

# The Church Officers' Gazette

VOL. 26 JULY, 1939 No. 7

## Two Mighty Underlying Principles

**W**HEN man was created, God gave him dominion over the earth. This authority was a delegated authority. Although man was created a free moral agent, the father of the race was not released from his Creator's sovereignty. He was still amenable to his God. He was held responsible for his chosen course, his acts, to Him who had brought him into being.

This accountability is made clear by God's question to Adam, after he had listened to and obeyed another's voice. "Hast thou eaten of the tree, whereof I commanded thee that thou shouldst not eat?" He had. And then the word, "Because thou hast . . . eaten of the tree, of which I commanded thee, saying, Thou shalt not eat of it; cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life; . . . till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return."

### Men's Personal Responsibility to God

This principle of direct accountability of the individual to his Maker, is one that has governed God's dealings with the human race from the days of Adam until the present. Each individual is held responsible by God for his obedience or disobedience to the just requirements of his God. The case of Joseph may be cited as an example. In his answer to his master's wife's enticing temptation, he said, "There is none greater in this house than I; neither hath he kept back anything from me but thee, because thou art his wife: how then can I do this great wickedness, and *sin against God?*" Joseph recognized that by

yielding, he would sin against his God, whom he loved, served, and worshiped.

Another illustration of this same principle is given us in Jesus' answer to Peter, after his reinstatement among the apostles that early morning on the shore of Galilee. Peter, beholding John following, asks, "Lord, and what shall this man do? Jesus saith unto him, If I will that he tarry till I come, what is that to thee? *follow thou Me.*" John 21:21, 22. The implication was: Remember, John shall be responsible to Me for his guidance equally as are you; and, further, My power is sufficient to provide for his every need, as has been evidenced in your experience. I have My purpose outlined for his life, as in this personal interview I have outlined yours.

### The Law Addressed to Each Individual

Notice how this individual responsibility is placed by our Creator upon each one of us in the wording of His ten engraved precepts handed down to Moses in the mount. Every one of them uses the singular pronoun, and thus is addressed to each individual: "Thou shalt have no other gods before Me;" "Thou shalt not do any work" on "the seventh day" because it "is the Sabbath of the Lord thy God;" "Thou shalt not commit adultery;" "Thou shalt not steal;" "Thou shalt not covet." God is speaking to all nations, to all churches, large or small; yet not as such, except as He addresses each individual composing these groups. He is speaking directly to you, to me, to every one of us, personally. Thou art the man, the woman, whom I am addressing.

### Christ the Head of the Church

"Follow Me," "Come unto Me," "Learn of Me," were His words to each and every believer. And again, "Without Me ye can do nothing." Each expression makes Jesus the One to whom each disciple is to look, upon whom to depend for guidance. And does this mean the separation of one disciple from another in their labor of winning souls, or in their church relationship? Instead, it means their unity. And more, it provides the only oneness possible to be obtained for His church. "I in them, and Thou in Me, that they may be made perfect in one." John 17:23.

### Two Opposing Principles

"God desires to bring men into direct relation with Himself. In all His dealings with human beings He recognizes the principle of personal responsibility. He seeks to encourage a sense of *personal dependence*, and to impress the need of personal guidance. His gifts [talents] are committed to men as *individuals* [italics ours]. Every man has been made a steward of sacred trusts; each is to discharge his trust according to the direction of the Giver; and by each an account of his stewardship must be rendered to God.

"In all this, God is seeking to bring the human into association with the divine, that through this connection man may become transformed into the divine likeness. Then the principle of love and goodness will be a part of his nature. . . . In all our dealing one with another, God desires us carefully to guard the principle of *personal responsibility to and dependence upon Him.*"—"Testimonies," Vol. VII, p. 176.

That this divine principle, used by the Lord in seeking to bring man into direct relation with Himself, should be resolutely contested by the enemy of all good, well may we know. This

studied and vigilantly applied purpose of his is clearly stated in these words:

"Satan, seeking to thwart this purpose [of God's], constantly works to encourage *dependence upon man*, to make men the slaves of men. When he thus succeeds in turning minds away from God, he insinuates his own principles of selfishness, hatred, and strife."—*Ibid.*

### Limit Not the Holy One of Israel

We limit the Holy One in Israel, forgetting that all power is given unto Jesus in heaven, in earth.

"Jesus knows us individually, and is touched with the feeling of our infirmities. He knows us all by name. He knows the very house in which we live, the name of each occupant. . . . Every soul is as fully known to Jesus as if he were the only one for whom the Saviour died."—"The Desire of Ages," p. 479.

That the Lord plans for our lives as He did for Peter and John, is confirmed in these words:

"Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—"Christ's Object Lessons," p. 327.

And that this personal relationship with Jesus ends not upon earth, is verified in these words:

"To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." Rev. 2:17. T. E. B.

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### "Watchman, What of the Night?"

#### Mothers in Israel Occupy the Watchtower

DESIRING to cooperate with the General Conference and also with our union conference in the efforts that are being made to reach higher spiritual standards, a group of sisters in one of our churches has been meeting to pray for a revival of godliness. These sisters have sent us a copy of some resolutions they have drawn up for themselves, to ascertain whether we could endorse the same. They did not intend these resolutions for publication, but we believe this carefully and prayerfully worded statement should have a wider influence than our sisters in that large church intended. The copy sent us reads:

"A resolution offered to the sisters of the — church of Seventh-day

Adventists, written with much earnest prayer, and endorsed by the prayer band that meets weekly at the home of Sister —. In view of what God's word teaches, and of what the Spirit of prophecy emphasizes and admonishes us to receive and follow, and the earnest efforts of our General Conference and union conference brethren to secure our cooperation; and, because we are preparing to meet our blessed Lord and Saviour and enter His kingdom to enjoy what eye hath not seen, nor ear heard, nor has entered into the hearts of men to conceive, therefore, we, the undersigned children of God, and members of the Seventh-day Adventist Church, do hereby—

"Resolve, That our adorning shall not be the outward adorning, as disfiguring the cheeks, lips, eyebrows, and fingernails; that we will not spend our

### Special Appointments for July

Home Missionary Day,  
July 1

Midsummer Offering for  
Missions, July 15

Educational Day, and Ele-  
mentary Schools Offering,  
July 29

money for permanent waves, but for missions, for the saving of souls; and that our dress shall cover all the body, both back and front, and shall extend to within nine to twelve inches from the floor. Also, we mothers—

"Resolve, That we will endeavor to clothe our girls modestly and warmly, especially their lower extremities, their dresses lengthened to below the knees. And we will, by His help, live the Christ life before them, teaching them by both precept and example. Further,

"We will search God's word and the Spirit of prophecy, as never before, filling our minds with that which will fit us for companionship with heavenly beings, and refraining from the reading of fiction and all literature that would separate us from God. We will use our radios only for that which profits. Again, we will not indulge the perverted appetite by using what we know to be harmful, such as tea, coffee, tobacco, fermented drinks of any kind, or drugs that would enslave us. We will eat only that which builds up, such as fruits, grains, and vegetables, leaving flesh foods, with their diseases and poisons, for those who are not looking for translation. Finally,

"Our greatest pleasure and enjoyment shall be in His service. We shall endeavor to minister both spiritually

and physically to the wants of the poor and needy, the sick and suffering, and to carry the blessed hope to the weak and the weary, and to despondent ones. In so doing we should have no desire to attend movies, theaters, or parties of pleasure with their feasting, which are not conducive to spirituality, but would only draw us down to destruction."

And finally, in harmony with the above, we direct our readers to the words of a mother in Israel, of authority, who writes much to mothers, and to all, in the volumes of the Testimonies. May many other mothers in other churches join the praying band. —Pacific Union Conference Committee.

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"THE best way to see divine light is to put out your own candle."

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"THE glory of life is to love, not to be loved; to give, not to get; to serve, not to be served."

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"As flows the river, calm and deep,  
In silence toward the sea;  
So floweth ever, and ceaseth never,  
The love of God to thee."

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"CHRIST in our lives helps to soften our hardness of heart, and to harden our softness of will."

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## IN THE FURROW OF HUMAN NEED

### The Father's Business

(Luke 2:49)

"None of our business! Wandering and sinful,  
All through the streets of the city they go,  
Hungry and homeless in the wild weather—  
None of our business!—Dare we say so?"

"None of our business! Children's wan faces,  
Haggard and old with their suffering and sin;  
Hold fast your darlings on tender, warm bosoms;  
Sorrow without, but the home light within.

"What does it matter that some other woman—  
Some common mother—in bitter despair,  
Wails in a garret or sits in a cellar,  
Too brokenhearted for weeping or prayer?"

"None of our business! Sinful and fallen,  
How they may jostle us close on the street.  
Hold back your garment! Scorn? They are used to it;  
Pass on the other side, lest you should meet.

"None of our business! On, then, the music;  
On with the feasting, though hearts break forlorn;  
Somebody's hungry, somebody's freezing,  
Somebody's soul will be lost ere the morn.

"Somebody's dying (on with the dancing!);  
One for earth's pottage is selling her soul;  
One for a bauble has bartered his birthright,  
Selling his all for a pitiful dole.

"Ah, but One goeth abroad on the mountains,  
Over lone deserts with burning deep sands;  
Seeking the lost ones (It is His business!);  
Bruised though His feet are, and torn though His hands.

"Thorn crowned His head and His soul sorrow stricken  
(Saving men's souls at such infinite cost);  
Broken His heart for the grief of the nations;  
It is His business—saving the lost!"  
—Selected.

### Suggestive Program for Sabbath Service, July 1

OPENING SONG: "What Are You Doing for Jesus?" No. 542 in "Christ in Song."

SCRIPTURE READING: Isa. 58:1-13.

PRAYER.

READING: "The Furrow of Human Need," by W. A. Butler.

SPECIAL MUSIC: Duet: "Ivory Palaces," No. 24 in "Gospel in Song," (Or No. 96 in "Christ in Song"—"What Hast Thou Done for Me?")

READING: "The Life Cast Into the Furrow," by H. F. Brown.

READING: "Courtesy and Acts of Kindness," by C. Lester Bond.

RECITATION: "The Father's Business."

READING: "Meeting the World Need—Spiritual and Physical," by M. A. Hollister.

SYMPOSIUM: "What the Dorcas Society Means," Messages from Union Home Missionary Secretaries.

CALL FOR NEW MEMBERS: Appeal by leader of Dorcas federation or society.

OFFERING FOR DORCAS SOCIETY WORK. THE DORCAS PLEDGE (or Shibboleth) —Repeated in unison.

CLOSING SONG: "While the Days Are Going By," No. 486 in "Christ in Song."

BENEDICTION.

### Note to Leaders

We are glad to be able to furnish you a number of excellent articles that have been prepared by leaders in different departments of the organized work. The keynote of the service is ministry to the poor and the unfortunate, and it is hoped that a new awakening will come to our people in all churches as to what the Lord requires. While much is being done in a quiet way, yet the vast field of opportunity is largely unentered. We suggest that special mention be made of the work being done by the Dorcas Society, and that special encouragement be given to the faithful workers and also an urgent invitation to all to take part in the Dorcas work. The Dorcas leader needs the support of

her pastor and the cooperation of the church members. The leader of the Dorcas Society will gladly cooperate by helping to make this service of interest through reports of special cases helped, work accomplished, etc. It would be well to have a supply of Dorcas pledge cards on hand, to be passed out at the close of the meeting to all who volunteer for service. Supplies of pledge cards, report blanks, leaflets, and additional information as may be desired, can be secured by writing to the conference home missionary secretary.

Mention should also be made of the Society of Missionary Men, and its aims and purposes should be set forth in a clear light. In addition to the articles here furnished, leaders should be familiar with the instruction found in Leaflet No. 21 of the Home Missionary Department Series.

GEN. CONF. HOME MISS. DEPT.



### The Furrow of Human Need

BY W. A. BUTLER

EVER since sin entered the world the furrow of human need has widened and deepened. There is no spot on the earth where sin has not wrought its havoc in happiness and health, and in the spiritual and temporal blessings of life; and not until the curse is removed from the earth, and all things are made new, will the abyss of sorrow and suffering be wiped out of existence.

But a loving heavenly Father has not left His children in sadness and despair. Through the great gift of Jesus, He has reached down into the furrow of human need, and made a way of escape. The psalmist David expresses the joy of deliverance in the following manner: "I waited patiently for the Lord; and He inclined unto me, and heard my cry. He brought me up also out of a horrible pit, out

of the miry clay, and set my feet upon a rock, and established my goings." Ps. 40:1, 2. In many other scriptures this rock is spoken of as "the Rock of salvation," "the Lord is my Rock," etc. Christ has fathomed the depths of the furrow of human need, and He is able to reach down and lift up the sorrowing and the distressed, and to establish their feet on a sure pathway which leads to that land where all tears will be wiped away, where "there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away." Rev. 21:4.

The Christian religion is the only religion that meets the world's need. It is said that a man in the interior of China, after attending a Christian mission for a while in seeking to find the Christian way, had a dream which made the reality of the Christian religion clear to him. He came to the missionary one morning in a happy mood, saying, "I dreamed last night, and now I understand. I seemed to have fallen into a deep pit, where I lay helpless and despairing. A priest of Confucius leaned over the edge and said, 'Let me give you some advice, my friend; if you get out of your trouble, never get in it again.' A priest of Buddha came, stretched his arm over the edge, and said, 'If you can manage to climb up so I can reach you, I will help you out.' Then Christ came. And He climbed down into the pit and took me in His arms and carried me up out of it."

But those who have been lifted out of the pit and established on the Rock of Ages, cannot forget or ignore the needs of the millions on every hand. Christianity is not a religion that permits its adherents to "pass by on the other side," without stopping to render needed assistance. This is forcefully illustrated by the parable of the good Samaritan, found in Luke 10: 25-37. In the case of the man who had been robbed and wounded and left to die, it was not the priest or the Levite who stepped down into the furrow of human need, but it was the Samaritan who "came where he was,"

who "went to him," and who bound up his wounds and took him to a place of safety. This typifies the compassion and the service which Christ expects of His followers at all times, under all circumstances.

#### For the Glory of God

The duty of God's people in these last days, as regards ministry in behalf of human need, is strikingly stated as follows: "In the night of spiritual darkness God's glory is to shine forth through His church." Surely we are now farther along in "the night of spiritual darkness" than we have ever been before. And at this time "God's glory is to shine forth through His church," but how is this glory to be manifested? The answer is clear and definite: "In lifting up the bowed down and comforting those that mourn. All around us are heard the wails of a world's sorrow. On every hand are the needy and distressed. *It is ours to aid in relieving and softening life's hardships and misery.* . . . If Christ is abiding in us, our hearts will be full of divine sympathy. The sealed fountains of earnest, Christlike love will be unsealed."—*"Prophets and Kings," pp. 718, 719.*

The proclamation of the third angel's message—the last message of mercy—has been committed to our hands. We accept the commission with humbleness of heart and with an earnest desire to act well our part. We study plans and methods; we organize and promote with commendable zeal. And all this is as it should be. But let us not forget that "nothing can, or ever will, give character to the work in the presentation of truth to help the people just where they are, as well as Samaritan work. A work properly conducted to save poor sinners that have been passed by the churches, will be the entering wedge whereby the truth will find standing room."—*"Special Testimonies," Series A, No. 11, p. 32.* ("Welfare Work by Seventh-day Adventists," p. 20.)

#### A Solemn Appeal to the Church

Referring to the fifty-eighth chapter of Isaiah, the servant of the Lord

makes a solemn appeal for the people of God to reach down into the furrow of human need, as follows:

"I cannot too strongly urge all our church members, all who are true missionaries, all who believe the third angel's message, all who turn away their feet from the Sabbath, to consider the message of the fifty-eighth chapter of Isaiah.

"The work of beneficence enjoined in this chapter is the work that God requires His people to do at this time. It is a work of His own appointment. . . . This is the ministry which God's people are to carry forward. . . . This ministry, rightly performed, will bring rich blessings to the church."—*"Testimonies," Vol. VI, pp. 265, 266.*

"Through the prophet Isaiah is given the promise, 'Thy righteousness shall go before thee; the glory of the Lord shall be thy rearward.' . . . Ye churches of the living God, study this promise, and consider how your lack of faith, of spirituality, of divine power, is hindering the coming of the kingdom of God. If you would go forth to do Christ's work, angels of God would open the way before you, preparing hearts to receive the gospel. . . . This is the work that must be done before Christ shall come in power and great glory. I call upon the church to pray earnestly that you may understand your responsibilities."—*Id., p. 438.*

No stronger language could be used to point out the duty of God's people to interest themselves in the temporal and spiritual welfare of humanity. But how little is being done, compared to what the church as a whole might accomplish throughout the world.

#### Strengthen the Dorcas Societies

To a large extent, the only organized endeavor on the part of the church in behalf of the destitute and the needy, is carried on by the Dorcas Societies. These societies are operating throughout the churches in the world field, and as the field of opportunity enlarges before them, their scope of activities constantly increases. In a special manner the

#### DORCAS SOCIETY SHIBBOLETH

"CHRIST regards all acts of mercy, benevolence, and thoughtful consideration for the unfortunate, the blind, the lame, the sick, the widow, and the orphan as done to Himself; and these works are preserved in the heavenly records and will be rewarded."—*"Testimonies," Vol. III, pp. 518, 519.*

blessing of divine approval is resting upon the noble women in our churches who gladly follow the example of Dorcas, whose history is perpetuated in the sacred history of the Christian church. Through the admonition of the Spirit of prophecy, it is clear that such work is designed to be carried on by the church to the end of time. We read: "In Joppa there was a Dorcas, whose skillful fingers were more active than her tongue. She knew who needed comfortable clothing, and who needed sympathy, and she freely ministered to the wants of both classes. . . . She was of so great value that by the power of God she was brought back from the land of the enemy, that her skill and energy might still be a blessing to others. Such patient, prayerful, and persevering fidelity . . . is rare; yet the church cannot prosper without it."—*Id.*, Vol. V, p. 304.

We would at this time plead for full recognition of the Dorcas Society and its great value to the church, in its legitimate sphere, also for broader cooperation—first by the pastor and the church officers, who should stand by the Dorcas Society in a friendly, advisory, helpful way; and secondly by every sister in the church, who should unite with the Dorcas Society leader in prayer, sympathetic interest, and actual work. There is a great work to be done, and, as the Lord leads the Dorcas workers to discover new and untried avenues into the great furrow of human need, it is essential that every sister in the church fit into her place in the Dorcas Society. This does not necessarily mean that all must leave their homes and attend the weekly or semiweekly Dorcas Society meeting. Although it is important and very helpful for as many to meet together regularly as possible, there are different branches of the work which are of equal value; such as the home department, where garments and many needed articles are made at home ready for collection by the leader of the society when

needed; also the young married women's group, who find it more convenient to get together at some other time than in the middle of the day, as is usual in the case of the regular Dorcas Society.

The Dorcas Society needs funds for carrying on its work, both for the care of needy in the church and for those worthy cases which come to light in the community. A general offering for the work of the Dorcas Society taken at frequent intervals, would be most helpful. It is hoped that a generous offering will be taken in all churches at this time and turned over to the Dorcas Society.

While it is true that the benevolent work enjoined upon the church is not confined to the Dorcas Societies, but rather calls for a strong church welfare organization of more specific and far-reaching scope, including both men and women; yet, for the present, the Dorcas Societies are occupying the field to the best of their capabilities and resources, and they demand our hearty support. The organization known as "The Society of Missionary Men," is a step in the right direction toward more comprehensive personal service in behalf of the needy; and it is hoped that the time may soon come when God's people will unite more definitely and extensively in the work of beneficence enjoined in the fifty-eighth chapter of Isaiah. We are in the midnight of spiritual darkness, and it is high time that God's glory should shine forth through His church, giving heed to the wails of a world's sorrow and ministering to the needy and distressed.



### The Life Cast Into the Furrow

THE Saviour set forth a lesson to humanity which is diametrically opposed to every natural feeling. The instinct of the natural heart is acquisitiveness—to get for oneself, to retain. But Jesus said: "Verily, verily, I say unto you, Except a corn of

wheat fall into the ground and die, it abideth alone: but if it die, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal." John 12:24, 25.

A wonderful commentary on these verses is as follows: "The seed buried in the ground produces fruit, and in turn this is planted. Thus the harvest is multiplied. . . . The grain of wheat that preserves its own life can produce no fruit. It abides alone. . . . All who would bring forth fruit as workers together with Christ, must first fall into the ground and die. *The life must be cast into the furrow of the world's need.* Self-love, self-interest, must perish. And the law of self-sacrifice is the law of self-preservation. The husbandman preserves his grain by casting it away. So in human life. To give is to live. The life that will be preserved is the life that is freely given in service to God and man. Those who for Christ's sake sacrifice their life in this world, will keep it unto life eternal."—*The Desire of Ages*, p. 623.

History is but a long series of illustrations of this principle carried out or rejected. To each man comes the opportunity to decide what he will do with life. Will he selfishly try to preserve it, and disappear into oblivion, or will he throw it into the furrow of the world's need and become great for Christ? A well-known writer, William T. Ellis, says: "All the periods of history are full of instances of men made great by engrossment in a great enterprise. At the same time the records are silent concerning the countless company of equally talented men who failed to throw themselves into the day's mightiest undertaking and so failed to be lifted by it onto the high plane of their own possibilities. Any young person interested in success can find no more stimulating study than the experience of the twelve men who were made history's foremost group by becoming disciples of Christ."

### DORCAS SOCIETY PLEDGE

INSPIRED by the example of the loving heart and skillful, generous hand of Dorcas, a notable character in the early Christian church, and admonished that "the church cannot prosper" without such practical ministry ("Testimonies," Vol. V, p. 304),

I PROMISE to take an active part in the work of the Dorcas Society in the local Seventh-day Adventist church, relieving the necessities of the poor and needy to the extent of my ability, for the joy of serving Him who said, "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me."

### Examples of Self-Seeking

The rich young ruler (Matt. 19:22) refused to throw his life into the furrow of the world's need, refused to dedicate his life to Christ, and disappeared without leaving so much as his name. Perhaps Christ intended him to do the work to which Paul was called later on. Who knows? But he disappeared. He could not throw his life away.

Judas rejected the Messiah who refused to become king, and lost a wonderful opportunity of being a great apostle.

Erasmus, in the time of the Reformation, was afraid to join Luther and Melancthon and the other brave men who were pioneering with the word of God. When he died, he was despised by the Protestants for his cowardice, and detested by the Roman Catholics for his hypocrisy, and is pitied by all the students of history.

Hazen Foss and William Foy refused to throw their lives into the furrow of the world's need in 1844. They could not bring themselves to be the mouthpieces of God to that little disappointed group of Adventists, and they have disappeared entirely from our view.

### Examples of Self-Abandonment

But let us look at a more cheerful picture. Here are some of those who did "throw themselves away," and thus achieved eternal prominence. Joseph said, "How . . . can I . . . sin against God?" Gen. 39:9. He refused to be the pampered favorite of an Egyptian dowager, preferring to lose his position and go to prison, but God advanced him to the leadership of the nation. Doubtless the youthful friends of Moses reasoned with him thus: "Don't be foolish, Moses. Don't throw away your life on those slaves. Think of your opportunities—the wealth, ease, splendor, power, glory, beauty, sensuality—everything a human heart could want!" Yet Moses threw away his life and became the most widely known man of antiquity. Daniel purposed in his heart (Dan. 1:8) to die for principle, and he became the premier of an empire. Esther said, "I go; . . . and if I perish, I perish" (Esther 4:16), literally throwing away her life, and saved God's people from destruction. Matthew gave up a government position with sure pay; "He

left all, . . . and followed Him." Luke 5:28. Paul is a shining example of one who threw his life into the furrow of the world's need and achieved eternal prominence. Dorcas gave up her hours of relaxation, recreation, and ease, and took a needle and helped the needy. Her story has been a blessing to millions. Phoebe was "a servant of the church" (Rom. 16:1), and her name is read in a thousand languages.

Florence Nightingale was a tenderly reared English maiden who had no need to trouble herself by worrying over the sickness of the world about her. Her friends urged her not to throw herself away in a profession then tantamount to immorality, but she threw herself into the furrow of the world's need. And where now is there a person who does not revere the name of Florence Nightingale?

William Carey, David Livingstone, and Booker T. Washington were men who saw a need and willingly sacrificed ease, personal inclinations—everything—to fill that need. Mankind has repaid them—posthumously, it is true—but with fame and gratitude.

Ellen G. White sacrificed her longing for quietness, and accepted the untold privations and hardships of traveling nearly a century ago, leaving her babies in strangers' hands, and living haphazardly among the churches. She threw her life into the furrow of the world's need, and the name of Ellen G. White is blessed in eight hundred tongues about the world.

HENRY F. BAOWN.

### Courtesy and Acts of Kindness

BY C. LESTER BOND

*Associate Secretary, General Conference  
Missionary Volunteer Department*

ONE of the most interesting and important side lights to the life and work of Christ is that presented in Acts 10:38: "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good, and healing all that were oppressed of the devil; for God was with Him."

Jesus went about doing good and healing all that were oppressed of the devil, because of the fact that God was with Him. Every individual who enjoys the presence of God in His life will emulate the example of the

Lord Jesus. Jesus was continually on the lookout for opportunities to serve mankind. He passed by no one who was in need, even though the apparent needs of the individual were small. In His contacts with others He was always courteous and gentle. This was because the Spirit of God was a constant guest in His life.

Courtesy and acts of kindness spring from the heart of love. God is love, and where His presence is there is always love. There are certain characteristics of love which always hold true. Love always reaches down. It was this fact that led God to reach down and provide a plan for the salvation of the lost race. Such love is reciprocal and finds a response in the hearts of those benefited. A little child loves its mother because she first loved him. Many individuals may be drawn to Christ through genuine manifestations of love as expressed in little acts of kindness and genuine courtesy. In fact, "A kind, courteous Christian is the most powerful argument that can be produced in favor of Christianity."—"Gospel Workers," p. 122. Every day affords opportunities to render such services for God.

### Unanticipated Opportunities

A young woman from one of our colleges was out with a group of other youth to sell sets of books in connection with the Missions Extension program. She went to a humble little brown cottage, and, in response to her knock at the door, she heard a feeble voice say, "Come in." Upon entering the room she observed an elderly woman lying on a couch over in the corner. As the girl approached her, the woman observed the books under her arm, and, with an air of disappointment, said, "Oh, you are just a book agent! I thought possibly you were one of the neighbors who had come to help me."

The girl at once took in the situation and replied, "No; I am not a book agent. I am out doing some missionary work. What can I do to help you?"

And the woman replied, "Three days ago when I was endeavoring to tidy up my sitting room here, I tripped over the rug and fell. I injured my hip so severely that I could only pull myself over to the couch, and here I have been these three days without food or water, and unable to remove my clothing."

The girl at once removed her wrap and placed the books on the table. She then very carefully assisted the woman into her bedroom and helped her into bed. Then she brought her a refreshing drink, and hastened to the kitchen to prepare a dainty meal for the sadly neglected soul. An old blanket was cut into four parts, which she used to give fomentations. After applying several steaming cloths, she massaged the injured hip and back. As she stood administering the treatment, the patient, who was ninety-three years of age, looked up into the young woman's face and said, "Why, you just love old women, don't you? What was it that brought you here anyway?"

The young girl told her story of how she was selling books in order to raise money to help build clinics and dispensaries and mission schools out in those parts of the world which are not so fortunately situated. The old woman said, "Surely I want to have a part in that, and if you will go over to the mantelpiece you will find my purse near the clock. Will you please take \$1 from it and leave me four of the books?"

The girl remained for an hour longer and did what she could to make the woman comfortable; then she talked with a neighbor and arranged for her to come and look after the injured woman.

All about us are men and women who are in need of the blessings that we can give. You may not be called upon to minister in just the same way as was this young woman, but if the love of God is aflame in your heart, you will let no opportunity pass.

Recently one of our ministers was making a trip across the continent. Seated back of him in the day coach was an elderly woman who apparently was very much disturbed because a mistake had been made by the ticket agent in writing her ticket. The minister sat down beside her, took the printed timetable, and determined the route that should have been arranged in order for her to reach her home. He learned that this woman had been in Oakland for several weeks, caring for her sister, who had finally succumbed to her illness; and now she was bringing the body of her sister back to her home in Wyoming for burial. He also learned that the sister who had died was a member of

the Seventh-day Adventist church in Oakland, and he noted how deeply impressed this woman was because of the kindly interest shown her by the pastor of the church prior to and following the death of her sister.

When the train pulled into Sheyenne, North Dakota, the minister went with the woman to the passenger agent, arranged for the correction of the ticket, helped her to find a comfortable room at the hotel where she could remain until morning, and looked after the rechecking of the casket and baggage. It was gratifying to see how much joy and comfort these little attentions brought to the heart of this bereaved and lonely traveler. Through that contact the woman became interested and ordered a Bible, and other literature has been sent to her.

Such attentions as those shown by the young woman and the minister are only little things, and yet these little things often result in winning men and women for the Lord Jesus Christ.

"It is the little attentions, the numerous small incidents and simple courtesies of life, that make up the sum of life's happiness; and it is the neglect of kindly, encouraging, affectionate words, and the little courtesies of life, which helps compose the sum of life's wretchedness. It will be found at last that the denial of self for the good and happiness of those around us, constitutes a large share of the life record in heaven. And the fact will also be revealed that the care of self, irrespective of the good and happiness of others, is not beneath the notice of our heavenly Father."—*"Testimonies," Vol. II, pp. 133, 134.*

May it truthfully be said of every member of the household of faith, that the life is filled with the Holy Ghost and with power, as he goes about doing good and bringing relief to all.



### Meeting the World Need—Spiritual and Physical

BY M. A. HOLLISTER

*Associate Secretary, General Conference Medical Department*

PEOPLE of many countries have in recent years been made health-conscious by the wide publicity given to "preventive medicine," "food values," "vitamins," et cetera. Yet thousands go down to the grave annually of diseases wholly preventable.

Here is God's appointed work for His people, for, instead of perishing "for lack of knowledge," we have been given wonderful instruction by which we may aid ourselves and become a blessing to others, not forgetting the methods Heaven has provided for the opening of doors.

"Gospel workers should be able also to give instruction in the principles of healthful living. There is sickness everywhere, and most of it might be prevented by attention to the laws of health. . . . Thousands need and would gladly receive instruction concerning the simple methods of treating the sick. . . . There is great need of instruction in regard to dietetic reform."—*"Ministry of Healing," p. 146.*

Here is a definite command for us to fit into the need of these thousands. In *"Testimonies,"* Volume VI, on page 379 it is stated: "The gospel and the medical missionary work are to advance together. The gospel is to be bound up with the principles of true health reform." And further, in *"Ministry of Healing,"* page 127: "Every person should have a knowledge of nature's remedial agencies and how to apply them. It is essential both to understand the principles involved in the treatment of the sick and to have a practical training that will enable one rightly to use this knowledge."

Two essential features are here pointed out—first, obtaining of knowledge; and second, practical training to use the knowledge. This is further strengthened by a suggestion from the same source as the above quotation: "All gospel workers should know how to give the simple treatments that do so much to relieve pain and remove disease."—*Page 146.*

How wonderfully the doors would open for all the truth if this positive instruction regarding the combination of the gospel of health and the gospel of salvation were combined. David, in *Psalms 67:2*, indicates that praise will rise to God when His "way may be known upon earth," and His "saving health among all nations." And the dual nature of this work is emphasized in the one hundred and third psalm, verse 3: "Who forgiveth all thine iniquities [spiritual]; who healeth all thy diseases [physical]."

These two methods are never to be separated, according to God's plan,

and our place in relation to it is stated in "The Desire of Ages," page 623, in the words, "The life must be cast into the furrow of the world's need." And who, sousing the need, would refuse to make the needful preparation for present conditions, and also for the greater future need, pointed out in the following quotation from "Medical Ministry," page 321: "As religious aggression subverts the liberties of our nation, those who would stand for freedom of conscience will be placed in unfavorable positions. For their own sake they should, while they have opportunity, become intelligent in regard to disease, its causes, prevention, and cure. And those who do this will find a field of labor anywhere. There will be suffering ones, plenty of them, who will need help, not only among those of our own faith, but largely among those who know not the truth. The shortness of time demands an energy that has not been aroused among those who claim to believe the present truth."

Note how strongly all are advised and urged to become "intelligent in regard to disease, its causes, prevention, and cure," thus finding "a field of labor anywhere."

With such worth-while instruction available in the books "Ministry of Healing," "Counsels on Health," and others, and with our graduate nurses giving instruction in many churches in which classes in "Health Preservation and Home Nursing," have been formed, many thousands can obtain this instruction, become fitted for medical missionary work, and step into open doors with the gospel of health and salvation.



### A Personal Experience and an Appeal in Behalf of the Dorcas Society

IN our Dorcas meetings we always spend a few minutes in devotional exercises before taking up the business matters of the day. Frequently the leader calls on me to take charge of this part of the program; so I have made it a practice to have something ready. But once last spring the day had been full, with every minute taken right up to meetingtime, and I had had no opportunity for preparation. So, before leaving home, feeling my deep need, I knelt and prayed God to give me a message. As I arose and opened the

Bible, my eyes fell on these words: "The liberal deviseth liberal things; and by liberal things shall he stand." Isa. 32:8. And I said, half aloud, "Thank Theo, Father. Surely this applies to our dear faithful Dorcas sisters, who give so liberally of their time and strength to provide 'liberal things' for those who are in need."

That verse was easy to understand and apply, but, as I read on, the next three verses were not so readily understood. This is what I found: "Rise up, ye women that are at ease; hear My voice, ye careless daughters; give ear unto My speech. Many days and years shall ye be troubled, ye careless women: for the vintage shall fail, the gathering shall not come. Tremble, ye women that are at ease; be troubled, ye careless ones." Isa. 32:9-11.

I have read my Bible through many times, but I had never noticed those verses. I tried to apply them to our Dorcas sisters. Are they women of ease? Are they careless daughters? Far from it. They must work hard and deny themselves in order to spend an afternoon or a day every week or every other week working for others. I am sure almost every one of them must shut her eyes and close her ears to many things that cry for attention in her own home. Ah! it must mean those who have no interest in Dorcas work, and it sounds as if the time is coming when they are going to know what need is themselves, for the scripture says, "Many days and years shall ye be troubled, ye careless women; for the vintage shall fail, the gathering shall not come."

I thanked the Lord again for the message, and resolved that I would keep the call ringing—"Rise up, ye women that are at ease," and seek to enlist every woman in the church to join the ranks of the "liberal" souls who are serving the Lord in working for the needy and the unfortunate.

I have a great deal of sympathy for the women in our churches who never attend our Dorcas meetings. They do not know what they are missing, and we have a responsibility to interest them.

I have attended the Dorcas meetings regularly for more than a decade, and this is how I chanced to become a member of the Dorcas Society: Twelve years ago, when we returned from the mission field, all our earthly belongings were contained in our trunks and

suitcases. We had to start life all over again. I worked early and late. Winter was coming on. In addition to getting things together for house-keeping, there were quilts to make, and canning to do, and plenty of work on every hand. Right in the midst of it the sisters came to me, at various intervals during those weeks, and urged that I attend the Dorcas Society. I had never been to a Dorcas meeting, and I was not a little disturbed at the idea that people thought I did not have enough to do at home without spending a whole afternoon with a group of women, sewing or doing something—I hardly knew just what. I thought, "Well, it's all right for those dear old women who have nothing else to do and no other place to go to get together occasionally, but not for me!"

But finally I accepted the repeated and urgent invitation, and I have attended the Dorcas meetings ever since. I soon found out that those Dorcas women were busy women. They all had work to be done at home, but they were willing to give their time to "strengthen the hand of the poor and needy."

I love the Dorcas work! I can no more absent myself from the meetings than I can miss prayer meeting or Sabbath school. Some of my happiest hours have been spent in Dorcas work—in mending or making garments, in distributing food and clothing, and in visiting the sick.

I like to think of the great work our churches could do if every member were a true Dorcas worker, according to the example of Dorcas in the early Christian church. Wouldn't you like to live a life so full of help and blessings to others that, should you die, there would be such great need of your ministry that the Lord would see fit to awaken you?

BERTHA RATHBUN-WOHLERS.



### The Place of the Dorcas Society in a World of Need

HUMAN nature is divided into two classes—one class who think first and always of themselves, and another class who, filled with the Spirit of Christ, unselfishly think of the needs of others. In this latter group the Dorcas Society workers are included. They ever stand ready to lend a help-

(Continued on page 10)



## WHAT THE DORCAS SOCIETY MEANS TO OUR WORK

(A Symposium by Union Conference Home Missionary Secretaries)

### Atlantic Union

A properly conducted Dorcas Society is an inspiration to its members, a source of strength to the church, a decided benefit to any conference, an asset to the cause of God, and a shining light in this dark world. Such a society, composed of consecrated, ardent, intelligent workers, is a soul-saving agency. The help rendered in time of need and sudden emergency, to the widow, the orphan, and families who find themselves in the grip of misfortune, is not merely a cheery word, but consists of practical help in the way of clothing, food, medical supplies, and other necessities. Such service rendered to those of our own faith and also to others of all classes, breaks down prejudice and has been blessed of God as the direct means by which souls have been converted. In addition to these inestimable benefits, large material aid is given to our churches that are struggling under heavy financial burdens. By all these means, the sweetness, patience, and labors of love rendered by the Dorcas workers, contribute most generously to the building up of the cause of God.

R. G. STRICKLAND.

### Canadian Union

In the large territory covered by the Canadian Union we find many avenues of service for our faithful Dorcas Societies, some of which may be enumerated as follows:

1. It is often found that church members lose their Christian experience because of inactivity in Christian service. Some of our sisters find it difficult to fit into the public program of the church, but they gladly render valuable service in connection with the Dorcas work.

2. A live Dorcas Society is a blessing to the church in looking after the worthy poor. Sometimes there are children who cannot attend school because of financial conditions, but the Dorcas Society comes to the aid and provides necessary clothing, and at times, money, to keep the children in school.

3. In our Harvest Ingathering work each year we find many poor people. Their names are turned in to the church, and the Dorcas Society supplies clothing, and at the same time passes on literature, thus doing missionary work of a most practical nature.

4. As we appeal to businessmen to help in the Ingathering, many of them wish to know what we are doing for the needy in our own country. We can tell these men of the wonderful service rendered through our Dorcas

Societies, and thus convince them that we not only solicit money for missions abroad, but we also care for the needs in the homeland.

D. N. REINER.

### Columbia Union

The prosperity of the early apostolic church was due largely to its fidelity in ministering to its poor. We are told in Acts 9:42 that "many believed in the Lord" as the result of the work done by Dorcas and her associates—the Dorcas Society of that early time. The rising spirit of Dorcas service means new life, more zeal, and greater prosperity to the remnant church in the Columbia Union. It is God's plan of organized ministry of love in behalf of the less fortunate people of the world. Disasters by land and by sea—earthquakes, floods, and tidal waves—are increasing in frequency and intensity, leaving thousands destitute. The Dorcas Societies in the Columbia Union are the only organized units in the churches to help care for these victims. Tons of bandages are being sent to the hospitals in China to be used in caring for the wounded. The Dorcas Societies also give financial assistance in liquidating church debts, in providing furnishings, and in helping defray church-school expense. One society reported six souls won last year.

J. C. HOLLAND.

### Lake Union

It is quite generally conceded that the Dorcas work in the church is essential. It may be true that a large number of churches apparently run without it, but a fully organized church has its Dorcas Society well organized and functioning. There are many reasons why the good Lord left on record the work of Dorcas and why the Spirit of prophecy in reemphasizing it made it very clear that a church without it is not complete. Such a church may be likened to the human body minus one of its members.

A Dorcas Society functioning in a church has a very definite and large part in helping the church to carry on a full message program through the lay forces. It also fulfills the Scriptural requirement in helping the poor and the needy as stated in Isaiah the fifty-eighth chapter, and is to be a part of the work of the remnant church. Surely it helps each of us who promote it and engage in it to fulfill the Lord's commandment to "love thy neighbor as thyself."

Through experience we have found that where a Dorcas Society is active in the church and has projected itself into the community through its help-

ful neighborliness, the way is definitely opened for the systematic distribution of our literature and for the successful conduct of lay efforts that may follow.

The Dorcas Federation, along with the local society, forms an avenue of contact with other charity organizations in our communities, as well as with the officials and businessmen, that very definitely helps to increase our Harvest Ingathering receipts from year to year.

When it comes to the spiritual effect upon the church, its value is beyond computation, for it certainly does increase the missionary spirit, and it helps to engage a larger portion of the sisters in our churches in active missionary work.

C. S. JOYCE.

### Northern Union

The Dorcas Society means—

1. Flowers on the table in rooms of the sick, to remind sufferers of loved ones and friends who do not forget. *"I was sick, and ye visited Me."*

2. Food baskets quietly slipping through the doors of many homes in which misfortune has caused hunger and want. *"I was an hungered, and ye gave Me meat."*

3. Bundles of clothing going out to homes, schools, and churches, to meet the need of men, women, and children. *I was "naked, and ye clothed Me."*

4. Missionary visits dispensing hope and courage. *"I was in prison, and ye came unto Me."*

5. Providing homes for the orphan and the homeless. *"I was a stranger, and ye took Me in."*

6. Sending out truth-filled literature, and writing missionary letters to invite others to partake of the water of life. *"I was thirsty, and ye gave Me drink."*

It also means a new spirit of Christian fellowship among the sisters in the church; united action on the great principles of life which so vitally affect the home and the church; new shingles on the roof, new rugs on the floor, new paper on the wall of many a church; a more reliable system of church-school financing; more homes visited by *Our Little Friend*, *Youth's Instructor*, *Review and Herald*, and *Signs of the Times*.

We can no more stop the good work of the Dorcas Society and expect to prosper as a church, than we can stop plowing and sowing the seed and expect to reap a harvest.

D. E. REINER.

### Pacific Union

We have 194 Dorcas Societies in the Pacific Union, and we are impressed more and more by the wonderful work which is being done. The influence of their work is far-reaching, and is greatly appreciated. The work in behalf of the needy in our own churches is valued, and the financial help given to struggling church schools has accomplished untold good. In souls won to the truth, the Dorcas Societies have played an important part. In the

Harvest Ingathering campaign we have reaped large results because of the favorable impression which has been made on the public by the Dorcas Societies. We believe that our Dorcas work should be strengthened and given a more prominent part in the finishing of the gospel work. We appeal to our sisters in the churches for more help this year than ever before. T. L. OSWALD.

### Southern Union

Hundreds of worthy poor and needy families, both in and out of the church, would have been without needed assistance were it not for the ministry and help of our Dorcas sisters. Many of our worthy church school and academy enterprises would have been without assistance had it not been for the financial aid and encouragement by Dorcas Societies. Numerous church projects and improvements would have been well-nigh impossible without the faithful assistance our sisters in the Dorcas organization rendered. Hundreds of little children in poor homes would have suffered for lack of proper clothing were it not for the many hours, days, and weeks of patient toil in sewing, mending, collecting, and distributing garments. Many persons would have suffered actual hunger for lack of food were it not for provisions made by the Dorcas Societies. Hundreds of Dorcas sisters worked many long hours preparing bandages to send to war-stricken China. Thousands of pages of truth-filled literature would never have been distributed had it not been for the enthusiastic assistance of our Dorcas Societies in raising funds to purchase such literature. No estimate could be attempted as to the number of homes to which cheer and assistance have been brought, the number of souls brought nearer to the Saviour, or the number that finally will be saved in God's kingdom as a result of the long hours of toil and unselfish ministry of our Dorcas sisters.

We are glad to report that there are approximately one hundred and twenty-five active Dorcas Societies in the Southern Union. Not one could be spared, for we have a large task to perform in the great Southland. Our aim in the months to come is to see many more Dorcas Societies organized. Almost every phase of our church missionary program in this union would be seriously crippled without the assistance of the Dorcas Societies.

B. M. PRESTON.

### Southwestern Union

The one hundred Dorcas Societies in the Southwestern Union are rendering great help in many ways. First of all, these workers strive to relieve suffering, and then they make an effort to lead all with whom they come in contact to the Saviour. In one city, representatives of the Dorcas Society called on the director of welfare work and requested names of people needing help who might not otherwise be

careed for. The list furnished included the name of a woman who had caused the welfare workers considerable perplexity, as she had become embittered against life and was very free to express her dissatisfaction and complaint. The Dorcas Society women began calling on this woman, and in various ways ministered to her needs. Soon a change became apparent in this woman's life, and she began to take an interest in studying the Bible. The city welfare workers expressed great surprise as they saw her cheerful countenance, and witnessed indications of a new outlook on life. All our Dorcas Societies are helping the poor, ministering to the sick, and raising funds for the churches. Our aim is to see an active Dorcas Society in every church, and the prospects for accomplishing this aim are good.

E. A. MANN.

### The Place of the Dorcas Society

(Continued from page 8)

ing hand. Our field of service is the great wide world, and there is work for everyone, in helping to clothe the naked, feed the hungry, and provide homes for the needy. In the East Pennsylvania Conference we have examples of this type of work being carried on all about us, and it is difficult to tell who receive the greatest blessing — those who receive the help or those who give it. There is much truth in the motto, "Whatever we give to the lives of others returns to our own lives in good measure."

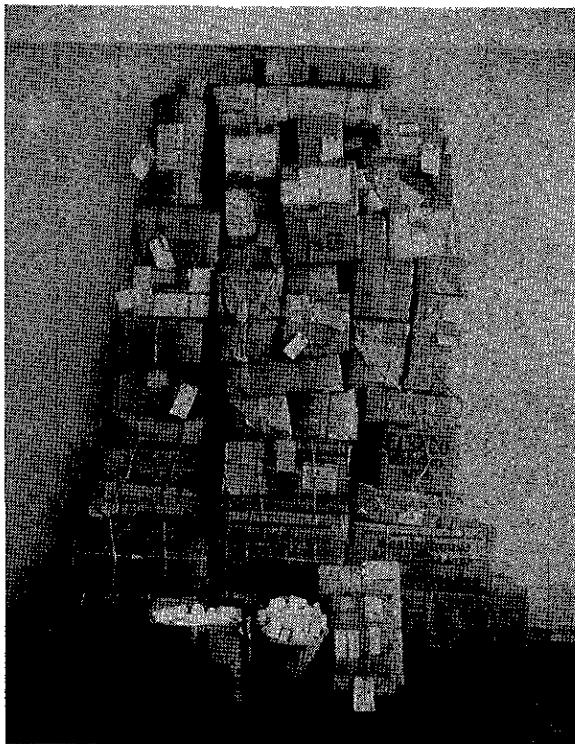
One Dorcas Society, in a medium-sized city, has found homes among the families belonging to the church, for several motherless children. The mothers of these children are inmates of insane asylums, and the fathers are unable to make other provision for the children than to have them placed in an orphan institution. But our own Seventh-day Adventist fathers

and mothers have taken these little ones into their homes, to be reared and cared for as their own. What a responsibility! Surely the rich promises of Isaiah fifty-eight will be fulfilled to these Christian parents.

All our Dorcas Societies manifest a fine spirit of helpfulness and are being greatly blessed. The activities are expanding. The church members who are unable to leave home to attend the Dorcas meetings are organized as a Dorcas Home Department, and these good folk help in many ways. The young married women in the church are organized as a Junior Dorcas Society, and carry on their work in a strong way, holding their meetings in the evening instead of in the daytime. We recognize the need of training in the principles of home nursing, so as to be prepared for greater usefulness.

Many avenues of blessed service are open before the Dorcas Societies. God has said that our work for others is counted as being done unto Him, and there is joy and satisfaction in such work. For all who will answer the call, the reward is great.

GERTRUDE W. HONICKER.



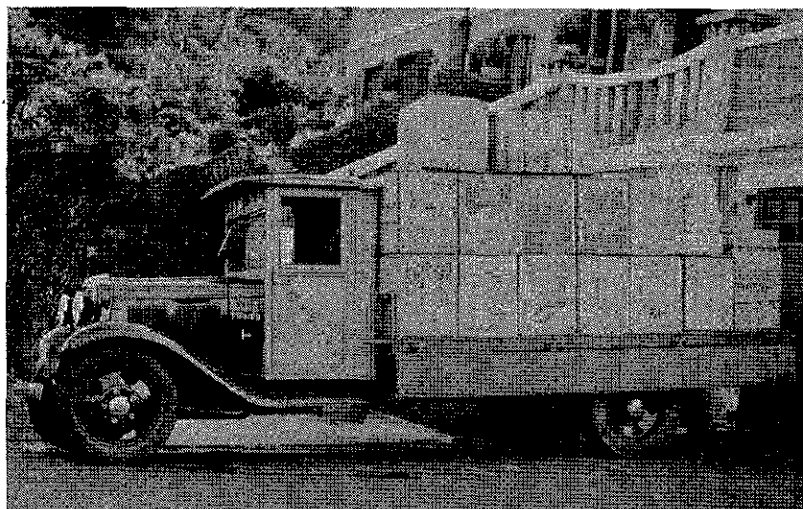
Bandages and Hospital Supplies Reach Hong Kong From the United States, Honolulu, and Australia, Ready to Be Sent On Into the Interior of China

## A Letter From Elder W. H. Branson Regarding Bandages for China

SOME time ago, when the war in China became a serious matter, word was received from Elder E. L. Longway, the home missionary secretary for the China Division, to the effect that whatever the Dorcas Societies in North America could do in the way of sending bandages and clothing for the wounded and needy, would be greatly appreciated by our medical missionary workers who were finding their hands full of very urgent relief work. The call was sent on to our Dorcas Societies, and the response has been remarkable. Dorcas Societies have ransacked homes and neighborhoods, collecting old sheets and discarded household linen, and many hours have been spent in cutting, winding, and wrapping the rolls of snowy-white material and making it into shipments. Tons of bandages and clothing have been shipped across the water, and the expression of gratitude from workers in the China Division has been most generous.

Thinking that perhaps the situation in China had changed to the extent that our Dorcas Society efforts need not be continued, a letter of inquiry was sent to Elder W. H. Branson, the president of the China Division. Believing that the reply will be of interest to all church members, as well as to members of Dorcas Societies, we quote as follows:

"I have your letter in regard to the advisability of continuing to send bandages to the China Division for use in helping to take care of the war refugees that come to our institutions. In reply I will say that I had opportunity to present this matter to a quorum of the division committee, and the matter was discussed at length. The brethren feel that very good use can still be made of the bandages, and they would be very glad if our people in the States would continue the good work they have been doing, as they believe this will mean great blessing to our work. The brethren here all appreciate very much what the Dorcas Societies in the States have done in preparing and sending forward these bandages for use in our medical work in China. Some of our institutions are doing a very large refugee work. It was reported that the Wuhan Sanitarium has a refugee camp on the sanitarium grounds of between twenty and thirty thousand people, and that hundreds of them are being treated in the sani-



Bandages and Medical Supplies on the Way to Canton

tarium or in the outpatient clinic. The same situation obtains in certain other sections where we are carrying on medical work."

In view of this latest word, it would seem that Dorcas Societies are warranted in continuing to prepare and send on shipments of bandages. This is good Dorcas work, in which the entire church should help—some in collecting material, others in making up the rolls, still others in helping to supply funds for transportation.

Shipments should be addressed to H. G. Childs, c/o Pacific Press Publishing Association, Mountain View, California, plainly marked—"Bandages for China," and sent by parcel post, express, or freight, transportation charges prepaid. As western transportation agent for the General Conference, Brother Childs will see that the shipments are repacked and placed on board ocean steamers.

GEN. CONF. HOME MISS. DEPT.

## Weekly Church Missionary Services

### July 1—Sowing Gospel Seed With Tracts

Tract distribution is one of the most important of the many phases of literature ministry. The servant of the Lord says, "Remind our people often of the work that may be done by the distribution of tracts," and in our missionary service today we are in line with this instruction. Never has there been available for missionary work a larger or more adaptable assortment of tracts than is furnished by our publishing houses at this time, such as Our Day Series, Truth for Youth Series, Hope of the World Series, Bible Truth Series, Leaves of Autumn Series, Health Leaflets, and This Generation Series in Yiddish and Yiddish-English; also many other assortments in the various foreign languages.

The distribution of "a tract a

week" is the motto being followed in some churches, and the results are most encouraging. Elder A. D. Bohn, of the Washington Conference, has taken the lead in the tract-a-week plan, and has systematized the plan so that every member of the church receives one tract each Sabbath, with the understanding that the tract is to be handed to someone before the next Sabbath. As the tracts are distributed to the church members, each is requested to pray for divine guidance in finding the one to whom the tract should be given; and when the opportunity is presented, the tract is passed out with a friendly word of greeting and the request that it be given thoughtful reading. This every-member weekly-tract service is not an experiment or a mere theory, but it is actually being demonstrated continuously, and it has resulted in



### July 15—Personal Testimonies and Experiences

*Key Thought: Reflection of Character and Holy Service.* "It is the faithfulness, the loyalty to God, the loving service, that wins the divine approval. Every impulse of the Holy Spirit leading men to goodness and to God, is noted in the books of heaven, and in the day of God the workers through whom He has wrought will be commended. They will enter into the joy of the Lord as they see in His kingdom those who have been redeemed through their instrumentality. And they are privileged to participate in His work there, because they have gained a fitness for it by participation in His work here. What we shall be in heaven is the reflection of what we are now in character and holy service."—*"Gospel Workers,"* p. 482.

*A Tract Experience.*—Some years ago an organization was established for the purpose of distributing tracts by mail in the higher circles. One of the tracts, entitled, "Prepare to Meet Thy God," was enclosed in an envelope and mailed to a man well known for his ungodly life and reckless impiety. On opening his daily mail he found the tract, accompanied by a brief letter. "What's this?" said he. "Who has had the impudence to send me this printed sheet!" And with an imprecation on his unknown correspondent, he arose to put the tract in the fire.

"No, I won't do that," he said to himself. "I'll send this on to my friend Jones. It will be a good joke to hear what he says about it." So he enclosed the tract in a fresh envelope and in a feigned hand directed it to his friend.

Jones was a man of his own stamp, and received the tract, as his friend had done, with an oath at the religious humbug. His first impulse was to tear the tract in pieces, but the words "Prepare to Meet Thy God" smote his conscience, and almost before he realized what he was doing, he had read the solemn appeal. The Holy Spirit sent the arrow of conviction to his heart, which led to his conversion. With the change of heart came a great yearning for the salvation of his ungodly associates. Having received the blessed light and truth, he desired to communicate it to others. He again folded the tract

and enclosed it in an envelope addressed to one of his companions in sin. Wonderful to say, the little arrow hit the mark. His friend read the tract, and was converted. Both men are now walking in the road to the kingdom and by their godly example and conduct are daily witnessing to the power of the gospel—all through the silent message of a little tract which was sent on its way at the hands of both friend and foe. We may never know the result of the literature we send out, but we have the assurance that God's word shall not return void of results. "Let us not be weary in well-doing: for in due season we shall reap, if we faint not." Gal. 6:9.

### July 22—Preparing the Soil for Evangelistic Efforts

God's workmen of today are admonished that "Christ's method alone will give true success in reaching the people."—*"Ministry of Healing,"* p. 143. And in the Bible we read that before Christ began His evangelistic work in any community, He exemplified the necessity of preparing the soil for the gospel message. For this preparatory work He needed men and women whose hearts were filled with love for Him and gratitude for the plan of salvation. So He called and appointed "the seventy" to go before Him "into every city and place, whither He Himself would come." Luke 10:1.

It is indeed a great honor to pioneer the way for the Lord's evangelists of our day who go from place to place proclaiming the message of salvation in its special application to the last generation of the human family. And it has been demonstrated over and over again that the best method of preparing the hearts of the people for the messenger of God is by personal visitation and the distribution of literature. With a view to making this preparatory work most effective, special literature has been prepared so as to awaken interest and lead step by step into earnest and serious study of the third angel's message as presented in a series of evangelistic meetings. The literature most effectively used in this preparatory work is known as *Present Truth*. While there is a large assortment of missionary periodicals and leaflets which serve to good advantage in preparing the way for evangelistic ef-

forts, *Present Truth* is the only illustrated, one-topic, semimonthly paper which gives in each issue a complete message on the prophecies and other Bible fundamentals. *Present Truth* is also furnished in many foreign languages, at a price which makes it possible to use large quantities for free distribution.

The Lord still calls and sends forth the lay members of His church to prepare the way for the proclamation of the message of truth, and the printing press now makes possible the literature instruments which break up the fallow ground of the heart and get the soil ready for the sowing of the gospel seed. The successful evangelist knows that the harvest in souls will be far more abundant when the way has been pioneered with literature, and every church should respond to the call, whenever it comes, to enter the assigned territory and prepare the way for the evangelistic effort. And in the harvesttime, these pioneers will share with the evangelist in the happy rewards.

### July 29—The Bible Study League

The term "Home Bible Study League" in connection with missionary endeavor, originated in the year 1923 for the special promotion of systematic distribution of literature through the mail. The plan also embraces systematic distribution of literature by personal delivery from house to house, which is included in many other phases of personal missionary work; but the special work of securing names of people—here, there, and everywhere—and mailing literature containing the message of truth regularly and systematically, following the literature at stated intervals with appropriate letters and questionnaires, with personal attention to the interested cases which develop through prayerful, patient, persistent work, until they are brought through the valley of decision and established in the church, is particularly the field of activity assigned to the Home Bible Study League.

The League is a very important and a fruitful adjunct in every Seventh-day Adventist church where the plan is carefully worked out. Where the plan is not in operation, and is not fully understood, a copy of Home Missionary Series Leaflet No. 11

(Continued on page 14)



## Study Outlines on "The Great Controversy"

For the Month of July

BY D. E. ROBINSON

### Chapter 12—"The French Reformation"

1. FOLLOWING years of war and bloodshed, in his attempt to put down the Reformation in Germany by force of arms, what was Charles V at last forced to grant? How did he end his days? 211:1 [243:1].

2. The Spirit of God can use as His instrument a youth of twenty, like Luther, or an aged man of seventy, like Lefevre. Each of these had manifested a remarkable zeal in seeking to obtain God's favor by acts of supposed merit. Each dated his period of most useful labor from the discovery of the Bible. Each was a teacher in a prominent university, and by the gift of teaching passed on to his pupils the glorious light of truth that took the place of his former efforts to obtain salvation by works.

3. For what purpose did Lefevre come to study the Scriptures, and what did he find there? 212:2 [244:3].

4. What pupil was first and foremost in accepting and teaching the new faith? What had been his early experience? 213:2 [245:2].

5. What prominent people were among those influenced by Farel and Lefevre? 214:2 [246:2].

6. Where was established the first Protestant church in France, and what changes were thereby wrought in the community? 214:3-215:1 [246:3-247:1].

7. What learned noble of France was said to have been potentially a "second Luther"? How did he witness for Christ in life and in death? 215:3-218:4 [247:3-250:4].

8. How did persecution again further the work of the gospel? 219:1, 2 [251:1, 2].

9. In what different ways did two individuals contribute to the conversion of Calvin? 220:1-3 [252:1-3].

10. Compare the wisdom and effectiveness of advancing truth by "theological controversy," and by quiet house-to-house work. 221:4-222:1 [253:4-255:1].

11. What circumstances made possible the open preaching of the Protestant principles in Paris? For how long was this possible? 222:2-223:1 [254:2-255:1].

12. Describe Calvin's last work in France. To what place did he go? 223:2-224:2 [255:2-256:2]. What was the scene of his principal labors? 236:2 [269:1].

13. What "zealous but ill-judged movement" resulted in serious consequences for the Protestants in France? 224:3; 227:3 [256:3; 260:2].

14. What terrible price was France to pay for her "rejection of the gift of heaven"? 230:2, 3 [263:2, 3].

15. After Farel's failure to plant the gospel in Geneva, what humble instrument did God use? 232:2, 3 [265:2-266:1].

16. What organized movement arose at this time to champion the cause of Rome? In what ways did they imitate the Reformers? What were some of the means that contributed to their success? 234:2-235:2 [267:2-268:2].

### Chapter 13—The Netherlands and Scandinavia

1. How early, and in what manner, had the Protestant principles found entrance into the Netherlands? 237:1 [271:1].

2. The statements regarding the Waldensian missionaries—238:1; 239:1 [272:1; 273:1]—should be linked with that which appeared earlier. (See 71:1 [80:2].) The fruitage of the labors of these youth was manifest centuries later, among the descendants of those who received the gospel directly from them.

3. Why was the persecution of the followers of Luther in the Netherlands more severe than in Germany? Did the fact that the believers were persecuted in one place, while there was comparative freedom in other parts, mean that the gospel was hindered in the one more than in the other? 293:3 [274:1].

4. Who was the leading Reformer in Holland? How was he led to the study of the Scriptures? What were his educational qualifications? What was the field of his labors, and for how long did he bear witness? 238:3-239:2 [272:1-273:2].

5. What qualifications in Tausen as a child, led to a rare educational opportunity? What restriction was made in his choice of schools? How was he finally led to go to Wittenberg, and what risk did he run in doing this? On returning to Denmark, where did he begin his work? How effective were the efforts to silence his testimony? 241:1-3 [275:3-276:3].

6. Where did the brothers who led the Reformation in Switzerland receive their training? In what were they alike, and how did they differ in temperament? What remarkable opportunity was furnished for them to bear witness before the nobility of Sweden, and with what result? 242:2-244:1 [276:3-279:1].

7. To what extent was the success of the Reformation due to the erudi-

tion and influence of its leaders and teachers? What essential qualifications marked them all? 243:3 [278:2].

8. What was the effect of Sweden's acceptance of Protestantism upon her future history (1) as to national strength, (2) as to the destiny of other nations? 244:2 [279:2].

## Bible Study League

(Continued from page 13)

should be secured from the Book and Bible House, and the conference home missionary secretary should be requested to render personal help.

The Home Bible Study League is the same as the "missionary correspondence band" of the old days of the Vigilant Missionary Society. The League meets at a definite time each week, when, under the direction of a responsible leader, papers are wrapped, addressed, and mailed, and follow-up letters are sent out according to the schedule worked out.

There are many different channels for securing the names of people to be contacted through the Home Bible Study League. Evangelists are glad to furnish names in the section where evangelistic meetings will be held at a later date; colporteurs turn over hundreds of names of people who purchase books. Other names are furnished through a selected list made up from rural sections of the country, or names of friends and relatives furnished by church members eager to win souls. Ofttimes it is a good plan to secure special group lists, and select literature especially appropriate to the mind and outlook of different classes of people. For example, lists of light-housekeepers, railroad engineers, carpenters, doctors (using health publications in such case), inmates of penal institutions (through the kindly contact and permission granted by the wardens of such institutions), etc.

There are very many avenues of effective service open to the Home Bible Study League, and there is no effort more fruitful in souls. A brother in Canada is an outstanding "apostle of the Home Bible Study League" work, and God has wonderfully blessed his efforts. He has carried on this work faithfully for twenty-five years, and reports a hundred and fifty persons rejoicing in the truth as the apparent result. (For further information see CHURCH OFFICERS' GAZETTE, for March, 1939.)





# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

### July

#### Summer Training Camp Follow-Up

**T**HE Summer Training Camp for Junior and Senior youth may be made one of the most effective soul-winning agencies of the entire year, as well as one of the mediums through which the Juniors and young people may be trained for more efficient service for the Master.

If these results are attained, it will be necessary to carry on very systematic follow-up work. Many of those who are in attendance at our camps are led to take their stand for the Master, and in most instances they are organized into baptismal classes while there. Quite frequently, however, baptismal classes are not held at the camp, and the young people return to their homes fully expecting to be baptized at the church. It is unfortunate indeed when this newly awakened interest in God and in one's responsibility to Him is permitted to lag, and the first love is allowed to grow cold. In order to avoid this, the officers of the society should take a special interest in those who have attended camp, and make sure that those who took their stand for Christ are given personal attention and led into church fellowship.

While many of those in attendance at camps do not complete any Vocational Honors, their interest has been awakened, and they need to be encouraged to continue this good work when they return home. If this is done, may the youth be led to complete not only their Vocational Honor requirements, but the Progressive Class requirements as well. As officers you should watch every opportunity to promote these interesting activities and lead the members of your society and the young people in the church to qualify as members of Progressive Classes. You are invited to give special attention to these items, so that no phase of our activities shall be lost. Let us be faithful in following up our camp program, that the work may continue in the home church while the interest is at high pitch.

C. LESTER BOND.

### July 15

NOTICE: July 15 is open for your original society program.

#### Stabilizing Camp Meeting Experiences

THERE is no more important task lying at the door of Missionary Volunteer leaders—conference or local society—than that of holding our young people to the blessing of church fellowship. At camp meeting, many of our dear youth made decisions as a result of our efforts, but I ask candidly, Does our responsibility toward these beginners now cease? Rather, our responsibility has just begun.

What shall we do to encourage these youth in their recent decisions? What can we do to stabilize them in their new life's experience? Right here the Missionary Volunteer devotional features—the Morning Watch and the Bible Year—come in. Everyone should be encouraged to form the habits of observing the Morning Watch and reading the Bible daily. Encourage them to follow the Missionary Volunteer Reading Courses. Get them to enroll in the Progressive Classes. Enlist them in the Study and Service League and the Advanced Study and Service League, which aid them in leading others into this truth.

During the Missionary Volunteer Society meetings, from time to time give these young people opportunity to express their hope and confidence in this message and in the Lord. Assist them in providing for themselves helpful and wholesome recreation. Lead them into proper amusement.

With all these endeavors, do not fail to take a personal interest in all their experiences. Keep in touch with them. These little personal contacts mean much toward encouraging these new church members.

D. A. OCHS.

#### August Topics

- 5 Missionary Volunteers Around the World
- 12 God's Sentinels—Trees
- 19 Modern Nehemiahs
- 26 Saved by Grace
- Junior—The Ladder of Happiness



#### Midsummer Offering, July 15

THE importance of the Midsummer Offering as an occasion for maintaining a steady flow of mission funds to the General Conference treasury is revealed in the large sum that comes in each year when this offering is taken.

Every member of the church and especially every Missionary Volunteer must be tremendously interested in maintaining our mission work, for God will yet call a vast army of youth to foreign mission service as He has called them in the years gone by. What a glorious opportunity for life-work is opened up to young people through our foreign mission program, and how eager every Missionary Volunteer should be to strengthen our mission program, because, in so doing, he marches nearer the fulfillment of the Missionary Volunteer Aim, "The advent message to all the world in this generation."

Let the officers in each Missionary Volunteer Society hold the annual Midsummer Offering constantly before the minds of the members of the society. Encourage them to plan, to save, and to give. Remember the date, July 15. The young people may use the regular offering envelope and hand it in during the regular church service.

A. W. P.

#### Educational Day, July 29

THERE is no other phase of young people's promotion that nets such gratifying results as urging our young people to avail themselves of a Christian education. Those of our young people who attend our church schools, academies, and colleges have a better chance to become anchored in this truth and to become workers in the cause than those youth who do not attend our denominational schools.

The Department of Education has prepared a program to be followed in all our churches July 29, 1939. Generally, church officers call upon young people to participate in this program. Let none of our young people disappoint their leaders.

You have doubtless noted that on March 4 and June 3 Christian Education has been the theme of our M.V. Society meeting. We feel that this topic should receive special emphasis during the time when young people are making decisions to attend school this coming year and choosing their school.

The local society officers should assist the church officials in making a

survey of all the church young people: those who have been attending our schools, those who have not, those who probably will be attending this coming year, and those who undoubtedly will not.

Now is the time to encourage all young people of school age to work and to save their earnings with the view to attending one of our denominational schools this coming year. Yes, upon you leaders of youth rests a responsibility in this matter.

D. A. OCHS.

### If I Were Social Secretary—

I WOULD—

Attend the society executive committee meetings regularly.

Remember that the social life of Missionary Volunteers should be made one of the strongest soul-winning agencies in the society, and that we never can win young people by letting down the bars in regard to social life.

Ask for two to four young people to work with me in planning the social program for the year.

Build up a library of materials on recreation, including "Social Plans for Missionary Volunteers," and "Junior Missionary Volunteer Handbook," prepared by the M.V. Department; "Go Till You Guess," by Amos R. Wells; and other good books of games, recreational methods, and hobbies as they come to my notice. (Order through your Book and Bible House.)

Study carefully chapters I-III of "Social Plans."

Lead the members of my committee in welcoming strangers and being sociable at all times.

Take a firm position against "outlaw amusements," such as dancing, theatergoing, card playing, gambling.

Get acquainted with the young people in the society, learn their vocations and avocations, and thus be better able to plan gatherings that will truly rest and recreate both body and brain.

Plan a yearly program for our society, and see that each gathering has a definite theme and purpose and is suitable to the season and to the work of the society. (See "Social Plans," pp. 47-51.)

Make all the social and recreational gatherings spiritually uplifting, physically recreative, mentally inspirational, and socially helpful, and thus emphasize the principles of our M.V. Society.

Plan well-balanced and well-arranged social programs—music, mixers, active games, quiet games, surprise elements, instruction, devotional periods, group singing, fellowship circles, society benediction, invitation to all to join in the work and worship of the group.

Suggest musical organizations, such as young people's choruses, orchestras, etc., and use their combined talents in society and social gatherings.

(Continued on page 23)



## Senior Meetings

### When Loyalties Conflict

(Program for July 1)

BY W. T. BARTLETT

SONGS FOR TODAY: Nos. 484, 509, 644,

508, 572, in "Christ in Song."

OPENING EXERCISES.

TALK: "When Loyalties Conflict."

TALK: "Higher Loyalties."

DISCUSSION.

CLOSING EXERCISES.

### When Loyalties Conflict

AT the time of his conversion the genuine Christian settled once and for all that he would walk in obedience to the will of God rather than in the pathways of sin. The Senior Missionary Volunteer is no longer uncertain as to whether or not he will permit himself fleshly indulgences, such as smoking, the use of intoxicants, going to the theater or the picture house, joining in dancing, card playing, novel reading, and other such worldly pleasures. He has turned his back on all these and is determined to be a loyal follower of Jesus Christ and to walk in ways that strengthen and deepen his fellowship with Christ.

However, the decisions made at conversion do not dispose of every problem which may come to the young convert. All through his Christian life he will find problems arising over the question of his loyalty to the Lord. He may not be called upon often to choose between good and evil; but the reality of his conversion will have to reveal itself in his choosing the better rather than the good, and the best rather than the better. Already it is a settled thing with him that if there is a conflict between duty and pleasure, he chooses the duty; if there is a conflict between absolute honesty and some doubtful gain, he would rather remain poor than touch a tainted profit. The problems that face him in his Christian career take the form of duty versus duty.

Obviously it is going to require a much more highly developed and more delicate conscience to determine the solution to such questions. It was comparatively easy to distinguish between right and wrong. Choosing correctly between two conflicting rights is possible only when an individual is

honestly seeking to live by the highest possible standard, and has a pure purpose to glorify God in his body and spirit, whatever he does.

There is the greater need of a true conscience, a clear personal conviction of what is the highest loyalty, when one faces these more difficult problems, because friends who strongly approved our early choice of righteousness rather than sin, and rejoiced over our conversion, are not so definite or unanimous in their approval, if we choose the better rather than the good. Many of them will think that we ought to be content with the good, and not run what they consider unnecessary risks by aiming at too high a standard of character. Many of us have had friends who rejoiced greatly when we were converted and joined the Methodist or the Baptist Church, but who tried hard to persuade us not to go farther along the same road and become observers of the seventh day when the light of the Sabbath came to us, and we were becoming persuaded that God's word calls on us to render this homage of loyalty to the divine law. They laid great emphasis on the dangers of such a course and warned us that we should not be able to discharge our proper responsibilities to our family. There is a proper loyalty we owe to our own flesh and blood, and it seemed to them that for the sake of this loyalty we ought to dismiss any idea of keeping the Sabbath. But we faced an unavoidable challenge, the claim of a higher loyalty to God, which we could not disallow.

The outstanding characteristic of a Christian life is that it honors every loyalty to flesh and blood. Christian wives and husbands are loyal to each other. Christian parents are loyal to their children's best interests; and Christian children are loyal to their parents, even when these parents are not Christians. The Lord requires such loyalty of all His servants in their human relationships. We owe a duty to our neighbors, and we must be loyal to them in the discharge of this duty. Yet there may come before us the claims of a higher loyalty that may, in



the words of Christ, call upon us to hate father and mother, and brother and sister, and wife and children. (See Luke 14:26.) Does this mean that Christ requires us to do evil and to sin against our own flesh and blood? No; but it does mean that we must so completely follow the higher loyalty that it may seem to some that we are indifferent to the claims of the lower loyalty. To an enlightened conscience it will be clear that the higher loyalty is in perfect harmony with the lower, and that we most truly serve the highest interests of our own flesh and blood when we are absolutely loyal to our great Leader.

When Abraham was called upon to sacrifice his son Isaac, he had to balance the claims of two conflicting loyalties. Was he loyal to Sarah in deciding to obey God's command and put to death her only son? Was he loyal to Isaac in expecting his son to submit to death on the altar? Yet in showing himself perfectly loyal to God, notwithstanding the apparently hostile claims of flesh and blood, Abraham was really serving the highest interests of both Sarah and Isaac.

Abraham reached a stage at which his faith was made perfect because he had cultivated the habit of unswerving loyalty to God. In the course of this development, his conscience was educated more and more completely to recognize and honor the highest loyalties of all. We, who, because of our faith, are the children of Abraham, must walk after him in the same path-way. Our conscience also must more and more faithfully reveal to us the higher and even the highest standards; that highest loyalty will fulfill in itself all lesser loyalties.

### Higher Loyalties

It is not difficult to call to mind cases of people whose lives illustrate the higher loyalties. The expression "self-denial" reminds most of us of noble people who have sacrificed themselves for the benefit of others. Brilliant and successful sons and daughters stand in the limelight and are covered with glory, but a considerable part of their success may be due to the self-denial of unselfish parents that made it possible.

Life's wonderful opportunities fill the vision of the young. Hopeful, ambitious youth are drawn on to strive after achievements and victories. The

personal gain in view is a great incentive to a life of industry and struggle. Even the experience of conversion may be for some young people a part of the ardent quest for a fuller life. The aspiring youth would be true to his better self and realize all his God-given possibilities. He feels that the bright ideal of mental and spiritual culture calls for his chief loyalty.

Yet a higher loyalty may conflict with this natural loyalty to one's own future. A bright student seems sure of a career worthy of his gifts; he has already tasted some of the sweetness of triumph; friends and instructors are urging him forward to greater exploits. Perhaps he has pure motives, has dedicated his life to the service of God and humanity, and expects to use his developed powers in the noblest service. Then some sudden calamity falls on his home. The promising future is clouded. The ambitious student must give up his golden dreams and resign himself to years of unplanned-for toil in loyalty to those who have no one else now to whom to look to fight their battles. Observers can see a promising career cut short, but Heaven may be pleased to record the compelling power of a higher loyalty on a true heart, and may rejoice over a career that will be more truly distinguished by reason of its seeming eclipse.

The triumph of a higher loyalty never spells failure in the life to which it comes. It stands for the "higher education." It brings into the soul that truer greatness which Christ tells us is won by those who serve rather than by those who are served. (See Matt. 20:25-28.)

Patriotism is one of the loyalties we all gladly acknowledge. In some lands nothing of it is left to the individual. As a conscript he is compelled in military service to lay his life on the altar of his country's need or ambition. A nobler patriotism is that which voluntarily responds in the time of national need and offers itself willingly in service to the country. Yet here also there are higher loyalties that may come into play for the Christian. God is greater than the fatherland, and the claims of His kingdom of righteousness are higher than the claims of the homeland. There are some who would gladly dedicate their lives to the service of the state and do their humble part, even unto death, when the need presented itself, but who

out of loyalty to God and His commandments feel that it is impossible for them in any emergency to shed human blood—they would rather sacrifice their own life than be disobedient to God in this respect. Here the higher loyalty of the divine law supersedes for some the lofty law of patriotism, as it is commonly understood. Yet he who puts God's kingdom first and the state second, is a better subject of the earthly kingdom. The unselfishness, the spirit of brotherly kindness, which God's law instills, will in the service of the country reach the highest ideals of heroic devotion. The higher ideal will fulfill the lower in perfect service. So for the Christian there is not a real conflict between the higher and the lower loyalties, unless a misconceived sense of what is due to the state should lead some of its officers to get its claims in direct opposition to the claims of the heavenly kingdom.

However, this may happen. A government may call upon its subjects, notwithstanding their conscientious convictions, to take an active part in the slaughter of human beings who for the time are regarded as enemies. If this situation confronts a youth who honors the highest loyalty, what shall he do? Shall he evade the conflict and try to escape its challenge? No, the principle of loyalty is the same in all relations. If he really honors the highest loyalty of all, he will not run from the problem because it involves danger, but with the highest loyalty in his heart, he will fulfill the lower in a spirit of true loyalty, and stand firm even to the final sacrifice of self for the divine standard of loyalty in every relation, human and divine.

It was thus that men like Joseph and Daniel, under the most trying conditions, resolved that they would be true to their highest conceptions of duty. Even in an environment where their loyalty could not be rightly understood, that loyalty demonstrated itself, and proved its value to earthly rulers, who learned that it could not be corrupted or turned from its steady course.

### True Patriotism

PATRIOTISM does not consist in waving banners or wearing uniforms or belonging to societies or denouncing other lands or waxing eloquent about God's own country. It consists rather

in exemplifying in the twentieth century the ancient truth that righteousness exalteth a nation, but sin is a reproach to any people.—*Mary E. Wolley.*

### Discussion

(This question of conflicting loyalties should furnish opportunity for profitable study and earnest discussion. The discussion should aim at discovering and illustrating the principle that guides a young Christian in every conflict between right loyalties. Keep in mind that the issue is not between right and wrong, but between two things that are both right. The discussion might deal with the cases given below.)

SHOULD a Christian pay tithe on his earnings when he has debts still undischarged? Surely it is his first duty to owe no man anything. Which should come first, his obligations to his creditors, or his obligation to bring to God a tithe of all he receives? Will the higher obligation cancel the lower, or will it help fulfill it?

A father has cherished plans for his son's future. The father is generous and self-sacrificing in doing his best for his son. The son, however, has a conviction that God is calling him to a place in His service, and that it is his duty to seek a preparation for that service. Is he honorbound to fall in with his father's views and plans, or may he feel that a higher loyalty requires him to obtain a Christian education for a place in the Lord's work? Consider the disappointment and anger with which Martin Luther's father learned that his son had entered a monastery and so thwarted all his fatherly ambitions for a noble career for his son. Did Martin Luther do wrong in following his convictions? Was he following a divine plan for his life?

Suppose a Christian young man feels the call of a neglected mission field, a place of danger, having but slight promise of results. He is regarded as a promising evangelist and has the brightest future before him in the home field. All his friends and well-wishers may urge him to fulfill his career. His fiancée may join in the plea. What would the highest loyalty call for in such a case? How would the spirit of Paul, the great evangelist, counsel in such a conflict of loyalties? (See Rom. 15:20, 21.)

Consider the disciples on the mount of transfiguration. They felt the sacredness of their environment, and Peter said: "It is good for us to be here." He suggested that they stay

in that favored region and build tabernacles wherein Jesus, Moses, and Elias might abide with them on the mount. Is not this the loftiest loyalty of all, to seek a place of refuge from the world, where holy influences are felt most strongly, and there develop the inner man to his highest and best? But at the foot of the mountain is a demoniac boy tortured by evil spirits, and a father vainly seeking help for his afflicted son. Whither does the higher loyalty call: to sit on the mountain, enjoying the association with the spirits of just men made perfect, or to go down to the multitudes and take up again the daily drudgery of helping the needy?

What is the principle by which we may solve all these problems? Is there one great guiding principle, or must it always be a matter for the individual conscience to determine, by its steady development in keenness and delicacy and perception, what is meant by loyalty to the utmost and the highest? Is not the principle made known to us in the great words of the apostle, that love seeketh not its own, and that whatsoever we do, we should do it all and always to the glory of God? (See 1 Cor. 13; 10:31.)



## You Are a Teacher

(Program for July 8)

BY IRMA LEE HEWETT

OPENING SONG: "Open My Eyes," No. 185 in "Gospel in Song."

ANNOUNCEMENTS.

OFFERING.

PRAYER.

INTRODUCTION BY LEADER.

TALK: "Calling All Leaders."

TALK: "Teachers All."

SPECIAL MUSIC: Instrumental.

POEM: "Wanted—a Man to Lead." (See "Junior Handbook," p. 134.)

TALK: "Qualifications for Leadership."

TALK: "Leading the Junior."

STORY: "I Led Them Straight."

POEM: "A Leader's Prayer."

CLOSING PRAYER SONG: "Dear Lord and Father," No. 125.

### Notes to Leaders

As a leader of the M.V. Society, you can appreciate the importance of this program. In presenting the call for leaders, may you be inspired anew in your work to put more zeal and enthusiasm than ever into it. Of course, the success of this program will depend much upon you. If you are not sold on the ideas presented, there is little hope that you can wield much of an influence in the right direction. Remember that "successful leadership depends entirely upon one's ability to

multiply himself through others. Great leaders must not only lay plans which are practical, but must also be able to have them carried out."

Perhaps you have some practical ideas for Junior work particularly adaptable to your church which you will wish to present to the society. Whatever plans you have—whether for a Master Comrade Class, a Junior Society, or a nature club—get them going immediately while the inspiration flies high. Don't wait until the interest lags and everyone needs another inoculation of enthusiasm.

If you have available the Junior Pledge and Law in banner or chart form, put them up for this meeting.

### Calling All Leaders

EVERY time we pick up a newspaper to read of the happenings in the world, or when we go to church, sit in the classroom, work in an office or organization of any kind, or even attend social functions, we are aware of the important place leadership holds in the world. There is the leadership that leads people to a higher, nobler plane of living, and there is also the kind that drags mankind down almost to the level of uncivilization. Today our great need is for the leaders who lift.

Let it be said first of all, that although some people are born with leadership ability, many others may acquire it. Wouldn't you be willing to put forth some effort to be a leader if you were convinced of the dire need for capable leadership? You need not go far or spend much time in search to realize the great lack of efficient and inspiring leaders. In your community and church, and perhaps even in your own home, there are boys and girls eager and hungry for the companionship of someone older to whom they can look for friendship and guidance. Adolescence is often spoken of as the hero-worship age—the time when boys and girls admire and endeavor to imitate the physically fit and accomplished person. In spite of this, however, be you ever so gifted, you cannot hope to pilot boys and girls along a course of real character building unless you have a genuine love for them and a deep interest in them. The keener of critics is the Junior, and although he is perhaps uneducated and inexperienced in sizing up people, yet he has an almost uncanny way of seeing right through you and accurately judging your motives. Don't ever be deceived into thinking that because of a sense of duty you will help a boy or girl through the Friend requirements or be

a Junior superintendent. He doesn't want you to help him if you are merely fulfilling an obligation which you have been made to feel you owe to the younger ones in your midst. However, if you show a genuine interest and an uncritical attitude toward him and his activities, he'll warm right up to you and respond to your advances.

"One of the secrets of *keeping young* is to spend a part of one's time with youth. They are the newest things in the world—fresh from the invisible—and they are the dawning future," says Henry Ford.

There are but few of us who cannot look back to our adolescent years with a pang of regret that there weren't more teachers in the classroom and Sabbath school, older people in the neighborhood, relatives, and even parents, who understood us better than we did ourselves and took an interest in our hobbies and ambitions.

Are you horrified and heartsick as you see boys and girls of your own church or community who smoke on the street corner, or who are clutched by the hand of the law for their criminal tendencies? Do you think they would be brought before the juvenile court if there had been a friend—a leader, if you please—who had put his arm around the boy or girl and said, "How about putting a sandwich in our pocket and going out to hike in the woods today?" or, "Won't you bring your new stamp album over to my house? I'd like to see it. And I want to show you that new book on stamp collecting that I just got," or, "Let's have a knot workout this afternoon for about an hour and then go for a swim and see how Jim and Ted are getting along with their swimming requirements." What normal boy or girl could resist such invitations?

When the Progressive Class work contains so much of worth-while activities and hobbies, how can you say that you are not interested? Have you ever sat down and really looked over the requirements for the Friend Class, for instance? Try it, and I'll venture that immediately your enthusiasm will be piqued.

## Teachers All

EVEN though as an adult you are not in the least interested in being a teacher or a leader of youth, it may startle you to learn that you are one just the same. What you *do* will count

for a lot more than what you *say*. Many of us go on our way seemingly oblivious of the powerful effect of influence exerted right and left. In the Bible we are admonished to do nothing that would cause another to stumble. A bad influence is a stumbling block. In all your contact with Juniors they are being influenced by you. Your speech, your dress, your reverence (or lack of it) in the church, your disposition, your cooperation—none of those escape the eyes of the Juniors, nor do they fail to influence for good or bad.

A lad trained in a godly home, to whom the theater was a forbidden place, once crept into a theater and sat there with an accusing conscience, looking around with furtive eye. For him to be in that place was disobedience to parental law, and disloyalty to a tender conscience. But he looked up, and saw in the gallery a face that he saw every Sabbath in the church choir behind the minister. The sudden vision of that face served as an opiate to the lad's conscience. It helped to confirm him in what, for him, was a wrong course. How little the member of that church choir, as he sat in the theater, dreamed that his face was registering itself as an influence for evil on a lad's consciousness.

The Juniors have high ideals embodied in their Pledge and Law. To live out these ideals is a real aid in building a character that will take one into the kingdom. That you may know what the Junior is striving to live up to, read the Pledge and Law as given in "Junior Handbook," or "Master Comrade Canual" and you will agree that it is a fine code for living.

By your own good example in these things you make it easier for the Junior next to you to live up to this code.

Let us not forget that we are all teachers, and our school is larger than many of us have thought. We are teaching more individuals in that school than many of us will be willing to give account of in the day of judgment.

## Qualifications for Leadership

ALTHOUGH leaders do not all possess the same qualities, there are some fundamental traits which will be found in all leaders. Here are seven essential qualities. Make mental note of them. If you fall short in any respect, get yourself in hand, and develop the

characteristic that is lacking. Some people have an innate ability for leadership, but if you are not of these, do not be discouraged, for it is something that can be acquired. Here are the outstanding characteristics:

**Vision.**—A leader must have a vision. Better than those to be led, he must visualize the goal, and the method of attaining it. He must recognize latent possibilities in those he wishes to lead.

**Power.**—A leader must have the ability and determination to reach a goal and draw others along with him. Power comes from courage, enthusiasm, knowledge, experience, self-confidence, perseverance, and an unwillingness to be daunted by difficulties.

**Knowledge.**—Knowledge comes from special training secured by education or experience. The leader must be a master of the technique required. He must have a versatile knowledge. To have a well-rounded knowledge puts one in sympathetic touch with everyone he meets. Knowledge gives power.

**Self-Sacrifice.**—A leader sacrifices his own time, desires, and personal pleasures for the good of the cause. This also means the shutting out of everything that would tend to dull the vision, weaken the power, or reduce the knowledge. Sacrifice is the indispensable price of leadership.

**Submission.**—A leader must have learned to submit to a leader—whether it be as a captain to his colonel, or to a motive, or to a great example. Of necessity he must have submitted to something outside his own self. Submission is akin to cooperation. If you want cooperation from others, you must be cooperative yourself.

**Pleasing Personality.**—Although an attractive physical appearance is unimportant, a pleasing personality is essential to leadership. Pleasantness and a sense of humor do much to smooth any path. A true leader, however, does not sacrifice principle to be congenial.

**Organizing Ability.**—Without this trait, the leader's vision, knowledge, self-sacrifice, and any other trait are powerless to accomplish the most good and gain the utmost in results in the most expeditious manner.

## Leading the Junior

SOME of our young people are aware of the great need for leadership for the Junior, and have a desire and a

willingness to be of service, but they are in a quandary as to definite opportunities. Here are some specific suggestions for helping Juniors to live out their ideals, some of which will meet the ability and interests of all leaders.

1. A JUNIOR SOCIETY. If there is no Junior Society in the church, get one started at once, even though there are only half a dozen Juniors. In a few isolated cases the meetings could be held on Friday night; otherwise, Sabbath afternoon would be the best. Programs can be obtained from the GAZETTE. Helpful suggestions and material may be had from the conference M.V. secretary for the asking. Invite the non-Adventist children to attend.

2. HIKES. Juniors enjoy getting out of doors into the woods. If those who live in the center of large cities have no woods close by, the parks are a good substitute. However, in most places, if no automobile is available, there are buses or streetcars which go to the edge of town, where there is much to see of nature—trees, flowers, and birds. A lunch may be taken and the morning or afternoon spent in natural surroundings. Hiking clothes should be worn. Binoculars, a kodak, and inexpensive nature guides for the purpose of identifying unfamiliar birds or trees, do much to make a hike interesting.

3. PROGRESSIVE CLASS WORK. A leader of one of the Progressive Classes is not required to lead a large group of Juniors. One Junior can work alone with the help of an adult, but of course it is more interesting and more fun for several children to work together. If there are no Adventist children in your vicinity, organize a class of non-Adventist Juniors. They are entitled to become members just the same if they live up to the Junior Pledge and Law. Your contact with the Juniors in this way from week to week will be of mutual benefit.

4. PICNICS AND CAMPFIRES. Juniors enjoy having a picnic supper in the woods. The group, which should be well chaperoned, may go out in the late afternoon, play games for a while, eat their supper, and then sit around the campfire for songs and stories. Appropriate campfire songs may be found in the back of "Missionary Volunteer Songs." Although the stories should be told vividly and with imagination, they must be the kind

that build character, not merely furnish entertainment.

5. LITERATURE ACTIVITIES. The Juniors may collect copies of the *Instructor* and the *Little Friend* from week to week. After a good supply has accumulated, the children may get together and have an interesting time binding them into booklet form. These may be lent to non-Adventist children in the neighborhood or given to the children's ward in hospitals. Picture scrapbooks may be made with booklets purchased at any five-and-ten-cent store. Stamped paper wrappers may be secured at the post office for mailing *Instructors* to out-of-town friends from week to week.

### "I Led Them Straight"

I SHOULD like when I am dying to be able truthfully to say what an army officer, fallen at the head of his column, and dying on the Egyptian battlefield, said to General Wolseley, who came to condole with him: "I led them straight; didn't I lead them straight, General?" God has put us as captains over the Juniors in this battlefield of truth against error. Great at last will be our chagrin if we fail to lead the Juniors, and in the right way; but great will be our gladness if when the battle is over we can hand our sword and shield back to our great Commander, saying, "Lord Jesus, we led the Juniors straight; didn't we lead them straight?"—*Adapted.*

### A Leader's Prayer

I ASK Thee for a sure and certain skill.  
A patient and a consecrated will;  
I ask Thee for a pure and perfect dream,  
A vision of the deep and wide unseen;  
Dear Lord, I need these things so much,  
so much;  
A little child lies plastic to my touch.  
I ask Thee for a love that understands  
When it should read and when withdraw  
its hands;  
A selflessness that flings the locked door  
wide  
For youth to enter while I step aside;  
Dear Lord, I need these things so much,  
so much;  
A human soul lies plastic to my touch.  
—*Eleanor B. Stock.*



### Am I a Christian?

(Program for July 22)

BY C. T. EVERSON

#### How May I Know That I Am Really a Christian?

OFTEN when young people are urged to take their stand for Christ, they reply, "I know it is the right thing to do, but I am afraid that I will never be able to hold out."

In order to show the dangerous position they are taking in refusing to

follow Christ for fear their experience will not be constant, I ask them the question, "Have you then fully settled it in your mind that you will be irretrievably lost? Are you prepared to believe that you will finally wake up in the resurrection of the damned?" Of course, they are startled at my drawing a conclusion of this kind, but, after all, it is the logical conclusion. For if they can never hold out, they will finally find themselves among the lost in the world to come.

Then they fall back upon an argument that is often employed by both old and young in meeting this situation. They tell me they believe that God is too good to destroy anyone, for they insist that God is a God of love and a heavenly Father; and surely the Father would never destroy the creature that He has created.

At first it sounds like a very plausible argument, but many will come up missing in the great final day because they have been willing to stake their eternal salvation upon the hope that they have found an easy way to escape the responsibility of living a Christian life. God has given a very decisive answer concerning this matter, which should leave no one in doubt as to the danger of taking such a position. Many centuries ago, Satan, who was then Lucifer, taught that doctrine in heaven. A large number of angels were led to believe it, and they associated themselves under his banner in the heavenly country. But they were repeatedly warned of what would happen to them if they continued to take a course directly in variance with the commands of God. Lucifer assured them, however, that God was too good to destroy anyone and they need have no fear of any evil consequences coming to them. And so they continued to disregard the orders of the Most High. When no drastic measures were directed against them, they began to feel that they were perfectly safe. Consequently, they began to take their position more openly against God's requirements, and they were more and more confirmed in their belief that God was too good to damn anyone.

During all the time of their rebellion, the day of wrath was hastening apace, and finally one day God cast all these rebellious angels, together with Satan, out of heaven. Of course, they were stunned with amazement,

but when they finally realized what had happened, they were thoroughly convinced that God could not be trifled with. They were so thoroughly convinced of the fact that punishment awaited them that there was no doubt in their minds about it at all. In fact, when Jesus Christ came to this earth and met some of the fallen angels in His sojourn in Palestine, the only question that remained in their mind was about the time when their torment would definitely begin. For we read in Matthew 8:29: "Behold, they cried out, saying, What have we to do with Thee, Jesus, Thou Son of God? art Thou come hither to torment us before the time?" They were fully persuaded that they would be tormented, but their concern was that they might be tormented before the final judgment day came. The thought that God was too kind to destroy the worst sinner was fully canceled, and they dwelt "in everlasting chains under darkness." Jude 6.

So we, both young and old, can certainly be assured that if God cast out of heaven celestial beings who stood before the throne, because of their disobedience to His requirements, He certainly will keep out of heaven, men who are unwilling to follow His precepts here on earth while they have such a wonderful opportunity to do so. If we have sinned, there is no way to escape the wrath of God finally except through the pleadings of our Mediator, Jesus Christ, who promises all the help we need to stand firm in this world and finally be saved eternally in the world to come. There ought to be no hesitation in yielding our lives to Him who is able to do more for us than we are able to ask or think.

At this point, some unconverted persons put forward the plea that they are just as good as the average Christian. And they feel confident that if the Christians they are acquainted with will be saved and go home to heaven, they will have an equal chance of inheriting eternal life.

In order to show the fallacy of their contention, I shall give a simple illustration. It will show the difference between a true Christian and the person who does not profess to follow Christ.

Let us consider the case of a young man who feels quite restless in his home. He thinks that his father is too strict with him, and he is quite

sure that if he could escape from the control of his father, he would be really happy. So he decides to leave home and to endeavor to obtain the freedom which he believes the world is waiting to extend to him. As he runs away from home, he notices that the farther he goes, the more the troubles begin to multiply, and he becomes more distressed at every step. Finally he slackens his pace. He is sorry that he ever left home. He has not found what he had anticipated. His sorrow for having misjudged his father grows on him. He says to himself that father's house was not so bad after all. He finally becomes so sorry over his wrong deed and the plight in which he finds himself that he decides to return home. So he turns squarely around and starts back to father's house.

Now this simple story illustrates the various steps taken by a person who becomes a Christian. The young man running away from home is the sinner running away from God. He believes that God is trying to deprive him of many of the pleasures and good times that he feels sure the world is waiting to extend to him. He persuades himself that to live with God means sacrificing the very things that would make him happy and contented. But he has not gone far before to his sorrow he discovers that there are many heartaches and heartbreaks in the world. After a time he is led to see that after all God is a true Father and He has always had man's interest at heart. He finds that there is no such sympathizing heart to be found anywhere as in the bosom of God. He becomes penitent and sorry that he ever turned his back on God. So he decides to turn around and put his back to the world and his face toward God. Having turned around, he is now facing God, his every step bringing him nearer God. His running away from God and leaving Him behind, illustrates the sinner's way of living. His sorrow for running away from such a wonderful Friend as is His heavenly Father, illustrates repentance. His being led, by his sorrow, to turn squarely around, putting his back to the world and his face to God, illustrates conversion. And his going forward with his face toward God, illustrates sanctification, for each step brings him nearer the Father's house.

The word *conversion* is a very simple word. It simply means to turn

squarely around. Many people fail to understand just what is involved in conversion and therefore are never quite sure that they have ever been converted. They feel that some violent emotion must take place in the life when they are truly converted. But conversion does not carry that meaning. It simply means a reversion of the course: when you are a sinner, your face is toward the world and your back is toward God; when you are converted, you turn squarely around, and your face is toward God and your back is toward the world.

Many times we hear people say, "Why, I see Christians do the very things I do, and I never profess to be a Christian. They are no different from me, nor better than I am."

Now let us see what is the difference between a Christian and a sinner. We must admit that at times a Christian will trip and fall into sins that are identical with those that the sinner commits. At the moment we are about to conclude that there is no difference between the Christian and the sinner. But wait a moment before you draw this conclusion.

When the Christian stumbles and falls, he always rises with his face toward the Father's house, for he has been converted. His first feeling is remorse because he fell. He immediately looks toward heaven and asks God to forgive him, and he continues his course toward God and the better country.

When the sinner stumbles and falls, he arises with no thought of God and with no remorse, for he has never been converted. He has never turned squarely around so that he is facing toward God. With each fall, he plunges farther out into the world, and the things of heaven become more and more lost sight of.

There is a great gulf between the Christian and the sinner. This gulf is widening with the passing of the days. We can see, therefore, that it is sheer folly for a person to expect to gain an entrance into heaven on the plea that he is as good as a Christian although he has never been converted.

It is as though we were standing looking at two elevators. One is nearly at the top of the building while the other is just emerging from the basement. We might conclude that the entire advantage is on the side of the elevator that is high up

near the roof of the building. But let us watch them. Soon we discover that the upper one is slowly but surely coming down, while the one near the basement is steadily moving up. Soon the lower elevator has passed the one that was near the top. We discover that the direction each elevator is taking is the most important part of the transaction. If one elevator is to reach the top, it must start upward and continue on in that course.

Many a young person appears to have a very promising future before him. But if he never accepts Christ, he is steadily moving downward toward eternal ruin. On the other hand, even an unpromising young person who accepts the Saviour, and is steadily moving upward, will one day be found associating with the angels and all the great and wonderful saints of all times. He will be the guest of the King of kings in glory. The great question then is, In which direction are you headed?

When you come to the end of the line, it will be either eternal loss or eternal gain that will greet you. It all depends upon whether you accept or reject Jesus Christ as your Lord and Saviour. May not one of us hesitate to accept Him here and now and have a joyful home-coming at last.

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## Christian Education and Its Bearing on Lifework

(Program for July 29)

BY C. A. RUSSELL

### SONG.

SCRIPTURE READING: Proverbs 3:11-23.  
PRAYER, followed by the Lord's prayer in unison.

### SECRETARY'S REPORT.

MISSIONARY REPORTS:  
OFFERING.

### SPECIAL MUSIC.

INTRODUCTORY REMARKS BY LEADER.

TALK: "Two Ways in Education."

READING: "What Others Say."

POEM: "The Sculptor."

DISCUSSION: "Our Schools."

CLOSING SONG.

BENEDICTION.

### Suggested Introductory Remarks

ALL of our churches throughout the field today are having their attention called to the important subject of Christian education. Today has been set apart by General Conference action as "Educational Day." It is altogether fitting that on this day our thoughts be centered about the educational program which Seventh-day

Adventists are carrying forward around the world. Counting the students of all the different levels on which we are conducting schoolwork—elementary, secondary, college, and mission schools—we have an enrollment of more than 110,000. And still there are tens of thousands of our youth who are getting their training in the schools of the world. One day our schools will all be closed. It will then be too late. In view of these facts, we do well today to give study to the preparation for life's work which God expects of His children.

## Two Ways in Education

EDUCATION is the training for life and its activities. Schools have been established and courses of study prepared, that education may be carried on in a formal way under the guidance of instructors. True education, however, is far broader than this.

"True education means more than the pursuit of a certain course of study. It means more than a preparation for the life that now is. It has to do with the whole being, and with the whole period of existence possible to man. It is the harmonious development of the physical, the mental, and the spiritual powers. It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come."—*"Education,"* p. 13.

There have ever been two ways. In the garden were two special trees. Of the fruit of one our first parents were free to partake. They were forbidden ever to come near to the other. To eat of its fruit meant death. Two ways—life, death. And they chose.

There are two ways today—the way of the cross; the way of the world. Two roads—the narrow way; the broad road. Two destinations—heaven, and life; final destruction in the lake of fire. Where we spend eternity will depend largely upon the type of education we receive. Does it build faith, or destroy it? Is it Christian or worldly?

God has a "way" in education as in everything else. "To find, and to follow God's way in education more perfectly" is our motto.

God's way in education was revealed in man's first school. "The garden of Eden was the schoolroom, nature was the lesson book, the Creator Himself was the instructor, and the parents of the human family were the students."—*Id.*, p. 20.

To Adam and Eve was given the care of their beautiful Eden home. They were to dress it and keep it. Thus manual training became an important part of their education.

(Please read "Education," page 21, paragraph 3.) In the truest sense this was a family school.

God's plan was marred by sin. Still the idea of the family school was carried out by Abraham, of whom it was said, "He will command his children and his household after him." Isaac, Jacob, and the other patriarchs carried on the same plan of education. In Samuel's day the schools of the prophets were established. In actuality, these were truly church schools. In these schools the youth learned "to read the Hebrew writings, and the parchment rolls of the Old Testament Scriptures were open to their study. The chief subjects of study in these schools were the law of God, with the instruction given to Moses, sacred history, sacred music, and poetry."—*Id.*, p. 47.

We are told, "Our schools are to be as the schools of the prophets." God's way in education does not change, for He is "the same yesterday, and today, and forever." It is His plan that His people should educate their own children. (Read Isaiah 54:13.) "Who can determine which one of a family will prove to be efficient in the work of God? There should be general education of all its members, and all our youth should be permitted to have the blessings and privileges of an education at our schools, that they may be inspired to become laborers together with God."—*"Counsels to Teachers,"* p. 44.

But we are considering the *two* ways in education. There is another way. It is the way of the world. It comes of partaking of the forbidden fruit, the fruit of the tree of knowledge of good and evil. Does this way teach "in the beginning God"? Oh, no.

The evolutionary hypothesis was never more than a theory, a speculative theory advanced by skeptics who wholly reject the account of creation as given in Genesis.

With such teachings permeating the textbooks and classrooms, and accepted as truth, it is little wonder that the youth of today are drifting upon a sea of uncertainty and are headed for a shore of oblivion. With no heaven to gain, no hell to shun, why not get out

of this life—the only one—all the excitement and thrills it can offer? Such is the reasoning. And such the conclusion drawn from the teachings of science, falsely so called.

"There is a way which seemeth right unto a man, but the end thereof are the ways of death." Prov. 14:12.

"It is a fearful thing to fall into the hands of the living God." Heb. 10:31.

(Close by quoting the first three stanzas of "Only Two Ways," No. 15 in "Christ in Song," or have these words sung as a duet or a quartet.)

### The Sculptor

I FOUND a bit of plastic clay,  
And idly fashioned it one day,  
And as my fingers pressed it still,  
It moved and yielded to my will.

I came again when days had passed,  
The bit of clay was hard at last;  
The form I gave it still it bore,  
But I could change that form no more.

I took a piece of living clay  
And gently formed it day by day;  
And molded with my power and art  
A young child's soft and yielding heart.

I came again when years were gone—  
It was a man I looked upon:  
He still that early impress wore,  
And I could change him nevermore.

—Author Unknown.

### What Others Say

ROGER BABSON, outstanding economist of the United States, said:

"The chances are greater than fifty-fifty that you or your children will see trouble. 'All right,' you say, 'what can we do about it?' I will tell you.

"First: We should develop character and health for ourselves and others. In the face of inflation in some form it is utterly foolish to sacrifice one's character or health to make money.

"Second: We should select high-grade church schools and small colleges of the right character for our children. No amount of time and money is too great to spend upon properly educating and training your children."

\* \* \*

Dr. John R. Mott, author, lecturer, and leading worker for young people, who has traveled more than two million miles in this work, said in a recent lecture that the present period represents the blackest and most chaotic and momentarily critical era in all the long history of the human race.

Every land is on its way to bankruptcy via the route of arming for the battle of Armageddon that is definitely and generally believed to be imminent.

\* \* \*

A former member of the President's cabinet said:

"Teach a boy that he is nothing but an animated clod, that he is living in a godless world made up of a few

gases and other elements, and what is there to inspire him to live a creditable life? If, in the long run, it makes no difference whether he lives honestly or dishonestly, whether he does his work or shirks it, whether he is kind or unkind, then we must not be astonished to find that he runs to the worst things instead of the best. No one need spend any time cultivating the weeds in his garden; they grow without the slightest attention. It is the plants we prize that need our care. So it is with the young. Nobody needs to train his son to be vicious. Let him go without training, and he will be that of his own accord. But virtue has to be cultivated, and we can never succeed in that if we let go our hold on religion."

\* \* \*

Speaking of Catholic schools, a writer in one of their periodicals, the *Schoolmate*, said:

"I place first among the duties of the Catholic father and mother, after providing natural care for the offspring, the grounding of their child in the faith of their fathers.

"And in the welter of temptations and distractions that assail the child of today, I know of but one haven of safety for it—that is within the Catholic school. . . .

"Have you ever stopped to make a mental reckoning of the children of your acquaintances and friends who have fallen away from the church?

"You cannot do so without being appalled by the reckoning. Yet the school in which our faith is a stranger will account for most of those who are lost to us. And only Catholics can realize how sad a thought this is to a Catholic. . . .

"Heed the danger to your child, Catholic parents, whether it be seven years old or seventeen years old, by providing for it, from its first day in a schoolroom to its last day in a university, the safeguard of a Catholic education."

\* \* \*

A former minister of education of the republic of France said:

"The purpose of education is to aspire to train a child to the yoke of discipline and obedience, to create in him a principle of energy which shall enable him to resist his passions, accept of his own free will the law of labor and duty, and contract habits of order and regularity. To do this unless the force is derived from religion is to attempt an impossible task."

\* \* \*

An editorial in the *Parents' Magazine* said:

"Recent investigations into the nature and needs of children have revealed the significance of seemingly trivial experiences in shaping the destiny of a life. The public concern with respect to crime, insanity, and other breakdowns, has led to fresh studies of these social disasters and

to the conclusion that a proper nurture of childhood is essential as a preventive."

The writer concludes his article by saying: "Our children need God as no generation has ever needed Him before."

\* \* \*

Right education leads to high ideals and right living; wrong education leads downward to final destruction.

## OFFICERS' NOTES

### If I Were Social Secretary

(Continued from page 16)

Make a list of youth who may not be M.V.'s, but who have been brought up in the teachings of our church, and especially invite them to attend social gatherings; then during the evening extend to them a friendly invitation to attend the regular meetings and band and club activities of the society.

Plan stimulating and recreative outdoor gatherings, hikes, and picnics during the summer months.

Encourage members to attend Junior or Senior or Leaders' Summer Training Camps.

Organize foreign mission clubs for detailed study of mission problems.

Organize walking clubs and reading circles.

Explore the realm of handiwork, creative arts, and hobbies; find folk in the church or society who have some special hobby or skill, and enlist their help in leading the youth into new and intriguing adventures by means of hobby clubs.

Organize nature clubs and nature hikes for any season of the year. (The new Home Study course in nature appreciation is a valuable basis for this club work.)

Urge members to look around and see how many vacations they can give to others by helping share their burdens for a few hours, a day, or longer.

Advertise the definite recreational activities of the society through posters, personal invitations, society and church bulletins, and announcements in M.V. meetings.

Make the most of every social contact during the year! M. W. M.

### Christian Liberty

AMERICA, be this thy charge:  
Thy manhood's faith be free and large  
In sympathy; let foe and friend  
Forbear to cherish hate, or bend  
To slight the faith some other holds  
Close to his heart, and closer folds  
At each ignoble, poisoned thrust  
From those who forfeit holy trust!

America, God bless to thee  
Thy stand for Christian liberty.  
God bless the bread that men shall break  
In fellowship for His dear sake.  
That song that wells in human throats  
Be noble with the holy notes  
Of mingled praise; each man's belief  
To him has seemed divine relief!

—Author Unknown.





## Junior Meetings

### When Loyalties Conflict

(Program for July 1)

BY W. T. BARTLETT

SONGS FOR TODAY: Nos. 48, 49, 51, 57, 58, 61, 64, 44, 43, 37, 34, 32, in "Missionary Volunteer Songs."

OPENING EXERCISES.

TALK: "Loyalty."

TALK: "Models of Loyalty."

TALK: "Loyalties That Conflict."

POEM: "Our Pledge of Loyalty."

CLOSING EXERCISES.

### Loyalty

LOYALTY is a pleasant quality to read about. It is an instinct that God has set in the hearts of men. Many animals have it. Loyalty makes the dog a chosen friend of man. You can trust your dog to be true: he will guard you or your property with his life.

God expects us to be obedient to His instruction, not with an obedience that is slow and reluctant and cautious, but one that is hearty, prompt, and full: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength." That is loyalty.

The first sin that came into the universe was disloyalty. God had made the angels and bestowed rich gifts upon them. Life was very full of every happiness for His angels, with their wonderful faculties and their responsible positions. Chief among the angels was the light bearer, Lucifer, more richly endowed than any of them.

Unhappily a spirit of disloyalty came into the heart of Lucifer. He worked secretly for his own glorification, and thought he could promote his own exaltation by misinterpreting the instruction of God. So confusion and strife were introduced into the heavenly universe, and the light bearer became an adversary to the divine government. Because of his disloyalty he had to be separated from the celestial system in which he ought to have been one of the most illustrious figures.

The same spirit that had led to his own exclusion from the courts of glory, Satan, now the adversary, tried to instill into the heart of Eve—a spirit of disloyalty. Eve had been created for

the express purpose of being a loyal associate for Adam in the carrying out of the plans of God for the human race. God had joined the happy pair in their delightful task, and Eve well understood that God was the source of their every joy. It was disloyalty to God to listen to the serpent as he tried to insinuate bitter thoughts about God and His real nature and designs. Unhappily Eve was persuaded to act out the suggested disloyalty, and she did the very thing that God had asked His beloved children not to do. The result was soon apparent. Adam and Eve, who had been so loyal to each other, now showed an ugly spirit of disloyalty. Their happiness was marred, and from that time forth, a growing disloyalty marked the history of the human family. Today it is among only those who fear God and receive His Spirit that true loyalty is found.

Yet in our separation from God we have not quite lost our admiration for loyalty. This still seems to us to be one of the most desirable qualities. Even wicked men look for loyalty in their sinful dealings with each other. Governments that have been disloyal to God demand loyalty from their citizens. Without loyalty human society would dissolve.

So we find that throughout the history of the race the adversary has been, through his human agents, endeavoring to destroy the spirit of loyalty to God, while at the same time he and his agents demand the utmost loyalty to themselves.

Christ has laid down for us the guiding principle with which we must meet every temptation to disloyalty. To Him the adversary came in the wilderness and offered all the kingdoms of this world, together with the glory of them, on condition of one act of disloyalty to the Father in heaven. But Christ stood His ground, and not only saved Himself from a share in the sin of our first parents, but also gave us a great example by which we might know how to meet the temptation to disloyalty when it comes to us personally. (Read Matt. 4:10.)

This is the requirement of loyalty:

"Him only shalt thou serve." The children of God must keep the example of Christ ever before them. They must needs go through the world that Satan offered to Christ, without being too much allured by the glory of it; they must remember how Christ turned away from this glory and maintained His own unwavering loyalty to the kingdom of His Father. The test comes to all of us again and again in some temptation to be disloyal. Only one grain of incense is demanded—one little act of submission to the adversary of God. The lure may be very fascinating, and the sin is presented to us as only an insignificant concession. But we must not yield. All of us will meet this temptation, usually in some moment of weakness. To stand firm, we must daily learn from Christ the lesson of true loyalty and turn from all the wiles of the devil.

### Models of Loyalty

WHEN we consider what loyalty is, first of all we picture someone who is very true, who replaces selfish motives by noble qualities in the character—a willingness to sink oneself out of sight for the sake of somebody else, and a perseverance that enables one to keep on being true in spite of severest disappointments.

Loyalty is well illustrated in the case of Caleb. When he went with the spies through the land of Canaan and saw the walled cities of the giants, he did not lose heart like the ten who brought a bad report. He held fast to his faith in God's power and declared with Joshua that Israel was well able, in God's strength, to go up and possess the land of the giants. The people threatened to stone Caleb, but that made no difference to his testimony. He followed the Lord fully, regardless of what others did. Caleb was loyal to God, loyal to his leaders, Moses and Joshua, and loyal to his great principle of unwavering faith in God. Through the forty years of wandering in the wilderness, while a whole generation fell in death, Caleb kept the faith.

Jonathan gives us another noble example of loyalty. He and his young friend, David, loved one another for the noble qualities they saw in each other. Jonathan, natural heir to the throne, knew that David had been chosen by God to succeed his father, but his unselfish nature could rejoice



over David's exaltation above himself. (Read 1 Sam. 18:4.) At the risk of his own life, Jonathan protected David from the jealous wrath of his father.

Why, then, did not Jonathan leave the palace and cast his lot with David in all his wanderings? Because Jonathan was loyal also to his father. He could be true to David and true also to Saul. He knew that God had promised to give the throne to David, and that his father had become a rebel and an outcast from God's face. Yet he was too loyal to desert his father, and when Saul died, without hope, on the field of battle, Jonathan fell fighting by his side. David knew the heart of Jonathan; he rejoiced in the deep love that made them one, but it was a beautiful thing in his sight that when Saul fell in the death that came upon him at last as a judgment, Jonathan was with him until the last. David could appreciate such loyalty. He himself had steadfastly refused to put forth his own hand against Saul, the Lord's anointed, even when his fierce, merciless enemy seemed to be providentially delivered into his hand. He could remember how kind and pleasant had once been the relationship between himself and the household of Saul, and over the dead Saul and Jonathan he spoke the words found in 2 Samuel 1:23, 26.

Ruth, the Moabitess, illustrated the beauty of loyalty in her devotion to her mother-in-law, Naomi, for whose sake she left her own land and her own people. "Whither thou goest, I will go," was her pledge; and God honored Ruth for her loyalty.

Esther's life is another example of loyalty. When her own people were threatened with destruction, she did not assume, as she might easily have done, that the evil could not possibly touch herself as queen. She took her place with her people, mourning and fasting with them, and pleaded in her own name and in their name for the king's protection against Haman. In the moment of danger Esther stood loyal, and through her loyalty, deliverance came to her people.

Many of the prophets give us noble examples of loyalty. This is the quality that shines so brightly in the story of the martyrs who went to a cruel death rather than be disloyal to their Lord and Saviour. They counted not their lives as dear unto themselves, but were willing to suffer imprison-

ment and even death for the sake of Him who loved them.

Loyalty is the chief characteristic of Christ's true people. It is through this quality in them that He reveals the glorious majesty of His kingdom. From each loyal witness who was willing to lay down his own life for the sake of his Master, there always has sprung a harvest of souls in whom the same loyalty was repeated. Through His faithful people the Lord Jesus exalts His kingdom higher than the kings of the earth. (Read Revelation 17:14.)

The saints who welcome the King at His return will furnish the most perfect demonstration of loyalty that has ever been seen in the history of the church. It is our privilege to be among that company and to receive, from the King's own lips, words of praise for our faithfulness and loyalty to Him, and to the truth for which He stands.

### Loyalties That Conflict

SATAN, the most disloyal spirit in the universe, appreciates the appeal of loyalty, and the fact that it seems to us the highest of virtues. Disguising himself as an angel of light, he often strengthens his temptations by mingling with them an appeal to this very loyalty. In this way he would tie our better natures to the evil, and make us feel that we cannot honorably escape from his snares.

Young people love association with those of their own age and kind; so we find ourselves naturally members of little groups, sometimes called cliques. It is the essence of this association that the members of it feel a special loyalty to each other, and all stand together for mutual encouragement and helpfulness. Such bands and cliques form themselves in every school. Suppose you are a member of such a group, and your conscience tells you that the clique is not quite fair to someone from whom it withholds its friendship, either in a passive or in an active fashion, what ought you to do? Must you stand by your clique and be blindly loyal to it? Or have you a higher loyalty to goodness and kindness that must be honored, even if it interferes with your special loyalty to your own little society?

Very often young people are thoughtlessly led into making a promise. Later they realize that the

promise is inconsistent with some duty or other, or with respect and obedience due to parents or teachers. What are you to do in such a case? Must you not keep your promise? Is not that a loyalty that must be honored, even though in keeping the promise you are doing something of which your conscience cannot approve? How is one to distinguish between two loyalties, and decide which one is the higher and more binding?

We shall often find ourselves obliged to choose between two conflicting loyalties. The safe rule is always to give first place to the loyalty that is due to God and truth and righteousness. Any loyalty that binds us to do wrong is an evil loyalty, and, for our own sake, and for the sake of all who are associated with us, and who may be expecting us to be loyal to our evil pledge, we ought to repudiate every obligation that would hold us to the evil course.

It may be only folly, or youthful inexperience, that has led us to make a pledge that binds us to do wrong. Whether we have pledged or not, to do wrong is sin, and if we carry out our foolish pledge, we add sin to folly. If, on the other hand, we make a pledge and then realize that it would be sin to keep it, our refusal to do what we promised becomes an act of righteousness: in that case, our folly is canceled and turns to good. In such a decision for righteousness, we may find even greater moral benefit because it represents a victory over an act of folly.

Perhaps someone who has a natural right to our obedience requires us to do something that our conscience knows to be wrong. It may be a father who demands that we do some work for him on the Sabbath. We ought to be loyal to our parents, but on the other hand we are under a still greater obligation to be loyal to God. When human loyalty conflicts with divine, can there be any question about what we ought to do? We must go just as far as we possibly can in loyalty to our parents, but we must be firm in honoring the higher loyalty we owe to God.

When Daniel was in the court of Babylon as a prisoner, it was his purpose to be as loyal as he could possibly be to Nebuchadnezzar and the court officials into whose hands Nebuchadnezzar had given him. A tender af-

fection sprang up between Daniel and his overseers, but when Daniel's loyalty to God was concerned, Daniel was as firm as a rock. He understood perfectly that for him there was one supreme loyalty, and no other obligation must be allowed to compete with this. The lesser loyalty had to be harmonized somehow with the higher, or entirely disregarded.

When Daniel knew that Darius had made a foolish decree that nobody was to pray to anyone except the king for thirty days, he understood clearly that Darius had been influenced by crafty men, and had done something of which he did not realize the real nature. Could not Daniel, out of sympathy for the friendly but foolish monarch, show his personal loyalty to Darius by abstaining from all prayer but secret prayer for the thirty days of the decree? No, the higher loyalty to God forbade any such attempt to maintain his loyalty to the king. The two were now in conflict. Daniel could not please two masters. He must take his stand absolutely on his loyalty to Jehovah and trust God to take care of the lesser loyalty he owed to Darius. The Lord honored the loyalty of His servant, and when the experience was over, the attachment between Darius and Daniel was closer than ever, and God had been glorified by the entire loyalty of His faithful witness.

### Our Pledge of Loyalty

LORD, as we now Thy name profess,  
May our hearts Thy love confess;  
And in all our praise of Thee  
May our lips and lives agree.

Make us resolute to do  
What Thou showest to be true;  
Make us hate and shun the ill,  
Loyal to Thy holy will.

May Thy yoke be meekly worn;  
May Thy cross be bravely borne;  
Make us patient, gentle, kind,  
Pure in life and heart and mind.

—E. P. Parker.

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### You Are a Builder

(Program for July 8)

BY IRMA LEE HEWETT

SONG: "For the Beauty of Jesus," No. 29 in "Missionary Volunteer Songs."  
ANNOUNCEMENTS AND OFFERING.  
SCRIPTURE: Galatians 6:7 (repeated in unison), or Luke 6:47, 48.

PRAYER.

TALK: "Pledging."

SPECIAL MUSIC: Instrumental.

SYMPOSIUM: "The Junior Law."

PLEDGE AND LAW: All Juniors stand and repeat together.

CLOSING SONG: "Father, Lead Me Day by Day," No. 21.

### Notes to Superintendents

Since one of the objects of the Junior M.V. Society is to train our Juniors to be leaders, learning to speak before a group will be of definite help to them. For this reason, the program is in the form of a symposium, so that a number of Juniors may take part.

The object of the program is to show how the keeping of the Junior Pledge and Law builds real character in the life. This might be demonstrated in a visual way. Before the meeting draw very lightly on the blackboard a picture of a castle, made with large blocks of stone. At the close of each talk heavily outline one block in yellow and letter in the center of this block the word expressive of that particular phase of the Law or Pledge, using the main parts of the building for these. Or, a ladder could be used to represent the character—a round added for each phase of the Junior Pledge and Law.

### Pledging

A MAN once said that *character is what we are in the dark*. In other words, character is not what people think about us; it is not our reputation, but what we are under all circumstances regardless of whether or not anyone knows about our actions.

We are all builders—builders of character. God is the construction engineer. The equipment is our minds. Every day the structure is going up, and we must be careful how we build and the type of material we put into this castle of ours. And no matter how well we build, we must first be sure that there is a good substantial foundation—Christ Jesus. Otherwise, in some time of great storm and temptation, our house will be swept away, and we shall be eternally lost.

No earthly possession can be taken with us into heaven. Even though we cherish a fine car, a beautiful home, and good clothes, they all must be left behind when our Lord Jesus comes to take us to our heavenly home. The only thing we can take with us is a spotless character. How carefully should we lay each brick, and pound each nail. Nothing done carelessly or in a slipshod manner can be accepted.

Each time we lie or tell the truth, are cheerful or grumpy, go to forbidden places or resist the temptation, we are building either a castle which will always stand as a memorial to God, or else a shanty that will fall under the attack of the enemy. The Junior

Pledge and Law are to help us build permanent structures. To pledge is to promise. The Pledge includes the keeping of the Junior Law. To keep the Law helps to build into our characters purity, cheerfulness, courtesy, obedience, honesty, reverence, and service for others.

At sunset have you ever seen the sun shining on a house with many windows? Why, the house looked like pure gold, and perhaps, in your childish fancy, you called it the House of Golden Windows, or some such fancy name. When we wish God to do so, He will send His rays of love on our character houses, and not only will they look that way, but they will truly be as pure gold.

Let us renew our Pledge, and determine with the help of God to have spotless characters that will shine like the stars forever.

### The Junior Law

KEEP THE MORNING WATCH.—In the Subtreasury building in New York City there is a fine piece of statuary of George Washington at Valley Forge, kneeling in prayer on the cold, wintry ground. That figure explains a great deal of the strength of Washington's life. It is no accident that the two greatest Americans to whom we all look up and most admire—Washington and Lincoln—were men of prayer and men of faith in God. Their strong belief in God was the rudder which guided the ship of state.

The Morning Watch, if earnestly and faithfully kept, will be the means of giving us victory over our faults and temptations.

Let us learn a lesson from the camel. How does the camel take its load? In the morning the driver gives a word of command, and the camel kneels down, and the driver can put on the load easily. Then the camel goes away, doing its task.

During the day the ropes often work loose and the load is shaken out of its place. The camel begins to grunt and complain. So the driver makes him kneel down again, takes off the load, arranges it, balances it carefully, and ties it tightly. Then the camel goes in comfort. At night when they come to the camp the driver makes it kneel once more. The load is taken off and the camel goes off to find food, and then to lie down to rest.

The camel kneels in the morning to have the load put on. It kneels during the day to have it put right. It kneels in the evening to have it taken off. Let us take our load from God in the morning. Let us come to Him if things go wrong during the day. Let God take it off at night.

DO MY HONEST PART.—"It's a strange thing," said a man, "how com-

fortable some Juniors can be when there's work of any kind to be done. Some girls can sit by the hour and read a book, do fancywork, or chat with a friend, while mother cooks the meals, washes the dishes, dusts, or irons. A boy can tinker with his bicycle, read, or play with his dog, hours on end, while father washes the car, cleans the basement, shovels snow, rakes leaves, and what not."

Such a Junior is not doing his honest part. Neither is anyone honest who just half does his work, hoping all the time that no one will notice how poorly it is done.

A Junior who does his honest part always does more than his duty, and is a careful custodian of all the funds which come into his hands. Instead of trying to see how much he can get out of, he does his share and more. God is never cheated of His tithes and offerings by such a Junior. Neither does this boy or girl carelessly spend money for worthless toys, for one can be proud of his ability to save money and to spend wisely.

Let us determine to do our honest part, regardless of what others do. Perhaps by our example we shall lead others to do their honest part also.

#### CARE FOR MY BODY.—

"I used to be a weakling; the fellows called me names;  
I staved at home and couldn't join their rough-and-tumble games.  
I felt so tired and listless that I didn't care to play.  
And sat about the house and read, to pass the time away.

"My throat was sore; my tummy hurt;  
my teeth were aching, too;  
I could not breathe; I was a wreck—  
and what was I to do?  
I joined the J.M.V. Friend's Class, a remedy to seek;  
'Twas great to learn health habits there; I gained a pound a week!

"I eat a lot of wholesome food—no coffee, now, or tea,  
But fruit and milk and vegetables, and no fried stuff for me!  
I go to sleep at nine o'clock and sleep the whole night through,  
With windows open wide as wide, as teacher told us to.

"I take two good long rests each day; say! you should see my chart.  
The way my weight goes shooting up just warms my mother's heart.  
I'm nice and big and strong now, and enjoy life all anew.  
Here's my advice: If you're not fit, observe health habits, too!"

—Author Unknown.

**KEEP A LEVEL EYE.**—One time during the Civil War, Robert E. Lee was spending a little time with some soldiers in pleasant conversation. One of the soldiers started to tell an apparently questionable story, and then before continuing, he looked around and said, "There are no ladies present, I believe." "No," said Lee, "but there are some gentlemen."

No Christian, whether man or woman, boy or girl, would lower himself to tell or listen to an indecent story. The eye that can look straight into another eye without flinching and without hardness, is an honest eye and

a pure eye. It belongs to a boy or girl who is dwelling on pure, honest thoughts.

The one who keeps a level eye will do nothing underhanded or dishonest. The honest builder puts the type of material into his house which will wear well in every kind of weather. The Junior who has a clean heart and a level eye makes a good companion and friend for other boys and girls, for his influence over them is good.

**BE COURTEOUS AND OBEDIENT.**—"My boy," said a father to his son, "treat everybody with politeness, even those who are rude to you, for remember that you show courtesy to others, not because they are gentlemen, but because you are one."

Junior boys and girls ought to be the most courteous people there are. We don't need to be told this, for we can see for ourselves how pleasant it is to have courteous people around us. "Politeness is like an air cushion. There may be nothing in it, but it eases the jolts wonderfully." Politeness or courtesy is treating others in the same kind way we wish to be treated.

God expects obedience in His children, and there are many instances in the Bible that show the importance He places on obedience. To be courteous to our parents means that we are also obedient. Unless we can learn to obey others, we can never be leaders. At a banquet, George Washington's mother was asked how she managed to raise such a noble son. She said, "I taught him to obey."

**WALK SOFTLY IN THE SANCTUARY.**—The Bible says, "Keep thy foot when thou goest to the house of God;" "Reverence My sanctuary: I am the Lord."

Today, if you were invited to visit the home of a distinguished man, you'd be happy to do so. Surely you would be on your best behavior, would arrive on time, and would listen attentively to your host, with no thought of whispering to anyone. How much more should we be reverent in the church where God meets with His people. To be reverent is to have profound respect mingled with fear and affection.

I should walk softly in the sanctuary for three reasons: (1) God is there through His Spirit. (2) Any service in the church that I attend is for me. (3) If I am not quiet and reverent, I not only get little from the service myself, but I prevent others from receiving the blessing they desire.

**KEEP A SONG IN MY HEART.**—How we enjoy being around those who have a sunny disposition and a smiling face. When we are a bit downhearted and someone comes along with a big smile and talks cheerfully to us, our hearts are lifted up, and the first thing we know, we are feeling in better spirits ourselves, for "a merry heart doeth good like a medicine."

If we like to have happy people

around us, then we should practice the golden rule and develop a cheerful spirit ourselves. It's much more fun to look on the sunny side of life, and how much more pleasant for our friends, our parents, and our brothers and sisters. Wherever a cheerful person goes, he is loved.

An elderly woman left five hundred dollars by will to a young girl who was almost a stranger, merely because this girl had smiled at her and exchanged a few pleasant words while coming out of church. You can't expect to be paid in money for your cheerfulness, but the help given some discouraged person may be worth its weight in gold. Let us remember:

"The thing that goes the farthest toward making life worth while,  
That costs the least and does the most,  
Is just a pleasant smile.  
The smile that bubbles from the heart  
That loves its fellow men,  
Will drive away the clouds of gloom,  
And coax the sun again;  
Then bring a smile of happiness, of gladness, and content.  
It's full of worth and goodness, and it doesn't cost a cent."

**GO ON GOD'S ERRANDS.**—Have you ever been sick in bed for a long time, and then tried to stand on your feet? What happens? Why, your knee hinges just won't hold you up. This is because you have not used your legs for a long time, and so the muscles are weak and flabby. They must be gradually exercised until they become strong. Then you can walk, run, and jump.

During the three years of Jesus' public ministry, He was working continually for others. He didn't spend nearly as much time preaching as He did healing the sick, visiting people in their homes, and doing many kind services. He didn't learn how to do these things all at once when He reached thirty years of age. No; from the time He was a small child He helped His carpenter father in the shop, running errands for His mother, helping to care for His sisters and brothers, and doing kind acts for the neighbors close to His home in Nazareth.

So it is with us. We may wish to be a missionary in some far-off land, a doctor, or a nurse, or a teacher. But how can we labor for others in a foreign land without some practice in serving others? Every little act of service strengthens our characters. Whatever the Missionary Volunteer finds to do that will lighten someone's burden, or ease someone's pain, or put a song in someone's heart, that is God's errand, and he will do it. A Missionary Volunteer serves others.



"Give me not scenes more beautiful,  
But eyes  
To see the beauty that around me lies;  
No golden shore I seek, but a heart  
That sings  
The keen, high joy of common things,  
That precious holds the good we can do  
Here.  
O for the seeing eye, the hearing ear!"

## The Pattern Prayer

(Program for July 22)

BY MRS. E. E. ANDROSS

### SONG SERVICE.

SCRIPTURE LESSON: Matthew 6:5-13.

PRAYER. Three short sentence prayers by Juniors.

LEADER'S TALK: "Introductory Remarks." (See Notes to Superintendents.)

SYMPOSIUM: "The Pattern Prayer."

READING: "The Pause in the Prayer."

POEM: "When Father Prays."

ROUND TABLE: "A Prayer God Has Answered."

SONG: "Sweet Hour of Prayer."

CLOSE by repeating in concert the pattern prayer.

### Notes to Superintendents

*Leader's Talk:* "Introductory Remarks."—See also "Mount of Blessing," pp. 151-176; "How to Pray," by Llewellyn A. Wilcox; and the article, "After This Manner Pray Ye," by C. Lester Bond, in *Youth's Instructor*, Nov. 8, 1938.

*Symposium:* "The Pattern Prayer."—Let eight Juniors give this. Each should master his part and give it in his own words.

*Round Table:* "A Prayer God Has Answered."—Encourage each Junior to tell in a few words of an answered prayer—one of his own or somebody else's.

### Introductory Remarks

TODAY we are studying the pattern prayer which Jesus has given us. First, He gave it to the multitude in the sermon on the mount. A few months later when His disciples, who had been away from Him a short time, returned and heard Him talking earnestly with His heavenly Father, they said, "Lord, teach us to pray." He repeated to them the same model prayer they had heard Him give the multitude, and it is recorded in the Bible for us.

As we study it, let us thank God that we know He is our Father. Many do not know this. A poor Chinese whose little boy was critically ill went to the heathen temple. He wrote out a long prayer on a piece of paper, chewed the paper to a pulp, then threw it at the huge ugly idol that the Chinese worship. But the pulpy mass did not stick; so the poor man, who did not know God was his loving heavenly Father, went away dismayed, thinking that because his prayer did not stick, surely the idol would not spare his boy.

The prayer, like the commandments, falls naturally into two parts—our relation to God and His word, ourselves and our fellow men. In some ways this pattern prayer is like a kaleidoscope revealing new beauties, new wonders, every time we look into it. And little by little, we see it touch every part of our lives and our relation

to everybody around us as well as to our heavenly Father.

Now we shall turn a magnifying glass on it by looking at its different parts. But no matter how much we gaze into that prayer we shall always be able to find in it something new and wonderful.

## The Pattern Prayer

### PART I:

"Our Father which art in heaven."—Since God is our Father, we owe Him reverence and honor and obedience. The son of a certain king was once asked to do something that was not honorable, and he replied: "O, no, I cannot, I'm the son of a king." He refused to do anything that would displease his father or bring dishonor on his name. Wherever he went he desired to represent his father aright and obey his orders.

We are here to represent our heavenly Father and to help others to know how good and kind He is. "As children of God, you will hold His honor, His character, His family, His work, as the objects of your highest interest."—"Mount of Blessing," p. 156.

Two Seventh-day Adventists in Mexico were thrust into prison unjustly. The officers said to one, an Indian, "If you will bear state's evidence against that Mexican, we will not shoot you." "But," said the Indian, "I cannot bear false witness against my brother."

"You are not brothers," shouted the officer. "You are an Indian and he is a Mexican."

"But," said the Indian, "Jesus is our Saviour, and God is our heavenly Father; so we are brothers." Yes, Jesus draws us all into one big family.

"Hallowed be Thy name."—This helps us to recall the third commandment. We are told that ancient scribes would stop, wipe their quills, wash their hands, and pray before writing the name of God. Angels veil their faces at the mention of it. It is hallowed in unfallen worlds. And when we say, "Hallowed be Thy name," we are asking that it may be hallowed in this world also, and especially in us personally.

How can we hallow it? 1. By being careful in our language—the third commandment warns us not to take that name in vain. 2. By trying always to do those things that will please our heavenly Father.

"Thy kingdom come."—Jesus wants us to have a delightful time, and He longs for the day to come when nothing shall mar the happiness of His children in this poor, sin-sick world. So we pray, "Thy kingdom come," for when Jesus sets up His kingdom, He will take away all sickness and sorrow and trouble. What a wonderful place that will be. But do we really mean it when we pray, "Thy kingdom come"? If we said "Come in" to a friend knocking at the door, but did not unlock it and let him in, do you

think that friend would consider our "Come in" very sincere?

Jesus said that this gospel must be preached in all the world, and then the end shall come. So, as we pray, "Thy kingdom come," we must help to answer that prayer by going on God's errands at home and among our neighbors, and then with our prayers and our gifts help save those in other lands also.

"Thy will be done in earth, as it is in heaven."—There is nothing that the angels would rather do than the will of God. And of Jesus it is written, "I delight to do Thy will, O My God." The better we know God, the more we will love Him; and the more we love, the easier it will be to do His will. In 1937 I met a young man in Paris who was a missionary in Madrid, Spain. Because of the civil war raging there his life was in great danger, and some thought he should leave. But he begged to be permitted to remain even if it should mean death, for, said he, "You know, it would be sweet to die for Jesus."

Yes, it is sweet to die for Jesus, but it is sweeter to live for Him; and if you want to be really happy, let Jesus have your life. When Brother Loftman down in Panama offered prayer in the midweek service, I always heard him say, "May Thy will be done in my life even as it is in heaven." I came to appreciate that sentence more and more as I heard it from week to week. It still rings in my ears. Could anyone pray a more beautiful prayer? When you make a kite, you want it to be the right kind, one that will soar high in the breeze. And when God makes a Christian, He desires to make the right kind—one in whose life God's will is done even as it is in heaven.

### PART II:

"Give us this day our daily bread."—One day the cupboard was entirely empty as a little Adventist family in the Isle of Wight knelt in family worship and joined their trembling voices in "Give us this day our daily bread." Would the God that sent manna to Israel answer their cry? They arose from prayer and turned to the daily task. Presently the neighbor called to Mrs. —, saying that Queen Victoria, who was at her home in Osborn House in the Isle of Wight, had sent a large basket of food, and she would like to give them a part of it. "O mother," cried the hungry children, "why, this is food right from the queen's table."

We can see that God answered that prayer, but He just as truly gives us the bread upon our tables. He makes food grow, He gives men health and strength to earn it, and sometimes He gives us enough to share with some of those members of our big family who have less than we. It may be that while they are praying, He is trying to whisper to us, "Give ye them to eat."

This part of the model prayer should also help us to remember that we need

to pray for the Bread of Life, that is Jesus. We need Him every day.

"*Forgive us our debts, as we forgive our debtors.*"—Some years ago a man took the life of the governor of the State of Idaho. The wife of the governor was an Adventist. How could she forgive the one whose hand had robbed her of her dearest earthly treasure? She had sat at the feet of Jesus till she learned from Him to forgive even as He has forgiven us. And to the man who had so greatly wronged her, she sent literature, which helped him to find in Jesus a personal Saviour.

Really, God cannot forgive us if we refuse to forgive others. Once a city was without water. The main channel had been blocked up. Just one plug robbed the entire city of water. So it is with us sometimes. We ask God for forgiveness. He longs to give it to us; but our refusal to forgive others plugs up the channel so that His blessing cannot flow down to us in forgiveness.

"*Lead us not into temptation, but deliver us from evil.*"—Another translation reads, "Lead us away from temptation." That is just what Jesus does. And as we follow Him, temptations lose their power. Some things we once wanted to do, we do not wish to do now. As we get acquainted with Jesus, we learn to hate sin.

Jesus will lead us away from all evil. He will help us in the home, in our work, in our association with others, in keeping the radio from being a bad friend, in choosing books and other reading that will help us. Yes, He will help us all the time. (Read 1 Cor. 10:12, 13.)

"*For Thine is the kingdom, and the power, and the glory, forever. Amen.*"—Once a man in court was fined a certain sum. He could not pay it. But a friend stepped up and paid the fine, saying, "Join, you are a free man. I am going to take you home with me to supper." Jesus has paid our fine, and He will soon come to take us home to supper. He will not fail; we can trust Him. He has a kingdom for His children, and no one can take it from them. He has power also to protect us all the way to that kingdom. If we let Jesus rule in our hearts here, we shall reach that kingdom safely. Jesus wishes us to remember every time we pray, and always, that no matter how much sorrow and trouble there is in this world, His promise to the faithful of a home in the earth made new is sure. And He wishes us to tell others about our home over there. "Amen." So let it be.

### The Pause in the Prayer

"If I should die 'fore I wake,'" said Donny, kneeling at grandmother's knee, "If I should die 'fore I wake'—"

"I pray," prompted the gentle voice. "Go on, Donny."

"Wait a minute," interrupted the small boy, scrambling to his feet and

hurrying downstairs. In a brief space he was back again, and dropping down in his place, took up his petition where he had left it. But when the little white-robed form was safely tucked in bed, the grandmother questioned him with loving rebuke concerning the interruption.

"But I did think what I was sayin', grandmother. That's why I had to stop. You see, I'd just upset Ted's menagerie, and stood all his wooden soldiers on their heads, just to see how he'd tear 'round in the mornin'. But 'if I should die 'fore I wake,' why, I didn't want him to find 'em that way; so I had to go down and fix 'em right. There are lots of things that seem funny if you're going to keep on living, but you don't want 'em that way if you 'should die 'fore you wake.'"

"That was right, dear, it was right," quavered the gentle voice.

A good many of our prayers would not be hurt by stopping in the middle of them to undo a wrong.—*Sunday School Times.*

### When Father Prays

When father prays, he doesn't use  
The words the preacher does;  
There's different things for different  
days.

But mostly it's for us.

When father prays, the house is still,  
His voice is slow and deep;  
We shut our eyes, the clock ticks loud,  
So quiet we must keep!

He prays that we may be good boys,  
And later on good men;  
And then we squirm, and think we  
won't  
Have any quarrels again.

You'd never think, to look at dad,  
He once had tempers, too!  
I guess if father needs to pray,  
We youngsters surely do.

Sometimes the prayer gets very long  
And hard to understand;  
And then I wiggle up quite close,  
And let him hold my hand.

I can't remember all of it,  
I'm a Junior still, you see;  
But one thing I cannot forget—  
My father prays for me!

—Selected.



## Christian Education and Its Relation to Lifework

(Program for July 29)

BY C. A. RUSSELL

SONG.

SCRIPTURE READING: 2 Timothy 3:  
14-17.

PRAYER, followed by the Lord's prayer  
in unison.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

OFFERING.

SPECIAL MUSIC.

INTRODUCTORY REMARKS BY LEADER.

TALK: "By Their Fruits."

POEM: "His Beautiful Way."

TALK: "Stories From Life."

CLOSING SONG.

BENEDICTION.

## Suggested Introductory Remarks

OUR program today clusters about our educational work. Today in all our churches the subject of Christian education is being presented. In just a few weeks our schools will be opening their doors again for another year's work. Your lifework will depend very largely upon the training you receive. The purpose of our schools is to train for a place of usefulness in the Lord's work. The regular branches of education are thoroughly taught, but, like a golden thread running through every grade, is the high purpose of one day joining the ranks of Christian soldiers who are speedily to finish the work of God in the earth. "All the youth should be permitted to have the blessings and privileges of an education at our schools."—*Testimonies*, Vol. VI, p. 197. This is God's plan, and we hope it may be your plan.

### His Beautiful Way

In the days long ago when the Master  
trod

The shores of blue Galilee;  
When He came to this earth from His  
Father, God,

In His love for humanity;  
They brought to Him those who were  
poor and blind,

And He made the blind to see;  
And the deaf to hear, and the dumb to  
find

Him touched by their silent plea.

One day as He taught by Jordan's wave  
On green Judea's shore,  
Whence He came in His love to seek and  
save

The lost to life evermore,  
There came to His side from their homes  
close by,

Young mothers with babes on their  
breast,

And leading young children they strove  
to get nigh,  
That through Him they all might be  
blest.

"Take these children away," came the  
stern command;

As the mothers turned to obey,  
The Master smiled and reached out His  
hand,

And they heard Him so tenderly say,  
As He lifted them gently to sit on His  
knee,

These sweet words so lovingly given:  
"Oh! suffer the children to come unto  
Me,

For of such is the kingdom of heaven."

Let the beautiful picture not fade from  
your mind,

As He blessed the dear children of  
old;

He's the same loving Saviour, so gentle  
and kind;

Let Him gather them into His fold.  
He loved the dear children in days long  
ago,

And He loves the dear children today;  
He'll bless them and keep them and save  
them, we know,

If they're trained in His beautiful  
way.

C. A. RUSSELL.

### By Their Fruits

"Do men gather grapes of thorns,  
or figs of thistles?" Apples do not  
grow on peach trees, nor cherries on  
pear trees.

"Wherefore by their fruits ye shall know them."

It is fair and right to judge any organization by its fruits. What results follow the teaching? How does this teaching affect the life? Compare the two systems of education.

#### A. Worldly Education.

1. It trains for a place in the world's work. Its ideals are worldly. Its aims and objectives are likewise worldly ones. Worldly teachers, who themselves have taken training in such schools, are the instructors. Worldly textbooks are used. Worldly methods are employed. The whole thought is to prepare for a higher position in the world. Sharp competition and other selfish motives are appealed to. Such education is for this life only—an education *in* the world, *by* the world, and *for* the world.

2. If life in this world—a high position with a good salary, motives only for self-advancement and not for others—if these are the highest ideals in life and all that is desired or expected, then a worldly education is the proper preparation.

#### B. Christian Education.

1. It trains for the highest type of unselfish service in this life and for life everlasting in the by-and-by. Its ideals are the highest ideals of Christianity. "Higher than the highest human thought can reach is God's ideal for His children." It takes in the whole range of time and eternity. Its teachers are first Christian, then professional. "It prepares the student for the joy of service in this world, and for the higher joy of wider service in the world to come." Textbooks, many of them prepared and published by our own denomination and all of them free from error, are used in our schools. And best of all, the real Textbook, the Holy Bible, the word of God, is made the foundation of all the teaching.

2. If a life of usefulness and true Christian helpfulness here, with a home in the beautiful new earth, is desired; if faith in the Bible as the inspired word of God is to be maintained and not destroyed; if a true all-round education of head and hand and heart seems desirable, then seek a Christian education.

Our schools prepare workers for God's cause around the circle of the earth. This is the rich and abundant fruitage of Christian education.

Wherever one goes he finds the product of our schools. The schools of the world were never intended to make missionaries out of Seventh-day Adventist boys and girls. They do not do it; they cannot do it. Figs aren't borne of thistles. Neither are Christian workers developed by high schools and worldly colleges. What should you like to become? You have thought of your life and its work. If you could do just what you would like to do when you grow up, if time should last that long, what would it be? Think of this list: ministers, Bible workers, teachers, doctors, dentists, nurses, bookkeepers, stenographers, colporteurs, farmers, mechanics—all workers for God in conferences, in institutions, in churches, and trained for this work in our schools. What precious fruit bearing! What fruit will you bear to the glory of God?

### Stories From Life

THE following little stories illustrate how the church school, the Sabbath school, and the young people's society change the thinking and the life.

While waiting for a train to take her to the camp meeting, one Seventh-day Adventist church school teacher overheard a group of Juniors at play. Because she was interested in children, she stepped to the door of the railway station to watch them. Just at this moment one of the boys, brandishing a wooden pistol, shouted to another, "Up with your hands, or I'll blow your brains out."

A few hours later, while arranging her tent on the campgrounds, she overheard another group of Juniors at play. One boy was saying, "Now, you be the cannibal chief, and I'll be the missionary coming to your island, and I'll tell you all about Jesus and the Bible, and teach you a better way than to kill and eat folk."

\* \* \*

Church school teachers were greatly in demand that year, even as they are today. It was not the best policy to press an inexperienced teacher into so hard a school, but there were not enough teachers to go around, and it seemed the only thing to be done. She did the best she knew, but that best wasn't any too good, and she lost control of the school.

A few weeks later, we held an educational convention in that church,

thinking that perhaps this might help matters through the encouraging of closer cooperation on the part of the parents. On the Sabbath the elder said to me, "I believe there are two or three who would like to unite with the church today if it seems proper to take them in on convention day." I replied that it is always proper to open the doors of the church. So I simply repeated what the elder had told me, and asked if there were any who would like to unite with the church. Sure enough, three candidates came forward and sat down on the front seat, and then, without another word of invitation or even suggestion, one by one the children from the church school began filing up to the front seat and sitting down beside the others until five had taken this position. I looked over to where the teacher was sitting, and said, "Have any others of your children given their hearts to Jesus thus far this year?" Smiling through her tears, and with a choke in her voice, she said, "Yes, this makes thirteen of my children who have now given their hearts to the Lord and are trying to do what is right. At first I thought I should have to give up my school, but now, with my children trying to do what they know Jesus would have them do, it is a real pleasure to teach them."

\* \* \*

Some years ago there was an Adventist church in one of our larger conferences in the central part of the United States. In this church there were forty young people who had attended the services, had grown up, married, and settled down in the community, and not one of them now attended the church. All had left the truth. Once in a while, when some special service was held, a few of them would slip into the old church.

At last the church awakened and decided that something must be done. A church school was established and a Missionary Volunteer Society organized for the little group of children and young people still coming on. From the time these two organizations for the training of our youth began their work, not one young person drifted out into the world.

\* \* \*

Christian education costs, but it pays a hundredfold. True education trains the head, the hand, the heart.

## 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.

### Visiting Indian Tribes on the Upper Amazon

THE following report of a recent tour among the Indians in the Upper Amazon region by Missionary J. D. Replogle, will be of interest to all:

"It has been my privilege to make an extended trip to the Indians on the Upper Ucayali and several of its tributaries. We traveled two weeks by small river steamer to the mouth of the Anamaria. En route I was joined by Brother Rufine Pachó, and three of his Indians, with their canoe. At the mouth of the stream we stopped and spread our equipment on the sand bar at the edge of the forest. As the boys put up the mosquito nets, we were curious to examine in the sand the tracks of the wild animals, which were fresh since the rain the evening before. Two large alligators had been out on the beach, wild pigs had been running about, and tiger tracks were very distinct, as were the tracks of other wild animals with which I was not acquainted.

"At three o'clock the next morning we were up and packing our things into the canoe; and by sunrise we were well on our way up the river. As we advanced, the river became swifter; therefore, more help from the forest was very welcome as two Indians joined us at one of the bends. Later, still others joined us, and by noon we were nearing the high cliff from which we soon saw the Campa chief waving us a hearty welcome. We exchanged glad greetings and then talked over the prospects of placing a school for this region in a central location for several communities of Indians who live on the headwaters of the streams that rise from the springs in the hills. The chief assured us that they were all favorable to the gospel, and wished to learn. We held two meetings with them.

"The next morning they loaded us with green bananas and yuca roots and such things as are found in their gardens on the hillside. Again we were off; and thus our journey continued for a month. We visited by turn the Cenibes, the Campas, the Piros, the Cashihuas, and the Chipi-huas. We traveled under a tropical sun by day, or rain, as the case might be, and at night sought repose under some leafy shelter which many times proved not to be rainproof. We found

nothing to be rainproof after an hour or so of tropical rain.

"The second Sabbath found us near a Conibo settlement. The natives, though rather wild, were willing for us to occupy a vacant hut near the river-bank.

"We wanted to preach the word to them, but were not successful until nearly sundown. Picture Rolls attracted them; and as we showed the pictures of Jesus, they crowded close while we told them the gospel story. Afterward they exclaimed, 'No one ever told us before.' The white foreman who directs these Indians in their work of getting out mahogany logs, was with us part of the time on Sabbath. He became very much interested, and wanted us to visit his mother on our return trip, to give her a treatment for rheumatism. We complied with his wishes. We also met his wife, who was having toothache, and extracted the offending tooth without causing pain. She was very grateful, and invited us back when her husband would be at home. She said, 'You are welcome at this home any hour, day or night, that your trip brings you near.'

"During the week we visited a group at the mouth of the Iparia, and later in the week we were conducted across the forest to the mission where Brother Isaias Salazar is doing a good work on one of the upper branches of the Ciparia River. His chief had just been bitten a few days before by a poisonous snake. He had treated himself with native herbs and was getting along quite well. We treated him, and left him happy the next morning. From here Brother Salazar accompanied us to Sahuaya. Here we spent the Sabbath, and preached through three interpreters to Campas, Conibos, and Piros. Sunday we visited a Campa village at a place up the river called Arroyo. These believers were happy at our arrival, as they wanted to pay their tithe. Monday we went to a place called Monticristi to visit a white believer a few hours' travel up the Ucayali River. When we arrived he was sick, and walked with two canes when he came out to meet us. Encouraged by our visit, soon he was able to walk with one. And before we left, he was able to walk without any support. Although this man has not been baptized, he pays his tithe and has a family Sabbath school, and sends on the offerings punctually.

"The time came to say good-by to

our good friends in this upper country. On the way down the river the Indians called to us many times, asking us to stop and visit them. Once they called for us to come and teach them the word. Just think! Many of them were out there on the riverbank, waiting and longing for someone to come and teach them the word of God.

"Our next stop was up the Ahuatia River, with the Indians of the Cashihua tribe. It took one week of hard work to reach our destination by Sabbath. Here Mrs. Vasquez has been working faithfully, teaching on the very borderland of untamed tribesmen. On Sunday many came for medicine—some with clothes on and some without. Should you ever get lonely, just think of our faithful sister up there, miles from any other white people. She can get her mail occasionally by sending across the forest, a week's journey. Yet she murmurs not one word. Her daughter is in feeble health in a city two weeks' distant. She has been up there now five long years!

"Our Indian work is in great need. In the seven missions we have only three nationals as teachers, and no mission director. We should have our work better manned, and a mission boat for reaching these outposts. Another missionary society is becoming interested in this region. Certainly we cannot neglect a work the establishment of which has meant so much sacrifice and hard work in the face of danger, and which providence has opened to us in such a marvelous manner.

"There is a tribe called the Huitotos, which extends across the borders into Columbia and Ecuador. A little over a year ago F. A. Stahl baptized here in Iquitos the wife of one of the chiefs of this tribe. Many years she had been absent from her people. But she was anxious to return and tell them of her new-found faith. Now she has come back to tell us that they have been keeping the Sabbath with her. She plans to bring a number of them across the forest to the banks of the Amazon, where she will build a school, expecting us to furnish a teacher.

"Some years ago a mission was started on the Upper Ucayali for one of the tribes, but there was so much opposition that it became advisable to move the missionary many miles into another field. Some of the Indians followed the missionary, and others went into the forest and followed a small stream for a month up to near its source, where they found a village of their own tribe. They told them the things that they had learned, and now the whole village is calling us to come and teach them. Sometimes these Indians cross the border to work for the Brazilian planters, and the planters want to know where they can secure Bibles and songbooks like the ones our Peruvian Indians carry with them.

"Cast thy bread upon the waters,'



is again being fulfilled. Why not cast some more bread upon the waters of the Upper Amazon?"

### The Thing That Blacks Up the Paper

Look over the shoulders of those peering down upon the missionary blacking up the paper in their village, the paper that brings to you the message below. It is our Missionary O. O. Mattison, carrying on amid handicaps and hardship (for lack of means) out in the Punjab of Northwest India.

"I would like to have you here this afternoon. We have visited two villages today, and have just come into one called Bhagawala, which means 'the runner,' if you please. I don't see any here who look much like professionals, and I see no place where a contest of speed could be held. Yet we ran the old flivver through several plowed fields and bogholes and canal ditches in getting here; so we shall spend the night with these dear folk. We have our lantern; so naturally it is a great day for the people. And while the women of the village are getting together the best they have for us to eat, and the children and the old men are wondering what this thing is that blacks up the paper, I shall try to get this letter off to the Homo Board. Since none of the villagers read or write, it is quite safe to say what you choose about them. They are a good-hearted people, and enjoy the old, old story, especially when it is flashed on their mud walls. And we are glad to be with them. They do not make fast progress, but from among each group we find very sincere ones who yearn for more and more knowledge of the truth. And it is to them that we come.

"Dr. A. E. Clark and his wife arrived the day I left on this tour; so I barely had time to shake hands with them and bid him welcome. We will have them for a while, as they have been lent us from Simla. Doctor Clark was busy getting his house in order, and was to leave for Hapur and Roorkee this week for inspection of the schools there; however, he will be back next week, and we will then start on a trip out in the other direction. I wish we could keep him in the Punjab, for how we need a doctor here! We have a \$35,000 hospital, which is now standing idle. When Doctor Lindholm went home this hospital, which was built with sacrifice money, was full to overflowing. It has been closed, until another doctor can be secured. Pray that the Lord of the harvest may send more reapers."

### A Letter From Pana

PANA is now an ordained minister laboring in the Solomon Islands. On learning of the death of Mrs. G. F. Jones, Pana, as he was recovering

from a six months' illness, wrote in tender remembrance of the coming in among them of Pastor G. F. Jones and his companion so many years ago, to bring to them the knowledge of Jesus and His love. He writes:

"I am feeling very sad to hear the death of Mrs. Jones, for every one of us in the Solomons who used to stay and work for them, when they first came and pioneered the work in the Solomon Islands, used to call them father and mother, but now she is gone; so we will not forget her husband, Pastor Jones, in our prayers, that the Lord may look after him and comfort him in his sorrow.

"I always remember the first hymn they taught us in the beginning of their work in the Marovo Lagoon, 'Jesus loves me, this I know.' This was the first hymn they taught us; and Jesus still loves every one of us.

"I remember, too, that when they first came into the Marovo Lagoon on the 'Advent Herald,' they came and anchored at Babata, our village, to look for Chief Tatagu, Pastor K. Ragoso's father; but he was not there, for he had gone to another village about nine or ten miles away to work in his garden. So Jugha and I went on the boat, the 'Advent Herald,' and the district officer who was with Pastor and Mrs. Jones on board, said to us, 'Where is Tatagu, boys?' We said, 'He is gone to Malavari to work in his garden;' but he said, 'This new missionary who keeps Saturday for Sunday wants to see him very much. Will you come with us to find him?' We said, 'Yes.' So Jugha and I jumped on the 'Advent Herald,' to go with them to look for Tatagu until we found him. Jugha and I were the first boys of Tatagu's village who met Pastor and Mrs. Jones in 1914. At that time all the people in the Solomon Islands were heathen and devil worshippers, but now they have the light of Jesus, and many are Christians as the result of the work that Pastor and Mrs. Jones pioneered. That is why our hearts are sad."

### A New Start at Mt. Roraima

THE work in the Davis Indian Mission has languished of late because of lack of experienced leadership. Returning from furlough, A. A. Carscallen offered to relinquish his responsibilities of president of the British Guiana Conference, that he might con-

nect with the Mt. Roraima region Indian missions, now located across from the Venezuela border in British Guiana. In writing of their experiences at these two stations, he says:

"We are to open a new station up here, and make of it a real industrial mission. We have a fine site where the soil is very good, and where there is water for power, etc. I hope to have a temporary house erected by the middle of the summer, so that we can move up there. We will then put in a water wheel, and run a turning lathe, a small saw, and a generator, which we already have on hand. We hope that later on we shall be able to provide for the carrying on of other industries. We want to get a cotton gin and a loom, if possible. I expect to have the water wheel in before the end of the year. We shall also plant everything possible, so as to have our own food. I have a portion of land cleared and some garden planted already. We shall also have our own cows and chickens. We have purchased seven head of cattle, and have a good start with chickens. We desire to be as self-supporting as possible. We are sure God will add His blessing to our efforts.

"We have men who have been taught to cut boards out of logs, and who can also split shingles. However, when we get our little saw running, we shall be able to saw the shingles, I think. Anyway, we are planning on having a good work going on here soon. Most of the Indian men are anxious to learn how to do these things, and I am teaching them to make tables and chairs and other things for their homes. Mrs. Carscallen is doing well in teaching the girls to sew on the machine. They are now making their own dresses, and shirts and trousers for the men. In fact, there is one boy who is learning to sew, and he makes shirts and trousers quite well.

"We have a good set of tools in our workshop, and the Indians are very much surprised to see us make things. These Indians will be doing things for themselves before long. We make our own sugar, too. We have one Indian woman who is now quite an expert at making sugar and sirup. I am having the Indians get me a good deerskin. I will show them how to tan leather. They never bother to skin deer and other game, but simply cut the animals up, skin and all. We hope to teach them how to do many practical things.

"Mrs. Carscallen and I are on the Waramadong station. Brother and Sister R. E. Brooks are on the Paruima station.

"There has never been any real attempt at making a dictionary of this language. We now have over 800 words written in alphabetical order, and shall keep adding new words as fast as we can.

"Remember us in your prayers."

MISSION BOARD.

