into new territory, leaving the older churches to care for themselves." MISSION BOARD.

