

The Church Officers' Gazette

Vol. 26

AUGUST, 1939

No. 8

Filling Vacancies in Church Offices

IN writing in behalf of a church board from a conference in an Eastern State, a sister asks:

"How are vacancies in church offices to be filled when they occur during the year?"

When a church officer, during the interim between election of officers, removes to another location, or for other reasons a vacancy occurs among the officers of the church, the place should be filled without unnecessary delay by the appointment of a successor.

By Vote of the Church

As in the selection of officers for the ensuing year at the close of the year, the church maintains the authority to choose the one who is to fill the vacancy. By its vote it may request the church board to act as its representative committee in nominating a person for the office. The vacancy may take place in the office of church treasurer or church clerk, or it may occur in some office in the Sabbath school, or the missionary society. The elder or the pastor having reported to the church the need for appointment of the new officer, and the church by its vote having requested the church board to nominate a successor to finish out the term, the church board then acts in the capacity of the nominating committee, giving careful and prayerful study to the selection of a member best qualified to take the responsibility. It may be found that the assistant officer chosen by the church at the last appointment of officers is best qualified for the service. If so, in the board's report to the church, this person is recommended for the office to be filled and another is suggested for appointment as the new assistant.

Upon the vote of the church adopting the report of the church board, the newly elected officer or officers enter upon their appointed service.

Local Church Continuously Available for Action

It is not often that such vacancies occur in a local church, but when they do, it must be remembered that the

The Happiest Place

The happiest place on earth for me
Is where my Lord would have me be.
The happiest thing that I can do
Is work my Lord has called me to.
The happiest song my heart can sing
Is that of praise to Christ my King.
The happiest path my feet can make
Is that I tread for Jesus' sake.
The happiest sight my eyes can see
Is sight of Christlike purity.
The happiest sound my ears can hear
Is that my Saviour draweth near.
—Selected.

church board, as such, has no more authority to appoint this new officer without the vote of the church authorizing it to do so, than it has to select and appoint officers for the church at the time when they are chosen at the close of the year.

Some may reason, "Why should not a church board, by reason of its appointment by the church, have authority for filling a vacancy which occurs among its officers during the year, the same as a conference committee would select an officer to fill out an unexpired term of office in conference service?"

There is this difference: Delegates authorized by the churches to select and place in office conference officials, are not in continual session, so that it is possible for them to fill vacancies that may occur between conference sessions. Because of this circumstance, by the bylaws, authority is vested in the conference committee to fill vacancies that occur between conference sessions. Members of a local church are regularly assembled, so that at any time their attention may be given to filling a vacancy which may occur among the officers.

Undue Haste to Be Avoided

It is by the majority vote of the church that any officer enters upon his service for the church. Reasonable promptness may be observed in thus filling the vacancy among the local church officers; yet due order should be observed in the selection and appointment of a person to carry the responsibility of office. The counsel, "Lay hands suddenly on no man," given by the Lord through His apostle, would apply in the choice of one officer, as well as in the selection of a complete list of officers for the sacred duties pertaining to Christ's church upon earth. "Only let everything be done in a becoming and orderly manner." 1 Cor. 14:40, Weymouth.

T. E. B.

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WHAT is justification by faith?—It is the work of God in laying the glory of man in the dust, and doing for man that which it is not in his power to do for himself.—"Testimonies to Ministers," p. 456.

The Heart Qualities Needed in Our Leadership

As one looks thoughtfully at the beautiful cover picture of our 1939 Christian Home Calendar (Christ pointing to a child in giving His disciples the lesson of how the kingdom of heaven is to be received), the conviction deepens that our Lord knew just how to teach the lessons of tenderness and gentleness. If the church leaders of the Master's day had been asked to select a model character, they would doubtless have brought forward one of their rabbis, but our Lord took a little child and set him as an object lesson in the midst of His normal class of disciples, who were learning how to "teach all nations," and told them that except they became childlike in faith and trust and tenderness, they would not be fitted for their work.

"We, as His disciples today, need that same childlike, transforming tenderness that made the 'fiery apostle,' John, who desired to eal down fire from heaven upon a city that refused provisions to his Master, afterward, in the very presence of heavenly glories, 'weep much because no man was worthy to open the books;' that same transforming tenderness that made the passionate Moses, who smote the Egyptian in such hasty anger, afterward 'very meek above all men that were on the face of the earth.'"

The learned and self-confident Saul must become as a little child, asking, "What shall I do?" and reaching out his hand to be led, before he can enter the kingdom of God as a teacher. He who could coolly guard the clothes of the men who threw stones into the angelic face of Stephen, afterward became so tender that he could beseech men "night and day with tears." Paul demonstrated that some useful work may be done with logic, but he also showed that Christlike tenderness and pathos exert an indescribable influence that touches all men, speaks a love language to every heart, and sheds blessing upon all lives.

Centuries ago, in an open chariot, on the desert road from Jerusalem to Gaza, an anxious soul found salvation through the reading of that wonderful and pathetic fifty-third chapter of Isaiah, in which are described the sufferings of Christ—"He was wounded for our transgressions, He was bruised for our iniquities." Behind the reading of those words was the tender, prayerful heart of Philip who yearned to see the chariot owner go down to

his country a witness for the Lord. And the man from Ethiopia was so moved by Philip's touching explanation of Isaiah's words regarding the coming Redeemer that he felt he must be baptized on the spot, and go forth as a herald of the cross.

"What infinite tenderness was shown by our Lord as He wept over Jerusalem because of her sins and coming doom! With such a spirit should the minister look upon his church, the parent upon his children, the teacher upon his students. Jesus placed the heart qualities of tenderness and love and faith very high among a disciple's qualifications. By the fire of coals He tested Peter. The first question of the

Special Appointments for August

Home Missionary Day,
August 5

Harvest Ingathering Rally
Day, August 12

Official Ingathering Cam-
paign, August 12 to
October 7

Negro Work Offering,
August 19

examination was, 'Lovest thou Me?' Love, then, is the first requisite. The second question, no doubt, will be in regard to intellectual preparation. Again He speaks, 'Lovest thou Me?' The third question will surely refer to intellectual or social gifts. Yet again comes the question, 'Lovest thou Me?'

Love, then, is the alpha and omega of a disciple's preparation to obey the Lord's command, "Feed My lambs," "Feed My sheep." Intellectual and social gifts are useful in God's cause, but we should ever remember that no scholastic qualifications are comparable in genuine Christian influence to the power of love, the might of tenderness, and the strength of gentleness.

ERNEST LLOYD.

Safe Counsel Containing a Warning

THERE are many persons who make it a practice to seek out the small isolated companies of believers and work on their sympathies to the extent that they are taken into the bosom of the church membership and nurtured. There are apostate Adventists who are

going from place to place with their strange doctrines. We should warn every one of our churches, companies, Sabbath schools, and isolated members to be careful whom they receive. We do need to look upon every stranger that comes into our midst with a certain degree of suspicion until he has established himself. If someone comes to you posing as a Bible teacher, lay preacher, or regular preacher, and you are not well acquainted with him, our counsel is that you do not permit him to preach or teach unless he has credentials, or letter of recommendation from the conference.

A disfellowshipped Seventh-day Adventist managed to get into the good graces of our people in an isolated section of the field and soon had an effort in progress. He is a false prophet. He quotes Scripture freely, and can put on a humble and sanctified appearance, but so does Satan. So we suggest that when anyone comes to you, if you are not acquainted with him, you may feel perfectly free to ask for some form of recommendation. If you are in doubt, write to your conference office, and they will give you counsel.—
A Conference President.

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"You can never forget the people who forget themselves."

"EVERY day you should learn something new from the Scriptures."

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Strengthening the Stakes for Harvest Ingathering

Suggestive Program for Sabbath Service, August 5

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

SCRIPTURE LESSON: Isaiah 54.

PRAYER.

MISSIONARY OFFERING.

SONG: "Never Stand Still," No. 651.

READING: "Lengthening the Cords, Strengthening the Stakes," by W. A. Butler.

READING: "Thirty-one Years of Harvest Ingathering," by Steen Rasmussen.

LEADER'S APPEAL: "Lengthening and Strengthening the Cords of the Church Goal."

ANNOUNCEMENTS: Rally Program Next Sabbath: Plans for Organizing the Harvest Ingathering Bands.

CLOSING SONG: "Ready to Do His Will," No. 600.

BENEDICTION.

Special Notice to Leaders

It is fortunate that this year there is a Sabbath missionary service one week in advance of the Harvest Ingathering Rally program on August 12. A special Rally Day program will reach you through the mails in ample time for that service, but at this time we have chosen as our theme the lengthening and strengthening of the cords of service; or, in other words, getting all the members of the church ready for the campaign, and securing their pledge of cooperation to the full extent of reaching the church goal. If this is accomplished now—one week in advance of the actual rally to the work—a heavy burden will be lifted from the shoulders of pastors and leaders, and all will be prepared and ready to start forth with courage.

It is suggested that leaders combine with the program as indicated, some of the "Urgent Calls From the Mission Fields;" and that they also make special announcement of "Consecration Week," when special prayer is desired on the part of families, institutional groups, and individuals, seek-

ing God for an outpouring of His Spirit to prepare us for faithful service in winning souls and bringing in funds. All plans for organizing the different bands should be carefully arranged, and all campaign supplies be on hand, ready to begin on time.

May you be blessed and cheered as you lead on in lengthening and strengthening the Harvest Ingathering endeavor in your church, thus widening, deepening, and reinforcing God's work in all the world. With profound gratitude to God for His leading and blessings in the wonderful campaign of 1938, and with sincere appreciation of the faithful co-operation of all our church members, we face the oncoming campaign with every confidence of another great victory for God's cause.

GEN. CONF. HOME MISS. DEPT.

The Call to Enlist in Harvest Ingathering

The harvest of the Lord is ripe,
The laborers are few;
But they with sickle keen are out
A reaper's work to do.

The sun is hot, their backs are bent,
They stoop the livelong day,
Nor scarce look up, for time is short,
A storm is on its way.

The precious sheaves must sheltered be,
Ere comes the drenching rain;
The floodgates of a pent-up wrath
Will burst with sudden strain.

It is the eleventh hour, dear one,
You're hired, now will you go?
The pay is great, as much as those
Who've worked the long day through.

Enlist, perhaps it is the first
You've used your rusty blade,
But it will brighten as you work,
And glean ere daylight fade.

The many fields are broad and white,
They wave in setting sun
Like beckoning hands of drowning souls
In life's age-old maelstrom.

Then at the eve, when tollers meet,
With sheaves each one laid down,
The Lord of harvest there will say,
"Well done, My child, well done."

Our pay will be that mighty throng
Of saved through power divine,
Which wrought with us as low we bent
To lift the falling grain.

—Emma Jones Spence.

Lengthening the Cords, Strengthening the Stakes

BY W. A. BUTLER

IT is time to reset the gospel stakes, to lengthen the ropes, and to encircle the world with the everlasting gospel message. We must be continually doing this. We are to stretch forth the curtains of our habitations—move on into unentered territories with the same courage, zeal, and success that have been realized in other places thus far. We are not to spare men or means in carrying out this prophetic vision. This is God's work, and He has always led the way.

"Looking on still farther through the ages, the prophet beheld the literal fulfillment of these glorious promises. He saw the bearers of the glad tidings of salvation going to the ends of the earth, to every kindred and people. He heard the Lord saying of the gospel church, 'Behold, I will extend peace to her like a river, and the glory of the Gentiles like a flowing stream;' and he heard the commission: 'Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations; spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles.'"—"Prophets and Kings," p. 374.

This prophecy was given many centuries before Christ. It was repeated by Christ, and now we are literally fulfilling the words of Christ. In a very short time the whole earth is to see God's glory revealed in the finishing of His work. "God's people have a mighty work before them, a work

that must continually rise to greater prominence. Our efforts in missionary lines must become far more extensive. A more decided work than has been done must be done prior to the second appearing of our Lord Jesus Christ. God's people are not to cease their labors until they shall encircle the world."—*"Testimonies," Vol. VI, pp. 23, 24.*

The church is to enlarge her own vision and usefulness. It is time for us to take a new survey. Though all has not been accomplished that we might wish were accomplished, we should be grateful for the good that has been done in our own lives or in the cause of God, and not speak disparagingly. We must look abroad. "Lift up your eyes, and look on the fields," is the command. For every soul who has been won to Christ we should be thankful, and we should ever seek to present the truth.

Do we see our duty clearly? Are we laying definite plans for faithful performance of duty? God has planned that each one should share in bringing the gospel to all nations, races, and peoples. Livingstone, when he was lost in Africa's jungle, was searched for by his comrades. When they found him, they urged him to give up his useless task. His reply reveals earnestness and determination to press on in carrying out his divine commission. He said, "The end of exploration is the beginning of missionary endeavor."

So with us today, as we view the whole earth in darkness, waiting for light, and follow in the way God points out before us, we shall see God's purpose being fulfilled. We are an exploring people. We are on the march. This is the great advent movement. Are Seventh-day Adventist youth afraid of hard places? of hot or cold climates? of infested regions? or persecution? With a burn-

ing desire and a consecration commensurate with our sacred message, we answer Isaiah's call to lengthen and strengthen, and go to gladden the "desolate cities" with the good tidings from the heavenly King.

"The vineyard includes the whole world, and every part of it is to be worked. There are places which are now a moral wilderness, and these are to become as the garden of the Lord. The waste places of the earth are to be cultivated, that they may bud and blossom as the rose. New territories are to be worked by men inspired by the Holy Spirit. New churches must be established, new congregations organized. At this time there should be representatives of present truth in every city, and in the remote parts of the earth. The whole earth is to be illuminated with the glory of God's truth. The light is to shine to all lands and all peoples. And it is from those who have received the light that it is to shine forth. The Daystar has risen upon us, and we are to flash its light upon the pathway of those in darkness. A crisis is right upon us. We must now, by the Holy Spirit's power, proclaim the great truths for these last days. It will not be long before everyone will have heard the warning and made his decision. Then shall the end come."—*Id., p. 24.*

Thirty-one Years of Harvest Ingathering

BY STEEN RASMUSSEN

As we enter upon the thirty-second annual Ingathering effort, our thoughts turn back in a brief retrospect of this marvelous and providential plan in lengthening the cords and strengthening the stakes of God's great cause throughout the world. Starting in a small, insignificant way in 1908, when the total amount raised was \$14,136.77, the plan has made steady and encouraging progress year by year. It was not until ten years after the initiation of the campaign that the first overseas division—the Australasian—joined North America in this great missionary enterprise. Two years later Europe and other world sections adopted this plan. A steady flow of funds began to pour in from the ends of the earth, culminating in 1929 with the impressive sum of \$1,304,838.83.

During the years of economic and industrial depression around the world, Harvest Ingathering receipts decreased somewhat until the year 1933, but beginning with 1934 an upward trend began and has continued to the present time, reaching in 1938 the highest figure ever recorded in the history of the campaign with a total



The Sanitarium Church in Shanghai, China

To all in the homelands who loyally do their part in the annual Harvest Ingathering campaign, it is an inspiration to know that their brothers and sisters in the mission lands are equally loyal and faithful. Physicians, managers, nurses, and helpers at the Shanghai Sanitarium, as well as all Chinese believers, manifest great enthusiasm in reaching the Ingathering goal. This church raised \$5,000 in one campaign.

sum of \$1,327,291.32, or a gain over the best previous year, 1929, of \$22,452.49.

This large sum of money equals about 40 per cent of all foreign mission offerings. In fact, in a number of overseas divisions Ingathering receipts constitute more than 50 per cent of the total mission offerings. The figures from the various divisions of the world field will be of special interest, we believe, and so we take pleasure in presenting them herewith.

Australasia	\$ 64,461.97
C. Europe, Sec. I	37,282.35
C. Europe, Sec. II	12,003.89
China	9,199.85
Far East	45,541.69
Inter-America	33,801.92
North America	850,843.73
Northern Europe	121,836.02
South America	33,803.32
Southern Africa	50,535.44
Southern Asia	17,161.59
Southern Europe	50,819.55

World Field—1938	\$1,327,291.32
World Field—1937	1,288,616.79

Gain Over 1937\$ 38,674.53

The following comparison reveals the interesting fact that the overseas divisions share with North America in the gain:

	1938	1937
N. Amer. Div.	\$850,843.73	\$826,136.81
Overseas Divs.	476,447.59	462,479.98
N. American Division Gain . . .	\$24,706.92	
Overseas Divisions Gain	13,967.61	

Adding the Ingathering figures for the period of thirty-one years for both North America and the overseas divisions, we find the total amount to be \$20,978,675.77. No one, in the early days when this mission enterprise was first launched, could possibly have conceived that in a few short years Ingathering would furnish such large sums for the carrying on of the work to earth's remotest bounds. We believe that there are still greater possibilities in store in the campaign just before us. We believe the world total this year, under the blessing of God and with proper organization, efficient leadership, and unwavering faith, can be brought up to \$1,500,000.

Soul-Winning Results

But while we have mentioned funds, we do not wish to forget that through the millions of Ingathering contacts and follow-up efforts, approximately ten thousand new members have been added to our churches as a result of the activities in connection with this great missionary endeavor of the church. We must not forget, either, that an army of workers throughout the world field have been supported

through these funds, making their soul-winning activities possible. Scores of institutions have been established, equipped, and maintained, and true Christian joy and happiness in service for Christ have been shared by old and young alike as they have toiled side by side for the continued and speedy advancement of God's cause.

The Challenge of the Present Hour

We are standing today in the crisis hour of earth's history. Never before has the world been faced with such stupendous issues, and never before in the history of God's cause have the needs been greater or more pressing, and never have the openings for the extension of this message been so numerous as they are today. We believe that this challenge should stir the entire church to make this, the thirty-second annual Ingathering campaign, a new milepost in the history of our mission work. Every Ingathering worker should be on the lookout for people who are searching after truth, and set about to bring the light of the glorious message given to the remnant church to those who sit in darkness. Probation's hours are fast slipping into eternity. Soon the night will be upon us. Winds of strife are being held in check, but the tempest will come. It will come suddenly and speedily over all the earth.

Thorough Organization Essential

We appeal especially to workers and church officers to give most earnest and careful study to a more thorough organization of the forces of the church, as well as of the territories to be worked this year. Let us make it a spiritual endeavor which will lift and refresh the souls of our believers. We are confident that God will crown the united efforts of His children with abundant success as He has done in the past. Let us not grow weary in well-doing. Soon the reward will be distributed to the faithful of earth,

and the Master's voice will ring out in jubilant appreciation, "Well done, thou good and faithful servant."

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Lengthening and Strengthening the Cords of the Church Goal*

TRULY it cheers our hearts to know what was accomplished in the Harvest Ingathering campaign last year, not alone in North America, but throughout the world field. But it will be equally cheering to review the record made by our church; and there is no more appropriate time for such a survey than on this Sabbath, just preceding the 1939 Harvest Ingathering Rally program, which is to take place next Sabbath, August 12. (Here give a brief summary of the amount raised last year, the number of church members taking part, the interested people who were found and followed up, the souls won, etc.)

For many years our church has set its stakes toward the Harvest Ingathering Goal, and we are sure that no one regrets what has been done. Again we hear the call through the prophet Isaiah: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes." Isa. 54:2. What response shall we make today?

*A direct appeal should be made by the pastor or church elder, stating the amount of the church goal as voted by the church board, explaining what this will mean for every church member, and calling for individual pledges. Plan beforehand with the members who always do their part to lead out in pledging generous amounts, some \$100, others \$50, \$25, etc., and this will encourage others to sign up in the various group classifications, as, for example, "Minute Men" group (\$11.89), or other groups of \$10, \$7, \$5. The church goal should be covered by pledges made at this time, and thus the church as a whole will know what is to be done in the Harvest Ingathering campaign, which begins August 12 and ends October 7 (or as much earlier as possible), and each member will have accepted his individual responsibility. This will make the steps in organization for the campaign much easier for the missionary leader and his band leaders.

Echoes From the Mission Field

Opportunities and Responsibilities in the Near East

THE Moslem countries of the Near East constitute one of the greatest tasks confronting God's people in these

closing days of the earth's history. The work has been in operation in these lands for almost fifty years, but the results have been very meager. The preaching of the message has been

accompanied by difficulties, hardships, and dangers such as are experienced in few mission lands. Many missionaries have been lost from these lands because of failing health. Others have been lost through sheer discouragement at the hardness of the way. Conditions are not improving. On the contrary, in some countries the liberties and facilities hitherto enjoyed are being withdrawn. But the work of God *must* be accomplished. The command is, "Go ye into all the world, and preach the gospel to every creature." And the angel flying in the midst of heaven had the "everlasting gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people." The "everlasting gospel," the gospel of Christ's soon-coming kingdom, must be given to the peoples of the Near East, to every tribe and tongue among the forty million Moslem inhabitants of this section of the earth. There can be no unfinished task when Jesus comes. Every Arab, every Persian, every Turk must hear the "good news" of salvation and must be given the tidings of the soon-coming Saviour.

At a council of workers in the Arabic Union Mission, held early in 1939 at Cairo, Egypt, much time was spent in seeking to solve this great problem. Other organizations with more means, facilities, and influence than we have, have battled with this problem for scores of years, but have signally failed. Many have concluded that "it can't be done," and have given up in despair. But, as one of the missionaries to the council stated, "Where all other missions have failed, God is *now* ordering His people to the front." You will observe the emphasis on the word "*now*." It must be *now*. It cannot be away off in the future. Multiplying signs indicate that the end is near, "and hasteth greatly." Surely "now is the accepted time; now is the day of salvation" for the honest in heart among the millions of the Near East.

In most lands our wonderful literature has played a prominent part in building up God's work. In some of these modern lands the distribution of Christian literature is absolutely prohibited. But God has a solution for that problem. In one section in which this restriction prevailed, an editor asked our missionary to con-

tribute a complete series of articles on the advent message to be published in his periodical. In this way the truth of God is reaching large numbers who otherwise could not know of it. If human agencies should fail, we are told that God would cause even the stones to speak forth His message. And God is able to use the cold pages of literature published by unbelievers to radiate the warmth of this blessed message!

In another land in which Christian literature is forbidden, the state allows the circulation of the Bible. And in order to present the distinctive doctrines of this message in written form, the brethren have assembled the texts pertaining to each doctrine, have listed the texts in logical order, and have given each group of texts a title corresponding to the doctrine they teach. Inasmuch as there is no comment whatever, these grouped texts are recognized as being Bible portions and therefore can be circulated. The promise is, "My word . . . shall not return unto Me void," and already results have been seen from this tactful, restricted use of the printed page.

The medical work is a mighty factor in these lands of difficulty and restrictions. Doctor Hargreaves has been doing excellent work along medical-evangelistic lines in the villages of Iran. Doctor Arzoo, at the Sultana-bad Hospital, has also been giving the trumpet a certain sound; and while physical afflictions have been healed, the power of God's Spirit has brought spiritual relief to sin-sick souls. What an immeasurable blessing properly conducted medical work would be in Iraq, in Egypt, and in the other countries of this part of the world.

As in all mission fields, one of the greatest needs is for trained native workers to preach and teach God's message to their own people. The foreign missionary will never finish the work. It must be done by consecrated and properly trained native workers. But with a population of more than forty millions not even one real mission school has been operated. We need at least a dozen such schools, but lack of means, and more serious still, lack of trained native teachers, make it impossible for us to have these schools.

At the Cairo council plans were ap-

proved which look toward the operation of a training school at Beyrouth. We have the students. We have some teachers. But we need more teachers, and land, buildings, and equipment. Not until this training school is functioning properly and producing well-trained native workers can we hope for the work to grow as it should. We pray earnestly that this urgently needed training school for our Arabic-speaking lands will not be delayed or handicapped because of a shortage of funds.

A spirit of evangelism is definitely taking hold of the workers in the Near East fields. Every worker has pledged that he will conduct at least one evangelistic effort during 1939. This will be an experience such as these Moslem lands have not had before. We believe that God will bless the earnest endeavors of His servants. There are evidences of the workings of God's Spirit awakening men's hearts in this territory. The following incident, recorded for us by G. Keough, superintendent of the Arabic Union Mission, is most encouraging:

"About six o'clock one Friday evening, Pastor Nowfel was reading the *Review* and preparing for the Sabbath meeting. As he read of urgent requests for workers from places where the truth had taken hold without the direct agency of a preacher, he wondered why in the Arabic Union, too, there had not been such requests. It seemed that it was only in other fields that teachers were wanted and begged for, and workers were asked to take possession of schools and churches already built. While thanking God for opening providences in other lands, he prayed that the Arabic Union, too, might have the privilege of such experiences.

"Just then there was a knock at the door, and, rising from his meditations, Pastor Nowfel went to see who was calling. There at the door were two strangers who were asking for the Adventist minister. He told them that he was the pastor of the Beyrouth church, invited them in, and asked them what they wanted. They had come, they said, to ask the Adventists to send a minister to them, and they wanted a school started in their village, so that their children might be taught the true faith. Pastor Nowfel could hardly believe his ears. Could

it be that here in the Arabic Union a plea was now being made like those he had read about in the *Review*? He was thrilled. And what was this? In order to show that they meant what they said, and were supported by others, the visitors presented a formal petition which was signed by sixteen heads of families. On a separate sheet of paper the same names appeared with the numbers of their families. There were a hundred and three altogether who had come to a knowledge of the true Sabbath and had decided to walk in God's ways. They wanted a preacher to tell them more of the Bible, and a teacher to instruct their children in the ways of truth.

"The visitors stayed in Beyrouth over the Sabbath and returned to their village when Pastor Nowfel promised that he would pay them a visit in the near future."

Despite the difficulties, the restrictions, and even the dangers, this is the day of opportunity in the Near East. A heavy responsibility rests upon the workers in those lands. God expects them to measure up to their opportunities and responsibilities. "Nothing can stand in His way. His power is absolute, and it is the pledge of the sure fulfillment of His promises to His people. He can remove all obstructions to the advancement of His work. He has means for the removal of every difficulty."—*Testimonies*, Vol. VIII, p. 10.

How precious these words are to the servants of God in the hard places of earth. God will help them to overcome every obstacle. And we believe that God will move upon His people to provide the means, so much needed, to extend the medical work, the school work, the literature work, and the evangelistic work which are hampered by the prevailing lack of funds. We earnestly solicit your prayerful interest in the work of God in the Near East.

T. J. MICHAEL.

The Joy of a Chinese Pastor

"THE abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee." Isa. 60:5. This is the Lord's encouraging promise to us in the Ingathering work.

Our Taiyuanfu church has been very active in the Ingathering work. On the date selected, we held a Harvest Ingathering meeting. After the meeting, almost every member was eager

to take part in the campaign. We decided to start our field-day work the next day. We divided the church members into several groups, and every group went enthusiastically to work. For the next few days we had very good success. The one who raised the most was an old man named Li Bing-ling. Within two weeks he raised \$40.40. The rest gained some twenty-odd dollars, some ten-odd, and some less. Altogether the Taiyuanfu church raised a little over \$250. The members of all the other churches and companies took part in the campaign. Luanfu raised \$25.50; Yutze, \$34.80; Yuncheng, \$23; and Hwochow almost \$50. Altogether the black-eyes—the Chinese—of the Shansi Mission raised more than \$400. My heart rejoiced as I saw our brethren and sisters thus cooperating for the advancement of this precious work, and I am sure that our heavenly Father and the angels rejoiced also.

PASTOR GIAO WEN-LI.

The Testimony of Mrs. Poon

(A Chinese Believer)

AS I think of the serious times that have come upon this world, I am more and more impressed that the second coming of Christ is "even at the door." I hope that this message for the last days will soon be preached in all the world, and our Saviour will come. The financial conditions of the world are really desperate, but we can trust the Lord to guide His church. All things belong to the Mighty One; therefore we need not fear. When the Nankwan church of Canton city started their Harvest Ingathering campaign, I resolved to have a part in this work. Before starting my work, I set a goal for myself of two hundred dollars in small money. I prayed earnestly for the Lord's blessing, in order to reach my goal, and I reached it the first time I went out. Besides thanking the Lord, I took another step by changing the goal from two hundred to five



Chinese Ingathering Patriarchs

Each is 75 years old, and walked one hundred miles soliciting funds

hundred dollars in small money. I still prayed for His help. After I had asked all my friends and relatives for contributions, I found I had reached my goal, and had eight dollars over. Surely the Lord should be thanked! I was deeply impressed by this experience. I feel that the Lord will never disappoint us if we trust Him with all our hearts. If we do trust Him, we shall not only have success in this life, but shall also have the precious reward awaiting us in heaven. Therefore I love to do His work until He comes!

Harvest Ingathering in the Great Sahara Desert

(A wonderful story of God's leading)

I WAS nearing the close of my work in the Harvest Ingathering at Biskra, Algeria, a city on the border of the Sahara Desert. I had covered my territory, but had not reached my goal. "Why not go to Tuggurt?" suggested someone. But this place was about 165 miles farther into the desert, a town of only minor importance. However, this unknown people attracted me.

The next morning, as the sun was appearing over the Sahara dunes, a small train landed me at Tuggurt. Before beginning to work, I explored the city and its surroundings. My heart went out in sympathy for these disinherited sons of the desert, disseminated in the great North African sandy wastes. I lifted my heart in prayer to God for the needs of these poor, darkened souls. I thought that I was the first pioneer of the message to these arid regions. But the Lord had been watching over these people.

As evening drew on, I prepared for my return trip, deeply saddened in heart over the meager results of the day's soliciting among the Europeans. I was sadder still because of the spiritual misery I had seen among the poor, unhappy Moslems of the city. In the midst of my musings, suddenly someone called after me: "An Arab is looking for you. There he is, just going around the corner of the street." I ran after him, and, as he was entering his home, overtook him. He was a young man about twenty years of age and he was very happy to see me. He exclaimed, "At last I have found you!" and added, "You are an Adventist, are you not?" When I assured him that I was, he continued: "As I

read your magazine, I thought so; and I have already learned that you scrupulously observe all the teachings of the Bible. Now you must remain here a few days, for there are several persons, European as well as Moslems, who are interested in the Adventist faith, which I myself profess."

Then he told me his story. His name is Zechariah. He came from a distinguished Moslem family, and had been educated to occupy a public office. For several years he attended Protestant meetings with the purpose of turning away the other Mohammedans who were attending. One evening the Spirit of God moved upon the missionary who was conducting these meetings to take the Bible in his right hand, and forcefully pronounce these words: "This Book is the word of God, and woe be upon those who would fight against God." It was as if a spear had been thrust into the heart of Zechariah. He at once bought a Bible, and the following day set out to find a learned Mohammedan priest. His first question was, "Is it true that this Book (the Bible) is the word of God?" The priest carefully examined the Bible and replied: "Why, yes, it is the word of God, for the Koran declares that the law of Moses, the Psalms, the Gospels, and the prophets are the word of God."

From this time on young Zechariah became a constant student of the Bible. He found salvation through forgiveness of his sins in the blood of Jesus. He was overjoyed. Later he learned the truth about baptism, and went to a Swedish missionary and asked him to baptize him by immersion. When the missionary tried to persuade him to accept baptism by sprinkling, he left him. Later he traveled about 130 miles to find a Methodist missionary, to ask him to baptize him by immersion. Contrary to his custom, this missionary took him down to the sea and baptized him. His heart filled with joy, Zechariah returned to his home. But as he further read his Bible, he saw that he should take part in the service of humility and the Lord's supper. Returning to the Methodist missionary, he told him he would like to take part in these ordinances. The missionary did his best to explain that the service of foot washing was unnecessary. The young man then told the missionary

that since he did not practice the teachings of the Bible, he could not follow him.

Having learned through a Bible colporteur that there was a school in Switzerland where one could study the Bible, Zechariah took several thousand francs, and set out to find it. After he had attended there for some months, he heard some of the students discussing among themselves a sect called Seventh-day Adventists, who observed the Sabbath, practiced the service of humility, and believed in the soon return of Jesus and the end of the world. Again Zechariah diligently searched his Bible, and he decided to go to the director of the school and ask him why he did not teach and practice these things. The director, thinking that student had been contaminated by Seventh-day Adventists, became very angry and began to talk excitedly against Adventists and the Sabbath. After listening patiently, the young man said: "Sir, I see that you do not put into practice all the teachings of the Bible, and, furthermore, that you become angry at those who do observe its teachings. I cannot remain longer in your school." With that he went to his room, packed his belongings, and returned to Algeria, determined to keep the Sabbath, but without having known or met a single Adventist.

This young man began to make these truths known to the members of his family. Instead of accepting them, they drove him from his home and disinherited him. Several of his friends, however, accepted the new faith. He knew of no one who shared his religious views; so he himself baptized his new converts, who numbered five.

At last he found me. He said, "Surely God has sent you here to entrust this work to your keeping, and to extend it even to the heart of the great Sahara where thousands of souls are dying in their sins." He added, "The Lord is going before you, for, as I was making a trip in the center of the desert, I found a tribe of nomads. When I began to talk to them of our blessed hope, their chief, a veritable patriarch, took from his bag an old, worn Bible and said to me: 'This book is the word of God. It teaches the soon return of Jesus our Saviour.'"

"Just picture," continued my young

friend, "this nomadic tribe, sowing the hope of the soon return of Jesus, as it moves from place to place. Is that not a challenge of God to our Adventist brethren to lift up their eyes unto these regions as yet unexplored by the gospel?"—*Henry Pichot, in Missionary Leader (Australia).*

The Urgent Situation in Africa

ELDER J. F. WRIGHT, president of the Southern African Division, states: "Words are inadequate to present the picture of the need and opportunity in Africa today. What we fail to do now and in the immediate future, it will soon be too late to do. And this statement is not made without due consideration, for I know the condition and some things that are at work to hinder us in the near future. I am so anxious that we shall get as far along in our work as possible, before some of the open doors swing shut. We cannot hope that they will remain open much longer.

"A recent letter from Elder Davy tells a thrilling story of how things are moving forward in North Nyasaland. He says that of late the openings to preach the gospel are so numerous that he and his wife stand amazed. They need thirty more native teachers right now to answer the more urgent calls for help where there are now groups of Sabbathkeepers waiting to be taught more concerning the message. He asks me what to do about it. What can I tell him? Missionary Jones, in another portion of the field, tells of many new openings and calls for help. Surely the fields are 'white already to harvest,' and every believer must lift to the utmost. We know that the work is the Lord's, and that if we carry the burden as best we can, He will lead in the solution of these problems."

Japan's Great Need

FROM our own missionaries we hear of the progress of the gospel in Japan, and of the great need. But here is a message from a Christian Japanese, Dr. Toyohiko Kagawa, which is very appealing: "In the Orient it is very dark. We feel as though we were back at the beginning of the fourth century of the Christian Era. Satan has been released again, and the world is swayed by his power rather than by the Spirit of the Lord. But some-

how we have great hope in the Lord Jesus Christ. Today young men are willing to listen to the gospel as are also farmers and the laboring classes. Japan feels her isolation and is very lonesome. But the Spirit of Christ can remedy this; so we must preach the gospel without fear. Missionaries are welcome; and if they preach the gospel of the love of God, no hindrance will be put in their way."—*Watchman-Examiner.*

A Stirring Scene in the New Hebrides

COME with me in the early morning hours. Before the sun has risen, evidences of life are seen amid the foliage guarding the fringe of glistening beach. Children, followed by seniors, seemingly emerge from nowhere, and soon a large concourse of natives bespeckle the white sands. Women, their black babies in their arms, are seated under every shading tree. They have come for "stick medicine." The missionaries get busy with injection needles on their patients. Some lie full length on the sand, and others extend an arm while the needle searches a way into the thin line of blue vein. Painful yaws, tropical ulcers of horrifying appearance, and varied forms of malaria are all treated with results that are startling. Emaciated children, disfigured and agonized with yaws, are given new bodies; men and women who have been suffering many years are completely cured; and the aged are given relief. The patients with their friends are now seated, while the missionary, reading from his Bible, points the listeners to the Great Physician who is soon coming again. My soul was deeply stirred as I looked on the scene, for, was it not such a work that the Master did from Galilee to Judea, and was it not just such people as these whose bodies He healed and whose spirits He revived? Nineteen hundred years have not lessened the

tide of human woe, nor have they weakened the efficiency of the healing touch to body and soul.

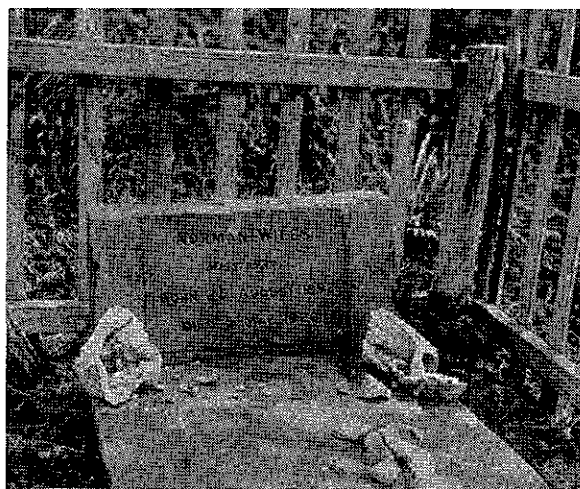
C. S. PALMER.

The Call of the Wild Bush People of Malekula

ON May 5, 1920, Missionary Norman Wiles fell at his post of duty on the island of Malekula, in the New Hebrides. The circumstances of his tragic death are familiar to many, but a brief repetition will serve to refresh the memory.

When Norman Wiles and his wife were asked to take the gospel to the Big Nambus cannibals, they went unflinchingly. The first thing to be done after they arrived on the island was to build a house in which to live. The material for the house had to be brought over the sea, and carried up the hill, piece by piece, on the shoulders of this young couple, for the natives refused to help. By the time the house was ready to be occupied, the health of these brave missionaries was seriously shattered, but they hastened to begin their work for the souls of the fiercest savages of whom we have any knowledge. In a short time they acquired a remarkable hold upon the people, but as their influence grew, their physical strength waned, and it became necessary for them to leave their work and return to their home in Australia for a few months' recuperation.

Then came word that war had broken out in the Big Nambus country, and, in the hope of restraining, if not preventing, the cruelties of



The Lonely Grave of Norman Wiles
(Among the Big Nambus tribes, Malekula, New Hebrides)

such a war, Brother and Sister Wiles hurried back to their mission. It was arranged to hold a gospel service in the chief village, but the day before the meeting was to be held, Brother Wiles became ill with fever, and it seemed that it would be impossible for him to keep his appointment. But in answer to prayer, he received strength, and started up the mountain to the village.

The warriors, fully armed, listened to his message, in which he told them that the God of love hates war and killing. He spoke with great power, and conviction seemed to pierce the sin-darkened hearts.

But the weather was damp, and the missionary's clothing became saturated with water, and before the service closed, he was faint and sick. Only by the force of an unconquerable determination was he able to reach the mission home. All through the night the fever raged, and, notwithstanding the tender care given him by his devoted wife, he grew rapidly worse. Symptoms of the dreaded blackwater fever appeared, and delirium laid hold on his fevered brain. In such a time of crisis, Sister Wiles appealed to the natives for help, but they forsook her and left her entirely alone. In the evening of the day on which her husband died, a small sailing craft landed on the beach, filled with the wildest of human beings. Mrs. Wiles appealed to them for help, and managed to make them understand something of her distress, to the extent at least that three of the men came ashore and slept outside the mission house, thus giving her the assurance of protection.

On the morrow, when the grave was dug by Sister Wiles with her own hands, and the last rites were performed as best she could, these hardened heathen tried to manifest the sympathy which is found even in the heart of the most uncivilized human being. When the grave was closed, they offered to take her in their boat to the island of Atchin, where other missionaries were stationed. But as the little craft rounded the northern end of the island, the wind became so violent that all hope of reaching Atchin was abandoned, and Mrs. Wiles was given her choice of accompanying her savage companions to their destination, or of being put ashore in a cannibal

country, where white people had never been seen. She decided to go ashore, and at midnight she watched the boat glide off into the darkness, leaving her alone in the heart of the wildest savagery.

After a time the moon came out from behind the clouds, and revealed to her anxious gaze a pathway leading into the woods. Following the trail, she reached a village, where she was met by a savage. Seeing her pitiful plight and hearing her story, the savage took her to a hut, where he spread fresh leaves upon the mud floor, and told her to rest without fear, for he would protect her. The next day she was told to follow the guide, and, after going through forest, over rocky ways, and across streams of water, she reached Atchin and her missionary friends in safety.

Such a tragedy in a young life might have discouraged some from any further missionary venture; but not so with Mrs. Wiles. After a period of rest, she entered upon a course of training to become better qualified to conquer disease and to live under the trying conditions in the island mission field of the South Pacific. Then she returned, and has

been working on alone through the years.

At the present time great changes are apparent in the attitude of these wild bush people. They appreciate the help given to their sick, and are calling for the missionary to come and live in their villages. In the "Pacific Island Year Book" of recent date, there appears this statement, made by a government official: "Off the northeast coast of Malekula is the island of Atchin, once the home of a very truculent and dangerous tribe, but now, thanks to a mission conducted by Seventh-day Adventists, regarded as quite safe." The doors are now open wide, and the call is to find the necessary means to enter and reap the harvest from the seed sown by the early missionaries, many of whom have laid down their lives, and which has been watered by the continued self-sacrificing labors of men and women. That lonely grave in Malekula is a challenge to every believer in the third angel's message of this day, to throw his life and his all into the Harvest Ingathering campaign of 1939, and thus help to carry on the glad news of salvation to earth's remotest bounds.

Missionary Leadership

Preparation for the Harvest Ingathering Campaign

PRIOR to the opening of the Harvest Ingathering campaign on August 12, the church board should meet to consider the great work to be done, and make all plans and arrangements well in advance, so that there will be no delay or misunderstanding when it is time to begin.

The following suggestions for organization are presented as a guide to leaders upon whom rests the responsibility of the success of the Ingathering by the local church.

1. Decide on the 1939 Ingathering goal for the church (this to be based on the suggestions of the conference committee for each church).

2. See that all the church members are assigned to Harvest Ingathering bands. (Where the usual class-band organization is operating, see that additional members are added to the bands, in order that the entire church may be included.)

3. Place wide-awake leaders in charge of the bands, calling special attention to the duties incumbent upon them, as stated in the printed instructions on the back of the Harvest Ingathering class-band card, with which each band leader should be supplied.

4. Apportion the church goal among the various bands, including the Missionary Volunteer Society and the church school.

5. Assign definite territory to be covered by each band or group.

6. Select a special group of qualified solicitors to work the business district.

7. Decide as to the number of singing bands the church can conduct successfully, and choose leaders to organize and plan for this phase of Ingathering work.

8. Choose definite dates for weekly field days during the campaign, and place proper leaders in charge of that work. Where it is possible, two field days a week are to be commended.

9. Give careful consideration to each item of campaign supplies furnished, and place upon the missionary leader or missionary secretary the re-

sponsibility for securing supplies in time for the beginning of the campaign.

10. Make special plans for the observance of Consecration Week—August 5 to 12.

11. Plan for the Rally Day service, August 12, with a view to making it interesting and inspiring. This may mean appointing a committee to give special attention to the general program provided by the General Conference Home Missionary Department, and assigning individual responsibilities in ample time for preparation.

12. Impress upon the church missionary leader and secretary their individual responsibility for seeing that all the many details connected with the Ingathering campaign are faithfully and promptly cared for.

Consecration Week

Prayer and faith are prime requisites for the success of the Ingathering work, and it is just as true today as in Nehemiah's time that "living faith will prompt to energetic action." Therefore, the General Conference Committee, in planning for the Harvest Ingathering, passed the following recommendation:

"WHEREAS, The Harvest Ingathering is spiritual work of the highest order, whereby millions of people throughout the world are personally interviewed each year, to whom we are to 'impart blessings and from whom we are to receive financial assistance for the Lord's work;' and,

"WHEREAS, There is a recognized need of spiritual preparation on the part of all who engage in this work; therefore,

"We recommend, That the week immediately preceding the beginning of the Ingathering campaign be observed in all our churches throughout the world as a week of consecration and prayer in behalf of the campaign to follow, that the campaign may be the means of reaching many precious souls as well as of gathering larger funds for missions."

Consecration Week begins on Sabbath, August 5. It is appropriate that special announcement of this fact be made in connection with the Sabbath-morning service on that date, asking the entire church to take upon their hearts the special prayer burden of the Ingathering work about to begin, and that in the family circle and in private devotions there shall be earnest seeking of God to lead in individual service, to impart courage to conquer fear and pride, and to bless His people as they scatter abroad on the face of all the earth to gather in funds for the support of the gospel and a harvest of souls.

The authoritative summons to consecration as the first step in successful Harvest Ingathering work is as follows:

"In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by living faith bringing them, one by one, into the presence of God. The Lord knows the thought and purposes of man, and how easily He can melt us! How His Spirit, like a fire, can subdue the flinty heart! How He can fill the soul with love and tenderness! How He can give us the graces of His Holy Spirit, and fit us to go in and out, in laboring for souls."—*"Christian Service,"* p. 169.

It is also suggested that the band leaders arrange for special meetings of members of bands during the week, and that the midweek prayer service be made a time of special intercession in behalf of the success of the campaign.

Field Days

Happy and profitable are the Harvest Ingathering field days, when large and small groups of solicitors cover wide areas of territory. Oftentimes the entire church joins in the field-day effort once or twice each week during the time of the campaign—the experienced solicitors stand ready to help the inexperienced or timid members, and all are happy to have a part. The group should assemble at the church for prayer before starting out; and, if possible, arrange some central meeting place at noon, for lunch, to recite experiences, for prayer, to make plans for the afternoon. Then all should meet at the church at the close of the day, at such time and place as the leaders may indicate.

Sunday is a good time for a field-day effort, and it is well to begin the first Sunday after Rally Day, or August 13, when all the church members are in the spirit of Harvest Ingathering and ready to take part. A field-day effort includes personal house-to-house solicitation, and there is no better way to initiate the members in Ingathering work than in a general movement of this kind.

A definite leader should be appointed to arrange for field-day efforts, and he will find ability and resourcefulness taxed to the limit in arranging for territory, getting the cooperation of every member of the church, securing automobiles for transportation to and from the field of operations, and keeping the workers in a courageous and persevering spirit. Such a leader should be a Nehemiah indeed—one whose "holy energy and high hope" is communicated to the people; and, as they catch the spirit, they will rise to the moral level of their leader—each in his own sphere strengthening and upholding his brother in the work.

One field day a week should always be conducted, and where two such efforts a week can be arranged for, so much the better.

Follow-Up

The Harvest Ingathering worker should bear in mind that his Heaven-appointed duty is twofold—to "receive favors" and to "impart" them. The favors received represent the financial assistance by people of the world to whom we present the needs of the cause of God; and the favors imparted by Harvest Ingathering solicitors are bound up in "the light of truth as revealed in the Scriptures." Therefore Harvest Ingathering solicitors are admonished to set forth the needs of the Lord's work in a proper light "before those who have means and influence," and at the same time to "search diligently for perishing souls, . . . be diligent in the distribution of literature, . . . watch for souls as they that must give an account."

If we take part in the Ingathering merely to solicit money—whether we be expert in the art of soliciting, or whether we are novices and consider such activity "not exactly in our line," we shall fail to meet the purpose of God for His people in the world-wide Harvest Ingathering endeavor. It is our duty to ask people of the world to give of their means for the support of the gospel work, but it is equally our duty, and blessed privilege, to offer them in return the eternal riches given so freely to all who will accept.

Think of the millions of judgment-bound souls interviewed each year in a personal way for a few brief moments at least, and often at consider-

able length, by the people who have been called and chosen as Heaven's messengers to a doomed world. How careful should we be to listen to the still small voice of the Spirit as every interview is made, that we may know just the words to speak that will arrest the attention and arouse interest in spiritual truth. We are reminded of the days of the Waldenses, as they witnessed for truth under difficulties at present unknown to us of this day, and of the influence which attended them and brought sinners to seek salvation.

While they prosecuted their work of love under cover of a secular calling—usually that of merchant or peddler, they secretly carried copies of the word of God, and eagerly watched for opportunity to unfold to the inquiring mind the precious truths of the gospel. Concerning the Vaudois missionary, we read: "It was his greatest joy to give hope to the conscientious, sin-stricken soul. . . . With quivering lip and tearful eye did he, often on bended knees, open to his brethren the precious promises that reveal the sinner's only hope. Thus the light of truth penetrated many a darkened mind. . . . There was a strange and solemn power in the words of Scripture that spoke directly to the hearts

of those who were longing for the truth. It was the voice of God, and it carried conviction to those who heard. . . . In many cases the messenger of truth was seen no more. . . . But the words he had left behind could not be destroyed. They were doing their work in the hearts of men; the blessed results will be fully known only in the judgment."—"The Great Controversy," pp. 73-76.

How much greater should be our concern for lost souls in these closing hours of probation, when we are permitted to go unrestricted to the people. May it be again true, in the case of each Harvest Ingathering solicitor this year, that the words which he may leave behind cannot be destroyed.

While we do not need to conceal the word of God, but can fully use this "sword of the Spirit" as we engage in Harvest Ingathering solicitation, yet we should be well equipped with literature containing God's message of truth for this time, and pass it out as the Spirit of God directs. It is also important that a record be kept of every interview which reveals an honest seeker after truth, and arrangements made for follow-up work of whatever nature may be required, at an early date.

owing to their economic situation, will not be able to purchase all the books. All the books, however, should be found in the church library and thus be made available to each individual member.

Any investment which is made in an enterprise of this kind will bring very large returns in many ways. We would therefore urge that the matter be given early study by the church board, and that definite plans be laid to supplement the church library with the volumes that are not found there at the present time.

A number of Mrs. White's books are also available in several of the foreign languages. Libraries of the foreign-speaking churches should have all the available books in their respective languages, and it may also be well for some of our English churches, in which there is a group of people of other nationalities, to place some of the volumes in their library in the languages spoken by the people who do not belong to a foreign-speaking church, but whose mother tongue is other than English.

STEEN RASMUSSEN.

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By a Prophet

In the days of old when Israel was to be delivered from Egyptian bondage and journey to the Promised Land, God chose as a leader one upon whom He had bestowed the prophetic gift. "By a prophet the Lord brought Israel out of Egypt, and by a prophet was he preserved." Hosea 12:13.

Again, as promised in Revelation 12:17, when in God's time a remnant people were to be prepared for the heavenly Canaan, the Lord employed the same means as He did with ancient Israel to communicate His messages of counsel, warning, and instruction to guide and preserve modern Israel on its perilous journey.

"In ancient times God spoke to men by the mouth of prophets and apostles. In these days He speaks to them by the Testimonies of His Spirit. There was never a time when God instructed His people more earnestly than He instructs them now concerning His will, and the course that He would have them pursue."—"Testimonies," Vol. V, p. 661.

The writings of Moses and of other prophets following him were preserved in handwritten form, and from time

Spirit of Prophecy Books in Church Libraries

RECENTLY the General Conference Committee appointed a standing committee to give very careful and thorough consideration to the question of promoting the study and circulation of the Spirit of prophecy books during 1939. Very definite plans have already been laid for the presentation of this important matter in our churches and in connection with the camp meetings. The publishing houses have agreed to give a special discount to both individuals and churches who purchase either single copies or sets of books. This discount has been set at 20 per cent and will be in effect from May 15 to September 15.

It has occurred to us that it would be well for some responsible church officer to check up on the number of Spirit of prophecy books now in the church library and report his findings

to the church board. We would further recommend that the board in turn place this information before the church as a whole, and, in case there are a number of books missing, endeavor to place these in the church library. During the last few years quite a number of excellent volumes, in addition to the "Testimonies" and the Conflict of the Ages Series, have been issued. A complete list of books available can be secured by requesting the local Book and Bible House to furnish you with a statement in regard to all the writings of Ellen G. White.

We believe it is imperative in a time like this to place in the hands of all our people these wonderful documents containing such helpful and uplifting instruction. We realize, however, that a number of our people,

to time were read to the people as a means of maintaining their allegiance to God or of bringing about a reformation in times of backsliding.

In the earlier days of our work, as from time to time small Spirit of prophecy volumes came from our printing presses, they were eagerly secured by nearly all Adventist believers. The living prophet was among them. Ellen White's voice was often heard at general meetings. Articles from her pen appeared from week to week in our papers.

Now the lips are stilled and the pen is at rest, but the writings live on and are in constant demand. There are many, however, in these days of greatly increased church membership, who have not fully appreciated the value of this gift and the importance of each Seventh-day Adventist's having these writings in his home.

It is to call the attention of every Seventh-day Adventist throughout the world to the value of the Spirit of prophecy, and to place the most needed books in the Seventh-day Adventist homes now without them, that the leaders of the church at the last Autumn Council took action designating 1939 as a time when in each world division this matter shall be brought to the urgent attention of our people. Through the Sabbath services, through the articles appearing in our periodicals and through literature distributed to the church members, their attention is being directed to the Spirit of prophecy.

In the North American Division, a four-month period, from May 15 to September 15, has been set apart for this work, and during this time the publishers and the Book and Bible Houses have arranged to distribute the Ellen G. White books at a 20 per cent discount.

The responsibility must now rest with each church officer and with each individual family. It is to be hoped that no Seventh-day Adventist will neglect this opportunity of becoming better acquainted with the value of the gift of the Spirit of prophecy and of availing himself of the precious writings which the Lord has vouchsafed to His people for their guidance and preservation.

ARTHUR L. WHITE, *Secretary,*
Committee on Special Spirit of
Prophecy Effort.



Weekly Church Missionary Services

August 5—Harvest Ingathering Band Organization

THE organization and harmonious functioning of the missionary class bands in the church is of untold value in the success of the missionary program, and in the majority of churches the plan is well understood and being carried out. Each Sabbath of the year the class-band leader passes out the report card bearing the name of each member of the band, so that items of missionary endeavor can be recorded in the proper place.

During the Harvest Ingathering campaign these bands accept the additional responsibility of making a week-by-week report of funds gathered in by the band members. Each class band gladly assumes the responsibility of its share of the general church goal in Harvest Ingathering, and each member of every band accepts his personal responsibility to do his share in reaching the band goal. Thus, when the entire church is divided into these small units, with the spirit of faithful loyalty binding all together, the raising of the church Harvest Ingathering goal becomes an easy task.

For the special Harvest Ingathering band reports, a special "Band Leader's Card" is furnished, providing for the names of band members, the hours spent in Ingathering each week by each member, and the amount received. This card covers a period of seven weeks, which is ample time for reaching the full amount of the goal. Many times the band finishes its work in much less time.

As the 1939 campaign begins next Sabbath, August 12, it would be well to see that the class organization is fully strengthened for the work, that every member of the church is assigned to some band, and that the special Harvest Ingathering band cards are available for use at the proper moment.

Cultivate the class spirit. "In union there is strength." Therefore, for greatest success, there should be strong, united class-band service.

August 12—Consecration for Harvest Ingathering

THIS is Harvest Ingathering Rally Day! A special program has been prepared for the morning preaching service. In these few advance moments, let us try to visualize the vast army of God's children who are ready to go forth from churches, homes, and institutions, carrying the latest report of our mission advance, and calling upon rich and poor to render assistance by donating of their means. As we read of the hosts of Israel of old marching forward at the signal of the "Pillar of Cloud," it seems a very thrilling experience. But today God's remnant people are just as literally going forward under the divine leadership. How our hearts should rejoice in the realization that the living God is with His people still, that He knows everyone by name, that He appoints a work and a place for each, and that success is assured! Surely there is no one who would wish to be excused from doing his part in the great annual advance for missions.

Let us now, individually, quietly, solemnly, dedicate ourselves to God, to be used by Him in a wonderful way during the next few weeks of the Ingathering. The following admonition from the servant of the Lord is most applicable and fitting at this time:

"In following any plan that may be set in operation for carrying to others a knowledge of present truth, and of the marvelous providences connected with the advancing cause, let us first consecrate ourselves fully to Him whose name we wish to exalt. Let us also pray earnestly in behalf of those whom we expect to visit, by

living faith, bringing them, one by one, into the presence of God. The Lord knows the thought and purposes of man, and how easily He can melt us! How His spirit, like a fire, can subdue the flinty heart! How He can fill the soul with love and tenderness! How He can give us the graces of His Holy Spirit, and fit us to go in and out, in laboring for souls."—*Christian Service*, p. 169.

August 10—Harvest Ingathering Experiences

HARVEST Ingathering experiences fresh from the field will prove of the greatest inspiration at this time. During the first week of the 1939 campaign, which has just closed, many members of the church have experienced a taste of what the Lord will do for His people this year, and such experiences should be called for. As an example of remarkable results which so often follow contacts of a seemingly unfavorable nature, the following experience will be of interest, and should stimulate to courageous and faithful endeavor every church member.

"I think it was in the summer of 1931 that the wife of our local elder saw an old gentleman working in his hayfield across the road from where they lived, and she was impressed to take a Harvest Ingathering magazine to him and ask him for a donation. In talking with this gentleman, he stated that he was a member of a small local church that was very needy, and he did not feel at that time that he could make any contribution. However, he took the Harvest Ingathering magazine and read it. Several days later, when he came back to rake up his hay, he called Brother Brown, who was the elder of our church, over to the field and stated that he had read the paper and thought we were doing such a wonderful work that he felt constrained to have some part in it; so he gave five dollars. The elder and his wife provided more literature and further reports of the work being carried on in different parts of the world.

"Later on in the fall, when the farmer had sold his apple crop (for his place consisted of a small orchard of a few acres), he brought over a check for \$100 to be used in missionary endeavor. The next year he gave several donations—first a check for \$50, another for \$100, and later on

one for \$200. The year following he made his largest offering—\$100 in the summer, and \$500 in the fall when he sold his apple crop. In the years following, crops were not so good and prices were poor, but he continued to give as his income would permit, sometimes hardly keeping enough to provide for himself the things that he needed in his home. He was a bachelor, and was extremely careful of what he spent for himself.

"The case of this continuous and generous giver was brought to the attention of the conference president, who called on him. The old gentleman said that he desired to place all he had where it would be used for the furtherance of the gospel in mission lands. It was arranged that when he could no longer care for his home, his orchard, his horse, etc., the conference was to take charge. The result of the final transaction amounted to over three thousand dollars' being placed in the mission treasury. The donor accepted the Sabbath truth and many other points of the message. Truly it was well worth while for the church elder's wife to place the Harvest Ingathering magazine in the hands of her neighbor in the hayfield."

August 26—Conversational Evangelism

THE call and the instruction to the "conversational evangelist" is very specifically set forth in the following scriptures: "Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man." Col. 4:6. "Sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear." 1 Peter 3:15.

The difference between the sermon and the conversation is that in the sermon the preacher does all the talking, while the people remain silent; but in the conversation there is an interchange of thought. Heart speaks to heart, and through this sanctified channel the Holy Spirit speaks directly to the conscience.

The conversational method of evangelism was the method preferred by Christ. How often we find Him spending His time with the "one-soul" audience. "Jesus saw in every soul one to whom must be given the call to His kingdom. He reached the hearts

of the people by going among them as one who desired their good. He sought them in the public streets, in private houses, on the boats, in the synagogue, by the shores of the lake, and at the marriage feast. He met them at their daily vocations, and manifested an interest in their secular affairs. He carried His instruction into the household, bringing families in their own homes under the influence of His divine presence. His strong personal sympathy helped to win hearts."—*"The Desire of Ages,"* p. 151.

Henry Ward Beecher stands out as a shining light in personal conversational evangelism during his day. He once said, "The longer I live, the more confidence I have in those occasions where one man is the speaker and one man is the congregation—where there is no question as to who is meant when the message is, 'Thou art the man.'"

A businessman and professing Christian, while listening to a sermon which made clear that every Christian was called to make his life a channel of evangelism for Christ, became deeply convicted of his duty concerning his employees. He knew that there were men in his employ to whom he had never spoken a word about Christ, and he promised the Lord that he would begin at once to make his life a channel of blessing to these men. And this is how he began "conversational evangelism" which resulted in a harvest of souls:

The first man who entered his office the next morning was his confidential clerk, who had been with him eighteen years. The merchant said, "Edward, haven't I been a good employer to you?"

"Yes, sir."

"Haven't I treated you well?"

"Yes, sir. Why, sir, what have I done," said the clerk, "that you should ask me such questions? Are you going to discharge me?"

"No," said the employer. "But, Edward, I am on my way to heaven, and I want you to go with me."

Tears came into the eyes of both men, as Edward took the merchant's extended hand, and said, "I will, sir." Eleven other employees were led to accept Christ and unite with the church—all reached through the personal conversational method of evangelism on the part of a Christian businessman.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

August

1939 Harvest Ingathering

AUGUST 12 has been appointed by the General Conference as the opening date for the 1939 Harvest Ingathering. The leaders of the denomination have greatly appreciated the earnest effort made by the youth of the church. Eternity alone will tell how many souls have been saved in the cause of God as a result of the money raised by our Senior and Junior youth. In 1938 in North America alone, the youth raised \$165,453.61, and the world field approximately \$36,850 was raised. This represents tireless effort by our youth, since most of the money was raised in small contributions ranging from a few cents to half a dollar. During last year's campaign hundreds of our young people qualified as Minute Men in the Harvest Ingathering campaign. In fact, even many Juniors raised the required amount to qualify them as Minute Men.

As leaders you are definitely interested in the campaign, we believe, and you will make it a special feature of the society endeavor until the church goal is raised. Presenting the special Harvest Ingathering programs in the GAZETTE will do much to awaken among the youth a new interest in this activity. Mention the Harvest Ingathering from week to week, and bring in reports from the different bands, so that the interest may be kept alive.

If the Junior Society cannot begin its Harvest Ingathering work until September, kindly preserve this GAZETTE for use at that time. Also please note that the Junior outline refers to material given with the Senior program.

With the exception of the amount of Harvest Ingathering funds obtained during 1929, the Harvest Ingathering proceeds for 1938 were the largest ever raised since the establishment of the campaign. Why not help make 1939 the record-breaking year?

C. LESTER BOND.

What Is Your I.Q. on Reporting?

As an officer of your Missionary Volunteer Society, what is your reporting I.Q.? Can you give an adequate answer to the question, Why



report? Have you failed to urge reporting on your members because you yourself do not understand the need?

If your answer to the second question is "No," and to the third question is "Yes," an interesting leaflet has been prepared for you, entitled, "Why Report?" It is obtainable through your Book and Bible House at 2½ cents each. (H.M. Series, No. 4.)

If your answer to the second question is "Yes," and to the third question is "No," then why not plan to devote the entire month of August to reviving an interest in one-hundred-per-cent reporting on the part of your members?

Are you all set? Let's go!

Responsibility of Resigning Officers

At this time of year a number of young people who are carrying heavy responsibilities in connection with the Missionary Volunteer Societies will be turning their faces toward the academy or college. The work that has been carried on in connection with this department of the church should not be dropped abruptly, but the resigning officer should make sure that definite arrangements are made, before the time of his departure, to carry on the work successfully. In order to ensure this, the officer's resignation should be submitted well in advance of the time of his departure to make it possible for a successor to be elected by the church. This will give the officer time to coach the successor in the phases of work he is to carry on, and thus ensure continuity of activity.

The office of leader of the young people's society in a church is one of the most difficult positions in our entire church organization to fill properly. Diligent study and planning are required to make a success of the work,

and if there is a lapse of leadership for a few weeks, the work of the society will retrograde very rapidly. Through cooperation the work of the society may be maintained on a very high plane even though the leading officers of the society find it necessary to resign and change their location. May we depend upon you?

C. LESTER BOND.

If I Were Chorister

I WOULD—

1. Be primarily responsible for the society music.

2. Be regular and prompt in attendance at society meetings.

3. Attend the society executive-committee meetings regularly.

4. Plan the music for the society carefully and prayerfully.

5. Cooperate with the leaders, and always learn the topic of the meeting, so that I might present appropriate musical numbers.

6. Suggest that opening songs be spirited; that closing songs be varied, according to the type of meeting—triumphant, or promisory if the meetings should lead to active participation in some enterprise; softly sung prayer hymns if the meeting is concluded with deep consecration or a period of short prayers.

7. Work with the organist or pianist in selecting preludes, offertories, and postludes appropriate for devotional services.

8. Make use of all the musical talent in the church at least once during the year for the young people's meeting.

9. Use all the musical talent in the M.V. Society regularly throughout the year.

10. Be sure to instruct any musician asked to furnish special music, regarding the type of selection to be used, and if possible determine the exact selection and the manner of its announcement.

11. Be sure to express personally to those who give special numbers appreciation for their work.

12. Try to unify the group, to stimulate to action, or to concentrate attention on one idea by means of group singing.

13. Conduct an inspiring song service for at least fifteen minutes before the regular society meeting.

14. Vary this song service so that the society members, with their differ-

What further can you do as officers to help the youth plan for a Christian education next year?

ing tastes for music, will learn to appreciate good music and fine religious hymns.

15. For the song service, select hymns (and have their numbers on a card in hand) which correspond with the subject for the evening, making certain that these songs are not included in the songs listed for the service proper by the leader.

16. If a selection of hymns on the subject of the evening's meeting is not desired, select songs which would emphasize one general theme: e.g., service, love for the church, missions, etc. Several times during the summer months, particularly, select songs in which great spiritual truths are taught through figures of speech taken from nature, such as "Rock of Ages," "Jesus, Saviour, Pilot Me," "In the Garden," those found under the Nature section in "Missionary Volunteer Songs," etc.

17. Make use of such prayer hymns as "An Evening Prayer," "Now the Day Is Over," "O Jesus, I Have Promised," "Sweet Hour of Prayer," "Open My Eyes," etc.

18. Read or sing some hymns with a special effort to compare the hymns to the specific Scripture passage from which the hymn is derived. "Lyric Religion," by H. Augustine Smith, will be helpful.

19. Utilize religious masterpieces that picture Scriptural passages and hymns; or sing from illustrated lantern slides.

20. In various ways give experiences of hymn writers in their preparation of certain hymns, and then sing the hymns with these thoughts in mind.

21. Relate experiences of conversion or blessing resultant from the singing of gospel hymns.

22. Call for suggestions from the audience at certain times; but always have sufficient songs planned for, so that there need be no hesitation between songs if the members fail to respond.

23. Provide the special music desired for social gatherings.

24. In cooperation with the society executive committee, plan musical programs as may be desired during the year.

25. Remember always that much of the success of the society meeting depends on the music and the singing.
M. W. M.

September Topics

- 2 Open
- 9 Artisans for Service
- 16 Why Seventh-day Adventists Do Not Smoke
- Junior—Other Enemies of Juniors
- 23 Sowing the Wind
- Junior—Lessons From the Disciples
- 30 Outlaw Amusements



Senior Meetings

Our Missionary Volunteers Around the World

(Program for August 5)

BY D. A. OCHS

OPENING EXERCISES.

SCRIPTURE: Revelation 18:1-4; 14:12; 12:17.

SONG OR SPECIAL MUSIC.

TALK: "Fellowship in the Advent Message."

SYMPOSIUM: "Echoes From Fellow Youth Around the World."

CLOSING EXERCISES.

Fellowship in the Advent Message

ALL through the history of the world, God has had general and specific messages for the human race.

General messages, or general truths, are those which are applicable in all ages and are therefore "present truth" for every generation—love, faith, hope, repentance, obedience, justice, and mercy.

Specific messages, or truths, are those that are of a special character and are applicable to only one generation. They are nonetheless important, however, because of this; for upon their acceptance or rejection depends the salvation or loss of the people of that generation. Let us recall several of the specific messages, or "present truths" (2 Peter 1:12).

Noah's message of a coming flood was to that generation "present truth." (See Genesis 6; Heb. 11:7; 1 Peter 3:20.)

Jonah received a special message for Nineveh. (See Jonah 3.)

The message of the first advent of the Messiah, proclaimed by John the Baptist, was "present truth" for that age. (See John 1.)

So is the message of the three angels of Revelation 14:6-12 a special message, the last message, and "present truth" for this generation. When this message has been proclaimed, Jesus will come. (See Rev. 14:14-20; Matt. 24:14.)

It will be noticed that whenever one of these special messages is due the world, four things are always in evidence:

1. Many persons in that particular

generation accept the special message, or "present truth."

2. They leave their former ideas and beliefs.

3. The adherents are one in proclaiming the message—"present truth." (The 1844 message is to be preached to all the world in this generation. Matt. 24:14.)

4. Among the adherents there prevails a spirit of Christian fellowship. They become one in belief, faith, hope, and purpose. (See Rev. 14:12.)

This international fellowship of the advent believers is evidenced by the following summary of the world field. According to the 1937 statistical report, this message is being preached by 28,029 evangelistic and institutional laborers, who are using in their work 714 languages and dialects. During 1937, 65 new languages were added. That is, one language was added every five and one-half days during the year. Just think! Since 1929, 320 languages, or an average of one new language every nine days, were added during the last eight years. In addition, our missionaries reporting on languages recently, gave information concerning about 250 other language areas which could be entered if they had the money and workers.

The Seventh-day Adventist membership throughout the world, at the close of 1937, was 452,758. The combined membership of the Senior and Junior Missionary Volunteer Societies was 131,363. This does not include youth who are not members of the M. V. Society. What a grand army of God's youth and children! Where are they? They are scattered throughout 385 countries and islands, and speak 714 different languages. And still they are one in faith, hope, and purpose, having the same standards and ideals, all striving to send "the advent message to all the world in this generation." God expects this great host of advent youth to finish His work in the earth.

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

Did you notice the suggestions given to recreational leaders—

How soon might the end come—the end of suffering and sorrow and sin! How soon, in place of a possession here, with its blight of sin and pain, our children might receive their inheritance where 'the righteous shall inherit the land, and dwell therein forever;' where 'the inhabitant shall not say, I am sick,' and 'the voice of weeping shall be no more heard.'" —*"Messages to Young People," p. 196.*

(Read "Messages to Young People," pp. 21-25, "A Call to the Youth.")

Echoes From Fellow Youth Around the World

From Central Europe:

DURING a prayer meeting, a woman who had joined the church recently, felt impressed to testify to the glory of God of how she had become a member of the church.

She had gone through much sorrow and was suffering mentally and physically, and was almost desperate because she did not know what to do next. She decided to go to see a certain preacher, and ask for help. She received the cool reply: "We will take your address down; perhaps. . . ." (To this day she has received no visit from this preacher—of another denomination.)

She returned home, dazed by this cool treatment. While climbing the stairs to her attic room, she met a young man who spoke to her. He said, "You look so sad."

She did not answer. Why should she? But she had not been in her room long before she heard a knock on the door. It was the young man, who had come to see if he could possibly help her. She did not believe that a young man of twenty could understand anything of suffering, and she frankly told him so. But his behavior proved that faith and God's guidance give understanding for suffering mankind. Happy to find someone to whom she could tell her woes, she unburdened her heart.

The young man listened. Then he told her about the Bible, about this text, and that one. But she did not pay any attention. Only one thing impressed her—this young man believed in God. (She was one of many who believe that one turns to God in old age only.) The Spirit of the Lord pleaded with her. A desire to receive that kind of faith was born in

her. The young man, one of our faithful book evangelists, knelt down and prayed with her, and asked God to help this woman and to give her faith. He visited her often after that, and later, a minister gave her Bible readings.

Overjoyed at being one of God's children, she expressed her thanks and encouraged all those present to continue serving their neighbors, since there are many who are in similar circumstances and are looking for help.

From China:

"Just recently, I learned of one of our young Miao boys in the Yunnan Province. This young man was conscripted in the army, and being a very conscientious boy, he began to wonder just what he would do about observing the Sabbath. He knew that he would have to deal with non-Christian or heathen officers, and these men, as a rule, are not sympathetic to Christians, and have little time for anyone who wants to make special requests or who asks concessions. This young lad realized his difficult situation, and therefore fasted and prayed most earnestly that the Lord would intercede for him. Finally, he went to his superior officer and told him the whole situation, explaining that he was a Seventh-day Adventist, and, as a Christian who kept the seventh-day Sabbath, he could not do the ordinary army routine duties on that day. The officer, to his surprise, was very sympathetic and kind, and because of the faithfulness of the young man in all his duties, he was granted freedom from Sabbath service.

"He had another difficulty to overcome, and that was in regard to his food. It seems that the army made very free use of pork, and cooked many things in lard; so much so, that this conscientious Adventist Miao boy could not get anything to eat. He tried his best, and finally made it a matter of prayer and fasting also; then again he went to the superior officer and requested that he be permitted to eat some other kind of food which would be free from pork. The officer admired the young man for his conscientious scruples, and gave orders that the commissary provide him with whatever he could and would eat. This was certainly a surprise and something very unusual.

"Everything went well for a time, and then the young man began to

think that as the Lord had blessed him so marvelously in all these other things, maybe he might be blessed in securing his release from the army entirely so that he might take up active work in the 'army of the Lord.' He made this, also, a matter of prayer and fasting. Finally he appeared before the officer, and earnestly requested that he be released. The officer, without hesitation, told him that he would arrange for his release, for he felt that this young man was too good for the army. Today he is up in the mountains of Yunnan, preaching to the Miao tribespeople, and doing very successful work." —*D. E. Rebek.*

From Southern Africa:

"The first systematic work to be done in Southwest Africa was by the Ficker brothers—two enthusiastic Missionary Volunteers of Cape Province, South Africa. These two young men have sold hundreds of books in that section to German, English, and Afrikaans speaking people.

"In 1938 the first evangelistic effort ever conducted by Seventh-day Adventists in Southwest Africa was financed by the Missionary Volunteers of South Africa. Over \$500 was raised for this campaign by the Missionary Volunteers of the Cape Conference.

"These are only examples of the missionary interests of our South African youth. Beds for the Nokuphila Hospital and Emmanuel Mission dispensary, and expenses for city efforts in South Africa are also among their financial achievements, besides an ever-growing participation in the Harvest Ingathering campaign." —*L. L. Moffitt.*

From South America:

"One of the activities of the Araçaju, Sergipe, M. V. Society in East Brazil has been the organization of a branch Sabbath school. As a result of this work, one person has already been baptized into the church, and seven others are keeping the Sabbath. The woman who has been baptized is an ardent believer. She lives a long distance from the city church, but the branch Sabbath school is held near her home. However, she loves the Sabbath school so much that she makes the long trip in the morning to the city Sabbath school, and in the afternoon she is again in her place at the

services of the branch Sabbath school. The young people are encouraged by the success attending their efforts, and are going forward in new enterprises. The latest word brought the news of the organization of a baptismal class, directed by the leader of the M.V. Society.

"As a member of the M.V. Society of the Rio de Janeiro Central church, Cesar De Souza began to do practical missionary work, giving Bible studies, making missionary visits, and selling our literature. After some experience in the colporteur work, he was called to labor in Belem, state of Para. We shall let him relate his experience in his own words:

"When I began my work in the colporteur field, I had very difficult experiences. Without the proper training, and with no experience in this work, I came to the point where I suffered hunger. But I never forgot the words of the apostle Paul: 'I press toward the mark.'

"In my reading, that which impressed me most and seemed most beautiful was the account of victories others had gained. I meditated: How can I gain the victory? My small reserve in money quickly vanished; everything seemed to be lost. I had only one thing left—the ardent desire to be a victorious, true missionary. But what was causing my continual defeat?

"On being called to Belem, I began work with 'Practical Guide to Health.' I returned from my first day's work defeated. The second day it was the same—not a single name in the prospectus. I was discouraged, but the words of the apostle Paul kept ringing in my heart: 'I press toward the mark.' On the third day I decided that the problem must be solved before going out to work. I arose early and prayed three hours, surrendering myself to God wholeheartedly. As I boarded the streetcar, I continued praying; as I approached my first customer, I prayed again; and the result of that day's work was approximately \$35 worth of orders. By the end of the week my total orders amounted to around \$90. From that time onward I went forward with faith and confidence, and by the end of the month I had taken orders to the amount of over \$250. The great problem which I had not been able to solve during four or five

months' work was easily disentangled in two or three hours of prayer.

"Today my motto is 'Forward to Victory,' and my watchword, 'Pray Without Ceasing.' Continuing in these decisions, 'I press toward the mark for the prize of the high calling of God in Christ Jesus.'"

"This is the spirit of the Missionary Volunteers in the East Brazil Union."
—J. D. Hardt.



Trees—God's Sentinels

(Program for August 12)

BY L. M. ASHLEY

OPENING SONG: "Under the Trees," No. 145 in "Missionary Volunteer Songs."

SCRIPTURE: Psalms 92:12, 13; 1 Kings 4:29, 30, and 33, first part.

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERTORY.

TESTIMONY STUDY: "Trees."

SOLO: "O Forest Fair!" No. 136; or "Trees," by Joyce Kilmer.

TALK: "Trees—God's Sentinels."

TALK: "Becoming Better Acquainted With God's Sentinels."

TALK: "Thoughts About Trees."

READING: "A Notice."

CLOSING TEXT: Revelation 2:7, last part.

CLOSING SONG: "Come, Walk With Me the Woodland Trail," No. 157.

BENEDICTION.

Note to Leaders

This program should inspire an interest in the Vocational Honor in Tree Study, requirements for which are given on page 220 of the "Master Comrade Manual." Direct that interest by organizing a club for tree study if you do not already have one. All the books listed in the bibliography preceding the requirements will be found very helpful. Besides these books, the following is very good: Miscellaneous Publication 295, "Famous Trees," by Randall and Edgerton. This may be obtained from the Superintendent of Documents, Washington, D.C., for 15 cents. It has information on more than seven hundred famous trees.

Trees

The First Trees: "The Lord God planted a garden eastward in Eden." . . . In this garden were trees of every variety, many of them laden with fragrant and delicious fruit. . . . It was the work of Adam and Eve to train the branches of the vine to form bowers, thus making for themselves a dwelling from living trees covered with foliage and fruit."—*"Patriarchs and Prophets,"* pp. 46, 47.

"Before the flood there were immense forests. The trees were many times larger than any trees which we now see. They were of great durability. They would know nothing of decay for hundreds of years. At the time of the flood these forests were torn up or broken down and buried in the earth."—*"Spiritual Gifts,"* Vol. III, p. 79.

Vacation in Nature: "It was at Christ's direction that for fifteen centuries the Hebrew people had left their homes for one week every year, and had dwelt in booths formed from the green branches of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook."—*"The Desire of Ages,"* pp. 290, 291.

Trees and Health: "There are life-giving properties in the balsam [resin or pitch] of the pine, in the fragrance of the cedar and the fir. And there are other trees that are health promoting. Let no such trees be ruthlessly cut down. Cherish them where they are abundant, and plant more where there are but few."—*"Testimonies,"* Vol. VII, p. 77.

Lessons From Trees: "You may bend a young tree into almost any shape that you choose, and if it remains and grows as you have bent it, it will be a deformed tree, and will ever tell of the injury and abuse received at your hand. . . . It will ever be a crooked tree. This is the case with the minds of youth. They should be carefully and tenderly trained in childhood. . . . The habits formed in youth will grow with the growth and strengthen with the strength, and will generally be the same in afterlife, only continually growing stronger."—*Id.,* Vol. III, p. 143.

A Divine Teacher: "We need a divine Teacher. . . . 'The light of the knowledge of the glory of God' is revealed 'in the face of Jesus Christ.' The light of Christ, illuminating our understanding, and shining upon the face of nature, enables us still to read the lesson of God's love in His created works."—*Id.,* Vol. VIII, p. 256.

Summary: From the Scripture reading, we noted that the wisest man who ever lived, King Solomon, had learned much about trees and other objects of nature. Let us briefly summarize the statements of truth from the pen of inspiration.

Is each officer of your society keeping a notebook for pertinent jottings—

1. We noted how the first trees were perfect and served man in their living state, both for his home and for his food. They were much larger than any that now exist, and resisted decay for hundreds of years.

2. We noticed how at Christ's personal command the people of God used to turn away from their labors to rest and relax in booths made of tree branches for one week each year.

3. There are life-giving properties in certain kinds of trees.

4. We may learn many valuable lessons from the trees, but the correct interpretation of the book of nature requires the assistance of a divine teacher, Jesus Christ. What a blessed privilege to be able to study the varied objects of creation under the divine guidance of Him who created them.

Just one more quotation to show how important is this study of nature in the education of Missionary Volunteers: "While the Bible should hold the first place in the education of children and youth, the book of nature is next in importance."—*Counsels to Teachers*, p. 185.

Trees

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

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

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

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

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

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

—Joyce Kilmer.

Trees—God's Sentinels

Is a tree much more than a column of wood, lifting its head toward the sky? Oh, yes, a tree is more than that! It is a living and friendly creature of a marvelously wonderful creation.

The tree, together with its kinfolk, comprises the inviting forest where myriads of other plant and animal beings make their homes. Thus we see that trees, like human beings, make up communities of their kind.

They are our friends because they give us our homes, provide us with paper, furnish part of our food, keep us warm in winter, and give us many other valuable services that only true friends can give.

One reason that we should learn to know the trees is because of the different uses that are made of the different kinds. Each kind fulfills its special purpose in life, just as God expects each one of us to fulfill our special duties in life.

Trees are living things, sentinels from above, and we should learn to look for the beautiful lessons shown forth in their lives. We may be content to examine the *parts* of a tree while searching to find its name, but unless we hearken to the beautiful story of its life and seek to discover its personality, we may leave that tree without having fully made its acquaintance. You see, there is a human as well as a material side to trees. They resemble man in many respects. They breathe, eat, drink, grow, reproduce, and perform many other functions of life. Let us try more often to notice their habits and peculiarities, the things that help to class them among the most interesting objects on earth.

Truly we may look up to the trees in admiration for their quiet and unassuming ways, for their clean and natural lives. Would it not be to our credit if we, too, might grow, live, and give in the same quietness and naturalness?

Becoming Better Acquainted With God's Sentinels

How can you or I become better acquainted with trees? Of course there are several ways of doing this. We may simply spend our leisure hours among these interesting objects of creation, *listening* to the songs they sing and to the stories they tell as the breezes blow through their leaves and boughs. We may add the sense of *sight* to that of hearing, and observe the habits and peculiarities of different kinds of trees. Again we may add the sense of *touch*, and perceive the differences in thickness, smoothness, and texture of leaves, buds, and bark. We may add to these the sense of *taste*, and likewise that of *smell*, to test the juices of leaves, bark, or even of the roots, discerning whether they are bitter, sweet, salty, or sour. Indeed, a great deal may be learned concerning a tree if all five of our senses are brought into play in making our discoveries.

Another method of tree study con-

sists in using a guidebook. These are very inexpensive, the cheaper ones being obtainable from the dime store. With a tree guide, the beginner may soon learn to know as many as fifty or more kinds of trees. He will perhaps be surprised to know that there are really more kinds of trees near his home than he had imagined.

Since some trees, like certain animals, are of mixed breed, it is well that a beginner do not attempt the identity of every tree, but only such as are typical and readily recognized after reasonable careful study. Foreign or exotic trees planted in this country are not often described in beginners' tree guides.

There will always be more to learn about trees. This is true of all created things. "Ever Learning" is a good motto for anyone, and to the lover of God's great "book of nature" there is little danger of mental decline through cessation of learning.

Another method of tree study will perhaps be more interesting to you. We might call it the "herbarium method." It will give you a chance to study tree leaves and twigs in your home or school almost as well as on the living tree. All that is needed for the beginner is a large, discarded magazine of medium thickness. This is carried on the nature walk, and leaves or twigs with leaves of suitable size are placed carefully between the pages of the magazine. It is very important that you write in pencil a few notes on the margin of the pages, so that you will have a record of such interesting characteristics as color, texture of bark, mode of branching, general form of tree, height of tree, and kind of fruit or nuts, if any. The leaves may be pressed in the magazine, and later transferred to a permanent scrapbook or herbarium. Better mounts are obtained by other methods wherein blotters are placed on each page of fresh leaves while they are being pressed, dry blotters replacing damp ones every day until the plants are dry. Any botany teacher or museum of botany can give complete instruction for preparing and storing a herbarium. Many botanical texts and laboratory manuals give similar information.

Many may determine, as did Jesus, to learn for themselves the valuable lessons of life that may be learned from God's book of nature. "His

—and for the articles pertaining to his work given in the Officers' Notes each month?

[Christ's] education was gained directly from the Heaven-appointed sources; from useful work, from the study of the Scriptures and of nature, and from the experiences of life,—God's lesson books, full of instruction to all who bring to them the willing hand, the seeing eye, and the understanding heart."—*"Education,"* p. 77. Yes, some will want to make nature enjoyment their chief recreation, and yet others may become teachers of biology; indeed, this is one of the most delightful forms of work given to man.

Arouse your natural curiosity. Let nature herself tell you the answers to your questions. You will be surprised at your increase in knowledge and understanding.

So let us glorify God in the delightful study of His wonderful creations as well as His written word.

Thoughts About Trees

Trees are models of erectness, of courage, of dignity, and of steadfastness. They serve us in thousands of material ways; we should know them that they may serve us better; we should copy their charitable lives that we may serve others better.

Trees live to give. In this they represent the true spirit of Christianity, a spirit of love and charity. For all their services and products given to man and beast, they ask little in return—only our respect for their lives while they stand, and our wise use of all that we cut down. We should preserve, not harm, the trees.

The oldest living object on earth is believed by many to be the big cypress tree of Tule, growing in an Indian village a few miles east of the city of Oaxaca, Mexico. It is believed to be more than four thousand years old. Its circumference is 108 feet at a height of five feet above ground. Its height is about 140 feet. The noble characteristics of fine trees permit them, if undisturbed, to live to great ages. Should we not profit also if we emulate such trees in their fine qualities?

A country with wooded hillsides and thrifty forests is rich. The same country, bereft of its forest cloak, quickly becomes poor. Let us preserve our trees. They mean so much to our health and prosperity. They purify the air we breathe; they check floods and erosion; the forest litter filters

the rain and makes possible the cooling springs that never go dry. We cannot afford to lose our trees.

Who is not filled with awe, with reverence, and with respect for quietness midst the dusky stillness of a dense pine grove? That is a wonderful place to go for prayer and meditation with our Maker. Indeed, the pines are among the best of trees. They are perhaps the most useful to man. The cedars of Lebanon are known and respected around the world. Still more magnificent are the big trees, another kind of cedar, found on the western slope of the Sierra Nevada Mountains of California. These trees grow at an altitude of from 5,000 to 8,000 feet above the sea. The General Sherman big tree is nearly 115 feet in circumference and 272.4 feet in height. Over a million giant trees, having the General Sherman as their chief, are contained in Sequoia National Park. They are indeed "sentinels of creation" whose lofty branches tower almost among the clouds. Their bark and wood is so resistant to fire and blast that nothing seems able to kill them lest it be the power saw of civilized man or repeated bolts of lightning from the heavens. One such tree was cut down only after six weeks of steady, hard labor. Its steely wood is almost black, and has a dry, metallic sound. A tree of average size, twenty-three feet in diameter, was felled, and, by count of its annual rings, it was found to be about 2,125 years old. Surely everyone who has not seen these giants of creation will long for an opportunity to do so. In the words of John Muir, "The big tree is nature's masterpiece."

Let us learn to know more kinds of trees and more about the ones we already know by name. The Lord will be pleased when we show our respect and admiration for the "sentinels" He has created.



What interesting experiences have come to your Master Comrade Club this summer?

A Notice

(A notice found nailed to a tree in one of the parks of Seville, Spain, copied from the book, "Spanish Sunshine," by Ellnor Elsner.)

"To the Wayfarer—
Ye who pass by and would raise your hand against me,
Hearken ere you harm me!

I am the heat of your hearth on the cold winter nights,
The friendly shade screening you from the summer sun.
My fruits are refreshing draughts,
Quenching your thirst as you journey on.
I am the beam that holds your house,
The board of your table,
The bed on which you lie,
And the timber that builds your boat.
I am the handle of your hoe,
The door of your homestead,
The wood of your cradle,
And the shell of your coffin.
I am the bread of kindness, and the flower of beauty.
Ye who pass by, listen to my prayer:
Harm me not."

"What does he plant who plants a tree?
He plants, in sap and leaf and wood,
In love of home and loyalty,
And far-cast thought of civic good
His blessing on the neighborhood."

—From "Trees as Good Citizens,"
by Charles L. Pack.

A Song of Trees

When I behold them, under winter skies,
All swaying to the wind's close harmonies,
Their limbs in icy armor, cold and bright,
Or bearing snowy burdens, soft and light—
I love the trees.

When I behold them, palely green in spring,
Or blushing, shy and sweet, with blossoming,
When burning summer sun on city street
Sends me, for healing, to their shelter sweet—
I love the trees.

When summer's brief but ardent tale is told,
And autumn turns their leaves to ruddy gold,
At any time of year, in any mood,
In lonely majesty or friendly wood—
I love the trees.

—Winnifred J. Mott.

A Mountain Lake

We came upon it suddenly
Out of the forest, strange and blue
The oval lay within a rim
Of bright volcanic rock. We drew
Our horses to the utmost edge.
The dream had snared us; long and long
We gazed upon the jeweled heart
Of magic. Not a breeze, or song
Of any bird, or falling stone
Fretted the clear and spellbound air.
The still blue water held us fast!
Then from the chaparral a hare
Darted and ran. We breathed again.
Dismounting, I explored and found
Rare, shining pebbles here and there
Along the rough, untrampled ground.

We rode away, I do not know,
Now, if the lake was there at all,
But from my saddlebag I took
These seven pebbles, dull and small.

—Ethel Turner.

Modern Nehemiahs

(Program for August 19)

BY PAUL C. CARDEY

SING-GATHERING. (See Notes to Leaders.)
 SCRIPTURE READING: "An Old-time Minute Man." Nehemiah 1:4-11; 2:1-9.
 MEMORY GEM: "Secret of Success." Nehemiah 4:6, 23.
 PRAYER. (Study Nehemiah 1:4-11.)
 OPENING EXERCISES.
 INGATHERING RALLY SONG.
 TALK: "Minute Man Nehemiah."
 DIALOGUE: "Three People Who Need Ingathering."
 SPECIAL MUSIC.
 TALK: "Ingathering Saves Souls."
 DEMONSTRATION: "What a Minute Man Helped to Do in '38." (See Notes to Leaders.)
 SYMPOSIUM: "March of the Minute Men of 1938." (See Notes to Leaders.)
 ORGANIZATION for Harvest Ingathering.
 CLOSING SONG.
 REPEAT MEMORY GEM.
 BENEDICTION.

Notes to Leaders

The time has come to launch the 1939 Ingathering campaign. Perplexities in the world only increase the importance of this soulsaving work. This should be the brightest and most enthusiastic meeting of the year. Gather together some special music and make an earnest attempt to get as many as possible to say something on this program. The more there are who take part, the more there will be who will feel that the program is a success. Any program is useless unless at the climax there is a definite appeal, and constructive organization to stimulate the enthusiasm and convert it into definite action.

Sing-gathering.—Have your society choose songs from "Christ in Song" that correspond with the two words, *Harvest* and *Ingathering*. Sing them alternately. The book is filled with songs which express the thought of harvesttime and finishing of work, also ingathering, time of the end, or the saved in heaven.

This program is largely built around the advice of Mrs. E. G. White to study the life of Nehemiah when we promote Harvest Ingathering. Study pages 171 to 177 in the book, "Christian Service." This program should attempt to arouse a desire in the heart of every young person to become a modern Nehemiah and give his service to God, perhaps in the first small way through the Harvest Ingathering.

Memory Gem.—The secret of success for your campaign will be found in the thought of the memory gem, which the society could easily learn and say in unison. Ask the one who gives the prayer, first to study Nehemiah 1:4-11, which is one of the most

beautiful and effective prayers in the Bible.

Plans With Officers.—At least a week before presenting this program, meet with your executive committee and lay complete plans for the Ingathering campaign, enlisting the co-operation of each officer, so that their example may be a strong factor when making your appeal for modern Nehemiahs to put over the Ingathering.

Demonstration: "What a Minute Man Helped to Do in '38."—In this demonstration have two people stand in the front of the room. Let one have a copy of the 1938 Harvest Ingathering paper in his hand, the other a new 1939 paper. Then let 1938 give a few facts from that paper as to the size of the work in that year—particularly those found on the inside back-cover page and in the article, "Facts of Interest to the Public." Now explain that each one who raised his Minute-Man goal helped not only to maintain the work in all the world, but also to help it grow and enlarge. Then let the other person, from the 1939 paper, give the contrasting figures to show the growth of the work in just one year. Contrast the number of countries in which work was being done, the number of languages used, the number of missionaries sent out, the number of workers, and so forth, remembering to call attention to the fact that those who were Minute Men last year can feel that they are partly responsible for this growth, and that all who will pledge to become Minute Men by raising only \$11.89 will have a real part in the large advances that next year's Ingathering paper will show. Now let 1939 give a short review of the new 1939 Ingathering paper.

Symposium: "March of the Minute Men of 1938."—Call first for all persons who were Minute Men in last year's campaign. Then ask each one to give a one-minute experience or one suggestion on how to do the work. Why not round them up in front of the society—part of an army of tens of thousands of Missionary Volunteers who did faithful service last year. Follow this by experiences from all present. In these experiences and suggestions, be sure to mention all the plans that may be put into operation for raising money—house-to-house work; business and office solicitation; singing-band work, both in large bands and in small bands that go directly to the homes of the wealthy; Ingathering through the mail; Ingathering with cans, on the streets and at fairs and large gatherings; and other local plans. Be sure that you get a definite oral or written expression from each person as to what he plans to do. Each one should make his goal as large as possible, the minimum being the Minute-Man goal. Then close the meeting by organizing your bands, setting a goal for each band, and giving methods of work. We cannot put the Ingathering over

in seven weeks unless we plan definite activities for each of those weeks, and plan far ahead for our actual victory day when the full goal is to be reached.

If you have a blackboard, place on it the following quotation, and have all repeat it together just before the benediction:

"Do something, do it soon, with all thy might;
 An angel's wing would droop if long at rest;
 And God Himself, inactive, were no longer blest."
 —"Testimonies," Vol. V, p. 398.

Minute Man Nehemiah

(Before giving this talk, read carefully the book, "Christian Service," pages 171-177. Try to put yourself in Nehemiah's place.)

Do you sometimes tremble or feel a little timid when approaching men of this world to ask for an Ingathering donation? Think, then, of Nehemiah, who was nothing but a slave, a cupbearer for great King Artaxerxes. Notice how carefully and how long he presented the whole plan of action before the Lord, and that all of these deeds that Nehemiah contemplated were not for his good, but for the advancement of the Lord's work.

Without any material wealth of his own, entirely through the power of the Lord, Nehemiah proposed to rebuild Jerusalem. Think of the boldness of Nehemiah as he asked, first, to be released from the court of the king; and, second, that he might build up a city that had been at one time at enmity with the kingdom of Artaxerxes.

Picture again the heights of faith to which he ascended as he asked progressively for a military escort, and then for letters to the governors of all the provinces beyond the Euphrates. And then he asked for lumber from the king's forest, and for gold and silver. One of the greatest Ingathering gifts of all times was given to Nehemiah—all that he asked.

Yet, when Nehemiah reached Jerusalem, the work had only begun. Only through the most diligent self-sacrifice was anything accomplished for the glory of the Lord. Under what adverse circumstances did Nehemiah complete his work, laboring with a weapon of defense in one hand, and in shifts, that they might watch the enemy?

So hard did Nehemiah, the leader, work that he said that for many days they never took off their clothes ex-

Why not help make 1939 the record-breaking year in Harvest Ingathering souls and dollars?

cept to wash. Night and day they sacrificed everything for the one objective—doing the Lord's bidding. And yet the work of Nehemiah, the leader, could not have been successful if all the people had not "had a mind to work," Neh. 4:6.

This story of Nehemiah and his self-sacrifice is what is needed today to finish the work. Said the Spirit of prophecy in the *Southern Watchman*, March 29, 1904: "There is need of Nehemiahs in the church today. . . . The course pursued by this Hebrew patriot in the accomplishment of his plans is one that should still be adopted by ministers and leading men. . . . Let the people understand the plans and share in the work, and they will have a personal interest in its prosperity."

Appeal to your listeners to sacrifice some of their time, talents, and pleasures, and go out in God's work today as modern Nehemiahs, not stopping short of a full Minute-Man goal for each.

Three People Who Need Ingathering

(To be given by three people.)

I

I represent a native in a far-off land.

Never should we forget that millions who walk in darkness now would gladly walk in the light of truth were it brought to them. The Ingathering through the raising of nearly a million dollars a year is being greatly used of God to bring light to those in darkness. More money, more missionaries, more souls saved.

During the Middle Ages, in one of the old castles in the Swiss mountains where religious prisoners were kept, one of the cruellest punishments of history was recorded. After being in jail a number of months, suddenly at midnight a man would be told that he was being released to go home to his family. What joy filled his heart, and with what eager steps he hurried down the long staircase! Without light, he rushed on, evidently expecting soon to be outside the walls and be safe. Half way down, the staircase ended and he stepped off into space, plunging hundreds of feet to death below. What cruelty to be believing he was going home, and then suddenly to meet death! Millions without the truth may believe they are marching toward eternal bliss. How cruel for us to let them hurry down the staircase of death without warning them!

During the entire late war, an average of \$36,000 was spent to kill each of the enemy who died. Some

nations spent as much as \$75,000 to kill one enemy soldier. If it is worth that much to kill a man, how much more is it worth to save him for heaven where he will live forever? Surely more than the small Minute-Man goal of \$11.89.

(See the last pages of this GAZETTE for an interesting story or two to supplement this recital of the needs of those in less-favored lands.)

I need the help of the 1939 Harvest Ingathering.

II

I am your neighbor.

Our neighbors need the truth of the soon coming of Christ. In the very block in which we live are some who have never heard of Seventh-day Adventists, and who do not know what our church stands for. They need this year's Harvest Ingathering paper with its fine articles on the belief and work of Seventh-day Adventists. It may be the means of helping them to get ready for the soon coming of Christ. Even if we obtain no offering, we have a duty to get the paper into the hands of everyone in our community.

Many spend their time trying to achieve immortality by deeds of honor or worldly pleasure that will soon be forgotten. The only deed that will count for eternity will be that which is done to help save another. This constitutes true greatness. "Every deed of righteousness will be immortalized, although the doer may not feel that he has done anything worthy of notice."—"Testimonies," Vol. II, p. 683.

I hope you are faithful in the 1939 Harvest Ingathering.

III

I am the person who needs Ingathering even more than these other two.

Only through active service can I be kept awake and alive in a spiritual sense to the nearness of the coming of Christ. In fact, my eternal soul's salvation directly depends upon my activity in some line of service.

"Let no one think that he is at liberty to fold his hands and do nothing. That anyone can be saved in indolence and inactivity is an utter impossibility."—"Colporteur Evangelist," p. 38. Many of us have known the truth for years. How much have we accomplished? Review the past year in your mind, and then think how much Christ accomplished in only three and one-half years of ministry. We are judged by what we do, and not by what we say. One act of service will do more to prove that we expect Christ to come soon than many sermons.

"Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel."—"Ministry of Healing," p. 147.

"Multitudes leave to institutions and organizations the work of benevolence; they excuse themselves from

contact with the world, and their hearts grow cold. They become self-absorbed and unimpressible. Love for God and man dies out of the soul. Christ commits to His followers an individual work,—a work that cannot be done by proxy."—*Ibid.*

A father and his son were shipwrecked not far from shore in a storm in late winter. Thinking to help his boy, the father put around him all the clothes that he had, and had him sit in the front of the boat. The father took both oars in his hands, and with all his strength rowed through the breakers toward the shore. Though his hands were blistered and bleeding, and nearly frozen by the cold water, yet finally he brought the boat to land. As he stepped on shore, he said, "Come, son, we are safe." After trying to help the boy by sparing him the labor of rowing the boat, imagine his terror to find that from lack of exercise the boy had frozen to death! Each must have an individual part in God's work.

A sand bar that stretched nearly one-half mile out on the ocean was uncovered at each low tide. Someone noticed a small spring pushing up through the sand. Investigation proved it to be fresh water. Though covered by salt water most of the day, it stayed pure because it kept giving out water without stopping, thus keeping salt from seeping into the reservoir below. By giving out the truth to others, we may also keep the salt water of sin from getting into our own hearts. (See the Morning Watch Calendar, quotation bottom of November page.)

God needs me, but I need the work more.

Ingathering Saves Souls

Not only will the Ingathering save souls in foreign lands, but here in the homeland also—if we are careful in the manner in which we approach the world, and if we are careful to visit every home and leave a paper. The mere sight of seeing young people in this age engaged in Christian service, is enough to astound and thrill people of the world, and to cause them to think, too.

In a recent campaign, a group of young people and others in Camden, New Jersey, were singing gospel hymns one evening. A young man, who was discouraged in his soul and who had visited many churches trying to find something to satisfy him, but who was about to give up, suddenly came upon this group and heard them sing the good old gospel hymns. He was so impressed that he gave them the one coin he had for carfare, and walked home. First, he found out

A careful and a prayerful plan, a strong boost, and the Harvest Ingathering is launched August 12.

from them where they were from, and met the pastor. He visited them a number of other times; and before the Ingathering was through, he was singing with the band and had the privilege that very year of raising a Minute-Man goal. Since then he has been baptized into the church and has become a strong missionary worker.

Another society, while out singing, stopped in front of a certain house; and when the solicitor went to the door, a greatly agitated man let the solicitor in. With tears in his eyes, he confessed that he was about to take his life, but that the hearing of these songs had so impressed him that he delayed, to find out who would be engaged in such noble work. The pastor continued to visit this man who had been saved from death, that he might learn the full message of hope.

A faithful young woman in a certain town of New Jersey last campaign rapped at the door of a home, and was admitted by a young woman who evinced great interest in the paper. She said, "You talk like a Seventh-day Adventist." The visitor replied, "I am. How did you know?" She said, "Well, my husband's mother was a Seventh-day Adventist, and he attended church before we were married. I wish he were a Seventh-day Adventist now; it might help him to get over the drink habit." The two women prayed together. A paper was left, and arrangements were made for further visits and Bible studies. Today a young man who had lost his way, together with a wife who had never been a Seventh-day Adventist, are rejoicing in the truth—saved because of the faithful, personal, house-to-house solicitation of a Missionary Volunteer.

No matter how few talents you may feel you have, God will use them to do mighty things if you will let Him.

(See M. V. Leaflet 20, "Personal Work.")



Saved by Grace

(Program for August 26)

BY C. T. EVERSON

A MAN is standing with a smoking revolver in his hand, looking upon a prostrate form lying upon the pavement a few feet away. It is evidently a case of murder, and although a policeman is hurrying across the street to apprehend the man with the revolver, he makes no move to get away.

The crowd is quickly gathering, but the man who is apparently the murderer seems quite unperturbed. The policeman tries to question him about the murder, and endeavors to find out why he has shot the man that is lying dead upon the pavement. But the murderer is quite cool and makes no answer whatsoever about the case. Finally, the officer gets out his handcuffs and proceeds to place them upon the wrists of the suspected murderer.

At that moment, the murderer says, "What are you trying to do with me?"

"Why," replies the policeman, "I am placing these handcuffs upon your wrists because I am an officer of the law, and I am here to enforce the law, which calls for the arrest of people who kill their fellow men."

The murderer says, "Oh, so you are an officer of the law. Well, I want to tell you, Mr. Officer, that I have nothing to do with the law; for I am living under grace, not under law."

This statement on the part of the man who has shot the person lying dead upon the street is quite bewildering to the officer, and he begins to look at the man more closely, suspecting that he may be insane. Just then the murderer pulls a paper out of his pocket and shows it to the officer. "This document," he says, "will show you that I am not under the law and have nothing to do with the law, for it clearly indicates that I am saved by grace."

And sure enough, the first thing that the officer notices are the words, "Saved by Grace," written across the face of the document. He reads it very carefully, and then rereads it to make sure that nothing escapes him. He finds that this document is a pardon granted to the man he is about to arrest. It has been granted by the governor of the State. This man evidently had murdered a person in the past and had been condemned to die

upon the gallows. But this document shows that he had escaped death through a pardon granted to him by the governor.

After the police officer has read the document, he says to the murderer, "Oh, I see you are Jerry Smith, the man who was condemned to die for the murder you committed some months ago. You are the man who was to have been hung this afternoon at four o'clock."

"Yes, I am that man. But, as you see, instead of being hung, the governor granted me a pardon, full and free, with the words written across it, 'Saved by Grace.' So you can see clearly that I have nothing to do with the law since I am saved by grace. No officer has any right to enforce the law on me, for I am a free man."

The officer answers, "So you have gone ahead and killed another man. If the governor had had the least idea that you would go out and kill another person, after he had set you free, he would never have given you a pardon freeing you from the death sentence. He was fully persuaded that you would from that time forth never attempt to murder another person, but would strictly obey the law, and that out of a heart of gratitude to the governor for granting you your liberty, you would be more careful about keeping the law than the average citizen. There is no grace about you; you are a disgrace. This act of yours in killing another person after being pardoned is a terrible reflection upon the reputation of that kind governor who granted you a pardon and trusted you with another chance to go forth and prove yourself worthy of your liberty."

You will no doubt exclaim, "It seems strange that there could ever be on record such a case as here stated." I reply, there never has been or never will be such a case in the annals of civil proceedings, for people have too much common sense to use such arguments in dealing with everyday life. But in dealing with the Bible and things pertaining to the kingdom of heaven, we hear just such arguments as here stated.

When the claims of God's law are presented to people today, many professed Christians will try to evade the issues involved by saying, "I have nothing to do with the law, for I am saved by grace."

The Advanced Study and Service League should be doing definite soul-winning work this summer.

Breaking the civil law constitutes crime, while breaking God's law is called sin, as stated in 1 John 3:4. Therefore, whenever a person transgresses the law or breaks one of the ten commandments, he commits sin, and Romans 6:23 tells us that the wages of sin is death. The breaking of God's law, which constitutes sin, puts a person under the death sentence, or, figuratively speaking, puts him in the death cell.

The breaking of God's law is an experience that is not limited to the worst people in the world, but takes in everybody, for we read, "All have sinned." Rom. 3:23. Therefore, all are under the sentence of death, for Romans 5:12 says, "Death passed upon all men, for that all have sinned."

The great problem for everyone is how to escape from the death sentence and to keep from falling back under the death sentence once we are liberated from it. One thing is certain, no one can be freed from the death sentence by means of the law, for no matter how carefully anyone keeps the law, once he is condemned to death, it will not save him from the death penalty.

Let us take a simple illustration. There is a man whose life has been exemplary in every respect. Suddenly he departs from the right path, and murders a man. He is arrested and locked behind the bars. In the trial that follows he is condemned to the death cell. His past life of uprightness avails him nothing. As punishment for the one act of murder, he is put in the death cell. He might reason that if he behaves himself perfectly and keeps the law fully in the death cell, perhaps the day of execution may never arrive. But the fact is that nothing that this condemned man can do while in the death cell will put off for one moment the execution of the penalty. Since he is condemned, the law can bring nothing but death to him, even though he keep the law to the best of his ability. There is only one thing that can stand between him and the gallows, and that is a pardon from the governor. Even though he deserves to die, he can be given life and liberty through grace. Is he being saved by law? By no means; he is saved by grace. But being saved by grace does not sweep away the claims of the law upon him.

When a person says that he has nothing to do with the law of God because he is saved by grace, we can immediately see that he is absolutely wrong. It is only necessary to remember the man with the smoking revolver, mentioned at the beginning of this article, to understand the absurdity of his position. The man pardoned by the governor and thus freed from the gallows does not become free from the law. In fact, the pardon puts him under greater obligation than ever to the law, because the governor has pardoned him from death and given him another chance to make good. He must not bring disgrace upon the governor by going forth to break the law again as soon as he is released from prison, and no governor would ever issue a pardon to a person that he positively knew did not intend to obey the law if granted a pardon.

So it is not difficult to understand what Paul means when he says we are not saved by the law, but by grace. If a person were to be saved by keeping the law, he would have to keep it perfectly from the time he came into the world and all through life. No one has ever done it. Romans 3:20 says, "Therefore by the deeds of the law there shall no flesh be justified in His sight: for by the law is the knowledge of sin."

If a person could be saved by the law, Christ would not need to have died upon the cross. His death pays the penalty for our sins. Only one thing can liberate us from the eternal death awaiting us in the final day, and that is a pardon from God through the merits of our Lord Jesus Christ upon the basis that Christ died in our stead. Through Christ, God lifts the death penalty from our heads and sends us forth into the liberty of the sons of God.

Now that we are free from death through Christ, saved by grace, are we at liberty to ignore the law and break the precepts at will because we are saved by grace? The man, woman, or child who is saved by grace is in the same position as the man who comes out of the death cell saved by grace, and who goes forth, not to break the law, but to keep it better than before. He is doubly obligated to the law through grace.

In the first place, every individual should delight to be in harmony with God's law and should be willing to

obey it. And the person who has been saved through grace from the wrath to come not only has the duty which dovetails upon every human being to keep God's law, but he has an additional reason for performing that duty; namely, the new chance that God has given him by freeing him from the death penalty. He ought to be doubly careful to keep God's law in order that he may not bring disgrace upon Him who has set him free and given him a new chance.

Christ loves the law. It is said of Him in Psalms 40:8, "I delight to do Thy will, O My God: yea, Thy law is within My heart." The law is wonderfully enshrined in a sacred place—in the very heart of Christ. If you invite Christ to come into your heart, He brings God's law into your heart, for He has it in His heart when He enters your heart. John tells us that if we are not keeping God's commandments it is a sign that we do not have Christ within. "He that saith, I know Him, and keepeth not His commandments, is a liar, and the truth is not in him." 1 John 2:4.

If you fully surrender to Christ, He not only pardons your past transgressions of God's law, but comes right into your heart through His Spirit, to fulfill the law of God in your life as you go forward with Him. Where you failed to fulfill God's law in the past, Christ gives you victory over your failures. This is being saved by grace. Christ does it all, and yet we get the full benefit of it. Christ forgives our sins when we come to Him. Then He makes His abode in our hearts and keeps God's law within us and through us, and finally He clothes us in His righteousness and presents us "faultless before the presence of His glory with exceeding joy." Jude 24. Christ does it all. We are certainly saved by grace.

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Four things a man must learn to do,
If he would make his record true:
To think without confusion clearly;
To love his fellow men sincerely;
To act from honest motives purely;
To trust in God and heaven securely.
—Henry van Dyke.

✻ ✻

God loves us too much to give us all we ask for. We sometimes pray for razors, and then complain and say that God doesn't answer prayer.
—D. L. Moody.

September 2 is open for your original program.



Junior Meetings

Our Missionary Volunteers Around the World

(Program for August 5)

BY D. A. OCHS

OPENING EXERCISES.

TALK: "A Grand Army!"

SYMPOSIUM: "Echoes From Afar."

CLOSING EXERCISES.

A Grand Army!

YOUNG people, especially Juniors, love to belong to some organization, some big, going concern. Juniors like to do teamwork in such a large organization. And that is exactly what the Seventh-day Adventist denomination challenges the youth to do.

Did you ever stop to think that (at the end of 1937) there are 452,758 members in this vast organization the world over, 131,363 of which are young people and Juniors? That these Adventists are living in more than 385 countries? And that the message which they represent is preached in 714 languages?

Just think again—over 130,000 young people. What a grand army, full of zeal, vigor, and courage! Everyone has a glorious prospect. The Spirit of prophecy speaks of this great army in these words: "With such an army of workers as our youth, rightly trained, might furnish, how soon the message of a crucified, risen, and soon-coming Saviour might be carried to the whole world!"—*Messages to Young People*, p. 196.

God expects every Junior to do his part in carrying this message. You are to do your part here, and your fellow Junior comrades are to do their part wherever they may be. In other words, you are to stand shoulder to shoulder with your fellow youth around the world. You are to keep step as this great army of Seventh-day Adventist youth marches forward, carrying their banner high and flying their colors—standing for what is right.

The courage and zeal of Juniors are needed in finishing this work. The church needs courageous young people. (See Joshua 1:6-9; 1 John 2:14.)

"Christ is calling for volunteers to

enlist under His standard, and bear the banner of the cross before the world. The church is languishing for the help of young men who will bear a courageous testimony, who will with their ardent zeal stir up the sluggish energies of God's people, and so increase the power of the church in the world."—*Messages to Young People*, pp. 24, 25.

(Read "Messages," page 20.)

The Junior's influence is needed. "The youth, if right, could sway a mighty influence. Preachers, or laymen advanced in years, cannot have one half the influence upon the young that the youth, devoted to God, can have upon their associates."—*Id.*, p. 204.

This great army of youth must be loyal to high standards. Matt. 24:37; 2 Tim. 3:1-5.

Such an army of youth will not lower their colors in a time of crisis and thus disappoint their leader, Jesus Christ. "A company was presented before me under the name of Seventh-day Adventists, who were advising that the banner, or sign, which makes us a distinct people, should not be held out so strikingly. . . . But this is not a time to haul down our colors, to be ashamed of our faith. This distinctive banner, described in the words, 'Here is the patience of the saints: here are they that keep the commandments of God, and the faith of Jesus,' is to be borne through the world to the close of probation."—*Testimonies*, Vol. VI, p. 144.

Echoes From Afar

From South America:

WRITING about the work being done by some of the students of our school near Manaus on the Amazon River, Pastor L. B. Halliwell said: "Two of the larger boys in the seventh grade take turns in conducting a Sabbath school in a little place called Castanhar, about two hours' distance by canoe. They go over Friday evening and begin the Sabbath with the little group; and then conduct Sabbath school and have a preaching service on Sabbath morning. The Sabbath school has thirty-nine members now, and I am sure the coming year we shall be able to baptize a goodly number there."

"About two years ago a farmer's son, a lad of seventeen, paddled his canoe down the river to the home of a farmer a few miles distant, who was an ardent devotee of the witch doctor and his teachings. This man had built a dance hall by the side of his house, where a hundred people frequently assembled for the devil dances. But God was with the young lad who went to carry the gospel message to his neighbor, and as he studied the Bible with the man and his wife, they became convinced of the truth, and the entire family renounced the old life and took their stand with those who rejoice in the third angel's message. The dance hall is now dedicated to God, and Sabbath school and church services are conducted there. At an evening service, held during my visit, a hundred people were in attendance. They had gathered from miles around, coming in their canoes. All expressed their joy in being numbered with the people of God, and their determination to be ready when Jesus comes."—*W. A. Butler*.

From Australia:

J. E. Fulton gives the following experience: Jacob, a young Fijian, was a bright, talented boy, full of mischief; but under the influence of our school his heart yielded to divine pleadings. We invited him to take part with others in the distribution of our literature; he was timid, but at last, with a small bundle of literature, he started out, promising not to miss even one house in his territory.

As he reached the first house, another native met him, and, recognizing him, said, "Why, your chief has just come up the coast, and he is here in town, and he is in this house!" It was the very house Jacob was about to enter. Knowing that his chief was unfriendly to Seventh-day Adventists, he turned back, feeling that he could not go in. As he started down the road to the next house, he remembered his promise, and he knew he was making a mistake by leaving this place uncanvassed. There in the road while he prayed to God for help and courage, a "holy boldness" came down from heaven and struck his head, went through his body, and when it got to his feet he went back and entered the house where his chief was. When asked how he got along with the chief, he said, "Well, the chief called to me and said, 'Hello, Jacob! They say you are an Adventist now. Preach to us!'" Then Jacob said, "I cannot preach to you, but I have something here that will preach to you." So he presented his literature, and had success.

From the Far East:

"The Lord brought us some real blessings during Missionary Volunteer Week. I visited a little country church where there were sixteen unbaptized youth between twenty-five and thirty years of age. Fourteen joined a baptismal class. If only we

When are you planning for an investiture service for the Juniors and Master Comrades?

had undisturbed conditions in the Orient, much could be done. As it is, we are working under tremendous handicaps in some places. We hope that you will pray for our Christian youth in Chosen. They need our prayers right now and in the next year or two."—*W. P. Bradley.*

From Southern Europe:

"We have a fine number of young people. I found in the heart of Sicily, six hours by car from Palermo, eight young men who went out two by two to do missionary work each Sabbath, even though they had to walk a distance of eighteen kilometers. These young men are loyal to our message."—*H. Struve.*

From South Africa:

"On my recent visit to the Namba district camp meeting in Angola, I talked with a young woman who had walked a five-day journey from Bongo to the campgrounds. This young woman had been sold as a little girl by her heathen mother to an old native man, to be his slave. He had paid for her with a pig. When she grew older she ran away. Eventually she found her way to our Bongo Training School, and became an earnest Missionary Volunteer. When the old native man found that his slave had fled and did not return, he went to the woman who had sold him the girl and demanded the price of his pig. Not having the money, the mother gave him another daughter to be his slave. It was in order that this young woman might rescue her little sister that she had walked the long distance from Bongo. She hoped that the old man would release her sister if he could get the price of his pig. She had secured the money; now she wanted the mission workers to assist her in arranging for the liberation of her sister. We are happy that the negotiations were successful, and that the little sister also is now at Bongo Mission preparing to become a faithful Missionary Volunteer."—*L. L. Moffitt.*



Trees—God's Sentinels

(Program for August 12)

BY L. M. ASHLEY

OPENING SONG: "Under the Trees," No. 145 in "Missionary Volunteer Songs."

ANNOUNCEMENTS.

MISSIONARY REPORTS.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL SONG: "Trees," by Joyce Kilmer; or "O Forest Fair!" No. 136.

SCRIPTURE READING: Psalms 1:1-3.

PRAYER.

SCRIPTURE STUDY: "Trees."

TALK: "Uses of Trees."

POEM: "When We Plant a Tree."

TALK: "How to Know the Trees."

POEM: "Planting a Tree."

SONG: "Come, Walk With Me the Woodland Trail," No. 157.

BENEDICTION.

Note to Superintendents

Please read the Note to Leaders, p. 18.

Trees

A PERFECT tree is beautiful to behold, isn't it? It is delightful to play or read beneath its leafy branches. It is thrilling to climb among its boughs, even to the highest fork, and then look down to see how far we have climbed above the sod and soil in which the tree gets its food and drink. It is good that we play and exercise among the trees whenever we can. The servant of the Lord, Mrs. Ellen G. White, has told us that "nature is God's physician. The pure air, the glad sunshine, the beautiful flowers and trees, the orchards and vineyards, and outdoor exercise amid these surroundings, are health giving."—"Testimonies," Vol. VII, pp. 76, 77. There are also healing qualities in such trees as the pine, cedar, and fir. We should learn to love and respect the trees where they are common. We should plant more of them where they are scarce.

Our Scripture speaks of a godly man: "He shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." A righteous man is compared to a perfect and lovely tree. Just as a fine tree needs great quantities of water, if we would be like Jesus, we need to be continually drinking of that marvelous "living water" which only Jesus can give. If we drink of this living water every day, we may grow into the perfect Junior, and later the adult, which Christ would have us be. To get this water we must have a constant connection with Christ. This connection must be full and deep, just as the great root system of a tree is deep and spreading so that the source of its life sap will never fail. To get this connection with our Lord, we need daily prayer and daily Bible study. If this is our daily program, we cannot fail to bear fruit for our Maker, even as the thrifty tree brings forth its fruit in its season.

The Bible tells us about two kinds of trees that are symbols of the righteous. "The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon." Ps. 92:12.

There is something fine about good trees. God made them all, and through His power they live, and breathe, and grow, the same as you and I.

Uses of Trees

THERE are hundreds of uses for trees. Trees give us most of the fruit and nuts that we eat. Their leaves furnish many kinds of medicine.

Think how wonderfully delicious the fruit of the tree of life must be, a tree more perfect and lovely than any living on this earth. We read of this marvelous tree in the Bible. "In the midst of the street of it, and on either side of the river [of life], was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations." Rev. 22:2.

What a blessed privilege it will be for those of us who are saved to eat of this delicious fruit, a different kind each month of the year. The leaves of the tree of life will keep God's people well forever. Surely every one of us should prepare our hearts and be ready for the day when our Lord will come again to take us with Him to the holy city where this wonderful tree grows from its two trunks, one of which is rooted on one side of that river of life-giving water, and one on the other side.

Other uses of trees are familiar to everyone. For example, everything made of wood is a product of some tree. Besides this, resin, paper, cellophane, maple sugar, rope, chemicals for tanning leather, wood alcohol, and hundreds of other useful things are obtained from trees. Some palm trees furnish a Mexican beverage, while others are cut and peeled, and the core is cooked or eaten raw like cabbage. Trees shade us from the hot summer sun, and keep us warm in winter. Most of the coal we burn was formed from trees that lived before the flood and were buried in that awful deluge. Living trees beautify the shores of lake and stream, the highways, the parks; and as forests they clothe the mountains, valleys, and plains, and help to use the moisture which might otherwise cause floods. Think of the millions of birds that nest in their branches each summer. Trees are the homes not only for birds, but for countless insects, ani-

Our motto: All society work up to par this summer!

mals, lizards, snakes, and even toads.

Trees have many enemies, but we who love the trees will help them fight their battles. If they are given a chance they will live and grow to be the oldest living things on earth. Let us protect and respect our trees, and tell other children about their value so they will want to protect them, too. Never should we raise a knife or an ax against a tree unnecessarily. Fire is the tree's worst enemy; so let us always be careful to put out our campfire. If we will only do all that we can to save our trees, we will have done much to bless our fellow men.

How to Know the Trees

DID you ever ask the question, What kind of tree is that? Did you ever say to someone, Look at that queer tree; I wonder what kind of tree it is? Nearly all of us have asked such questions many times. We might talk a long time about some of the trees we have seen; but still there are many of us who haven't yet learned to call trees by name or to know which ones are valuable for lumber and for other purposes. These things we all have the privilege of learning, and to do this should be one of the pleasantest things we might do.

The great naturalist, Louis Agassiz, said, "Study nature, not books." He might have put it another way, and said, Study the book of nature, not books about nature. The servant of the Lord has told us that next to the Bible we should study God's great book of nature more than any other subject. Since God's "sentinels," the trees, are among the most wonderful and valuable objects of creation, we ought to spend as much time as we can learning about them.

To learn to know the trees, we need a guide. If some older person who knows trees can help you get acquainted with them, that is fine; but do not be discouraged if there is no one to help you. Do the next best thing. Use a guidebook for trees. Only a small book is required. Ten or fifteen cents will buy one at the dime store, or you may order one through your conference Missionary Volunteer secretary.

Next time we take a walk let us notice the trees. There are no two of them alike. Even though two trees may look like twins, we should find, upon examination, many little differ-

ences between them. When we find a tree with narrow, needlelike leaves, we call it a pine tree, at least it is an evergreen (except for tamarack or larch); but not all evergreens are pine trees. If the next tree we see has acorns on it, we call it an oak. Another tree with smooth white bark that peels off like paper may be a birch tree. In these three kinds of trees, we have mentioned three parts of a tree: leaves, fruit (acorn), and bark. These are a few of the parts we must examine to determine the name of a tree. Your tree guide will tell you many other things to look for that will help in identifying them, other than buds, bark, leaves, fruit, and flowers.

An interesting tree that is named for its fruit is the fig tree. The Bible tells us a story about this tree in Matthew 21:19, 20. Scientists have learned many interesting things about fig trees. They tell us that before the figs can become ripe, a tiny wasp must carry pollen grains from the old father flower to a young mother flower. This makes the tiny seeds develop with their sweet sugary covering inside the fig which is really the swollen end of a stem or twig. Somebody had to watch the fig tree very closely to discover this interesting method by which the fig develops. If we use our eyes, our ears, and our senses of taste, smell, and touch when we study nature, we may discover hidden mysteries of life all by ourselves. What could be more thrilling than to do this?

If we take time to become acquainted with God's "sentinels" while we live on this earth, we will be able to go right on learning more about these wonders of creation in the earth made new. We are told that "day by day the wonderful works of God, the evidences of His wisdom and power in creating and sustaining the universe, the infinite mystery of love and wisdom in the plan of redemption, will open to the mind in new beauty."—"Patriarchs and Prophets," p. 602.

With a magnifying glass we can look beneath the surface and see many new things in leaves, buds, and flowers. The delicate blossom of the apple tree is one of the most perfect of flowers. Examine one closely sometime, and see for yourself. To those who have had the pleasure of studying

the parts of a tree (the roots, stems, leaves, buds, flowers, and fruits) with a lens or a microscope, its wonderful structures inspire us to say, as David said of his body, it is "fearfully and wonderfully made."

So let us not forget to learn about the trees the Lord has given us to enjoy. Remember—the Bible first, but next in importance is the book of nature. If we are faithful in this study, the Lord will surely bless us.

Planting a Tree

DEAR little tree that we planted today,
What will you be when you're old and gray?

The savings bank of the squirrel and mouse;
For robin and wren, an apartment house.

The dressing room for the butterflies all,
The locust's and katydid's concert hall,

The schoolboy's ladder in early June,
The schoolgirl's tent in the July noon;

And my leaves shall whisper them
A tale of the children who planted me.
—Author Unknown

When We Plant a Tree

WHAT do we plant when we plant a tree?

We plant a home that is to be—
A ship to sail across the sea—
A desk, a chair, a book maybe—
These we plant when we plant a tree

What do we plant when we plant a tree?
Beauty and joy for all to see—
A home for the birds to bide a wee—
Grateful shade for you and me—
These we plant when we plant a tree.
—Warren P. Landers.

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Modern Nehemiahs

(Program for August 19)

BY PAUL C. CARDEY

SONG SERVICE.

SCRIPTURAL READING: Nehemiah 1:4-11; 2:1-9.

MEMORY GEM: Nehemiah 4:6.

OPENING EXERCISES.

TALK: "Feet for Jesus."

DIALOGUE: "Three People Who Need Ingathering." (See page 22.)

SONG.

TALK: "Minute Man Nehemiah." (See page 21.)

TALK: "Ingathering Saves Souls." (See page 22.)

SYMPOSIUM: "March of the Minute Men of 1938." (See Notes to Leaders, page 21.)

PLANS FOR 1939, by leader.

CLOSING EXERCISES.

Notes to Superintendents

The 1939 Harvest Ingathering campaign is officially getting under way. As in all previous campaigns, our Juniors can have a large part. Their enthusiasm and perseverance have meant much to this important program of the church. In the Senior

Sunnertime is opportunity time! Don't waste it!

program you will find many helpful suggestions that you can adapt to make this an interesting program for our Junior Missionary Volunteers.

Be sure to plan to have enough time to help the Juniors learn well a good, short canvass; and to outline the plans for raising their goal this year. Impress upon their minds the dignity of the work and the care they should take to have faultless conduct as they go out to represent the church. The education of the Juniors to do missionary work is worth even more than the amount of money they may bring in. As they grow up to be strong leaders in the church, they will also be able to lead out in the giving of the gospel and the hastening of the end, which is the object of every program in your society.

When Juniors participate in the Harvest Ingathering work, great care should be exercised to make sure that they are carefully supervised and chaperoned. Never should more than four Juniors accompany an adult chaperon, and these Juniors should always be kept within sight of the one who is directing their activities.

You might close your service by putting on the blackboard the following quotation; have all the young folk say it together:

"Do something, do it soon, with all thy might;
An angel's wing would droop if long at rest;
And God Himself, inactive, were no longer blest."

—"Testimonies," Vol. V, p. 303.

Feet for Jesus

JUNIORS are not too young or inexperienced to do good work for Jesus. He needs your energy, your enthusiasm, and your help if everybody in the world is to hear about His soon coming in the clouds and be prepared to meet Him.

In the 1939 Harvest Ingathering paper we have a message that everybody should have who does not know about the nearness of the end of the world. This is a very attractive magazine, and the messages in the paper may help some of our neighbors to be saved in heaven. The sad part is, however, that these papers do not have feet and cannot walk around and rap on doors and say to people, "You need the message that I bring to you." However, Jesus has an army of Juniors scattered all around the world. If they will give their feet to Jesus, they can become legs for these papers which carry a message of hope and light to those that are now in darkness.

Why don't you resolve to do it now? When Jesus was only twelve years old, He stood in the temple and said

to those who were much older, "I must be about My Father's business." Your Father in heaven wants you to have an active part in this year's Harvest Ingathering, and He will be pleased if you will dedicate your energies and time to the distribution of these papers which tell about our work and help to win people to Christ, and to the collecting of money to tell boys and girls and men and women in faraway lands about the wonderful truth that you know. God wonderfully blesses our Juniors when they give their energies to Him.

Some Junior girls I know asked their mothers to dress them in white uniforms that resembled a nurse's uniform. Then they took their cans and went with their chaperons from house to house and asked everyone they saw if they wouldn't help them fill their can for world-wide medical and uplift work. They were surprised to find how much they received each time they went out.

Some Junior boys decided last year to do what they could. As their feet carried them from farm to farm, they were able to collect a quantity of food-stuffs, such as apples, potatoes, jellies, canned goods, squash, and other things which they later sold to their parents and to their friends. Thus they became Minute Men.

Jesus can use our feet and will lead us where we can do the most good if we will only let Him.



The Ladder of Happiness

(Program for August 26)

BY MARY E. LITTLE

OPENING SONG: "I Walk With the King," No. 35 in "Missionary Volunteer Songs."

OTHER OPENING EXERCISES.

INTRODUCTION BY LEADER.

POEM: "My Guide."

SYMPOSIUM: "The Beatitude Ladders." (See Notes to Superintendents.)

DISCUSSION. (See Notes to Superintendents.)

CLOSING SONG, solo or duet: "My Pilot," No. 20.

BENEDICTION.

Notes to Superintendents

Symposium: "The Beatitude Ladders."—Variety could be provided by way of an object lesson—a ladder made of lath with eight rounds. Each boy or girl who is speaking might place with thumb tack a card with the keyword of his talk on the proper round: humility, mourning, meek-

ness, hunger, mercy, purity, peace, persecution. Step one would go on the bottom round, of course.

A discussion would be very helpful in connection with this lesson if there is time. It should be practical, dealing with situations children meet in daily life.

Supplementary reading.—"Thoughts from the Mount of Blessing," E. G. White; "The Beatitudes," T. G. Bunch; "Education," E. G. White; "Youthful Witnesses," W. A. Spicer.

Introduction

EVERYBODY wants to be happy. Some spend years working long, hard days to gain money in order someday to have happiness in the possession of it, or in the spending of it. Some work for fame, with the idea that when they have the admiration of others they will have attained to a state of happiness. Boys and girls speak of their longing for happiness as "We want a good time," or "We want lots of fun."

Some great men have said, in looking back over their lives, that they had very few hours of happiness. It would be well if every human being could learn in youth that there is only one road to happiness. They should know also that they need a guide to help them find and stay in the way to happiness.

If we liken life to a voyage, we would say we need a pilot.

Many years ago, the steamship "Egypt" was nearing the end of a long voyage from England to Calcutta, India. The passengers were as contented and cheerful a group as any other until the boat left the Indian Ocean and entered the Hougly River. Then some of them appeared very nervous and worried. One person who was making the trip for the first time inquired the cause. The answer was:

"O, this river is full of quicksands. Just two or three years ago a great freighter was caught on a sand bar and was sucked down in the depths and never seen again!"

In a few minutes, a little lighter came chugging up to the "Egypt's" side, and a man in uniform came up the ladder, round by round, while many of the passengers stood on deck watching with keen interest. It was the pilot. At once a sense of relief pervaded the ship, for a man who knew the Hougly's treacherous sands had command of the ship's course.

In the western part of the State of Washington, Mt. Rainier raises its snow-capped peak thousands of feet into the sky. People come from all parts of the world and camp in the flower-strewn valley at its base to watch the changing beauty of the mountain in sunrise, sunset, and moonlight.

Looking up at the mountain from the nearness of the valley, it seems only a short, easy climb to its rounded

Have you used any of the songs in "Special Songs of the Message, No. 1"?—Price, 50 cents.

top. However, there are hidden crevasses and dizzy heights and sharp, icy winds to meet, before the shelter of the crater is gained. More than one person has been deceived by appearances and has attempted the climb without guidance, and has fallen to an untimely death.

Evils, like snares, pitfalls, and quicksand, beset the traveler in life's journey. Only a Divine Guide can direct us.

My Guide

THERE is no path in this desert waste,
For the winds have swept the shifting sands;

The trail is blind where the storms have raged,
And a stranger, I, in these fearsome lands.

But I journey on with a lightsome tread;
I do not falter nor turn aside,

For I see His figure just ahead;
He knows the way—my Guide.

There is no path in this trackless sea,
No map is lined on the restless waves;

The ocean snares are strange to me
Where the unseen wind in its fury raves.

But it matters nought; my sails are set,
And my swift prow tosses the seas aside;

For the changeless stars are steadfast yet,
And I sail by His star-blazed trail—
my Guide.

There is no way in this starless night,
There is nought but cloud in the inky skies;

The black night smothers me, left and right,
I stare with a blind man's straining eyes,

But my steps are firm, for I cannot stray;
The path to my feet seems light and wide;

For I hear His voice, "I am the way!"
And I sing as I follow Him on—my Guide.

—Robert J. Burdette.

The Beatitude Ladder

IN the sermon on the mount the Divine Guide marks out the path that leads to happiness in this world and in the world to come. The word "beatitude" comes from a Latin word meaning blessed or happy. Thus we may truly say these beatitudes are rounds in the happiness ladder. In them we do not find worldly wealth, for money only does not give happiness. Fame does not give happiness, as those who have attained it testify. We shall study, then, what the beatitude ladder has to offer.

Step I

"Blessed are the poor in spirit: for theirs is the kingdom of heaven."

This is the first of the eight steps in the beatitude ladder. The first step in our happy adjustment to heaven and to our fellow human beings is to see ourselves as we really are. We need to see how poor we are in spirit, what selfishness and unkindness and roughness there is in our nature. People who fail to see themselves in this light are proud and overbearing. The Pharisees of old belonged to this self-righteous class.

However, we do not see ourselves as we really are until we make the acquaintance of Jesus and see Him as He is. He is revealed in the Bible. There we see His unselfishness. He did not spend His days trying to get things for himself. His thought was for others. There was no meanness, or unkind or evil words, or greediness, or jealousy in His life. As we see His perfect life, our own looks very poor indeed. We have no goodness of which to boast.

Saul, before he saw Jesus, thought himself very good. He had been brought up in a religious home and lived by very strict rules. He had studied under one of the greatest teachers of the times. His story is in Acts 22:1-21. However, on the way to Damascus he had a vision of Jesus. As he became acquainted with Christ, he saw himself as he really was; so he wrote that "Christ Jesus came into the world to save sinners; of whom I am chief." 1 Tim. 1:15.

When Paul saw his poverty of character, he took his first step on the ladder of happiness, for then the riches of God's grace were open for him.

Step II

"Blessed are they that mourn: for they shall be comforted."

Naturally, one who sees how very poor he is in goodness, mourns and longs to be better. Those who mourn over their lack in the lovely graces of character, Jesus encourages with the words, "Learn of Me."

The Bible says that David was a man after God's own heart. Why? Was it because of David's goodness? No, it was because David mourned over his own selfishness and sin. David learned by experience that God is the guide to happiness. As a result of his experience, he wrote the twenty-third psalm, showing the happy way the Good Shepherd leads. This psalm has inspired and cheered people of all ages and in all lands.

Many years ago Valentine Burke was in prison awaiting trial for burglary. Twenty years of his life had been spent in a penitentiary. One day a paper with a sermon entitled "How the jailer at Philippi got caught" was tossed into his cell. When his eye caught the headline, he chuckled, for he disliked sheriffs, wardens, policemen; in fact, anyone who had anything to do with the law. It was a good joke that "the jailer got caught." He read the story. After repeatedly tossing the paper away with curses and then picking it up to read again, he thought, "I am tired of the life I have lived. What can I do to be saved?" There in his cell alone, at midnight, he gave himself to God.

Like others who have lived sinful, selfish lives, Valentine Burke found happiness in following Jesus step by step. He lived a useful, respected life, and brought many to Christ.

Step III

"Blessed are the meek: for they shall inherit the earth."

No one can take this step until he has taken the other two. The person who sees his own faults and mourns over them will not carry a hard, critical attitude toward the faults of others. He will not be inclined to be angry over slights and insults directed to himself.

It used to be that a boy who was in a fighting mood would balance a chip on his shoulder and walk among his playmates saying, "I dare you to knock it off." Of course, the slightest touch would cause it to fall. Then a fight was on. So today we say of anyone who is easily offended, "He carries a chip on his shoulder."

In the mountain rest home, Mussoorie, India, a number of missionaries and their children were gathered for vacation from the intense heat of the plains during the hot season. Among the children was a bright, lively little girl of seven or eight years. Being older than the others, she directed the games. It may be she was a bit "bossy."

One day a little three-year-old girl went to her mother and remarked:

"I don't like that little girl."

Her mother asked, "Well, why don't you like her?"

The little girl answered: "She says what we are to do, and I want to say it."

If older ones would be as frank as the little girl, they would acknowledge that jealousies, gossip, evil speaking, have their sources in somebody's wanting to be the one "to say it."

A meek person is not a coward. While he is too big to notice slights to himself, he will die rather than give way on what is right.

Joseph did not harbor a grudge against his brothers for their ill-treatment of him, yet he faced death rather than do wrong.

Moses, called the meekest man that ever lived, faced death by the stones of the children of Israel many times, and stood firm where right was concerned. The children of Israel said mean things to him and about him, yet he bore no ill will toward them. Even his own brother and sister were guilty of meanness, but Moses was big enough to feel sorry for them and pray for them.

He who is not striving for his own rights here is promised the inheritance of the new earth. Surely, he whose heart is free from jealousy and grudges has happiness already within him.

Step IV

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."

Blessed are those who see that they are poor in spirit, mourn over their spiritual poverty, and manifest a spirit too big to notice slights or to

If you were chorister, would you—? (See p. 15.)

take part in quarreling. This experience leads to a hungering and thirsting to know more of God.

Hungering and thirsting after righteousness is like an appetite for physical food. A healthy person has a good appetite, and becomes really hungry before the next meal. So may one hunger for the satisfying Bread of Life. When we have had the experience of the first three beatitudes, we shall have a keen appetite for the word of God. One way to have an appetite for our physical food is to have regular times for eating. So to keep an interest in the word of God we should have regular times for prayer and study every day. Exercise helps to maintain an appetite, too; so if we work to bring others to Christ, our appetite for the word of God will increase. Some people go without spiritual food for days, and become so weak that they fall before the least temptation. If we would be strong to meet temptation, we must do three things: Study the Bible, which is the bread of life; have secret prayer, which is the breath of life; and work for others, which is the exercise of life.

In every human heart there is a longing for something it is impossible to receive from human beings. There are millions who have never heard of the simple path of happiness to which Jesus directs us. They torture themselves in all manner of painful ways and undergo extreme hardships to secure a bit of happiness. How thankful we can be for the knowledge of a kind, heavenly Father who gives these blessings freely at our request.

Step V

"Blessed are the merciful: for they shall obtain mercy."

He who has a vision of Jesus and His righteousness, and consequently has seen himself in a true light, has mercy on his fellow human beings. Instead of blaming them for their faults, he carries a kindly, sympathetic attitude of helpfulness. He does not care to talk about them or criticize them to others.

Not only to human beings, but also to animals does a Christian show mercy. Truly great people manifest kindness to every one of God's creatures; no matter how poor and forlorn. Their hearts respond to the golden rule: "Therefore all things whatsoever ye would that men should do to you, do ye even so to them: for this is the law and the prophets." Matt. 7:12.

Jesus gave the parable of the man who owed a king the enormous sum of at least \$2,000,000. He could never pay, and pleaded for mercy. The king forgave him. But this man most cruelly treated a fellow servant who owed him only \$16. When the debtor was unable to pay him, he even put him in prison. When the king heard of this man's unforgiving act, he can-

celed the pardon, and threw this unmerciful man into prison.

We are reminded of mercy in the Lord's prayer: "Forgive us our debts, as we forgive our debtors." Only as we show mercy can we hope to receive mercy.

Step VI

"Blessed are the pure in heart: for they shall see God."

"Keep the heart with all diligence; for out of it are the issues of life." As a man "thinketh in his heart, so is he."

Every evil thought results in action, sometime, somewhere; so we must check the evil thoughts and pray that God will cleanse our minds of all wrong thinking. Our prayer should be "Create in me a clean heart, O God."

One way to displace evil in the heart is to fill the heart so full of good there will be no place for evil. As we hunger and thirst after righteousness we shall be so filled that evil can find no lodgment in our hearts.

Our surroundings may be evil, but God can keep us pure. We learn the secret of a holy life from the water lily, which, although it may be in some slimy pool, surrounded by weeds and rubbish, strikes down its channeled stem to the pure sands beneath, and, drawing its life from this purity, lifts up its fragrant blossoms to the light in spotlessness.

Enoch lived in an age of terrible wickedness, but he walked with God. His life was so pure that God could take him to heaven.

Day by day, as our hearts are purified from sin, we shall have a clearer view of God. We shall see more and more of His loveliness. Sin separates us from God.

Solomon spoke of Jesus as the Rose of Sharon, and the Lily of the valley. As we meditate upon His beauty our vision of Him will become clearer, until finally we shall see Him face to face.

Step VII

"Blessed are the peacemakers: for they shall be called the children of God."

How much peacemakers are needed at this time! The world is full of hate, distrust, and war. People are fearful of what is coming on the earth. Now is the time for everyone who has climbed the beatitude ladder of peace and happiness to point out to others the way.

Often pupils are disgruntled because the teacher must reprove them. Their friends sympathize with them in their wrongdoing, and thus encourage them in a stubborn course. It would be better for them to show to friends in a kindly way their mistaken viewpoint. Many times boys and girls can do much to help one another to maintain a sweet spirit in home and school, and thus be peacemakers and receive the blessing.

The primary meaning of this beatitude, no doubt, is making peace between human beings and God. Jesus came to make peace between us and God. Jesus lived God's love before us that we might understand how much God loves us, and might put aside our enmity and come to Him for peace. In like manner, God expects us to live His love before the world so that people will be attracted to Him through us.

Step VIII

"Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven."

The only way some people can be awakened to the goodness and love of God is to see His children manifest His spirit under persecution. It is wonderful to be where God can trust us in allowing us to witness for Him through pain and torture. God would not permit persecution of His children if someone could not be helped thereby.

There are many stories of the faithfulness of boys and girls in all nations told in the book, "Youthful Witnesses," by W. A. Spicer. One experience is told of a bishop's visit to the place in Uganda where boys had been put to death for their faith. He asked the guide if he knew any of these boys.

"Yes, I knew most of them; one was a very dear friend."

"Were you a Christian then?"

"No; but my friend often talked to me about Jesus Christ, and besought me to become a disciple; but I hardened my heart."

"What led you to become a Christian at last?"

"My friend, it was because my brother died for what he believed to be true. If he had not died, I should never have become a Christian. How could I refuse then?"

Jesus says if we are persecuted for righteousness' sake, we should be glad, for our reward in heaven will be great. If Christ's Spirit dwells in our hearts and strengthens us in our trials, it will not be difficult to endure persecution. What a blessed reward to see others saved through our suffering!

❖ ❖

"Good character is above all things else. Your character cannot be essentially injured except by your own conduct. If anyone speaks evil of you, let your life be so that no one will believe him."

❖ ❖

NEVER forget this truth: "There is no right way of doing a wrong thing, but there are many wrong ways of doing a right thing. The aim should be to do the right thing in the right way, and let the wrong thing severely alone."

Plan your work and work to your plan. This means success.

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.

A Blessed Sight

DEAR home member who by prayers and gifts is loyally supporting overseas missions, stand beside Missionary R. J. Roy at a mission station in Peru, and behold with him what he saw recently. This scene witnesses how God, by His Spirit, is working upon the hearts of the people:

"I have just had the thrilling experience of seeing 150 people stand as witness to their solemn desire to obey the commandments, and give themselves entirely to God. Pastor Goransson had been holding a public effort in the small town of Ascope, Peru, and this was the last night, when the call was made for those who desired to take their stand for their Saviour.

"This is not the only scene of this kind that we have witnessed this year in our field. From the beginning of the year a program was made that would enable our workers to spend a good part of their time in evangelistic efforts. Besides some five full efforts that have been carried on, short series have been held in a number of other places, and in every instance, without exception, there has been an attendance that has been far beyond our expectations.

"Literally hundreds, even in small places, have taxed our meeting places beyond capacity. Such great interest in every place has thrilled me more than any experience I have ever had in fifteen years of active service in the cause."

Tanna's New Church

MISSIONARY D. A. FERRIS tells of the keen interest taken in building a church from materials other than native on Tanna Island, New Hebrides. The material was delivered by steamer at Port Resolution. It was from this point that the keen interest was manifested:

"The young men were ambitious; they desired to learn of better methods of house construction, though, indeed, examples which exhibit artistic craftsmanship are not lacking in houses built of local materials, that is, sugar-cane leaf and wild cane.

"All were anxious to join in the work, but there were so many. How could it be done? Well, each district

decided to send a group for a week; so all were happy. Some were fearful that if they came, they would spoil some part of the church, but these proved their worth as able carriers of necessary materials during the construction work.

"How happy all the boys are as they see the work nearing completion! Yes, and what fun they have when some hapless one is found doing something wrongly!

"The value and power of the gospel is seen not only in a spiritual sense in the lives of these people once steeped in superstition, but also in a physical and practical sense. By these simple improvements socially, greater happiness is found."

Fruitage of Your Mission Gifts

MISSIONARY J. M. NERNESS tells us what is going on out there in the jungles of British North Borneo, where new and strange things are taking place.

"Thirty-seven miles from the port of Sarawak, back in the jungle, is a school especially for the training of the Dyaks. These people were formerly head-hunters, and in the Dyak villages you may still see some of the skulls of the victims on the shelves of their council rooms.

"These people know nothing of civilization as we understand it. They are without education, and they are bound by gross superstition and devil worship. They live more like wild animals than like human beings. But a change is coming, and some of the Dyak young people who have been to our school are going back to their jungle villages and are telling the wonderful story of Jesus. They are living witnesses of the new life that has come to them. And wherever they go, they carry the truth, so that many calls are now coming to us for the message which can transform these wild people into happy Christians."

And somehow the good work cannot be confined to the school in the Dyak jungle.

"Across the river from our school, where we are not permitted to enter, as that territory has been assigned to another mission, interests are springing up. The mission school which is operated by this other society gives its students their room, and board, and clothing, and also some money when

they attend the school. But the boys who come to our school must work for all they receive.

"One of the boys from the school across the river attended our school. During the vacation time he returned to his village, and strong inducements were held out to him in an endeavor to get him back into their school; but he returned to us at the end of the vacation period. He says he plans to finish our school, and then go back to his own people to be a worker among them in spreading the third angel's message. Over and over again, the people in his village asked him to repeat texts of Scripture and sing songs to them which he had learned in our school. They told him that the other school did not teach them the Bible, nor were they taught to sing songs. They also said that the other school did not teach them how to live clean lives, and they are now asking to be taught by our people."

Listen to These Broadcasts

Two of our native missionaries who pioneered in Mussau Island with the message, and later took part in opening the Admiralty Group for the truths of the gospel, were given a furlough into Australia. During the camp meeting, they broadcast the following messages:

"Good night, radio friends of Tasmania. I am Salau of Dovele, Vella Lavella, Solomon Islands. I am staying at the Seventh-day Adventist camp at Derwent Park.

"I want to tell you all tonight that I am pleased that the gospel of Jesus Christ came to my place to save me from savagery to the love of Jesus.

"This thing I know, that Jesus loves me well, and He brought us out from heathenism into the marvelous light of the gospel.

"The customs of my people, because of religious beliefs, were terrible. We have no word in our language for 'good-by,' for when any stranger came to our place he never got a chance to say 'good-by,' for we put him in the pot.

"Now it is different, for Jesus has taught us to love one another, and to do unto others as we would like them to do to us.

"Good night, people of Tasmania. God bless you."

"Good evening, listeners of Tasmania. I am Oti of the Marovo Lagoon, Solomon Islands.

"I am staying at the Seventh-day Adventist camp, Derwent Park.

"I want to tell you all tonight that I am pleased that the gospel of Jesus Christ came to me for my people. They were a very savage and cruel people. They would sail away in their canoes, and when they would return, they would bring many heads of people who were their enemies, and sufficient human flesh to make a great feast. Now they are different; for to places

where they once went to take heads, they now go as missionaries to give life by preaching Jesus Christ.

"Good night, listeners. God bless you."

Among the Khasi People

SUPERINTENDENT F. H. LOASBY, of the Northeast India Union, in mentioning advance mission work in that field, and in speaking of development in the Khasi Hills, in Assam, where Missionary J. F. Ashlock and Mrs. Ashlock are working, writes:

"Our most remarkable interest is that in Shillong, Assam. It is, perhaps, one of the most remarkable features of our mission work in all India. There is no doubt but that Brother and Sister Ashlock, with their very tiny force of workers, are having most remarkable success. The Khasi people are the dwellers in what are called the Khasi Hills, with Shillong as the center of trade and culture. They are a partly Mongolian race, remarkable in many ways, having no caste or any such inhibitions; and, in dealing with them, one instantly feels the difference between these people and the caste-ridden multitudes of India proper.

"Our rapidly growing work there needs more help. We must have a European family to assist. We must have several more Khasi workers. Our growing band of Adventist Khasi children must have a day school of their own, for they are in great difficulty at present in attending the ordinary schools. We need a high school among these people. We have a fine band of promising young people, who are the best possible kind of material for workers. At present we are sending our young people to Meiktila High School in Burma, and the six who were sent there some time ago are doing well. We have two very fine, intelligent young women whom we expect to send soon; but we must, by all means, have our own high school for the training of our Khasi young people. There is no reason that the work in Assam should not develop into a great work. We believe it has this possibility."

Suffered a Change of Heart

IT took place out in South India, at Narsapur, while Doctor Nelson was there. Missionary D. W. Hunter tells us of the experience:

"There came to our school at Narsapur a young caste Hindu boy. He had heard of the truth, and wished to be admitted into the boarding school. There was some question as to whether it was wise to admit him, but because of his entreaties, he was allowed to stay. Within a short time his father came, demanding that he return home. He was very angry, and said that he would kill his son before he would let him become a Christian. As the young man was under age, there was nothing

for us to do but to let him return to his own home.

"About two years later Doctor Nelson rented a building in the town of Narsapur, for a dispensary. The contractor who was putting the house in shape was none other than the father of the young man who had been removed from the school. His father came in contact with us daily for several weeks. Later he asked if he might not attend a Bible class I conducted on Sunday afternoons. As long as we lived in Narsapur, he was a regular attendant. Soon he began to keep the Sabbath and to call himself an Adventist. He came to church every Sabbath and took an active interest in our work.

"Last summer he was very anxious that we hold a series of meetings in the town of Narsapur, so that others might hear the message. He was instrumental in providing a large pandal (temporary shelter) on a main corner of the town. He also arranged for advertising and for music. He himself never missed a meeting, and he brought many of his friends.

"Wishing to have his family taught the truth, he asked us to start a family Sabbath school in his home. We took some of the students from the school and have organized a Sabbath school right in the center of the caste section of the town. This has grown to a school with a membership of nearly sixty."

Genuine Note of Courage

WE were impressed with the ringing note of courage expressed by W. R. Beach in the closing words of the Southern European Division secretary's report of their recent council held in Lausanne, Switzerland. It is in this territory that the hand of oppression has sought to stay the work of God. He said:

"The council closed with a strong note of courage. True, the future is foreboding uncertainty for the world. Dark war clouds hang low on the horizon, and persecution seems to be the promised lot of many of our brethren. All expressed faith, however, that the protecting providence of

God will continue to hover over the churches, and that workers and believers in all lands will be kept as in the hollow of His hand. The leaders in Southern Europe know that the Majesty of heaven still has His hand on the wheel, and that the concerns of the church are in His own charge. They believe that Heaven still stays the pent-up winds of strife, as doors swing open and new interests signal for advance, in order that the church may address herself anew to the task with greater aggressiveness and intensity than in the past. As the workers scattered for another year, they felt grateful to God for the further time of peace He has granted in which to finish the task in their fields, and resolved to rise up in thankfulness to do the work committed unto them, in the spirit of the Master, who said: 'I must do the works of Him that sent Me, while it is day: the night cometh, when no man can work.'

Near-by Unentered Fields

COULD you visit with Missionary L. H. Gardiner in Dutch and French Guianas (the latter unentered with the message of truth, the other barely touched), your hearts would be touched by the appeal for help:

"Dutch Guiana, just east of us, is calling in strongest tones for a worker. And we have a man, if we could only get someone to take his place in caring for the work already established in British Guiana, but there is no money to procure this worker. When I recently visited this country, several people asked me to come into their homes and explain our faith to them. Although I could not speak their language and had to use an interpreter, they were very anxious to get every word. I feel sure that if we could only place a worker there, within a year enough tithe would be returned the Lord to pay his salary.

"French Guiana lies to the east of Dutch Guiana [look it up on your map]. We have no work there. This is the penal colony of France which includes the famous Devil's Island. The people here know no religion but the French state religion. Men are sent here from France to die, and they live but a little while, then die without God. God has sent us a man who can speak the language. He is on sustentation, but has a burden to go to French Guiana. It would require only a little extra to keep him there, but we do not have that little. I am wondering how many more must die without a knowledge of Jesus' soon coming before we can send this lifesaving message to them.

"How I wish some of you who read these lines could have visited with me through these Guianas on the northern shore of South America, and witnessed how hungry these dear people are for the message of life which is so dear to us!"

MISSION BOARD.

