

The Church Officers' Gazette

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No. 9

Faithfulness in Those Who Minister Before the Lord

MY sons, be not now negligent: for the Lord hath chosen you to stand before Him, to serve Him, and that ye should minister unto Him." 2 Chron. 29:11.

These words were spoken by King Hezekiah to the priests and the Levites after he had set his heart to cleanse the temple of its filthiness which had been brought in by their fathers under Ahaz, king of Judah. These had turned their backs upon the Lord. Under them, the temple had been greatly desecrated, its doors had been shut, the lamps had gone out, and no holy incense or burnt offerings had been placed upon its altars. As a result, the wrath of the Lord was determined upon Judah and Jerusalem.

The lesson for us in these recorded words of Scripture, is that all who are chosen to serve in the house of the Lord are to count their appointment as important, and are not to perform their service negligently. Whether as priest at the altar, or as treasurer in charge of dedicated tithes and offerings, or as clerk keeping the records, or as doorkeeper—each is to discharge his responsibilities as unto the Lord, with diligence, faithfulness, and integrity. "My sons, be not now negligent," commanded the king. He himself was thoroughly in earnest in seeking the Lord, and he diligently determined in his heart "to make a covenant with the Lord God of Israel, that His fierce wrath may turn away from us." These words were spoken at the beginning of his reign, while he was yet a young man only twenty-five years of age. And God wonderfully blessed the kingdom during his reign.

The Church Clerk

Let us consider the work assigned the church clerk. This officer is really the secretary of the church. He is responsible for the faithful keeping of church records. He has in his charge a list of the members, and with it a record of when and in what manner each one found entrance into the church. Keeping this record is an important responsibility, one that demands diligent, painstaking service on the part of the church clerk. The clerk's books should show at any given time the accurate membership of the church. When a member is transferred to another church, the clerk's record should show to what church the brother or sister was voted a letter, and on what date he or she was received into fellowship by the sister church. Not until a return letter is received from the clerk of the sister church, stating that this church by its vote *has received the member*, is the issuing church clerk to record the member as dropped. The return letter should also be filed for future reference. This regulation is unchangeable, and should be sacredly adhered to by every clerk.

If for any reason a member suffers the withdrawal of the hand of fellowship, the record should show for what reason, and when the church voted this action. A brief notation also, opposite the name, of the earnest effort of the church for his or her restoration to good fellowship, put forth prior to such action, would bring credit to the church. No member disloyal to the sacred truths held by Seventh-day Adventists, should be recommended to be

received into an unsuspecting distant church. The vote itself should carry with it the recommendation of good and regular standing. Should any other course be pursued, the church itself would share in the sins and the disloyalty of the member. Rather, "Ye which are spiritual, restore such a one in the spirit of meekness" *before* the transfer is voted, should be the attitude of the church toward such a one. Instead of recommending the member to another church, the church of which he has been an unfaithful member should feel the responsibility resting on it of carrying out the Master's instruction, "If he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee [as before his entrance into the church] as a heathen man and a publican." Matt. 18:17.

Experiences of One Church Clerk

A church clerk of a near-by conference writes concerning some difficulties which she has experienced in her work:

"I have been clerk for a number of years. During this time our church membership has varied from thirty to fifty-two, at which figure it now stands. During this time many transfers of membership by letter have been made. Some church clerks seem to be very careless in granting letters. For instance, a member wishing to unite with us, wrote to the — church for a letter, and the clerk wrote me a postal card saying that they [evidently other members in the family] were transferred, and that the card was final. When I wrote back requesting the church letter [or letters] for my files, I was given to understand that their transfer had been *passed* by this large church—but no return letter was sent.

"Again: A letter of transfer was issued by a church clerk for a husband and wife. In the letter it was stated that both were in good and regular standing. Shortly afterward, the husband left the truth.

"A sister was recommended to us as being in good standing. We happened to know in this case that she did not attend church, had married one who was not a member of the church, and was apparently one of the world. We began to labor for her, and she is being won back to the truth.

"Personally, I feel that a clerk's duty is a serious one. We should write to absent members and thus endeavor to keep in touch with them; we should also write to visitors, and strive at all times to keep accurate records."

In regard to the first instance, may I suggest that the one desiring the transfer of her own name, and perhaps those of others in her family, should have taken the matter up with the clerk of the church with which she wished to unite, requesting her to write the clerk of the other church for the letters of transfer. And every clerk should know that postal cards are *not used* in the transfer of church membership. In regard to the next case, separate letters should have been issued to the husband and the wife if indeed, a letter should be issued to the husband.

Correspondence by the clerk with members who are seldom able to meet with the church, is worthy of special mention. Great good is bound up in this faithful service. Spiritual encouragement is thus rendered these members, and their hearts are more closely bound together in fellowship with their brethren. If this practice were consistently followed, there would result fewer losses to the cause of God, for there would be less chance of anyone's moving, unbeknown to the church, and leaving no trace of his whereabouts. The secretary of the church should know, as far as possible, the whereabouts and something regarding the spiritual condition of every member on his church list.

Working Together Harmoniously

Not laws, but carefully worked-out plans, have been adopted, whereby harmony of action by church clerks may be maintained. Let those holding this office earnestly endeavor to maintain this unity of service.

"The clerk of the church has one of the most important of all the church offices. Few realize how much depends on the proper administration of the duties of this office. . . .

"The Church Record contains ample space for the records of a church. There is a place for the church membership list, giving the columns necessary to show how and when members were received or dismissed, and also for brief explanation where necessary. This list must be kept accurately and up to date. Thus it will show at all times the standing of the membership. . . . Names are not to be added or dropped on the action of the church board alone. There must be a vote of the church to add or drop a name from the church membership roll. . . . The church clerk handles all correspondence between individual members and churches in the transferring of church membership."—"Church Manual," pp. 35, 36.

Here are words of counsel which we all should heed:

Special Appointments for September

Home Missionary Day,
September 2

Second Sabbath Missions
Offering, September 9

Thirteenth Sabbath Offering,
September 30 (Northern
European Division)

Elementary Schools Offering,
September 30

"Christ would have His followers brought together in church capacity, observing order, having rules and discipline, and all subject one to another, esteeming others better than themselves. Union and confidence are essential to the prosperity of the church."—"Testimonies," Vol. III, p. 445.

T. E. B.



A Word About the Watchmen

THE watchmen are not perfect men. Some let down the standards. Even Moses was not perfect, and he suffered for his mistake. But, nevertheless, it was a great sin to murmur against Moses, and it is a sin today to murmur against the watchmen. Listen to these solemn words: "The worst enemies we have are those who are trying to destroy the influence of the watchmen upon the walls of Zion."—"Testimonies," Vol. V, p. 294. From a watchman, a president of a conference, I received a letter a few days ago in which were these statements:

"Recently I have been very much disturbed over a tendency which I see growing throughout the field on the part of our church members not to respect, as they should, the ministry and its counsel."

"And the whole congregation of the children of Israel murmured against Moses and Aaron in the wilderness." Ex. 16:2. And these murmurings were against God: "Your murmurings are not against us, but against the Lord." Verse 8.

"The names of God's chosen servants have been handled with disrespect, and in some cases with absolute contempt, by certain persons whose duty it is to uphold them. The children have not failed to hear the disrespectful remarks of their parents in reference to the solemn reproofs and warnings of God's servants. They have understood the scornful jests and depreciatory speeches that from time to time have met their ears, and the tendency has been to bring sacred and eternal interests, in their minds, on a level with the common affairs of the world."—*Id.*, Vol. IV, p. 195.

Let us not forget the tragic story of the criticism and rebellion of Korah, Dathan, and Abiram. God would have His people learn the lessons of the past. The messenger of the Lord tells us, "The spirit of pulling away from fellow laborers, the spirit of disorganization, is in the very air we breathe." Let us not tempt God, but let us turn away from such a disloyal attitude.—*Pacific Union Conference Committee.*

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Pressing On to Ingathering Victory

Suggestive Program for Sabbath Service, September 2, 1939

OPENING SONG: "Harvest Time," No. 588 in "Christ in Song."

SCRIPTURE LESSON: Matthew 13:1-18.

PRAYER.

MISSIONARY REPORT.

OFFERING FOR MISSIONARY WORK.

READING: "Onward in Ingathering," by W. G. Turner.

SONG: "Hold On," No. 570.

READING: "Be Not Weary in Well-Doing," by F. Bohner.

TALK: Present Status of the Ingathering Work, by the pastor or leader.

EXPERIENCES: By leaders of bands and individual church members.

PRAYER OF CONSECRATION.

CLOSING SONG: "I Have Promised," No. 319.

BENEDICTION.



Note to Leaders

It is now three weeks since the launching of the Harvest Ingathering campaign, which, according to the official date, took place on August 12, when the Harvest Ingathering Rally Day program was observed in all churches in North America. But long before the official date, many individual Harvest Ingathering workers, and not a few churches, had made a good start toward the goal for this year, and even at this time shouts of victory are echoing in from the field. The good work now in progress must be maintained with perseverance and courage until success crowns every effort, and on this first Sabbath in September we are asking pastors, church elders, and all missionary leaders to make a careful survey of the progress of the campaign and of the results to date, and to send forth the bugle call to "Press On to Harvest Ingathering Victory." With the inspiring articles which have been written for the encouragement of all our church members at this time—by Elder W. G. Turner, one of the vice-presidents of the General Conference, and Elder Bohner, a conference home missionary secretary and one of the most success-

ful Ingathering workers and leaders—we suggest that one or two personal experiences be related by enthusiastic workers in the local church. Place special emphasis upon the need of every church member's doing his part, and if there are those who have not yet begun, or are fearful, this is the time for leaders to follow the admonition of the prophet Isaiah: "Strengthen ye the weak hands, and confirm the feeble knees. Say to them that are of a fearful heart, Be strong, fear not." Isa. 35:3, 4. May we also suggest that this may be an appropriate time for distributing the One-Minute buttons, and also the buttons for "Six Minutes of Support," to all who are entitled to them. The placing of these service emblems, and careful explanation as to the meaning of the emblems, will serve as an interesting and inspiring feature of this "Pressing On to Victory" service.

GEN. CONF. HOME MISS. DEPT.



? Just Why ?

WHY haven't you been Ingathering?
WHY have you stayed at home?

—Too much rain;
Too much sun,
Too many home tasks
To be done!
Times are hard;
People poor;
Funds are difficult
To secure.
I can't talk—
Don't know how;
Sometime I'll try;
Not right now!

WHY have you been Ingathering?
WHY haven't you stayed at home?

—So much joy,
Even fun;
So many lost souls
To be won.
Mission boards
Need my aid;
It's for the Lord; so
I'm not afraid.
Time is short;
Can't delay.
I'm going Ingathering
Every day!

—Selected.

Onward in Ingathering

BY W. G. TURNER

Vice-President, General Conference

HE was known as the "Preacher of the Willow." His house was a modest rented building outside the village of Rivera in Uruguay, South America. He had been a member of one of our churches in Brazil but had moved south into the neighboring republic.

His trade was that of selling vegetables, which, in a handcart, he peddled from house to house. As he disposed of his stocks he talked with the people about the message that was so dear to his heart, and frequently he distributed tracts. In the course of time a number of his customers, who had read the tracts with interest, became deeply concerned about their spiritual needs and asked the peddler a number of questions. Having nowhere else to meet these people, he invited them to assemble under a large willow tree that grew opposite his home. A number accepted the invitation and regularly met under the tree for the study of the Bible, and throughout the town the man became known as the "Preacher of the Willow."

On one occasion when this company was gathered in the shade of the willow, a passing stranger was attracted by what he saw and heard. Drawing closer, he became interested in the message of the speaker. As he listened, the Spirit of the Lord brought conviction to this man's soul, and his mind was much troubled. His chief occupation was that of a smuggler, plying between Brazil and Uruguay. As a sort of blind, he worked a small vegetable garden. At the close of the

meeting this man went to the speaker and asked him to pray that God would forgive him and help him to mend his ways. After prayer, the smuggler gave his heart to the Lord and rejoiced in a remarkable victory. In a little while his life was transformed. He invited the people to meet in his large home which he owned in town, rather than in the open air; so the services were transferred from the foot of the willow tree to the new location. The interest increased, and a regular worker was later sent to this town. Now we have a church of two hundred members in Rivera, won largely through the instrumentality of a humble Adventist who did his best to tell others of the Lord and of His power to save.

The illustration is used to show that there are people today who are waiting for the truth. Our workers and members are discovering them everywhere. As we think of them as living in our own community, the question naturally arises, What are we doing to warn them of the approaching end of the world? If we are carelessly allowing the days to pass without making some effort to at least tell these people of their danger, where shall we stand when the Lord requires the talents with which He has entrusted His followers? A statement found in Proverbs 24:11, 12 is a most striking one: "If thou forbear to deliver them that are drawn unto death, and those that are ready to be slain; if thou sayest, Behold, we know it not; doth He that pondereth the heart consider, it? and He that keepeth thy soul, doth not He know it? and shall not He render to every man according to his works?" Thousands are today moving on toward destruction. They are ready to be slain. We are not ignorant of the fact, and therefore of necessity there is placed upon us the responsibility of warning them of their danger. If we fail to do our part, the question is asked, How shall we stand before God when He shall "render to every man according to his works"? It is a most solemn thought, and one that directly concerns each one of God's followers the world over.

The Lord has placed in our hands so many means whereby we may make contact with our neighbors and the community all about us. No denomination possesses such an abundance of timely, interesting, and soul-stirring

literature as does ours. No people have answers to the serious questions of the hour such as we have. None have a better understanding of the times, of the outcome of all the present confusion and distress, than have our members; and no body of believers is better organized to systematically work in spreading the truth. In no denomination has the inspiration of a world-wide mission plan, operating in hundreds of countries and island groups, and proclaiming the gospel in almost eight hundred tongues, been witnessed as we find it in our ranks.

Our members give more per capita to missions than any other body, not because we are wealthy, but because we sincerely believe in a world-wide program of missions as directed by Jesus Himself. So far as we know, no church so successfully collects funds for missions in annual house-to-house soliciting as does that of which we form a part. For all these blessings and privileges we praise God; but as we see the fields all about us "white already to harvest," we long and plead for more of His power that we might go forth and valiantly do our part to hasten the glorious appearing of our Lord.

Spiritual Values

We are not unmindful of what has been accomplished in our Ingathering from the viewpoint of bringing in funds. We are very grateful indeed for all the money that has come to us. There is sometimes the danger of overlooking the immense spiritual advantages of this annual endeavor. The Ingathering work gathers in souls as well as dollars, and if each of us would go out with the soulsaving possibilities constantly in mind, we should probably see greater results, both financially and spiritually.

The spiritual values are being testified to on every hand. While in South America recently, Brother Wensell, in charge of our work in Paraguay, related an interesting experience. He, with some of our church members, was engaged in Ingathering work in the North Argentine. They were in the city of Salta. In this city a notoriously bad man named Quiraga had been converted to the Lord. He had been a heavy drinker and a man of violent temper. Owing to his cruel habits, his wife had

found it necessary to leave him in order that her life might be protected. When this man was converted he desired to be reunited with his wife; so our worker found this woman and pleaded with her to return to her husband. At first she hesitated, for she felt in her heart that any change in her husband was impossible, but finally she agreed to talk with him. The result was the reestablishment of their home, and now both husband and wife have united with the church. This man is a tailor and is looked upon as the best tradesman in the city of Salta. The Lord is greatly blessing him in his business.

As our people were calling upon the residents of the city and asking for Ingathering assistance, Brother Wensell entered the largest clothing store in the city and asked the owner for a donation. The reply was that a donation was impossible, as needy relatives in Spain were receiving all the help he could give. The merchant said,

"You are doing nothing here in Salta anyhow, as far as mission work is concerned."

"Do you know a man by the name of Quiraga?" asked Brother Wensell.

"I do," was the reply.

"Have you known him for long?"

"For years."

"Was he once a bad fellow?"

"He surely was."

"Is he still a bad fellow?"

"No," said the businessman, "he is not; he is now a good man."

"Well," said Brother Wensell, "he is now an Adventist; that is why he is so changed."

Without another question the shopkeeper said, "You have convinced me," and he gave a good donation.

This businessman has the largest business in the city of Salta, which has 40,000 inhabitants. Recently, meetings were begun in this center, and this shopkeeper has not missed a service. Bible studies are regularly conducted in his home, and he is very earnestly studying this truth. Our Brother Quiraga is one of the deacons of the church in Incarnacion.

This experience reveals the fact that Ingathering gives us opportunity to speak of the truth in rather unexpected and unusual ways. From this contact in South America an interest has been developed that will probably lead to the establishment of a good church in Salta.

Finding the Honest in Heart

The benefits of our Ingathering work have been further borne out in an instance that was brought to me while I was visiting recently in north-eastern Brazil. One of our Ingathering papers was left in the hands of an ardent Roman Catholic in Paraguay. Up until this time this man had heard nothing of Seventh-day Adventists, but as he read through his magazine he read of the Sabbath, and somehow the Spirit of God led him to greatly desire to walk in obedience to the will of God. He was so impressed that he determined to observe the next Sabbath as holy unto the Lord. He told his wife of his decision, and on the morning of the Sabbath day he went to his room alone and prayed that the Lord would bless him. But somehow there came to his heart no feeling of peace. This perplexed him somewhat, but he said to himself, "I must put on my best clothes today and not wear these ordinary working clothes. I must prepare my appearance for the holy Sabbath." He told his wife of this impression, and suggested that she and the children should also put on their best clothes, as this was the holy Sabbath day. After doing this, they all came together and prayed; but even so, no blessing or peace seemed to come to them. Again the man seemed perplexed to understand what more he should do, and then the impression was very clear that the Lord could not bestow His blessing until the employees on his farm ceased their work during the Sabbath day. He then went out and called his men together and told them of his decision, and said they were not to work during that day, nor were they to do any unnecessary work for him on any other Sabbath. Again he went inside to his wife and family, and again they prayed. This time there came upon them peace and joy that hitherto they had not known; and they rejoiced in the Lord that Sabbath day.

From the magazine that led him to the Sabbath truth he found the address of the Brazil Publishing House, to which he wrote for further instruction. A little later one of our workers was able to visit the man, and ten adults among his employees and neighbors were baptized. The beginning of it all centered in the Ingathering effort. Someone called at this home, and someone left a maga-

zine. Thus the seed was sown, and the Lord most assuredly gave the increase.

And so this Ingathering work of ours is a soul-winning work. As we take it up for this year and tell the people what the Lord is doing, as well as invite them to assist us financially in supporting this good work, we can do it with a consciousness that the Lord will be with us. Our needs are great, the opportunities abound on every hand, and a world greatly longs for a message that will lead out of confusion and distress to that peace which follows obedience to the will of God.



"Be Not Weary in Well-Doing"

BY F. BOHNER

WHILE I was visiting one of our youngest churches, the superintendent of the Sabbath school came to me at the close of the service and said, "My former church still persists in sending me their monthly bulletin. I just received another. Will you turn to page two and read the statement on the bottom of the page?" The words were as follows: "Do you know that we have not sent out a new missionary in 30 years?" What a pity, I thought, that a Protestant denomination has to make such a confession.

A few weeks after this experience, it was my privilege, in company with the district leader, to stand before the

governor of the State in connection with our great annual missions program, Harvest Ingathering. We had met the governor before, and so the first question he graciously asked was: "Well, gentlemen, how is the good work going?" How thankful I was that we did not have the same humiliating confession to make as was made in the bulletin referred to. It was our privilege to relate to the governor the great strides of advance made year after year in our world-wide work. We could tell him that in spite of depression and recession Seventh-day Adventists are still sending out scores of new missionaries year after year, and that we did not have to relinquish a single mission station.

He was pleased to learn that many new jets of light are being kindled in the Dark Continent yearly, and that well over 100,000 Africans attend our camp meetings annually. We could tell the governor that in the Philippine Islands, where, 30 years ago, we had only a few members, we now have over 20,000; that in Rumania our present membership is around 20,000, and there are other thousands who are waiting for baptism as soon as present stringent governmental restrictions are withdrawn. We could tell him that in the strongly Catholic countries of Central and South America hundreds of souls annually are reaching out for the true and life-transforming gospel of Christ; that the idol worshipers of the Orient are surren-



dering in ever-increasing numbers to the cross of Christ.

We were pleased to be able to tell the governor that our Chinese *Signs of the Times* has a larger circulation than any religious journal in that great land, and that the only man from the Solomon Islands ever to visit the United States was a native Seventh-day Adventist minister who was representing 5,000 loyal believers at our last world conference.

It was a real pleasure to tell our kind friend in high office that on the island of Rarotonga in the South Seas every home was a devil-worshipping home before our missionary landed there, but that now songs of praise to the great God of heaven ascend in morning and evening worship from the same homes.

After attentively listening to our recital of progress, this head of the State said, "I am so glad for this report, for I am convinced that religion is the surest foundation for peace and prosperity." He very cheerfully renewed his donation of ten dollars.

What is enabling us to bring such a marvelous story of progress to our friends and neighbors each year? It is the loyalty of our people the world around who still believe that our Master's great commission is as binding upon his followers today as it was on the day it was given. This firm belief and love for Christ constrains them to give liberally of their means and time. Our 1939 Harvest Ingathering campaign offers another good opportunity for service to every loyal believer in our ranks. Our crisis hour demands that it be made one of the very best in our entire history, for who knows how soon night may come when no man can work? Have you done your part? Have you given of your best to the Master? An extra \$1,000 means much to the mission fields, as the following experience clearly illustrates:

The division committee was in session to fix the budgets for the various fields for the coming year. When the president of Bessarabia was given his figures, he arose and said in substance: "Brethren, I am greatly disappointed. The amount you allotted me will only enable us to keep intact the work we now have. It will not permit any advance whatever. The Lord has given us definite evidence

that He is ready to do a great work in our field, and I must plead for another thousand dollars, which would enable us to employ five new evangelists, and these would in all probability win 500 souls each next year." The report did not state whether the committee saw its way clear to grant this earnest request for an additional thousand dollars.

Shall we not all vote for an advance in our world-wide work by doing a little more than we did last year in our Ingathering? What a mighty blessing an extra dollar from each member would bring! Let us not become weary in well-doing, or be satisfied with anything short of our best. "God will accept only those who are determined to aim high. He places every human agent under obligation to do his best."—"Christ's Object Lessons," p. 330.

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Ready to Do God's Will

THE story is told of a poor girl who worked for years as a stenographer. She offered to go to the mission field, but was rejected on account of her health. So she began to save her money, and she applied it to support native workers in the mission field at thirty dollars a year. It is said that there is a community in northern India in which hundreds of people have been led to know Christ through the efforts of this self-sacrificing missionary in the homeland. How many heathen are today rejoicing in the light of God's truth because of what you and I have done in placing our means and our service at the disposal of the mission requirements?

One day in Kansas we met a young brother whom God had called to go to Africa. Along with him came another young farmer who lived on a neighboring farm and who also had wished to go as a missionary. But with calm resignation he said, "I have wished very much to go, but I think God is calling me to stay at home and support John when he goes." So those two comrades joined hands across the sea—the one going to the Sudan, and the other, at even greater sacrifice, perhaps, is remaining at home and, by his hard toil and earnest prayer, standing back of his friend in his mission work.

God calls for workers to go abroad and for workers to "stay by the stuff"

at home; and when the crowning day shall come, each soldier standing in his allotted place will be rewarded for his faithfulness.

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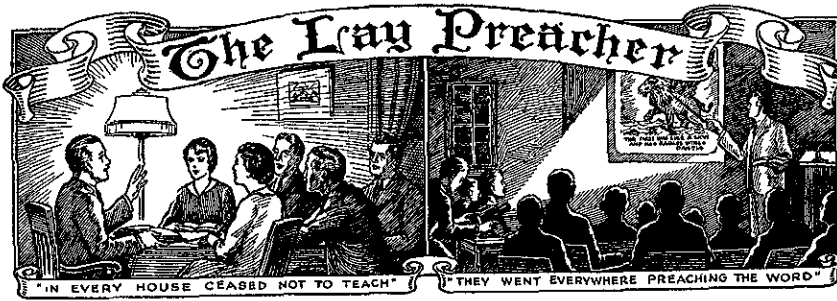
The Response of a Chinese Carpenter

IT was a rather casual answer that the Chinese carpenter made on being asked when he was going out Harvest Ingathering. In fact, the missionary leader did not know whether he was in earnest and really wanted to go out, or whether he would rather not go. But he was given the proper credentials, signature blanks, and Ingathering papers, and told to go out, assured that with the Lord's richest blessing he would bring in a good harvest.

During the hustle of the ensuing week he was forgotten. There were many church members who wanted to work for the Lord, and of course the church school children and their teacher wanted to go out and make a good showing. Much attention was given these good workers. The students with their teacher went out the first day and collected more than \$12 in just a few hours. By the end of that first week the sum had rolled up to a considerable amount. There was not a lazy one among them. They all worked.

When the missionary leader called for reports at the end of the campaign, imagine everyone's surprise when the carpenter, who had been forgotten because, as they said, he could not gather in much, reported more than any single person. His signature blank showed a total of \$89.70, and he had enough promises so that by the end of the year the sum amounted to more than \$100. When he was asked how he managed to do it, he replied, "*The Lord worked, and I worked.*"





Vision and Preparation for Lay Evangelism

HOW is one to know what part he is to act in the closing scenes of earth's history? The church is not to be disregarded, for God works through it. Advice from those in whom we have reason to place confidence also has its place. But the great essential is a vision from God, a conviction that will not leave us a "woe" if we be not about the Master's business. I have yet to find an audience in which even ten per cent of those present had any definite idea as to what God would have them do. They were just living along, doing a certain amount of so-called "missionary work" in a mechanical and lifeless way. Such work is not an acceptable offering. "The gospel is to be presented, not as a lifeless theory, but as a living force to change the life."—*The Desire of Ages*, p. 826.

We are not told how long the Holy Spirit had been working with Paul before he was turned from his course as a formal religionist to ardent service for his Lord. But we do know that in our own case, with a constant prayer to know God's express will, the reading of the "Acts of the Apostles," "Early Writings," and "The Desire of Ages," with the Bible, cannot go unrewarded. We are told, "If any man lack wisdom, let him ask of God," and He will not fail. "Not more surely is the place prepared for us in the heavenly mansions than is the special place designated on earth where we are to work for God."—*Christ's Object Lessons*, p. 327.

The first requisite to successful work for the Master, after the vision, or rather with it, is a deep personal experience. Prayer, study of the word, and the presence of the Holy Spirit are vital to success. Remember, that the Holy Spirit comes into our hearts to overflow to others. We read of the Holy Spirit's being rivers of water;

not a pond or a pool. When the oil ceases to flow through the lamp, the light soon goes out. The vision from God, so essential to evangelism, does not come in all its detail at one time, but it enlarges as we live it. A true Christian experience can never be developed unless we share with others the joy of salvation. And the more we give, the more we shall have to give. The kind word spoken in the family circle, the loving ministry in the neighborhood, cannot safely be neglected, but we must not think that "finishing the work" will be done solely by extending the common courtesies of life. Nor must we console ourselves with the thought that God has appointed us to earn means with which to swell the tide of tithe and offerings, while others carry the message. The personal telling of the love of the Saviour to those who know Him not is a prime essential in a glowing experience that will fit us for a place in the last great crisis.

Research is a necessary part of the preparation for those who would have a place in the finishing of the work. After his conversion, Paul spent years in study of the Old Testament prophecies in reference to the life of Christ. Not that he was not thoroughly grounded in the prophecies by the leading teacher of his day, or that they were not explained and illuminated to him by those who were with him at the time of his conversion, but the groundwork of his success as an evangelist was his own personal knowledge of the historic and prophetic foundation of his belief in the Messiah. He had a personal, first-hand knowledge upon which he could rely. So today if we are to be successful in our efforts to lead others to accept the everlasting gospel in its prophetic, last-day setting, we must have a personal knowledge that will give our words and our acts a weight of sincerity that will be felt by those we

seek to help. Historical statements in the "Source Book" and other books may be used; but back of those statements must be the knowledge that we can ourselves place our hands on the proof to sustain our position. Only thus can there be manifested that sincere earnestness that will carry conviction.

C. C. ELLIS.

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A Tried and Faithful Layman

ANTONIO lived in South America. One day someone spoke to him about the coming of the Saviour, and left him some reading matter. Antonio had an honest heart, and the Holy Spirit was his teacher. He felt that he must obey God's commandments, but it was a struggle at first to tell his employer that he could no longer work in the tailor shop on Saturday, which he now acknowledged as the Sabbath. The owner of the tailor shop was displeased, and tried to convince Antonio that he was losing his mind as a result of reading the tracts and the Bible. He also reminded him that he was poor and needed the work, and that it would be to his advantage to find his diversion in the theater and such places, rather than in religious services. But Antonio remained firm in his decision, and soon was without work.

Yet he did not become discouraged. He sought piecework from his acquaintances, and for the next three months, he managed in this way to keep alive. Then a colporteur found him and gave him some encouragement. He said to him, "Brother, you have been faithful all these months; you have resisted temptation and hardship; now hold fast, and victory is yours. God will bless you abundantly." The colporteur was right. The Lord did bless Antonio. As his customers recognized his faithfulness and integrity in the tailor work, his work increased. Soon he moved to better living quarters.

In relating his experience to the writer, Antonio said: "I continued to work for myself and to build up business. Finally I established my own tailor shop, and the Lord helped me. Instead of living in a poor shack and being a slave to my boss, as was the case before I became a Christian, I now live in a good house and wear first-class clothes. Now when I meet

(Continued on page 11)

Departmental Activities

A Soul-Winning Combination

THE pastor of the Mason City (Iowa) church has given another demonstration of the successful soul-winning combination of distributing literature and giving Bible studies. In the early fall he organized the church for systematic house-to-house literature distribution, and the work was faithfully continued, week by week, until June. About two hundred homes were visited weekly. Occasionally readers dropped out by the way, and refused to accept the literature, but new names were quickly added, so that the list remained intact. As the interest developed, Bible studies were conducted. By the first of June, eighteen people were ready to take their stand for truth. The distribution of literature was continued for a few weeks longer, and then a tent effort was held. As a result, many more people accepted the truth, and a new church of forty members was organized.

Faithful distribution of truth-filled literature, accompanied by Bible studies, earnest prayer, and sincere consecration, is a combination which can be operated anywhere, and as a result many precious souls will be gathered in. W. A. BUTLER.

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The Society of Missionary Men*

IN introducing the very important and recently developed phase of home missionary endeavor, known as "The Society of Missionary Men," I present two texts of Scripture. The first text I would call to your attention is Acts 1:8: "Ye shall be witnesses unto Me." And the second is 1 Samuel 10:26: "And there went with him a band of men, whose hearts God had touched." The hearts of this band of men had been touched by the Holy Spirit, and these men understood what they were to do for the interests of God's kingdom at that particular time; and they went forth on their appointed mission.

Today, as never before, the men of the church need a standard under which they can rally as a group and

unite their efforts in a large way for the winning of the lost and for the strengthening of their own spiritual experience. This standard is now presented as "The Society of Missionary Men."

It is a fact which cannot well be doubted that through the years we have lost many of the outstanding laymen of this cause through inactivity. In this connection I am reminded of the statement in "Christ's Object Lessons," page 280: "We can never be saved in indolence and inactivity. There is no such thing as a truly converted person living a helpless, useless life." Is it not, then, the responsibility of the shepherds of the flock to lead these men into activity for Christ, that their own souls may be warmed as they come in contact with those who so much need the Christ? Our responsibility in the matter is well summed up in the statement on page 375 of "Gospel Workers": "The work of the apostles of Christ was to educate and train men and women to publish the good tidings of a crucified and risen Saviour. Every soul converted to the gospel felt under solemn obligation to the Lord Jesus to teach others the way of salvation. This is the spirit that should animate us."—*Edition of 1893*. We must ever keep in mind that the acceptance of that "solemn obligation" must be the purpose of this society.

As an example of what is being accomplished, the following letter from the elder of the Wichita (Kansas) church, who is also the leader of the Society of Missionary Men in that church, may be of interest:

"Seven or eight years ago a few adult members of the Wichita church saw the need of a preparation for a greater work than they were doing in the matter of working for others. Their first need was to become better acquainted with the truths they were to teach to others. This they did by studying the *Standard of Attainment*, and "How to Give Bible Readings" and "The Great Advent Movement." Our first burden was for a little church which had been closed and the sheep of which had been scattered. The church was set in order, meetings were started, and the stray ones were gathered in. Since then there have been

additions, and now a good little company is rejoicing in the message.

"The young men of the church were organized as a young men's seminar, and were given the same studies as the adults. Some of these young men went to a little village eight miles distant and began to hold Sunday-night meetings. As a result, eight souls are rejoicing in the truth. The band has held four small efforts, but for the most part their work has consisted of giving Bible studies and distributing literature. The colored people had closed their church, and it was going to ruin. The band got permission to open it, clean it up, repair it, and hold meetings. Later a colored minister came, and additions were made to the church. Today the members are rejoicing.

"The band holds from three to fifteen studies a week. But this is not all. There is a great deal of charity work done by the band. The Lord said, 'Ye have the poor always with you;' and we do a great amount of work for them.

"As to the results of the work being done, it is hard to give an accurate answer. The visible results are the thirty to thirty-five who have accepted the message. But as I see it, the seed is being sown, and we may never know the results in this world; but if we are faithful in our work, a happy surprise may await us in the world to come."

There is a still broader field for the Society of Missionary Men, which includes Christian fellowship, recreation, church leadership, church finance, discipline, citizenship, parliamentary law, the big-brother idea, church government, religious liberty, first-aid classes, Christian temperance, denominational policy, personal appearance, public speaking, "My day to give," my church, getting along with men, church campaigns, Christian education, health principles, world missions, and true reverence. This represents a greater field of study and activity for the Society of Missionary Men than has heretofore been considered. It is proper, however, that consideration be given to such matters as will increase its usefulness to the church and the service that can be rendered to the community. The aim is not to endeavor in any way to socialize our religion, but to make the social side of our religion a soul-winning side for Christ.

We have found that, as a safeguard in the conduct of the Society of Missionary Men in the churches of the Central Union, the following recommendations have proved helpful:

1. a. That the Society of Missionary

* Presented at the Union Secretaries' Council, Hinsdale, Illinois.

Men have a sponsor, selected by the nominating committee of the church at the time of the regular church election, to serve for a term of one year, this sponsor to be a member of the church board.

b. That a chairman be elected by the members from their own membership to serve for a term of three months. (This is in harmony with the plan being followed in Wichita, which enables more men to secure training in leadership for lay efforts, etc.)

c. That the secretary-treasurer be elected by the members of the society

for a term of one year. (This is similar to the plan followed by the Dorcas Society.)


2. That the Society of Missionary Men enjoy the same status as that of all other missionary bands in the church.

3. That the relationship of the pastor or the district leader to the society be advisory. (This enables him to attend rather infrequently, if his other duties make this necessary.)

4. That the surplus funds of the society be held in trust by the church treasurer, to be disbursed on the vote of the society.

It is the conviction of those men who have been associated together in Wichita during these five and one half years in the capacity of the Society of Missionary Men, that there is a great opportunity before them, and that they have not reached the full stride that is before them in missionary activity or in the sponsoring of the various programs of the church. Their earnest desire is to obtain instruction and guidance which will enable them, as a Society of Missionary Men in the remnant church, to more fully carry out the plan of the Master.

R. J. CHRISTIAN.



THE SOCIETY OF MISSIONARY MEN

Fellowship—Study—Service

WITH THE CROWD IN THE ROAD

*'Tis but half truth the poet has sung
Of the house by the side of the way;
Our Master had neither a house nor a home,
As He walked with the crowd by the way.*

*And I think, when I read of the poet's desire,
That a house by the road would be good;
But service is found in the tenderest form
When we walk with the crowd in the road.*

*There are wounds we must heal, there are breaks
we must mend,
There's the cup of cold water to give;
And the man in the road by the side of his friend
Is the man who has learned how to live.*

*Out there in the road that goes by the house
Where the poet has sung his song,
I'll walk and I'll work 'midst the heat of the day,
And I'll help fallen brothers along.*

*Too busy to live in a house by the way,
Too happy for such an abode,
As my heart sings its praise to the Master of all,
Who is helping me serve in the road.*

—Walter Gresham.

News From Soul Winners

A New Experience of a Church Missionary Secretary

THE missionary secretary of the church at Aberdeen, South Dakota, Mrs. W. H. Hohensee, sends in an inspiring message, as follows:

"I am glad to report that our church carries out the full program of every department of the denomination, so far as we know. We conduct the church missionary service each week, following the Sabbath school, and find it an advantage. We greatly appreciate the CHURCH OFFICERS' GAZETTE, and make use of the many suggestions found therein. Perhaps a personal experience may be of interest to some who fail to do their part in the distribution of literature.

"It seems that, as a rule, there is great hesitancy on the part of church members to talk to their neighbors on religious matters and to place literature in their hands. That was the situation in which I found myself. But one day I took courage, and, placing a bundle of the *Signs* and the *Watchman* under my arm, I started out to visit my nearest neighbor. In the course of conversation, I asked my neighbor if she liked good reading matter. To my astonishment this was her reply: 'We never can find really good reading matter, and are always searching for it. About thirty years ago one of your Seventh-day Adventist ministers used to give us a paper called the *Signs*, and it was so interesting. But we have not seen the paper since that time.' Right at this point I took a copy of the *Signs* from my bundle and handed it to the lady, and she fairly grabbed the paper from me in her happy surprise at finding what she had been missing for thirty years. 'Oh, may I have this?' she inquired. 'Yes,' I replied. 'You may have a copy of this paper each week, if you wish.' Since that visit I have been taking the *Signs* to that neighbor's home regularly, and also books which I have borrowed from our church library. If I miss a week, they are disappointed and wonder what has happened to me.

"While the *Signs*, *Watchman*, and other periodicals and books from our

publishing houses may be in the public libraries, yet many people do not find them there, and do not know how to obtain such reading matter. This experience has convinced me that we should not hesitate or neglect to talk to our neighbors about the message of truth and offer them our good papers and books. There are doubtless many who, like this neighbor of mine, have been waiting for years for the return of an old friend—the *Signs of the Times*."

Literature Accompanied by Personal Interest

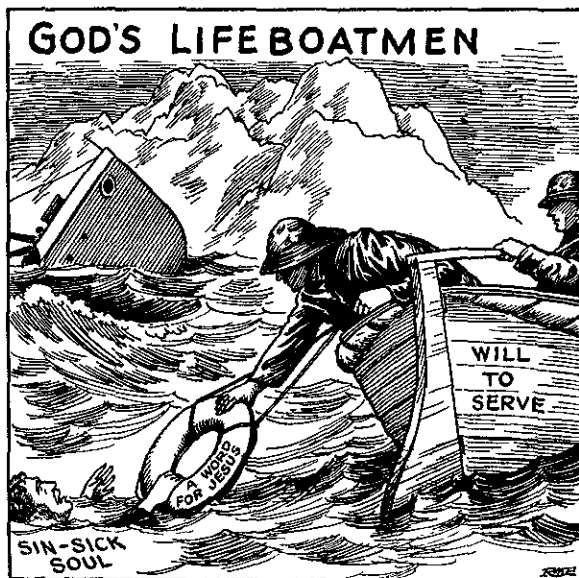
"A YEAR ago we moved into a new community, and my neighbor proved to be a Seventh-day Adventist and a very earnest worker in her church. I was glad to make her acquaintance, and it was not long until she lent me the book entitled 'The Desire of Ages.' Later she gave me some copies of *Present Truth*, a few of which dealt with the question of Sabbathkeeping. As I read this literature I became convinced that I was keeping the wrong day. Then my neighbor invited me to accompany her to the Sabbath school, which I did. Soon I began to keep the Sabbath, and for a number of months I continued to read and study, and

prayed that God would open the way for me to be baptized. The Lord answered my prayers, and I was welcomed into the church. All the members of the church are very dear to me, and they have treated me, a new member, just as I believe Jesus would treat His children. I recognize the presence of Jesus in our church, and the peace and joy that fills my heart as we gather in His house for worship, is wonderful. I am truly glad and happy to have found the true church of God."

Zeal Most Commendable

(A Remarkable Experience in Conversion and Zeal for God)

WHEN I was a young man I spent much of my time in the saloons. Then I became very ill, and the doctor said I would die. I had contracted consumption, and the ensuing hemorrhages were very severe. Knowing that I had but a short time to live, and being alone and friendless, I locked myself in my hotel room to die. But then I remembered that when I left my home in Sweden, years before, my sister had placed a Bible in my trunk; and although I had never given any time to reading it, I remembered that it was there, and in my despair I got it out and began to read. The book opened to the Gospels, and my eye fell on the place where it told about Christ healing the sick. So I prayed to God to heal me, and promised that if He would make me well, I would be true to Him. My prayer was answered in a quick and wonderful way.



In a day or two I left the hotel and began to work in a factory. About that time a woman gave me two tracts which told about the second coming of Christ. I was very much interested, and noticed that the tracts were printed in Nashville, Tennessee; so when I left the place where I was working, I went to Nashville and hunted up the publishing house. The people in that office were the kindest people I had ever met. They said they were Seventh-day Adventists, and that they kept the Bible Sabbath. They gave me some literature, and I said that after I had read it I would see that it was distributed where it would do good. The Sabbath following my visit I was traveling on the train, but I handed out the papers and tracts I had with me, and I kept that Sab-

bath to the best of my knowledge. Later on I was baptized and united with the church, and became a canvasser for the book, "Our Day in the Light of Prophecy."

I am a painter by trade, and am now following that line of work, at the same time spending a great deal of time in distributing literature. I go out into the country and find people who do not have much literature and who do not know about the truth. A few days ago I came to a farm where an auction was in progress, which was attended by about fifty farmers from the surrounding country. I handed out papers to everyone, and then held a Bible study.

I am praying that the Lord will make it possible for me to obtain 15,000 copies of *Present Truth*, as I have made up my mind to distribute

fifty copies every day this year. I want to go to small cities where people do not have any of our literature. Of course I cannot do as much as I could were I devoting my entire time to missionary work, but I can work on Sundays, as well as on other days when work is slack. I feel sure the Lord will help me get the papers, although just how He will do it, I do not know. I can pay for a certain number, but I can use more than I can afford to buy. I feel grieved when I see our papers scattered on basement floors and around in other places in our churches, torn and dirty. To me, they are very valuable. I shall pray that God will send me a supply of papers, because I believe that scattering His literature is the best way to win souls, and I want to see the work finished.

A Tried and Faithful Layman

(Continued from page 7)

my old boss and former friends, they greet me and treat me like a gentleman. God has been with me and blessed me."

Antonio is a real home missionary and a lay preacher. He has won a number of people to the truth. One of his converts told of his experience as follows: "When I accepted the truth, it was because Brother Antonio spoke to me kindly. I was sick, and he came to my house and said that Jesus could heal me, and he gave me a Bible. From that time on I read the Bible, and also began to keep God's commandments. I did not understand everything, and was not faithful at first, but Antonio helped me. Soon I recovered from my sickness, but, because I refused to work on the Sabbath, I lost my employment. But Antonio encouraged me by telling me of his experience, and I prayed that the Lord would help me, also. In various ways I was tested, but now I have work and am receiving more than I did before I became a Seventh-day Adventist. I am very happy in the truth, although I have suffered much persecution."

Antonio has learned the way of prosperity, and has also learned how to make others happy by telling them of the Saviour who has become his friend and guide. Thus the Lord is using humble laymen as His witnesses throughout the world.

J. L. BROWN.

Spirit of Prophecy Books in Church Libraries

"Christian Service"—a Gold Mine

I FIRST became acquainted with the little book, "Christian Service," in 1924 when I was called to connect with the Home Missionary Department of the General Conference. From the very beginning I was attracted to it because of its convenient pocket size and its many helpful quotations on home missionary work. In fact I have become so attached to it that it travels with me wherever I go, and for fifteen years I have carried it right along with my Bible and "Steps to Christ." I have found it to be a real gold mine of truth and a wonderful help in giving short talks. Although the book is in reality a compilation of the writings of the Spirit of prophecy on Christian service, yet it contains a large number of other valuable quotations on such other subjects as religious liberty, the Holy Spirit, self-improvement, young people's work, publishing work, etc. Every minister and church officer should have a copy of this book in his personal library. I also believe that if our laymen would take time to peruse its pages and meditate on its solemn utterances, it would bring a great revival in the church. It de-

serves a much wider circulation, which I am convinced it would enjoy if the denomination as a whole were better acquainted with its practical value.

E. F. HACKMAN.

Church Officers and the Book "The Great Controversy"

THE Bible is the most widely read book in the world today. This probably has always been true of the Bible, but it is becoming increasingly so as time marches rapidly to its end. The nearer this world comes to its final end, the more modern the Bible becomes. With every passing world change, the messages of the Bible become more pertinent and more easily understood. Especially is this true with respect to the signs of the approaching end. The fulfillment of prophecy is making the Bible so plain today that even in the midst of the world's present superspeeded frenzy, he who runs may read aright its solemn, sacred warnings. Hab. 2:2. To the Bible student, the meaning of present world events and trends is readily and quickly discernable. There are many professed followers of Jesus, however, who have neglected the study of the Good Book, and there is that vast multitude of nonbelievers who

seldom if ever look into its sacred pages; and this is so even though the Bible is the most widely read book in all the world.

In the entire world field we have 8,388 churches. These churches are all officered, and all the officers in these churches are responsible to the unwarned communities about them for a knowledge of this third angel's message. It probably may be conservatively stated that there are approximately a hundred thousand in this great world army of church officers. Some of these officers in our churches at some of our home bases have long been in the message and are informed concerning the truths for these last days. But because of our rapidly increasing work and the thousands of new churches that are being organized, of necessity many are now being placed as church officers who have been in the truth but a short time. All these need what our older officers have secured for themselves. God views and understands our present need and has made provision for it in the messages that have been given to us in the Bible, and through the Spirit of prophecy as found in the writings of Mrs. E. G. White.

There is one book that centers attention upon these very days, a book that gives special precious light on current events, and it was given us of God to guide the leaders and the membership of this denomination through the turbulent times that now engulf the peoples of earth. The book, "The Great Controversy Between Christ and Satan," is no doubt the boldest and most courageous pronouncement upon present world conditions that exists on earth today. It is the most comprehensive in its scope; it is the most definite in its details, and it speaks with greater authority than any other voice. Its messages are couched in the language of the people. The way for God's people is made clear, and the message to be borne to the world at this particular time is also clearly set forth. Every church officer in the world should be privileged to read and study this book. Particularly do the last chapters portray present and coming events. These chapters should be translated into every language; they should be neostyled or printed, chapter by chapter or in small booklet form, and distributed to every church

officer. This has been done in certain fields, and it has brought untold, uncounted blessings. It will bring great blessings should it be *universally* done.

Church officers who have newly come into responsibilities can more quickly prepare themselves for the sacred work of leadership in these last days, by a study of this book in connection with the Bible, than it is possible for them to prepare themselves in any other way. Church officers who have long borne responsibilities and who have previously become acquainted with the messages of "The Great Controversy," can strengthen their leadership in no better way than to review the messages of this book in the light of present-day events. The book is divinely inspired; it was given for

these days; it was first published fifty-one years ago, when its messages were mostly prophecy, but the passing decades have authenticated and justified every message which has been brought by it to the world. No portion of it has become obsolete. On the contrary, its messages still precede world events and will continue to do so until the last of earth's drama is finished and God's great finale has been spoken and the saints are ushered home.

By all means should conference and mission leaders make "The Great Controversy" available to church officers, and by all means should church officers make the most intensive study of its messages. G. A. ROBERTS.

Weekly Church Missionary Services

September 2—Rally Call to Missing Members in the Harvest Ingathering Bands

DURING the weeks allotted to the Harvest Ingathering campaign, the names of all members of the permanent class bands are duplicated on another card, which provides space for a weekly report by each member as to the number of hours spent in Harvest Ingathering and the amount of money received during the week. This is now the third week since the official date for beginning the campaign this year, and leaders have become familiar with the two cards in the band-report envelope—the yellow card, as usual, and the pink card for the individual campaign reports.

It is very important that each member of the class band report weekly during the campaign. The class goal, and the individual part in reaching that goal, should be kept fresh in mind. The progress toward the goal should be stated each week, so that all will be informed, and each member incited to earnestness in finishing his allotted part.

It is now time that every person in the church should bring in some kind of report of Harvest Ingathering through any or all of the various channels and methods for success in this work. Some will always delay getting started as long as possible; but often these procrastinating people,

when they do begin, accomplish their full share in a remarkably short time. Do not chide or discourago any, but with gentle persuasiveness make all understand that it is now time—not to *put it off*, but to *put it over!* and turn in weekly reports for the class-band record.

September 9—Singing-Band Achievements

THE success which has attended Harvest Ingathering singing bands year after year has been both astonishing and gratifying. Without question, the ministry of song plays a very important part in the Harvest Ingathering plans, and it will be inspiring to hear what has been accomplished up to the present date by the singing bands of 1939. The leaders of the singing bands should be asked to render brief reports at this time.

The record made by a singing band in the Flint (Michigan) church, as reported by the leader, is as follows: "Our band went out twenty nights, and averaged \$10.46 each night, or an average of \$5.50 each hour. The smallest donation received was one cent, the largest two dollars. The smallest amount received during the evening by any one solicitor, was seventy cents; and the largest amount collected in one evening by one person was \$8.96. In all we received 1,455 pennies, 745 nickels, 784 dimes, 22

quarters, 32 half dollars, and 34 bills. Our total was \$237.20."

Mrs. Norman B. Nelson, of the Columbia Union, furnishes, in poetical form, an interesting report of the singing band on its nightly rounds, as follows:

"A happy, bright-eyed, laughing miss,
Whom I have canvassed, tells me this.
'I'm sure there's nothing I can do;
To my own church I must be true.'
A silent prayer. She walks away,
But soon returns. What does she say?
'I'll give you this, though not the rule,
It's what I've saved for Sunday school.'
As we go forth in humble prayer,
Will not the angels hearts prepare?
'A lively rap where a glance says 'poor!'
Brings a mother to the door,
'What!—With little hungry mouths to feed,

A gift I cannot make, indeed.
A quarter's all I have, you see!'
Once more I make the H. I. plea—
'Then just a share: You surely can'
She puts the quarter in my hand!

"Love Lifted Me' now rends the sky,
As Sister Baldwin's band goes by.
With such a leader, strong and true,
Let's strive more earnest work to do.
With offering ready, a kind-faced man
Invites us back whenever we can.
An old friend greets me at the door,
My can's replenished as before.

"We hurry on with aching feet.
A big, fat florist next we meet.
With rosy cheeks and jovial grin
He's takin' all the singin' in.
'Why sure, I'll help what I can,'
And drops a dime into my can.
He always gives to me each year,
How glad I am I found him here.

"Did not God say, long, long ago,
The Gentiles' wealth to us would flow?
We hurry on to climb more banks,
To more kind donors offer thanks.
Sweet strains of music fill the air,
Our singing bands go everywhere.
What happy hours we spend together
Throughout autumn's pleasant weather.
I hope to meet with those I love
In that great singing band above."

September 16—Harvest Ingathering Experiences

THE problem confronting leaders in conducting this service is not lack of material, but rather lack of time; for every member of the church will doubtless have some experience to relate which will be of great interest to all. Some good brother or sister, who may have had a blessed experience, may hesitate to speak of it for fear of appearing to boast, or of taking time which should be given to others. Be on the lookout for these people, and give them a chance, perhaps calling them by name, to tell what they have done. It brings special joy and satisfaction to the timid ones to relate their experiences.

The missionary leader should request the band leaders to respond quickly with a few brief words of report. In large churches it may be advisable to have each band leader report for his band, telling briefly of the experiences which have been re-

lated to him, and of the standing of the band in relation to its goal. This is one of the appointed times for the church members to comply with the inspired admonition: "In all thy ways acknowledge Him," and go forth in the assurance that "He shall direct thy paths." Prov. 3:6.

September 23—Possibilities in Solicitation by Mail

WITH the expenditure of the small sum of four cents for postage, a sheet of your personal or professional stationery, and a little time with pen and ink, it is possible to present the Harvest Ingathering magazine to people in a way to secure deliberate, careful reading, and to call forth a donation based on intelligent knowledge of the cause contributed to. This is one very successful method in Harvest Ingathering, used by thousands of church members each year. A special "duplex" envelope is furnished free to all who solicit by mail. This envelope provides for carrying the Harvest Ingathering Magazine in an unsealed section, for one cent postage; and there is a small envelope attached to the large one, which carries the personal letter to the one addressed. This small envelope is to be sealed, and three cents postage is required. It is a great advantage to know that the letter and the magazine arrived at exactly the same time.

Special thought and prayer should be given to the wording of the letter

of solicitation. Much depends on the degree of acquaintance between the receiver and the sender. The letter should be brief, friendly, sincere.

In addition to other Harvest Ingathering methods in which all should engage, solicitation by mail can be in operation day and night, bringing in large returns. At least an average of five Harvest Ingathering letters, written and sent out by each church member, should be the objective.

September 30—Faithful Ingathering Reports

FAITHFUL regularity in rendering Harvest Ingathering reports, as to the amount of money received, literature distributed (including the copies of the Harvest Ingathering Magazine or the Singing Band Leaflet), cases in which the interest must be followed up, and brief experiences, furnish pillars of strength and security in the annual Harvest Ingathering structure. We are now well along toward the end of the campaign, when "victory" reports come in with increasing rapidity. There is not time for verbal reports week by week, but the class-band records should show faithful reports on the part of each member. Absent members should be contacted in a friendly way, in order to secure their reports, or to encourage any who may not have anything new to report. The value of faithful individual reports in Harvest Ingathering cannot be overestimated.

MONTHLY POSTER SERMONETTE— SHARING THE BLESSINGS OF THE GOSPEL



"THE love of Christ, revealed to us, makes us debtors to all who know Him not. God has given us light, not for ourselves alone, but to shed upon them."—"Steps to Christ," p. 85.

"Those who are the partakers of the grace of Christ will be ready to make any sacrifice, that others for whom He died may share the heavenly gift."—Id., p. 82.

"Those who endeavor to maintain Christian life by passively accepting the means of grace, and doing nothing for Christ, are simply trying to live by eating without working. And in the spiritual as in the natural world, this always results in degeneration and decay."—Id., p. 85.

NOTE.—This poster is one of a set of twelve, size 18 x 20 inches, which may be obtained for 50 cents a set from the Review and Herald Publishing Association. Illustrated truth makes lasting impression. Every church should make use of the posters. Watch for "Poster Sermonette" next month.



Study Outlines on "The Great Controversy"

For the Month of August*

BY D. E. ROBINSON

Chapter 14—"Later English Reformers"

1. WHAT conditions limited the usefulness of Wycliffe's translation of the Bible into the English language, (a) as to accuracy of the text, (b) as to its circulation? What valuable contribution was made by Erasmus? 245:1 [281:1].

2. A careful reading of this paragraph will not raise questions regarding the possibility of serious mistakes in the text of Scripture. The defects in Wycliffe's version were due to his working, not from the original languages, but from a faulty translation of that language into the Latin. Since that time several ancient manuscripts have been discovered, and modern versions of the Scriptures have been translated directly from these texts in the original Hebrew and Greek language.

3. What cogent reasons did Tyndale give for the possession of the Scriptures by the laity? What purpose was formed in his mind to make this possible? Under what obstacles was he obliged to carry out this work? Where was his New Testament printed, and how did it find its way into England? How did the Bishop of Durham unwittingly help the cause? 246:2-247:1 [282:2-283:3].

4. What contemporaries of Tyndale defended the truth and magnified the word of God? According to Latimer, who was the most diligent bishop in all England, and how did he work? What was Latimer's final prediction? 248:1-249:1 [284:2-285:1].

5. Upon the spot where many copies of Tyndale's Bible were publicly burned now stands the British and Foreign Bible House.

6. What earlier influences helped Scotland to maintain its freedom longer than did England? How was the torch of truth relit in the northern kingdom? 249:2-4 [285:2-286:2].

7. Who was Scotland's great leader in the Reformation? How did he interpret the command of God to obey their rulers? What wise counsel did he give to guide those who are confused because of differences of belief among spiritual leaders? How effective was his leadership in Scotland? 250:2-251:3 [287:1-288:3].

8. In the establishment of Protestantism in England, what erroneous

principles of the Papacy were retained? What was the result to dissenters? What noteworthy book was produced in jail by a martyr for the faith? What four other books were productive of spiritual light? 251:4-252:3 [288:4-290:2].

9. What was the spiritual condition of England a century later? What Reformers then arose? How, was Charles Wesley led to realize the futility of his own works for salvation? 253:1-3 [290:3-291:1]. From whom were the Wesleys descended? 253:1-254:2 [290:3-291:3].

10. How did the inconsistent Christian lives of the Moravians influence John Wesley? 254:3-256:1 [292:1-293:2].

11. What were the results of Wesley's apprehension of the light of God's grace? On what different basis did he now maintain his former good works? What led to the name of "Methodists"? 256:1-4 [293:2-294:1].

12. How did Whitefield and the Wesleys regard the minor differences of doctrine between them? 257:3 [295:1].

13. What instances of divine protection from mob violence has Wesley recorded? Were the leaders alone subject to persecution? Did they have protection from the government? 258:1-259:2 [295:2-296:2].

14. What two popular errors did Wesley combat, and what arguments did he bring to bear against them? Are these same errors rampant today? 260:2-264:1 [297:1-301:1].

15. What remarkable success crowned the work of Wesley during his lifetime? What can be said of his influence beyond what was visible? Memorize the concluding sentence.

Chapter 15—"The Bible and the French Revolution"

1. WHAT is the significance of the following expressions, found in the prophecy of Revelation 11:2-11?

"The holy city;" "forty and two months" 266:2, 3 [304:3, 4].

"The two witnesses" 267:1 [305:2].

"Prophecy . . . clothed in sackcloth" 267:2; 269:1 [307:1; 307:2].

"The beast from the bottomless pit" 268:3 [306:3].

"The great city" 269:2 [307:2].

"Dead bodies . . . three days and a half" 273:2-274:2; 287:1 [312:3-313:2; 328:1].

2. What warning is given against wresting the plain meaning of the Scriptures? 268:1, 2 [306:1, 2].

3. For what special sins do "Egypt" and "Sodom" stand typically? 269:2, 3 [307:2, 3].

4. What two classes of Christians bore witness for Christ, and how did they suffer for their faith? 271:2-273:1 [309:2-312:1].

5. In the "war against God" in France, what steps were taken against public worship? the Bible? the Sabbath? the sacraments of baptism, communion and marriage? the recognition of God? What was substituted to be worshiped, and how was it personified? 273:3-276:3 [312:3-316:3].

6. How is the church shown to have been responsible not only for the decline of religious liberty, but also for the part of the state in curtailing civil liberty? 276:4-277:2 [316:4-317:2].

7. How had the persecution of the Huguenots contributed to the poverty and wretchedness of the country? 278:1-279:2 [318:1-319:1].

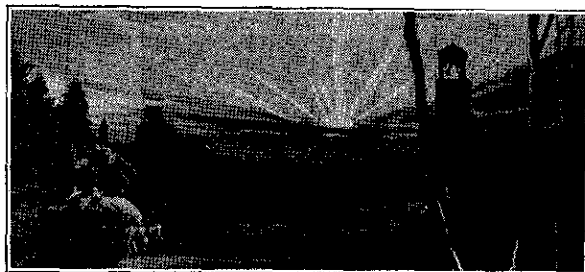
8. What contrasts are drawn between the privileged classes and the poor peasants, and what were the causes for this condition? How did the result prove to be the opposite of what was expected? 279:4-281:3 [319:3-321:3].

9. When the commoners had obtained the upper hand in the government, how did they abuse their power? 282:1-284:1 [322:1-324:2].

10. What fatal error was then, and is still, responsible for the cruelty, degradation, and misery in this world? 285:2-286:1 [326:2-327:1].

11. What two great movements were started by God at this time, to thwart the plans of Satan that seemed to have succeeded, and to reveal to the world His own principles of love and of liberty? 287:2-288:3 [328:1-329:4].

12. In this chapter we have a demonstration of the fact that Satan's malignant power is restrained by the Spirit of God, and it is only as men deliberately choose to follow the evil one, that this protection is withdrawn from them. This truth is being still more clearly demonstrated today. See 265:1; 274:2; 282:2; 285:4-286:1 [303:1; 313:2; 322:2; 326:4-327:1].



* Omitted last month for lack of space.—EDITOR.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

September

Foreign Mission Band

FOR many years our senior and junior colleges, our sanitariums, and some of our academies have fostered foreign mission bands for the specific purpose of creating an interest in foreign mission work among our young people.

The foreign mission band takes its place in the Young People's Society along with the regular working bands. Wherever possible, the leader of the band is one who has had some experience in foreign mission service. Usually such leadership is available in our educational centers and other institutions. Whenever possible, it is advisable for any society, even though it is not a school society, to conduct a foreign mission band, since many of the young people in these societies never find their place in our denominational schools. The inspiration and information imparted through the activities of the band prove a great blessing to its members. As a denomination we have resting upon us the greatest responsibility ever placed upon man—the task of carrying the gospel message to all the world in a single generation. Such work must be accomplished largely by the young people. It has been demonstrated that youth can more readily acquire a new language than persons older in years. Also youth can more readily adapt themselves to new situations and environments.

From year to year the church has sent out scores of recruits to take their place on the firing lines. In 1938, 148 young people were sent forth to bear their part of the burden in the Lord's work, and many of these young people received their first inspiration for this kind of service in the foreign mission band. Let us make more of this feature of our work, and constantly keep before our young people the world vision. Let us not permit anyone to circumscribe his vision to his immediate locality. Our task is a world task. It can be accomplished through youth genuinely consecrated to God.

Leaders, let us do our part to lead all the youth of the church into personal fellowship with Christ and active service for Him.

C. LESTER BOND.

Advanced Study and Service League Classes

THE purpose of the Advanced Study and Service League is to develop young men and young women in the church who will be qualified successfully to carry on lay evangelism through the medium of public-hall efforts, cottage meetings, or personal missionary endeavor.

While it is possible for one to qualify for his Advanced Study and Service League credential through personal study, better work will be accomplished if the study can be carried on in a class. When organizing the class, the executive committee of the Missionary Volunteer Society should with careful counsel select the individual in the church who is best qualified to serve as instructor for the group. Such leadership may be found in the pastor, a church elder, a Bible worker, or possibly the church school teacher.

Each member of the class should have a copy of the outline for the Advanced Study and Service League. This little leaflet may be obtained from the Book and Bible House for fifteen cents. A number of record blanks are used in the following ways: The leader of the class should register, on the Class Record of Attendance (M.V. Record Blank 26-S), the names and attendance of those who take the class. A blank for the society secretary's record book should also contain the names of all those persons who are enrolled as members of the Advanced Study and Service League class (M.V. Record Blank 27-S). This blank should be made out in duplicate—one copy for the society secretary's record book, and the other for the conference Missionary Volunteer secretary. Register the name of each member of the class on an Advanced Study and Service League individual check card (M.V. Record Blank 28-S).

WATCH the Officers' Page from month to month for ideas for interesting social functions.

IF your society has done something outstanding in the way of games or social activities, why not let us hear about it? Write the Young People's Department of Missionary Volunteers, General Conference of S.D.A., Takoma Park, D.C. We are always glad to share good ideas with the field.

On this blank will be kept a complete record of the student's work during the course.

Many of our young people should be trained for this type of work. It has been demonstrated that the Advanced Study and Service League course is a great blessing to those who have qualified. Let us endeavor to promote this work in a strong way and carry it on systematically throughout the year.

C. LESTER BOND.

If I Were

A Missionary Band Leader—

I WOULD—

Be a member of the society executive committee.

Attend the executive-committee meetings regularly, and report the progress of the band work.

Be responsible for the missionary activities of my band.

Study any situation in the community which would benefit through well-planned work by my missionary band, determine the resources of the society which may be utilized in meeting the needs, and then counsel with the executive committee before launching out in the work.

Become thoroughly acquainted with the best methods of work, by both study and practice.

Give careful study to the circumstances and adaptability of each member of the band, in order to be prepared to suggest such lines of work as will prove most suitable and congenial to each one.

Be prepared to work with any member of the band who may need special help and encouragement.

Meet the members of the band at suitable times, for prayer and counsel concerning their work.

See that each member of the band fills out an individual report blank each week and hands it to the band leader.

Remember that the temperature of the society is regulated by the activity of its missionary-band members, and, therefore, in cooperation with the other band leaders, make plans so that each member of the society shall be encouraged to engage in some definite and systematic line of work for the Master.

Make my motto that of Edward Everett Hale:

"To look up and not down,
To look out and not in,
To look forward and not back,
And to lend a hand."

M. W. M.

"Special Songs of the Message," No. 1. Octavia size. Price, 50 cents. Your Book and Bible House.

The Autumn Social Program

WITH the many opportunities for picnicking, hiking, studying nature, swimming, boating, and camping, the summer recreational activities for our Missionary Volunteers are not difficult to solve. But with the approach of fall and winter, our thoughts turn more to indoor activities. This means that the officers have to be on their toes to provide some interesting recreation.

The program for our youth is four-fold—physical, mental, social, and spiritual. See that your society does not fail in any phase. Do not let the youth in your church say, "We can't just sit and fold our hands all the time. We need activity, and if we can't get it through the society, we'll go where we can find it." Instead of having a negative program of "You can't do this," and "You can't do that," approach your problem from the opposite angle. Provide sufficient worthwhile recreations, so that the youth will have no time or thought for dangerous amusements.

No indoor or outdoor social gathering for a group of any size is a success by chance. Any social function at which everyone has a good time can be achieved only by carefully planning every detail. The officers should not try to do it all. In fact, one of the secrets of success is to utilize the various talents in the society. One or two officers should call in about three of the members to pool their ideas and to help with the program. Do not use the same folk every time, but pass the favors around; thereby attendance and cooperation will be much increased. The youth of any church do not like to feel that all the activities, social and spiritual, are run by a clique. Announce your plans at least two weeks ahead. Ask someone to make up a poster to advertise. Appoint a committee on games, with a chairman. If the society is small, this committee can be made up of those planning the social. If there is to be a picnic, a committee on food will need to function.

The matter of chaperons for social functions is important; it should be ignored by no society. Of course, choose those who are respected by all, and who enjoy doing things with young people. Such chaperons will help keep things moving, and their presence and counsel will be appreciated by the young people.

Picnic-Supper Hike. September and October are good months for hiking. What could be more fun for a group of young people than to hike out to a pretty wooded spot, have a simple picnic supper with a hot drink, and then join in singing songs and listening to stories around a campfire. It will be a success—if you plan. Arrange in advance for someone to tell the stories, to lead the songs, to build a campfire, and to arrange for the food. Try it!

IRMA LEE HEWETT.



That Bible Year Chart

How is that Bible Year chart coming along?

You remember that at the first of the year you interested a representative number in your society to undertake to read the Bible through. And you put their names down on a large chart. At first you faithfully recorded on this chart each week the progress of everyone; but for one reason or another the chart has probably not been displayed, or at least no record has been made on it for some time.

NOW is the time to hang that chart out in full view. At your very next meeting take time—ten peppy minutes ought to do it—to inquire of every name recorded on that chart just what progress has been made in each case. Where some have lost out, encourage them to continue.

And don't forget to invite new enrollees. It is never too late (or too early) to start reading the Bible through!

✥ ✥

How Dead Are You?

If you never play games for the fun of playing—your youthful spirit is dead.

If you don't take time occasionally to enjoy a beautiful picture, an inspiring sunset, noble music—you're dead to art.

If you have only business dealings with the people you meet—you're dead to fellowship and friendship.

If you can't tell the difference between the fragrance of an orange grove and a smoking car—your sense of smell is dead. . . .

If you never pray except when in trouble—your religion is dying.

If you don't breathe deeply and assimilate your meals properly—your body is dying.

We are alive in proportion to the variety and vitality of our interests, our responsiveness to our surroundings.

Be alive.—*Watertown Times.*

✥ ✥

Topics for October

- 7 Christian Courtesy
- 14 The Power of Music
- 21 Improving Opportunities
- 28 Sowing a Rose in a Prison Cell
- Junior: Strengthening Faith

John Davey

(Continued from page 27)

John grew up to the age of twenty, unable to read or write. In fact, he did not know even the alphabet.

At eight years of age, he worked for neighboring farmers for twelve cents a day, and often through a hard-working day of twelve hours. When he was thirteen, his father having died, he helped, along with his older brothers, to support his mother and the younger children.

At twenty, he became fired with an ambition to learn to read and write. He went to work in Torquay, and enrolled in a night school. Every morning he walked two miles to his job on a farm, worked twelve hours, walked back the two miles, had supper, and studied the rest of the evening. He learned to read a little. The first books he bought were a pocket dictionary and a New Testament. He used every spare moment that he had—and there were few—to improve his reading. He was known as an ambitious, hard working young man, a close observer of plants and trees, and a faithful Christian.

At twenty-six he emigrated to America, and settled at Warren, Ohio. He became the janitor of a private school. He rose at three o'clock in the morning, went for a brisk walk, studied three hours, did the janitor work at the school, worked a full day as a gardener, and took lessons in the evening in the same school in which he served as janitor. Pretty strenuous! He was now learning rapidly.

He became noted as a gardener, and as a "doctor" of sick trees. He saved the lives of many fine trees which the owners thought would certainly die.

He next went to Kent, Ohio, where he struggled hard to get his ideas regarding tree doctoring before the world. People thought him "queer," but all admitted that he knew a great deal about trees. He cured their diseases, and saved many fine trees from death. After some years, he published a book called "The Tree Doctor." Soon the public recognized his genius. An Institute of Tree Surgery was founded by himself and his sons. In the course of the years, hundreds of graduates have gone out from this school to save trees on private estates, in the public parks, and on the college campuses of our country.

John Davey's motto was "You can do it, if you will." He lived up to his motto. He was a sincere Christian, a devout church member, and a worker for the good of humanity.

Is your family poor? Do you feel handicapped thereby? Do circumstances seem against you? You can win an education, you can make your life a success, if you try! All you need is "grit, grace, and gumption." Remember John Davey's motto, "You can do it, if you will."—*The Expositor's Minister's Annual.*

Ready to begin the last quarter? Wise leaders check up on goals this month!



Senior Meetings

Artisans for Service

(Program for September 9)

BY R. J. CHRISTIAN

OPENING SONG: "Forward," No. 530
in "Christ in Song."

SCRIPTURE LESSON: Ecclesiastes 10:
10; 12:1; 11:9, 10.

PRAYER.

PRAYER SONG: "Entire Consecration,"
No. 316.

READING: "Artisans for Service."

READING: "In Which Class Are You?"

VOCATIONAL QUIZ.

CLOSING SONG: "Give of Your Best,"
No. 594.

BENEDICTION.

Notes to Leaders

We should expend every effort possible through our church and its recreational outlets to hold the youth of our denomination.

This program is given to point out the need of a more general knowledge for everyday service. Write your conference Missionary Volunteer secretary for information, well in advance, so that today, while the interest and enthusiasm are high, you can organize some vocational clubs, which, among other things, will help the young folk to qualify for Vocational Honors in the field of Household Arts and Mechanics. Study your members. Present to them those subjects which you feel will be most adaptable to them.

May this program be given in such a way that the call to service, and the manner of preparation, may be recognized by all our youth!

Artisans for Service

VERY frequently we hear the expression, "If you want a thing done, give it to a busy man." That is a thought-provoking expression.

Under the topic we are discussing, "Artisans for Service," it might be well to give a bit of study to why the man is busy. He is busy because he knows how to be; and because he knows how to be busy, he is kept perpetually busy. Then the questions come right back to us, "Do we know how to put our particular job across? Can we be relied upon? Do we have to ask a great many questions? Are we resourceful enough? Do we have background enough so that we can go ahead on our own to do the assigned work?" Our aim ought ever to be, "Do that which has been assigned to us better than it has ever been done before," remembering that there is al-

ways room at the top of the ladder for one more. Be it in the homeland or in the foreign field, it is imperative that men and women who plan to hold positions of responsibility in connection with this cause or in secular lines of work, be somewhat acquainted with the many complexities that our highly advanced civilization brings upon us. How much more interesting and serviceable is that individual who has a working knowledge, as well as a speaking knowledge, of many different lines of endeavor, rather than that individual who is constantly harboring the one-track ability.

It is with the thought of developing in the young people of this denomination a more diversified interest and serviceability that our Junior and Master Comrade Vocational Honor work is fostered. Particularly is this true of those young people who anticipate and are planning for service in foreign fields. It is again with this thought in mind that hundreds of young men and women in our colleges and in our academies are using of their valuable time in an earnest effort to secure Master Comrade training along various vocational lines. How fitting it would be if more of our churches were sponsoring this vocational training.

(If a study group has not been organized in your church, may I suggest that one be organized before this service closes?)

In Which Class Are You?

GENERALLY speaking, there are four classes of individuals: (1) the person who must be told what to do and how to do it, and be checked up in the doing of it; (2) the person who must be told what to do and how to do it, but who is so thorough that he does not need to be checked up in the doing of it; (3) the person who must be told what to do, but who is resourceful enough that he does not need to be told how to do it, and so thorough that he does not need to be checked up in the doing of it; (4) the person to whom the general policy may be given and who is resourceful enough to go ahead without needing to be told what to do, or how to do it, or to be checked up in the doing of it.

A person in the first class goes through life a failure, constantly needing supervision, constantly having to be checked up in the accomplishment of the assigned task, constantly failing to put across those little details that have not been specifically mentioned as a part of his work. In this group go the failures of life.

An individual in the second class is one who, having someone over him to

outline his work and tell him how the work must be done, can then go ahead and do that which he has been told to do. He is the robot who never makes progress.

The third class represents the person to whom the task can be assigned, and he, out of his resourcefulness, knows how to do it, and has sufficient drive and leadership within himself to go ahead; and it can be depended upon that when the task is done, it is done right. He can direct others. He can show others how the task needs to be done, and he can check up to see if it has been done properly.

But to the fourth group belongs the leader—that individual who has vision broad enough, deep enough, and thorough enough to recognize what needs to be done. He knows how it should be done, when and where it should be done, and then he goes ahead and sees that it is done. The world today needs more individuals of this kind. It is this type to which belongs the rugged individualist of our day. It is this type of person who needs neither recommendations nor constant supervision. It is this type who does not need a dictator, but who is capable of helping to govern and rule in a democracy. This is the type who can be sent to a foreign field, out into some undeveloped station, and who will have vision enough to go ahead, pioneer each phase of the work, and carry on a balanced program. This will be the individual, who, seeing the sick, will be able to minister to their physical needs; seeing the hungry, will know how to prepare and serve the physical food; seeing the need of a building, will be able to go ahead and erect the building; seeing the need of equipment, will be able, out of his ingenuity, to provide the equipment. This will be the individual, who, seeing the great task of the unfinished work, will outline and budget his time and effort in such a way as to advance the kingdom of Christ spiritually, materially, and mentally. Such is the individual who is making a success in life—who is called to become a leader of men.

The question again: *In which class are you?* The class you are now in can be changed only by you, by putting your spare time to right use. With a portion of your recreational time put to the same use, it will be easy to go from class one to class two, and from two to three, and from three to four. It is from this latter group that those few individuals who rule, govern, and supervise—those few individuals who must originate general policies—come. The greatest days for personal advancement are those days just ahead of us. I refer you once more to the question: *In which class are you?* And now, let us enlarge it to: *In which class WILL you be in one year, two years, five years, ten years from now (should time continue)?* It is up to you!

September 2 is open for your original topic to be presented in society meeting.

Vocational Quiz

THIS is based on the "Master Comrade Manual," and has to do with Vocational Honor studies.

The person in charge of this part of the program should have a sheet of paper passed out to each member present, and ask each to number four sections, up to 15, 16, 13, and 8, respectively. Read each question by number, allowing half a minute for the answering of each. When you have finished reading the entire quiz, suggest that each person trade papers with the one to his right. Then read down through the answers. Grade papers, counting two points for each correct answer. If a grade is ninety or below, it will suggest immediately the need of some vocational training, for surely each person ought to have at least a meager knowledge of the meaning of the terms and expressions used in this quiz.

You can now suggest that undoubtedly this drill emphasizes the need of a Master Comrade Class in the society. (Information on how to organize and conduct a Master Comrade club has previously been obtained from your conference M. V. secretary.) Have on hand copies of the "Master Comrade Manual," and the "Junior Handbook," for the Senior and the Junior classes which you anticipate will be organized. The time to organize is when the need is most realized. Strike while the iron is hot!

I. Completion.

1. The speedball pen is used for _____ and _____.
2. Two different types of laundry starch are _____ and _____.
3. Cutting and sewing cloth at a forty-five degree angle to the warp and the woof is said to be cutting or sewing on the _____.
4. Most fruit when it is growing is covered with a natural _____ to keep it from spoiling.
5. The tool used in connection with a miter box is called a _____.
6. In a mortise joint, fixing together two pieces of wood, the wood inserted is called a _____.
7. The study of races or nationalities other than your own, with the thought of carrying on missionary work among them, is known in our Progressive Class work as _____.
8. The _____ is the world's greatest source book for storytelling.
9. The field missionary secretary of a conference has charge of the _____ work.
10. The diamond is pure _____.
11. Water creatures were created on the _____ day.
12. Poison ivy has _____ leaves.
13. Two valuable fungi are _____ and _____.
14. The turtle belongs to the _____ family.
15. The cocoon has to do with _____.

II. Multiple Choice.

1. The name of the book in which entries are posted to individual accounts is *a. Cash book. b. Ledger. c. Journal. d. Receipt book.*
2. The drawing or painting showing natural countryside is called *a. a. Silhouette. b. Etching. c. Landscape. d. Blueprint.*
3. The most important thing in

typewriting is: *a. Speed. b. Position. c. Accuracy. d. Touch.*

4. The poultry raiser uses an incubator for: *a. Hatching. b. Testing. c. Measuring. d. Sorting.*

5. In the language of a camper, the terms *pitch* and *strike* refer to: *a. Water. b. Fire. c. Food. d. Tent.*

6. For hiking, one should wear soles that are: *a. Hard. b. Pliable. c. Soft. d. Thick.*

7. Philately refers to: *a. Study of Reptiles. b. Rock study. c. Stamp collecting. d. Coin collecting.*

8. In time of danger, rattlesnakes protect their young by: *a. Warding off the enemy. b. Swallowing their young. c. Hiding their young. d. Making a coil around the young.*

9. One of the following is a fruit: *a. Potato. b. Okra. c. Peach. d. Peas.*

10. A frame for vines to twine on is called *a. a. Portiere. b. Trellis. c. Attic. d. Screen.*

11. A fixed star is: *a. Cassiopeia. b. Uranus. c. Orion. d. Arcturus.*

12. Electricity is stored in *a. a. Generator. b. Battery. c. Carbon. d. Water.*

13. Before working leather to make it softer, it may be: *a. Treated with acid. b. Heated. c. Dipped in water. d. Soaked in oil.*

14. The first movable-type printing was done by: *a. Luther. b. Calvin. c. Edison. d. Gutenberg.*

15. The world's greatest shoe-production section is found in: *a. Germany. b. Czecho-Slovakia. c. United States. d. England.*

16. The insect family which has its own royalty but no king, is: *a. The fly. b. The ant. c. The roach. d. The bee.*

III. True and False.

1. Placing your vegetables or fruits in jars before cooking them is called the cold-pack method of canning.
2. A two-cycle engine has two cylinders, and a four-cycle engine has four cylinders.
3. In the art of bookbinding, the signature refers to the autograph of the writer of the book.
4. A radio detector is used for clearing signals.
5. To stop external bleeding, locate the proper pressure point and apply a tourniquet.
6. The sun governs the tide.
7. The bees' home is called the drone.
8. A Babcock tester is used for testing eggs.
9. Artificial respiration should always be given for three hours.
10. An Indian club is swung for gymnastic exercises.
11. Everyone should learn to swim unless he is exempt by physical incapacity.
12. For projection purposes, one uses positive films.
13. The side of material that will not ravel is called selvage.

IV. General Questions.

1. Can you list fifteen trees in one minute? Can you identify them by leaf and bark?
2. List four harmful mammals.
3. List four helpful mammals.
4. Name five parts of a bicycle in half a minute.
5. Draw the symbol of the half note in music.
6. List the birds you have seen this week. (One minute.)

Key

I. COMPLETION.

1. lettering and poster making
2. hot and cold
3. bias
4. wax
5. saw
6. tenon
7. Christian ethnics
8. Bible
9. colporteur
10. carbon
11. fifth
12. three
13. mushrooms and yeast
14. reptile
15. butterfiles

II. MULTIPLE CHOICE.

- | | | |
|------|-------|-------|
| 1. b | 7. c | 13. c |
| 2. c | 8. b | 14. d |
| 3. c | 9. c | 15. b |
| 4. a | 10. b | 16. d |
| 5. d | 11. d | |
| 6. a | 12. b | |

III. TRUE AND FALSE.

- | | | |
|----------|----------|----------|
| 1. True | 6. False | 10. True |
| 2. False | 7. False | 11. True |
| 3. False | 8. False | 12. True |
| 4. False | 9. False | 13. True |
| 5. True | | |

IV. GENERAL QUESTIONS.

1. (No list here given because of varying localities.)
2. lion, tiger, coyote, bear, etc.
3. cow, horse, dog, sheep, etc.
4. wheel, spoke, handlebars, seat, chain, frame, tire.
5. d.
6. One should have observed at least six different kinds of birds.



Secret of Happiness

If you would be happy,
While you walk with life,
Help a weary brother
Stumbling through the strife;
Ease the heavy burden
That he has to bear,
And, by being gentle,
Show him that you care.

If you would be happy,
As you climb the years,
Sing away the shadows;
Wipe away the tears
That are harshly cruel,
As they blind the eyes
Of the dreamers seeking
Pathways to the skies.

If you would be happy,
When you come to God,
Succor those who tremble
Underneath the rod;
Stanch their anguished bleeding;
Take them by the hand;
Show them by your kindness
That you understand.

—Edgar Daniel Kramer.



FIRST say to yourself what you will be; and then do what you have to do.
—Epictetus.

Society meeting for September 9 should inspire organization of Vocational Clubs.

Why Seventh-day Adventists Do Not Smoke

(Program for September 16)

BY D. H. KRESS, M.D.

Note to Leaders

Further helpful material on the subject under discussion today may be found in the following books: "Adventures in Christian Living," by C. Lester Bond, pp. 154-161; "Science Speaks," by George Thomason, M.D.; and "Plain Facts," by Belle Wood-Comstock, M.D. All these books should be in your society library and may be obtained through your Book and Bible House.

Why Seventh-day Adventists Do Not Smoke

SEVERAL years ago at a meeting of the World's Congress Against Alcoholism, held in the city of Toronto, Canada, the statement was made by a representative from Bulgaria that in Bulgaria the Protestant churches would not admit to membership one who was addicted to the use of either alcohol or tobacco.

In presenting my paper, I referred to the statement made by the Bulgarian representative the day before, and said: "I am pleased to say that I belong to a church with a membership of over 300,000, and not one of that number is a user of either alcohol or tobacco. I then proceeded to read my paper. The representative from England, who was on the platform, asked, "What church organization is that?" I said, "It is the Seventh-day Adventist denomination." The entire audience, numbering several thousand, gathered from all parts of the world, expressed their approval by applauding. I was proud that I was a member of a church of which this could be said.

Several years ago a letter reached a post office in Fiji addressed to the "Pastor of the Clean Church." While there were other church organizations on the island, this letter was forwarded by the postmaster directly to the pastor of the Seventh-day Adventist church because the members of this church abstained from the use of alcohol and tobacco.

Seventh-day Adventists do not smoke, because tobacco contains nicotine, one of the most deadly poisons known to science.

Gardeners employ the fumes of tobacco to destroy insects on plants. A few moments' exposure is sufficient to kill all forms of insect life. A solution of a few drops of nicotine in a pint of water is capable of producing the same results when sprinkled on plants. One drop of nicotine placed on the tongue of a cat will cause convulsions and death. Nicotine is more deadly than morphine. It takes from two to four grains of morphine to

cause death in an adult not addicted to its use. It takes one grain of strychnine, known as rat poison, to cause death; while one seventh of a grain of nicotine is always fatal.

Nicotine is not the only poison that is contained in the smoke of tobacco. There are others. Among these is carbon monoxide. When inhaled, carbon monoxide enters into a fixed, or chemical, combination with the hemoglobin of the red blood cells, making them less capable of conveying oxygen to the tissues. Carbon monoxide is the poison produced by the running motor of an automobile which is sometimes employed to commit suicide.

The cigarette is more injurious than the pipe or the cigar. The smoke of the pipe and the cigar is usually merely drawn into the mouth, where it is brought into contact with possibly a square foot of membrane, which does not so readily absorb gases from the air; but when the smoke is inhaled and drawn into the lungs, it is brought into contact with perhaps 800 to 1,000 square feet of a delicate membrane, which is perfectly adapted for absorption of poisons from the air. The cigarette smoker, by taking two or three deep inhalations, absorbs as much poison as would be absorbed in smoking the ordinary way for fifteen or twenty minutes.

The cigarette is more harmful because it contains poisons which are not found in the smoke of the pipe or the cigar. These poisons are known as aldehydes. Aldehydes are developed by the burning of glycerin, leorice, and other products, which are added to the tobacco for commercial purposes. These products, when burned, develop these poisons. They act chiefly upon the nerves and the brain cells. In time they bring about nervous and mental symptoms, and later they may bring about organic changes. The nervous symptoms found in the cigarette smoker are due largely to the presence of nicotine, carbon monoxide, and the aldehydes. The London *Lancet*, the leading medical journal of Great Britain, carried on some experiments with cigarettes to ascertain what the smoke contains. It reported:

"Aldehydes . . . are pungent substances, and cause an irritating action upon all mucous membranes. . . . Throat troubles are commonly associated with cigarette smoking and not with pipe or cigar. . . .

"To aldehydes the poisonous effects of crude, immature whisky are ascribed, although they occur in relatively small quantities; but the furfural contained in the smoke of only one cigarette of the popular trade-made brand may amount to as much as is present in a couple of fluid ounces of whisky.

"Furfural is stated to be about fifty times as poisonous as ordinary alcohol. In small doses it causes symptoms of transient irritation, such as ataxia, tremors, and twitching."

The prevalence of heart disease among men in modern times can be explained in part by the fact that smoking is so prevalent among them. The time was in America when smoking was confined to men only. None were supposed to smoke until they had reached the age of twenty or twenty-one years. Now, not merely men, but women and children have become addicts. Americans are consuming almost as many cigarettes every week as they did during the entire year of 1900.

It has been estimated that about \$3,600,000,000 was paid out for tobacco in the United States during the year 1937. This sum does not include the millions of dollars paid out for pipes, ash trays, cigarette holders, cigarette cases, cigarette lighters, etc.

Here is what we could do with the amount expended for tobacco that year. With it we could build about 800,000 modest homes at a cost of \$4,000 each, and we would have left \$400,000,000, or enough to supply each of these 800,000 homes with \$500; or we could pay to each of 8,000,000 unemployed men and women in the United States a sum of \$400, and we would still have left \$400,000,000 to use in doing benevolent work among the unfortunate. This would go a long way toward solving the unemployment problem.

There is an inborn desire on the part of nearly all young people to do something out of the ordinary. One cigarette is innocently taken, then another, and still another. Seldom does one consider the consequences. It is true that cigarettes soothe the nerves of the addict, but eventually they ruin the nervous system.

United States Surgeon-General Hugh S. Cummings, referring to the cigarette habit, said: "This is one of the most evil influences in American life today. The habit harms a woman more than it does a man."

Aside from the fact that smoking injures the health, makes nervous wrecks, and shortens life, another reason why Seventh-day Adventists do not smoke is that it injures the brain, the only medium through which God is capable of communicating with man. It mars what may be termed the radio receiver, and makes it difficult to receive divine messages.

Man was God's masterpiece of creation, made in His own image and after His likeness. He was designed to be His representative upon the earth. It is hard to conceive of a being made in God's image, a little lower than the angels, engaging in so defiling a practice as the inhaling of the fumes of a product which is destructive to life and health and morals. We cannot harmonize so filthy and defiling a practice with Christianity.

A few years ago the pastor of one of the leading churches of Chicago told me that he felt some concern about the advances the cigarette was making in his church among the young

How many missionary-service bands are functioning in your society?

men and young women. He said, "To be frank, doctor, I feel more concerned about myself than I do about my church members who smoke. I am a smoker. I am not a heavy smoker, but I enjoy a cigar. I know my example is wrong. When fathers attempt to persuade their boys not to smoke, they are met with the retort, 'But, father, the pastor smokes.' I am up against it. Now, doctor, what can I do? When I attempt to give up smoking, I get nervous and as cross as a bear. There is no living with me. I cannot think it is really safe for me to give up smoking. I thought possibly it would injure my health to do so." I assured him it was perfectly safe for him to give it up, and that the disagreeable symptoms would soon disappear. He decided to stop smoking.

One month later, before a meeting of prominent Protestant ministers, he related the struggle he had, and the victory he had gained, and expressed his determination never to smoke again. Then, addressing his associates in the gospel ministry, he said: "Gentlemen, I know that some of you smoke. Give it up. It does not pay." For the sake of the boys and girls of his community and his church, he gave up the use of tobacco. Should every minister of the gospel, every educator, every man of influence do as did this pastor, it would not be so difficult to keep boys and girls from becoming cigarette addicts.

Several years ago, after a lecture in the Central High School in Detroit, some of the boys came forward and said: "Doctor, what you have said appeals to us, but why is it that doctors smoke cigarettes?" All I could say was that doctors are human, and possess the same frailties that other men possess, and like them they *know* better than they *do*. They probably took a course in smoking before they began their course in medicine. That same afternoon I was introduced to a physician who was in the act of rolling a cigarette. When he heard my name, he looked up and replied: "Well, doctor, if I had a boy I would not smoke." I said to him: "But, doctor, other men have boys." His influence on other boys was just what it would have been on his own if he had had one.

At the close of a lecture on the results of cigarette smoking, given in Chicago at a union meeting of the churches, a boy about twelve years of age was impressed with what I had said. Stepping forward, accompanied by his father and mother, he expressed a desire to sign a pledge never to use cigarettes. Having no pledge with me, I hastily drew one up, and the boy signed it while his father and mother stood by. The father himself was a smoker. His heart evidently was touched, for he said, "Doctor, let me have that pledge. I want to add my name. To aid my boy I must set an example worthy of imitation." I

have seen neither the father nor the boy since, but I feel certain that so long as the father sticks to that pledge, there is not much danger of that boy's being led astray by the example of other boys or through the influence of other men.

Boys and girls who smoke deserve our pity rather than our censure. They have simply followed the example of someone whom they have respected and admired, who should have placed before them a better example.

The man who smokes knows full well that he would be better off if he did not. He knows that smoking is something that is harming him. Nine times out of ten he will tell you that he realizes he would be better off if he quit smoking. And I have yet to see the father and mother who do not do everything possible to prevent their boys and girls from taking up this habit. While the tobacco interests are spending millions in advertising their wares through the leading journals and newspapers, and over the radio, very little is said from Christian pulpits to warn the members of the churches against the use of tobacco.

It will be observed that the boys, the girls, the young men and young women, and the adults who smoke are not generally the most active members in the church; they are not found in prayer meetings. Smoking is not conducive to health; neither is it conducive to the development of the spiritual life. It is because members of the Seventh-day Adventist Church believe this and know this that they refuse to become victims of this habit.

I have received many appeals from parents who have observed the influence of the cigarette upon a son or a daughter. One mother, in describing the change in her boy, wrote: "He was a bright, healthy boy, full of life and ambition, but he is now a wreck. I have had him at a medical institution for treatment, but on his return, he began to smoke again. It has destroyed his body and weakened his will power. Now, doctor, is there anything I can do more than I am doing? I feel that it will kill me to see my only boy destroyed by this stuff. . . . He wants to quit, but does not seem to have the will power to do it. I have been thinking of taking him to Colorado or Montana. I shall appreciate any advice you can give me."

Here are a few facts that should lead to careful thinking. According to the bulletin of the Bureau of Education, out of 1,000 boys who enter the fifth grade in school, only 830 return to school the next year. The seventh grade will receive, but 710 of the original 1,000, and the eighth grade, 634. Only 342 of the 1,000 will enter high school, and only 139 will be graduated from high school. Thirty-two will go to college, and but twenty-three will receive their diplomas on commencement day, with a training for professional and busi-

ness life. Out of the original 1,000 boys who enter the fifth grade in our public schools, 977 drop out before the completion of a college course. Various reasons may be given why so few are able to finish the course of study they began, but every educator who is at all observing knows that the failure is largely due to the cigarette habit.

What becomes of the young cigarette smokers who drop out of school? They may be found in our police courts, reform schools, prisons, and penitentiaries. These young students who cannot study and have to give up on account of their intense nervous condition, when they leave school find it just as difficult to apply themselves to work. Money they must have, and in order to obtain it in as easy a way as possible and by association with others of the same type, they are naturally led to crime. This explains an undisputed fact that practically all youthful criminals are cigarette smokers.

Roger Babson made this statement recently: "When America's keenest minds are using the newspapers, magazines, movies, and radios to entice youth to drink whisky, smoke more cigarettes, and make heroes of criminals, those youth should have the other side of the argument from someone."

The use of cigarettes paves the way for something more effective. During the last few years attention has been called to the use of marijuana. Mr. H. J. Anslinger, the United States Commissioner of Narcotics, says that this marijuana cigarette is "a more dangerous drug than heroin and cocaine." He says that after its administration, in many a delirious rage develops, which makes its user temporarily irresponsible and prone to commit violent crimes. The bulletin of the Federal Bureau of Investigation says: "The drug is adhering to its old-world position of murder, assault, rape, physical demoralization, and mental breakdown. A study of the effects of marijuana shows clearly that it is a dangerous drug, and bureau records prove that its use is associated with insanity and crime."

I would not minimize the effects of the ordinary cigarette, for undoubtedly cigarettes are a source of crime, and "to neglect crime at its source is a shortsighted policy, unworthy of a nation of our intelligence." No one ever formed the marijuana habit without first being a cigarette smoker. The one leads to the other. The time has arrived when ministers, teachers, educators, and doctors especially should by precept and by example cast their influence against this habit, which is threatening the future of our boys and girls and of civilization itself.

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Books are the true levelers.—*Channing*.

Read all the Notes to Leaders and Superintendents before you plan your meetings.—

Sowing the Wind

(Program for September 23)

C. T. EVERSON

SOME years ago, in the city of Chicago, a man might have been seen looking around uneasily and trying to keep in the shadow of the big buildings as much as possible. He finally dodged into a doorway which proved to be the entrance of one of the largest auditoriums in the city. He noticed that the great building was so packed with people that the audience overflowed into the hallway.

As he stood there on the outskirts of the crowd, leaning against a pillar, he heard the voice of a portly man giving a gospel message. At first he was not especially interested in what was being said, but finally it began to make an impression on him. When the meeting was over and the crowd had dispersed, this man inquired about the preacher and secured his address. He found the hotel, hurried up to the room, and knocked at the door.

The evangelist, who was none other than D. L. Moody, invited him to enter. The man had no more than entered when he put his hands on the shoulders of Mr. Moody and broke down and sobbed as if his heart would break. Mr. Moody said, "What is it, my boy, what is the trouble?"

Then the young man explained his situation. He had been a bank cashier in a town about fifty miles from Chicago, and he was well thought of by the entire community. He had a wife and two beautiful children. All went well until one day he was tempted to go to a horse race. While he was there, he thought he would try his luck gambling on the races.

He lost, but he was not discouraged. He felt sure that the next time he would win back all that he had lost, and more besides. He kept on playing, and losing, until all his money was gone. Then in desperation he took some money out of the till in the bank, expecting that soon he would win and be able to replace it. Finally he found that he had taken altogether fifty thousand dollars of the bank's money. Panic seized him, and he fled to Chicago to hide from the authorities. All day he would stay in his room, and then at dusk he would steal out, trembling for fear the heavy hand of the law would be laid upon

him. He had been out for a walk on this particular evening, when he came upon the evangelistic meeting.

Mr. Moody listened patiently to his story and then asked, "What do you want me to do for you?"

The young man replied, "I was impressed in your meeting with my need of salvation, and I want to be saved."

The evangelist said: "You must make up your mind to go back to the bank from which you stole the money and give yourself up. If you will do that, then I will pray for you, and I am sure God will receive you."

"Oh," sobbed the young man, "I can never do that, for I am quite sure I will get a prison sentence if I do."

"If you are unwilling to go back and give yourself up, I can do nothing for you," replied Mr. Moody.

The young man was unwilling to make such a promise, and he finally withdrew from the hotel room.

During the night, however, the Spirit of God continued to strive with the troubled man, and finally he surrendered to His pleadings. He decided he would go to Mr. Moody and tell him that he had made up his mind to return to his home town and confess what he had done.

Early the next morning he went to Mr. Moody and told him of his decision. Mr. Moody then said, "Let us kneel down and pray." The evangelist prayed very earnestly for him, and the young man sobbed out a prayer. He was wonderfully converted and returned home.

He was arrested after his surrender to the bank officials and brought to trial for his theft. He was sentenced to thirteen years in the Joliet Penitentiary, the State prison of Illinois. After one short year in prison he died of tuberculosis. Although he was converted and God fully forgave him, yet the Bible verse holds true, "For whatsoever a man soweth, that shall he also reap." Gal. 6:7.

No doubt you have all heard the story about the father who sent his little boy out with a pail of nails and a hammer and told him to drive the nails into the gatepost. Then he told him to pull all the nails out. The boy did as he was told to do. Then the father called his attention to the fact that while he could pull out the nails, the holes still remained in the gatepost. Likewise, while God forgives our sins, often deep scars remain.

Although many people are inclined to believe that they can sow and escape the results, the reaping always follows the sowing.

It is for that reason that God puts a special introduction to this text of sowing and reaping. He says, "Be not deceived; God is not mocked." Doctor Goodspeed translates it, "Do not be deceived. God is not to be sneered at." The word "sneered" is very much to the point, especially in the generation in which we live. When you point out to people today the dangers that will befall them from following bad habits, they are inclined to sneer at your advice, and let you know that they have no fear of any evil consequences coming to them. But God lets them know that whether they sneer or mock, the law of sowing and reaping is sure. It is unalterable in its results. There would not be so much reckless sowing if people really believed that they would be sure to reap what they sow.

The young man who starts to drink does not consent in his mind that he will ever become a drunkard. He has heard of many who are buried in drunkards' graves, but he does not expect to end there—although he is traveling down the same road that they took. He is deceived in thinking that he is an exception and is different from those who have gone on before him.

The girl who opens the way for temptation does not expect to end where other girls have ended who have followed the same road. Many of them have finally been buried in the potter's field, but she feels she is different and will not reap any evil consequences from her actions. "Be not deceived," young man and young woman, says the Bible. There are no exceptions to the rule, but "whatsoever a man [or woman] soweth, that shall he also reap." It applies to all.

The most pathetic scene in life is that of a person who finally wakes up to the stern reality of the oncoming harvest as a result of having "sown the wind." He feels himself slipping and begins to look around for help. He is willing to grasp at a straw, like a drowning man. He loses his brave, sneering air as he faces the tremendous fact that he must reap what he has sown.

Keep in mind these three things about sowing and reaping: (1) We

—You may desire to order some supplies for certain weeks.

reap the same kind of seed that we sow. (2) We reap much more than we sow. (3) There is a space of time between the sowing and the reaping, but the harvest is sure.

Let us consider these three points: First, in dealing with nature, there is no doubt that a man will reap just what he sows. No person expects to sow a crop of wheat in the spring and reap a crop of barley in the fall. No farmer says, "I am sowing corn in that acre; I do hope it will not come up as pumpkins." If a man is foolish enough to sow wild oats in his field, he knows his crop will be wild oats. However, when it comes to dealing with physical and spiritual realities, people do not use the same common sense that they employ in their relationship with nature. They think they can sow "wild oats" and not reap the same. They think they can sow prison weeds and the crop will be a garden of pleasant, bracing, stimulating enjoyment.

There is probably no stronger poison than nicotine to be found in the poison weed of tobacco. Yet people read the advertisements of the manufacturers of cigarettes and believe that they are being benefited by the use of these products. One of the outstanding doctors in this country tells us that the poison weed produces a poison crop in the body in which it is sown. The best word to designate the crop that tobacco produces is the word "destruction." As we read in Goodspeed's translation, "The man who sows to gratify his physical cravings will reap destruction." Gal. 6:8. Let us read what this eminent doctor said about tobacco. It is plain that the Bible word "destruction" especially applies to tobacco. He stated:

"After some use of the drug, the body ceases to remonstrate by acute and distressing symptoms, but the mischievous effects continue, steadily, insidiously, destroying the fine machinery of the body, until the heart, blood vessels, liver, kidneys, and other vital organs are so badly damaged that the vital functions can no longer proceed in a regular and normal fashion, and then a medical examination reveals the fact, not that the subject has begun to suffer from nicotine poison, but that his body has been ruined by it. Every cell of the body, every tissue and every fiber, has been

damaged. The vital reserve has been exhausted, the defenses of the body have been broken down, and the living machine has been irreparably injured. It may be possible to patch it up sufficiently to keep it going for a few years, but a large share of its working capacity, its efficiency, has been used up in carrying unnatural and unnecessary burdens, and cannot be repaired."

Second, we not only reap what we sow, but we reap much more than what we sow. If a farmer expected to get back only a sack of wheat in the fall for the sack he sowed in the spring, he would not sow it at all. But for every grain he sows he expects fifty in return in the time of the harvest.

We reap manifold more than we sow. In the days of Christ, the Jews insisted on Pilate's sending Jesus to the cross. But in the siege of Jerusalem that took place under Titus some thirty-odd years after Christ's death, hundreds of thousands of Jews perished at the hands of the Romans.

Third, there is a space between the sowing and the reaping, when it might appear for a time as if the reaping would not take place. The farmer sows his seed in the ground, and it is covered up. Day after day he sees nothing of his grain. It looks as though it had disappeared. But it is slowly but surely working its way out of the ground, and finally all over the field the farmer sees the green spires appear.

It is during this time between the sowing and the reaping that men think they have nothing to fear. They feel secure in the thought that nothing will ever come of the wild oats that they have sown. But though for a time nothing appears to disturb them, the crop is slowly but surely working its way up to the surface. The harvest is sure whether we sow for righteousness or for sin.

William James, noted psychologist, summed up the matter in a very well-worded statement: "Every smallest stroke of virtue or vice leaves its never-so-little scar." The drunkard excuses himself for every fresh indulgence by saying, "I won't count it this time." He may not count it, but it is being counted nonetheless. Down among the nerve cells and fibers, the molecules are counting it, registering it, and storing it up to be used against him when the next temptation comes.

When we remember that every smallest stroke of virtue or vice leaves a scar, how careful we should be to cultivate the things that make for virtue, even though they may not seem to be of much importance at the time. "To him that soweth righteousness shall be a sure reward." Prov. 11:18. Therefore, "Sow not among thorns" (Jer. 4:3), but "sow to yourselves in righteousness, reap in mercy." Hosea 10:12.

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Joint Senior and Junior Program

Outlaw Amusements

(Program for September 30)

BY MARJORIE WEST MARSH

Notes to Leaders and Superintendents

The principles of Christian recreation have been emphasized in several society meetings this year; hence we do not feel the need of going into detail on that phase of the subject today.

It was the thought of the committee that we discuss today some of the "outlaw" amusements—gambling, card playing, dancing, attending the theater and movies. If the youth understand why Seventh-day Adventists cannot indulge in these worldly amusements, they will be better able to withstand the wiles of the enemy and to help other youth to do likewise.

Some general and specific suggestions should be given, however, either during the program or at the close, in order that the youth may have before them again the object of Christian recreation, and ways of attaining this end.

You may desire to bring about the discussion through the injection of questions on the subject; or you may have statements made regarding the topic, which statements will be open to comment and substantiation or refutation; or you may introduce the topic by means of experiences, illustrations, or problems. You can best determine the method to be followed in your society.

We are giving only references to sources of material which will be helpful in the discussion of dancing, movies, and the theater. Since we do not have much published material on the gambling racket, we are giving herewith several items on this subject; also additional material on card playing.

The Dance.—Helpful material on this subject will be found in the following places: M.V. Leaflet 49, "Shall We Dance?" (This gives ten basic reasons for not dancing, with a careful explanation of each.) "Adventures in Christian Living," by C.

Study our world task—in a foreign mission band.

Lester Bond, pp. 99-101. "Messages to Young People," by Mrs. E. G. White, pp. 392, 398-400.

Card Playing.—Two experiences are given in "Adventures in Christian Living," by C. Lester Bond, pp. 105, 106. See also "Messages," pp. 379, 380, 392, 399.

Movies and the Theater.—Two M. V. leaflets are written on this topic: No. 48, "What About the Movies?" discusses the movies from all angles. No. 47, "Motion Pictures," gives the principles and standards governing the selection of motion pictures, with a general guide to the selection of acceptable films. "Adventures in Christian Living," by C. Lester Bond, pp. 101-103, discusses "The Theater." Several helpful references are also made in "Messages," pp. 214, 380, 398. "Our Movie Made Children," by Henry James Forman (Macmillan), shows the effects of random movie going upon the health, conduct, and morals of the spectators. It presents without technicalities the results of a nation-wide four-year survey by a group of scientists, psychologists, sociologists, and educators. You can probably find this book in your public library.

Outlaw or Christian?

I. WHAT CHARACTERIZES AMUSEMENTS AS OUTLAW OR CHRISTIAN?

1. Lack Restraint and Degrade Morals.

"Many youth receive the impression that their early life is not designed for care taking, but to be frittered away in idle sport, in jesting, in joking, and in foolish indulgences. While engaged in folly and indulgence of the senses, some think of nothing but the momentary gratification connected with it. Their desire for amusement, their love for society and for chatting and laughing, increases by indulgence, and they lose all relish for the sober realities of life, and home duties seem uninteresting."—*"Testimonies,"* Vol. III, p. 222.

The spirit of modern sport is the spirit of ancient Rome, with the chariot races and games in the amphitheaters. There is the same excessive devotion of time, money, and energy altogether inconsistent with the life of the Christian. Paul declared: "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway." 1 Cor. 9:27. He had to contend with fleshly lusts of the body, the great amusements of Rome; He realized only too well that restraint was necessary to victory in the Christian life.

2. Unfit for Honest Work, Diligent Labor, and Profitable Study.

"The desire for amusement, if indulged, soon develops a dislike for useful, healthful exercise of body and

mind."—*"Counsels to Teachers,"* p. 354. (See also "Fundamentals of Christian Education," pp. 228, 229.)

Youth is the playtime of life. However, youth's play should stimulate a desire for thoughtful and healthful recreation rather than a desire for mere entertainment. So many youth today choose the easy way and refuse to accept the dignity of labor, the satisfaction of real effort, both mental and physical. The peril of amusements today is that they exalt self-indulgence and a life of ease.

3. Create an Aversion for Spiritual Things.

"Those who are devoted to amusements, . . . have an aversion to religious exercises."—*"Testimonies,"* Vol. II, p. 236. Ask yourself what things are strongest in your life, and you have a fair estimate of the worth of your Christian experience and tastes. Mere amusements tend to lead a person away from God and spiritual things.

4. Disqualify for Missionary Work.

"Many times young men for whom heavenly intelligences have been waiting in order to number them as missionaries for God, are drawn into the gatherings for amusement, and are carried away with Satan's fascinations."—*"Counsels to Teachers,"* p. 344.

If there are any amusements which stand between you and service in God's cause, in the church, or in the Missionary Volunteer Society, then those amusements are wrong and unchristian.

5. Take Person to Place or Institution Recognized as Non-Christian.

The Christians of Corinth had no right to be found in pagan temples. Their patronage of those temples was their approval. So it is today: your patronage of a theater, a dance hall, a picture house, a beer garden, or any other place of worldly amusement, is your approval of the institution. Would drinking lemonade in a beer garden be all right? Would seeing a "good movie" in a moving picture theater be all right?

6. Exert a Harmful Influence.

1 Cor. 10:23, 24, 32, 33. The question goes further than, Will it harm me? Will it harm my neighbor? The Corinthian Christians were violating this principle. They argued that attending these pagan feasts in the temple and eating of the food first offered to idols would not be wrong because it did no harm to them and because they did not respect the idol anyway. There are many people today who present the same kind of argument. But as Paul so clearly points out, the question is always: What is the extent of my influence as a professing Christian? You can never afford to have your spiritual

honesty and integrity doubted. When that happens you lose your influence and power as a Christian.

II. THE CHALLENGE OF THE CHRISTIAN LIFE.

1. Christian Pleasures Recreative in Nature.

"Between the associations of the followers of Christ for Christian recreation and worldly gatherings for pleasure and amusement will exist a marked contrast. . . . Our gatherings should be so conducted, and we should so conduct ourselves, that when we return to our homes we can have a conscience void of offense toward God and man; a consciousness that we have not wounded or injured in any manner those with whom we have been associated, or had an injurious influence over them."—*"Messages,"* pp. 335, 336. (See also pages 362, 364.)

2. Weights of Worldly Amusements.

"Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us." Heb. 12:1. (See also Rom. 13:11-14.)

The amusements of the world are weights to be laid aside if the Christian race is to be run successfully. (See also pp. 107-109 in "Adventures in Christian Living," by C. Lester Bond.)

3. The Test.

"Any amusement in which you can engage asking the blessing of God upon it in faith, will not be dangerous. But any amusement which disqualifies you for secret prayer, for devotion at the altar of prayer, or for taking part in the prayer meeting, is not safe, but dangerous."—*Id.,* p. 336.

(See also pp. 94-99, 103, 104 in "Adventures in Christian Living," by C. Lester Bond.)

4. Social to Save.

"It is through the social relations that Christianity comes in contact with the world. Every man or woman who has received the divine illumination is to shed light on the dark pathway of those who are unacquainted with the better way. Social power, sanctified by the Spirit of Christ, must be improved in bringing souls to the Saviour."—*Id.,* p. 402.

EDWARD HEPENSTALL.

The Gambling Racket

SIX thousand years ago Satan held out to Eve the subtle allurements that if she would eat of the fruit of the tree of which God had forbidden them, she would become as wise as God. Eve took a chance; she gambled that Satan knew better what he was talking about than God did.

Gambling is sinful because it vio-

Have you arranged your autumn and winter social and recreational schedule?

lates God's fundamental principle of work. God gave to Adam in the Garden of Eden the work of training the vines and dressing and keeping the garden. This was work, but it was light and pleasant work. However, after Adam sinned, God, still desiring his best good, increased his work. The cursed ground brought forth thorns and thistles, and not its full measure of good things. Adam was sentenced to produce his bread by the sweat of his face.

Work, bemoaned by many persons, is one of God's foremost blessings to man. God saw that the mind and the body must be occupied constructively, or Satan would employ them destructively. When God's plan is followed, man learns right values—an exchange of time and strength for money or other income.

Gambling, whether it be speculative business, playing the margin, lotteries, race-track betting, or any other form, is nothing less than an attempt to gain on the supposed ignorance of or at the misfortune of others. It is the effort to employ superior knowledge, good luck, or inside tips for the purpose of robbing someone else. It is not unlike banditry, for even the most unscrupulous bandit would claim that he means no personal harm to his victim; he desires only money. In other words, gambling is one of the ways used by those who are greedy for unearned gain to fleece money from their fellows. To call such a pursuit business or pleasure is only to make perfectly good words serve as synonyms for covetousness and theft.

The frequent Scripture references to the sin of covetousness give us ample Scriptural basis for believing and teaching that God does not countenance any device which might be employed to satisfy the desire of one person for the possessions of another. A practice which leads tens of thousands of folk to trust to bare chance of an unlikely contingency rather than to God's blessing on honest industry is certainly born of covetousness.

Chauncey M. Depew once said: "A considerable proportion of failures in business, and ninety per cent of the defalcations and thefts and ruin of youths, are due directly to gambling. I have seen too much misery arise when the head of a family neglects its support and squanders his earnings in

the lottery or the policy shop; and so often I have known of promising young men's being led astray until finally they become fugitives or stand in the criminal dock. So I have come to believe that the community which tolerates public gambling cannot have prosperity in business, religion in its churches, or morality among its people."

Gambling is carried on the world around. However, a few statistics show the trend of the national life of the United States. *Life* (Feb. 6, 1939), in a frank exposure of gambling, said: "Americans love to gamble. The Gallup polls find that more than half of the nation's adults admit to having bet money on some form of gambling during 1938, not including the stock market." "By poll, more Americans risk money in church lotteries than in any other form of gambling." The *Commentator* (March) gave the following figures: "Big Time" Gambling: Betting on races, legal and illegal, \$2,200,000,000; gambling houses, bucket shops, big-spert pools, \$800,000,000. *Petty Gambling*: Sweepstake tickets, \$1,100,000,000; other lotteries, numbers games, policy rackets, \$1,500,000,000; slot machines, pinball machines, and punch boards, \$1,000,000,000; 'Bingo' games, raffles, and other organization contests, \$500,000,000. *Total*.—\$7,100,000,000."

There are those who would like to legalize gambling so that state-supervised lotteries could derive revenue for relief and other social-welfare purposes. However, even if lotteries and gambling were looked upon with favor, the receipts for philanthropic purposes would be, according to past experiences, so far short of the actual amount paid in for tickets or drawings, that it would not be considered sound business.

All games of chance lead one to rely upon chance, and thus tend to dissipate one's self-reliance and true manliness. Games of chance tend to make one tricky and superstitious. They are sure to lead to quarrels. They do not leave one happy, exhilarated, and recreated, but gloomy and morose, with a sense of wasted time and fruitless effort. When gambling games are played for money, the excitement is increased and the evil effects are multiplied. If money is lost, the result may be poverty and disgrace. If money is gained, the re-

sult is an ever-increasing fascination that leads to ruin, just as surely as defeat leads to the loss of money. In one way or another, the gambler always loses.

With the gambling instinct so prevalent, it is no wonder that men will gamble in spiritual things, and try to gain the whole world and still save their own souls. The gambler in material things has little chance of winning, but the gambler in spiritual things has no chance at all!

Gambling Never Pays

ANGELO B. OLIVA, a bank teller of Paterson, New Jersey, recently confessed that he had robbed his employers of at least \$100,000 over a period of seven years. He took the money in sums as high as \$1,500 a week, and gambled it on horses. The courts have decided where he shall go and how long he shall stay to reflect upon his misdeeds; yet society authorized the race-track gambling, and placed an overmastering temptation in the way of one who was too weak to resist it.

Billy Barrick had lost his last dollar in a gambling house in New York City. Even the one hundred dollars he had borrowed from a wealthy Canadian was gone. Suddenly luck changed for him, and within an hour he had raised that one hundred dollars to ten thousand dollars. The next day he returned and succeeded in raising his fortune to twenty thousand dollars. Using his winnings as capital, he began following the races with phenomenal success. Before many months, his fortune had grown to a quarter of a million. But Billy's luck did not last. He turned out to be a victim of the gambling fever, going from bad to worse. He died a broken man and a pauper.

Dave Johnson was a friend and confidant of Tod Sloan, the greatest jockey of all time. For years his gambler's fortune varied from nothing to a half million dollars. One day he might be the possessor of automobiles, priceless jewels, and expensive clothes. The next day he might be penniless and begging for a meal. He, too, died penniless and friendless, proving by his sorry end that gambling does not pay.

According to Charles J. McGuirk, the chances against a gambler's

Do you know the purpose of the Advanced Study and Service League? See page 15.

quitting with winnings to his credit are 99.5 to 0.5.

Gambling is a violation of God's work program. It is a violation of the commands, "Thou shalt not steal," and "Thou shalt not covet." The gambler will meet with serious eternal consequences.

A Short Course in Gambling

UNDER this caption, L. J. Hauser, superintendent of schools, Riverside, Illinois, in the *Parents' Magazine* for June, 1938, wrote of the experiment carried on with slot machines and other gambling devices installed in the arithmetic classroom of his school.

The need for a definite knowledge about how these machines operate was forcefully brought to his attention, when, on returning from a lakeside vacation, the family stopped for a "bite to eat" at a lunchroom. The children spied the slot machine, and the oldest boy, aged eleven, was determined to try it. Argument that his chances of winning were very, very small was overbalanced by the shining nickels waiting in the glass. The father finally decided to let his son see for himself how foolishly he was throwing away money. The boy put the nickel in the slot, and out dropped twelve nickels! How useless the arguments seemed after that! It was then he determined that children should have the opportunity of learning the real facts about such gambling machines, in order that they might be protected from such vicious and misleading lessons as the one his son had experienced. Children cannot be kept from coming in contact with such machines, for they are common in drug-stores, lunchrooms, filling stations, etc. The best insurance against falling prey to these gambling rackets is an intelligent understanding of the whole problem. A true picture of one's chances of winning could be revealed only if an actual record was kept of the losses and gains over a period of time.

The best place to expose these devices seemed to be in the arithmetic classroom, under the supervision of the teacher, since the objectives of these classes are to train youth to be business-minded and intelligent consumers.

The teacher introduced the unit of study by reading some magazine

articles discussing the problem of gambling. Newspaper clippings about slot machines were posted on the bulletin board. Soon the children began bringing similar clippings to be posted on the bulletin board.

Thus an intelligent background was established. Then a slot machine was brought into the classroom, so that the boys and girls could discover for themselves just what are the chances of winning by such a device. The machine was adjusted so that it would operate by merely pulling the lever, and no coins need be used in this experiment. One student would pull the lever twenty-five times, while another kept a record on the blackboard indicating each pull of the lever and the corresponding return on the face of the machine. Each child at his desk kept a similar record. This process was repeated several times in each class. In every case, the total return for each group of twenty-five plays was far below the number of times the machine was played. For every dollar theoretically put into the machine, the students discovered that it paid out only fifty-nine cents.

In a similar way punchboards were studied. Thus it was possible for the students to note, through actual mathematical calculations, how small the chances of winning really are. By actual computation the per cent of profit on more than 100 punchboards ranged from thirty-three per cent to eighty-five per cent, with an average of fifty-one per cent.

The reaction of the students to these gambling devices was shown by these remarks: "A fellow must be awfully dumb to think he can make money by such methods," and "I'm not going to be a sucker and waste my money on such crooked machines," and "These slot machines are the 'bunk.' Grownups are pretty dumb if they haven't caught on yet that you can't beat the machines."

The boys and girls were convinced not only of the futility of playing these machines, but of the need of giving the real facts to other youth and grown folk. They became vitally interested in the local slot-machine and punchboard situation. In order to survey the situation, they selected a committee of boys to check the number of slot machines and punchboards in the village. This committee covered the village, playing the punchboards

and the slot machines and keeping track of the results. Their experience showed that the fifty-nine per cent pay-off of the classroom machine was liberal compared with the average pay-off of the village machines, and that the punchboards kept eighty-nine per cent of all money played.

The question then arose as to whether or not such gambling devices should be tolerated. Discussions followed. It was pointed out that people often start gambling in this way and that it then leads to gambling on a large scale; that there are many people who do not realize how dishonest these machines are and how small the chances of winning actually are; that some persons are weak, and when tempted by someone's gain they keep on spending more money in the hope of winning something for themselves, often to the point that their families suffer because of the losses.

The students at the Riverside school requested their committee to meet with the village board and point out the fact that one of the city ordinances prohibited such devices in the village. They told where the devices were located, and said they wished them to be removed from the village. Next they presented a chart which indicated that seventy-eight per cent of the students in the eighth grade had played slot machines at some time previous to their study of this unit, and that fifty-two per cent had played punchboards. Another chart was presented which showed the large profits made by these devices and the small chances of winning. The last speaker of the committee emphasized the seriousness of the problem. As the result, these devices were immediately removed, this experience was discussed throughout the city, and the practical lessons of losses at gambling were emphasized, along with its moral vices.

Joplin Youth Active

SLOT machines and other gambling devices gave a twenty-two-year-old youth the subject for a spirited address before the young people's organization of his church in Joplin, Missouri, about two years ago.

The actualities of gambling were well presented. This young man told of neighborhood stores that had slot machines, on which even school children spent their lunch money, going

Are your singing bands utilizing to best advantage warm September evenings?

without the noon meal. When he asked the young people what they wanted done about such gambling, they answered, "We want it stopped."

Other young people's societies joined in the campaign inaugurated by this society. They circulated a petition among high-school students and the young people of the city churches, which asked that the city council enforce the law against gambling and other vices, and that they be granted a hearing. The young folk also pointed out to the citizens the stores in which slot machines were operated.

The result was that 2,500 slot machines and other gambling devices went quickly into hiding—even before the mayor issued an order for the removal of gambling devices. Some of the officeholders who protected the evildoers are now suffering the shame and humiliation they well might expect. The youth are continuing to protect themselves and others from these vicious evils.

Suggested Questions for Discussion on Gambling

1. An old adage says that only a rich man has a right to gamble, the inference being that he has more than he needs and may squander it if he likes. How do you think that sentiment compares with the Christian ideal of stewardship?

2. How do you explain the fact that practically no one who wins great sums through gambling ever keeps the money long?

3. What wisdom is behind the fact that bookies, betting promoters, and owners of gambling houses rarely gamble?

4. What arguments would you give against the plan of raising money for charity and relief through lotteries operated by States and municipalities?

5. Do you consider the prize contests being carried on by manufacturers of cosmetics, breakfast foods, etc., phases of the gambling racket? As you know, most of these contests require a label or a wrapper taken from a purchased package as a condition for entrance into the contest.

6. What is your opinion of a religious organization which uses roulette wheels or sells chances in order to raise money for church purposes?

Why the Judge Dropped Cards

INTO the delightful suburban home of a Chicago judge a group of neighbors "dropped in" one evening for an informal call. A vivacious young woman at once proposed a game of cards.

"Come, judges," she coaxed gaily, "get a deck of cards and play a game with us to pass the evening."

"Indeed I won't," promptly responded the jurist.

"Judge, are you such an old foggy that you won't play cards?"

"No, I'm not an old foggy."

"You think cards are wicked, then, do you?"

"Well," blurted out the judge, "I've watched you card players a long while, and I've never yet seen a bunch of players that could get through a whole game without losing their tempers. There's always somebody complaining of the way somebody else has played, even in most friendly company. I won't bother with anything that spoils one's temper so. There's just one reason why you play cards, and that's because you are so empty-headed that you can't talk. You don't know enough to spend an evening in any kind of conversation, and so you have to kill time fingering over those useless cards. You can do as you please. I'm going to the library to read."

Afterward the judge explained why he forswore cards. He said:

"I never played much, and I was always poor at the business. One evening, however, I sat down at home with my wife, my son, and a young woman neighbor for a game of whist. Pretty soon I made some misplay. My son groaned, 'O father, that was wretched!' I turned toward the young woman. Her face was white with anger.

"Was that such a very bad play?" I asked.

"It was inexcusable!" she almost hissed.

"I laid down my cards. 'Here,' I said, 'is where I quit. If this paltry, good-for-nothing game can raise such a tempest as this over a blunder that I'm likely to make any time, I'm never going to touch it again. I know I can't play very well, but cards aren't worth the bother of learning to play well, and I'm not going to put myself in position to be scorned any more like this for an ignorance that isn't worth curing.'"—*Nolan Rice Best*.

Why the Church Opposes Card Playing

1. CARD playing is the common method of gambling.

2. The young who learn to play cards are liable to be tempted to gamble wherever they go. Commercial travelers, constituting a large and important class of young men, are very liable to temptation by this game. A vast amount of gambling is practiced among young clerks and boys all through the country.

3. To play cards may, for the reasons here given, though it may not be especially detrimental to ourselves, influence others to their harm.

4. The associations of cards are generally degrading, and are at best invariably irreligious.

5. When the ungodly see Christians playing cards, they always conclude that they are persons without much religion, and always consider that they have made a point against the church and against professors of religion.

6. There is a powerful fascination about all games of chance, which to a large portion of the youth is deleterious in the extreme.

7. The safest point is to draw the line in the matter of amusements in which chance is a prominent element. Chance opens speculation, excites the imagination, creates fascination, inspires perpetual hope even against reason, and is but a partial test of intellectual power; whereas, amusements not involving chance to a great degree are of necessity much less liable to abuse.

We could add many instances in which the playing of cards in the homes of professed Christians, and by church members, has been the means of leading incalculable numbers away from Christ, and therefore down into lives of sin and ruin.

We have in mind now an unusually intelligent and talented boy whose father, and the mother under his influence, argued, "If my boy wants to play cards or take a drink, let him do it at home, away from fast young men." Ah, but they forget. The time came to him, as it will to everyone whom Satan so controls, when the home game and drink did not satisfy. Step by step, this one-time noble-hearted, gentlemanly boy, with the brightest possible prospect of being a giant oak in the things that count for a life of true usefulness, drifted on and on into dissipations at which once his whole nature would have revolted. Now he stands charged, and more the pity, rightly charged, with a long list of awful crimes and lowest degradation from the reaping of which God Himself cannot spare him; for He has said, "Whatsoever a man soweth, that shall he also reap," and God cannot lie.—*Selected*.

It is the lives, like stars, which simply pour down on us the calm of their bright and faithful being, up to which we look and out of which we gather the deepest calm and courage. No man or woman of the humblest sort can really be strong, gentle, pure, and good, without the world's being better for it, without somebody's being helped and comforted by the very existence of that goodness.—*Phillips Brooks*.

Harvest Ingathering—a synonym for soul winning.



Junior Meetings

Artisans for Service

(Program for September 9)

BY R. J. CHRISTIAN

OPENING SONG: "Do Your Bit."
(Songs are listed in "Missionary Volunteer Songs.")

PRAYER.

ANNOUNCEMENTS.

REPORTS.

OFFERING.

SONG: "Day by Day."

TALK: "The Race of Life."

STORY: "John Davey."

VOCATIONAL QUIZ. (See p. 18.)

CLOSING SONG: "In the Service of the King."

BENEDICTION.

Note to Junior Superintendents

This program presents you with a very fine opportunity to enlist a larger number of Juniors in our Progressive Class work. I would suggest that you endeavor to find some local instance in which a Junior in your community has very effectively aided in some emergency. Perhaps someone has rescued a fellow youth from drowning, has given exceptional service in an accident, has been heroic in rescue work in time of a fire, or has been awarded for ability shown at some recent hobby exhibit, fair, or some such civic enterprise. Then call the attention of the Juniors in your society to these experiences, and help them to realize that the Lord wants us to study to show ourselves approved, that Seventh-day Adventist youth ought to be outstanding youth in their ability to do the things that need to be done.

Organize Progressive Classes and Vocational Clubs immediately following the discussion of the results of the quiz; or if work has already been begun, determine the rate of progress, and encourage more intensive work.

The Race of Life

At this hour the text for us to consider is found in 1 Corinthians 9:24. It reads: "Know ye not that they which run in a race run all, but one receiveth the prize? So run, that ye may obtain." The whole life course is like running a race. Let us consider it for a moment. If you are interested in sports—and that includes nearly all boys and girls—you can tell very likely the names and the records of the fastest runners, both of short and long distances, in your school, in your community; very likely

the national champions, and even the Olympic champions, in such games. Perhaps you do some running yourselves. I hope you do, for it will do you more good physically and otherwise to run a race yourself than to watch others run.

In a race, the runner does not keep looking back to see what progress his competitors are making. That would be a waste of time. He just keeps on running, and he does his best right up to the end of the course. He keeps his body in good training. He is a young man of good habits and fine character. No one begrudges him his victory, because he wins it fairly and squarely. In such a race, only one can win first place. This is also true in business, in school, and in our Junior Missionary Volunteer Society. In the race for character, though (and that is the race about which Paul was speaking), everyone can win. The runner in a foot race wears the lightest of clothing. The runner for character casts aside every weight of evil habits and selfish ambitions. The runner keeps his eyes on the goal. In the race for character, he keeps looking unto Jesus for guidance, example, courage, and inspiration. Day by day we endeavor to equip ourselves better in order to render service to our fellow men. The prize in a foot race may be a cup, money, or some like reward. The prize in the Christian race is the attainment of noble character and the ability to add something to the happiness and goodness in the lives of others.

What a help our Junior Progressive Class work is in better equipping us as Juniors to be real artisans for service!

John Davey

THE story of John Davey's rise from the ranks of common labor to be the founder and first president of "The Davey Institute of Surgery" is thrilling. It shows what a poor man, with ability, good character, and industry, can accomplish in this land of opportunity—America.

John Davey was born over seventy years ago, in England. His father was a poor tenant farmer. He was too poor to pay for the education of his children. That was in the days before free schools in England. So

(Continued on page 16)

Other Enemies of Juniors

(Program for September 16)

BY ELLA M. ROBINSON

OPENING SONG: "Dare to Be a Daniel," No. 48 in "Missionary Volunteer Songs."

SCRIPTURE READING: 1 Corinthians 9:24-27.

PRAYER.

TALK: "Tobacco Versus Strong Juniors." (See Notes to Superintendents.)

TALK: "The Biggest Little Word."

SONG: "In the Name of Christ as King," No. 130.

SYMPOSIUM: "Narcotics—What Are They?"

SONG: "True Temperance Boys and Girls," No. 127.

DISCUSSION.

RECITATION: "Loyalty."

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

BENEDICTION.

Notes to Superintendents

The subject today is broad; it covers the field of tobacco and narcotics. A few weeks ago (June 17) we brought to the Juniors' attention the evils of alcohol. We pray that the program today may result not in morbid thought by the Juniors, but in their fortification to withstand these further enemies.

We would suggest that you plan for your Juniors to give at least one of the series of three lectures entitled "A Question of Partnership." Secure the film strip and lecture story early through your conference Missionary Volunteer secretary. Each lecture is accompanied by from 90 to 112 frames, mostly photographs, with quotations from eminent American educators, physicians, inventors, athletes, and statesmen. The three film lectures are a continued story of a Boys' Club and their dealings with the cigarette. In Part I, Cigarette makes application for membership and is kicked out. In Part II he returns to plead his cause, showing advertisements in the magazines, is answered by the Club, and slinks away. In Part III, Cigarette appears in his true light as "The Traitor," working for the old slave master, Nicotine. The effects of tobacco on the cells, tissues, and organs of the body are explained, and the abject slavery of the habit is illustrated by a true story. This series of film lectures could well be shown in every town in which there is a Junior Missionary Volunteer Society, for the benefit of other boys and girls who may not know the harm tobacco will do them if they use it.

Talk: "Tobacco Versus Strong Juniors."—Base this talk on the material given in the following two books by C. Lester Bond: "Ideals for Juniors," pp. 85-89, under the chapter "Care for My Body;" and "Adventures in Christian Living," pp.

Does your executive committee plan its society programs early?

155-161, under the chapter "Strive for the Mastery."

Further helpful material on each of the enemies mentioned today may be found in the books "Plain Facts," by Belle Wood-Comstock, M.D., and "Science Speaks," by George Thomason, M.D.; 25 cents each, at your Book and Bible House.

The Biggest Little Word

It takes a great deal of courage to say "No." In fact, there may be no harder word, and perhaps no greater word to say than "No."

It is reported that after Gene Tunney became champion in the ring, one of the large tobacco companies sent him an offer for the use of his name. The company knew that Tunney did not smoke, but they said, "We will give you \$10,000 if you will sign your name to the following: 'All my friends use your kind of cigarettes.'" Ten thousand dollars is a great deal of money, but the manufacturers knew that people would read what he had to say. Ten thousand dollars just to sign his name! Mr. Tunney answered something like this: "No, I do not smoke, and I will not lend my influence to start some young fellow doing what I do not do myself." Do you think it required courage for Mr. Tunney to say that little word "No"?

Joie Ray, a Missionary Volunteer from Gary, Indiana, who for twenty years held the world-champion mile-run record and the world-champion marathon record, said in a temperance meeting: "Some time ago I refused an offer of \$1,000 to recommend a certain American cigarette. I do not smoke or drink, and I won my records as a result of strenuous training and healthful living." Joie Ray had the courage to say "No" at the right time.

Madame Schumann-Heink, the great singer, once said to a group of college girls: "I want you to know that I have never smoked, and I never will. I think, and I say it with all my heart, that it is a crime that you girls are poisoning your young bodies by smoking cigarettes."

Can you use the biggest little word when you should be able to do so?

M. W. M.

Narcotics—What Are They?

NARCOTICS are substances which are sometimes taken to relieve pain, discomfort, or weariness. They have a tendency to put the nerves of sensation to sleep, to deaden them so that they cannot give a true report of the

conditions in the body which are causing the discomfort.

The relief narcotics bring is short. When the effect wears off, and the nerves can do their work normally again, the person usually feels worse than before. Then he is tempted to take another dose, and so he gets deeper and deeper into trouble. All narcotics are health destroying. Some are worse than others.

ALCOHOL

Alcoholic liquor, including such commonly used beverages as wine, beer, and hard cider, was for a long time supposed to be stimulating in small doses. But now it is known to be a depressant and only a depressant. It numbs the brain centers which enable a man to put the brakes on his conduct. Man loses his sense of judgment and self-control, and says and does foolish and sometimes very terrible things without realizing what he is doing. Alcohol slows down his reactions, so that he is less able to think and act with promptness and precision in an emergency. Hence, alcohol is responsible for many accidents and crimes.

COFFEE, TEA

Coffee and tea also have been considered stimulating in their effects, but science has proved that they are just the opposite. Coffee and tea contain caffeine, a poison. They are habit forming and harmful to health. If their use is continued, they are sure to cause more suffering than they relieve.

OPIMUM

Opium is a narcotic drug prepared from the juice of the opium poppy. The habit of smoking a prepared form of opium is not so prevalent in the Occident as in the Orient. When opium is smoked moderately, the effect on the smoker is about the same as the drinking of alcoholic liquors or the smoking of tobacco. When a greater amount is used, ruin is certain to follow. There are two drugs made from opium, morphine and heroin, which are used around the world, and which, when taken at all except by doctors' orders, are habit forming, and wholly unfit a person for work. More than that, they cause people to become dishonest and to commit terrible crimes in order to obtain the dope.

COCAINE

Cocaine is made from the leaves of the coca shrub, which is grown in Java and South America. (This is not the coco plant from which cocoa is made.) It is a white, flaky substance, and should be called "misery powder," for cocaine has a black record. When it is used beyond a doctor's orders, it makes physical and mental wrecks of its users, who are never satisfied with the amount they take, and so become thieves and criminals in order to supply themselves with the stuff or with money with which to buy it.

MARIJUANA

Marijuana is the "murder weed." For a long time it has been known as Indian hemp. Its strong fibers are useful in making rope; its seed is sold for bird food; an oil is extracted from it which is used in making paint; the rest of the pulp is used as livestock food and as fertilizer. If only these uses had been made of the Indian hemp, it would have been beneficial to man.

In India a powerful drug is extracted from the resin of this plant. This is sometimes taken by warriors before going into battle. It fires them with a frenzy to kill. The word *assassin* comes from *hashishin*, meaning hemp eater. The variety of Indian hemp grown in Mexico and the United States is generally known as marijuana. Its flowering tops are dried, crushed into coarse powder, and rolled into cigarettes.

The smoking of "muggles" or "reefers," as marijuana cigarettes are called, does not affect every person in exactly the same way, but the general effects are much the same. After the first short, unnatural lightheartedness passes off, other physical and mental changes take place. A small amount taken by one person may cause him to become nauseated or dizzy, or unable to walk. Then he may drop off into a restless sleep troubled by terrifying dreams. Sensations are always exaggerated. The furnishings of a room may not appear as they are. Sounds are distorted and magnified. All sense of time and space are lost. A few minutes seem to be hours, a few feet seem to be miles. Judgment of speed and distances is destroyed. You can readily see the damage that may come if a person thinks he is driving only fifteen or twenty miles an hour, while in reality he may be going sixty miles an hour. Or if he thinks he is miles away from another car, when he is only a few feet away.

Later, the person who uses marijuana may think he is being pursued by gangsters or ruffians, and in his frenzy may snatch a knife or a gun and murder his best friend or close relative in supposed self-defense.

When cigarette peddlers see a boy or girl smoking, they know that there is an opportunity for them to offer their cigarette "with more kick in it." Many times the marijuana cigarette is given away in order to start the appetite for more. Out of curiosity, many boys and girls try the new kind of cigarette just to see how it differs from the brand they have been smoking. (Isn't it sad for them to be smoking any cigarette at all!) A short time only is required to fasten the habit securely. When the victim tries to get along without the marijuana, he suffers so intensely that he seldom has courage to resist the temptation to smoke them again. Before he knows what he has done, he has formed a habit which will lead him a terrible, tortured, insane life.

Junior societies which did not begin Harvest Ingathering in August—

Remember, marijuana puts a terrific strain on the nervous system. The brain is soon affected by the use of the drug, a complete breakdown occurs, and the user is destined to spend the rest of his life in an asylum.

Seventh-day Adventist youth and Juniors know the harmfulness of ordinary cigarettes, and so do not smoke them. Consequently they run little risk of being approached by a marijuana peddler, for the drug is generally sold in cigarettes to cigarette smokers. However, it is well to know the harmfulness of marijuana, and to be able to warn fellow youth and Juniors.

Discussion

1. WHY should we not use narcotics?
2. If asked which are the best cigarettes, how would you reply?
3. If you knew that someone was selling or giving away reefers in your neighborhood, what would you do about it?
4. Suppose you saw someone in your school smoking them, what would you do?
5. How can we avoid the risk of taking narcotic poisons without knowing it?
6. Would you accept a cup of tea or coffee if it were offered you when you were fired out?
7. If offered soda water, ice cream, or candy by a comparative stranger, what would you do?
8. If asked to taste wine, beer, or some other kind of alcoholic liquor, what would you do?
9. If tempted to taste some doubtful thing "just once," what would you do?
10. How can boys and girls avoid the snares that lead to narcotic addiction and its consequent misery?

Loyalty

Into the thickest of the fight
The standard-bearer goes;
And while the flag is still in sight,
The valiant soldier knows
That there amid the driving rain
Of shot and shell, his duty's plain.

All loyal Juniors follow where
Truth's standard-bearer leads;
And honor bids us do and dare
When right a champion needs.
True heroes who such standards bear,
Are they who follow and who dare.

—Frank Walcott Hutt.

Lessons From the Disciples

(Program for September 23)

BY MRS. C. P. SORENSSEN

SONG: "My Pilot," No. 20 in "Missionary Volunteer Songs."

SCRIPTURE READING: Matthew 10:1-6; Mark 3:13-19; Luke 6:13-16; John 1:40-45.

RECITATION: "The Twelve."

SONG: "The Disciples."

SYMPOSIUM: "Some Things We May Know About and Lessons We May Learn From the Disciples."

1. Their Number and Names.
 2. Their Age and Education.
 3. Their Environments and Occupation.
 4. Their Traits and Temperament.
- STORY: "A Young Disciple of Today."
POEM: "Youth's Consecration."
CLOSING SONG: "I Will Follow Thee," No. 44.

The Twelve

MATTHEW, Peter, James and John—
Hard the road they traveled on;
Philip, Andrew, Thomas, Jude—
Blundering, stumbling, sadly crude;
Thaddaeus and Bartholomew—
Fishers, traitor—what a crew!

Prone to wander, prone to fail,
Yet the Lord was with them all,
Masterful to lead them on,
Matthew, Peter, James, and John,
Through the peril, toil, and pain,
Steady to the kingdom's gain.

Thus, through all the ages long,
Swift and halting, weak and strong,
Christ has sent His servants forth,
Eastward, westward, south, and north,
Highway, byway, field, and fen—
Everywhere in search of men.

Do you see them marching on,
Peter, Andrew, James and John,
Moffat, Martyn, Bunyan, all
With the hero heart of Paul—
Do you hear them, do you see?
There is room for you and me.

—Amos R. Wells.

The Disciples

(Tune: "Bringing in the Sheaves")

THERE were twelve disciples,
Jesus called to help Him;
Simon Peter, Andrew,
James, his brother John,
Philip, Thomas, Matthew,
James the son of Alphaeus,
Thaddaeus, Simon, Judas,
and Bartholomew.

CHORUS (to be repeated):

He has called us, too,
He has called us, too,
We are His disciples,
We His work must do.

Some Things We May Know About and Lessons We May Learn From the Disciples

1. Their Number and Names

There were twelve patriarchs and twelve tribes of Israel. The New Jerusalem will have twelve foundations and twelve gates. The number twelve symbolizes the indwelling of God in the human family. In harmony with all this, Jesus chose twelve companions whom He could train and educate to carry the gospel of salvation to the then-known world. For three and a half years these disciples were under the instruction of the greatest Teacher the world has ever known.

In imagination let these young men pass in review before us—here they come!

Peter	Philip	James
Andrew	Bartholomew	Thaddaeus
John	Thomas	Simon
	Matthew	Judas

2. Their Age and Education

Jesus, the Son of God, chose for His closest and dearest companions

when on this earth a group of young men—plain men and unlearned in philosophy. There was not a great man among them. Not one of them belonged to the priestly or professional class. None were of noble birth. All were obscure, unknown men, and most of them were poor. It is believed that they were younger than Jesus, though Peter and Simon Zelotes may have been exceptions.

3. Their Environments and Occupation

Several of the disciples fished in the Sea of Galilee for a living. Others of them dwelt in the country round about Galilee. Five of the young men came from Bethsaida, a town on the north shore of the lake. They were Peter, Andrew, James, John, and Philip. The blue Sea of Galilee, lying deep in a hollow, as it were, with small villages dotting its shores, was about all the world they knew.

Without doubt their grandfathers had lived in similar, if not the same, low-roofed cottages. Their fathers were fishermen before them. They spread their nets in the same coves and sold their catch in the same neighboring villages. One writer says this: "Peter and Andrew, James and John, and Philip of Bethsaida entertained no idea of a different lot. They were probably partners in their humble profession, and had agreed to share profit and loss, storm and calm, together. Together they pulled the oars, spread the sails, and washed and mended and threw their nets. A few boats and fishing tackle were all their wealth, and the only interruption to the dull round of their daily lives was an occasional visit to Jerusalem at the periods of the solemn festival. The smell of fish was upon their garments, and the language of the fishermen was upon their lips. They hoped the hope of fishermen, and graves of fishermen awaited them in the sand upon the hill."

But one day another young man approached them with the words, "Follow Me." They followed. Home, kindred, and country were forsaken forever. We can picture in our imagination their nets bleaching in the sun, their boats rotting piecemeal on the shore.

These young men, though poorly gifted and unlearned and weak in themselves, because they accepted Christ as their Saviour, because they did not hesitate when He said, "Follow Me," became His representatives and did a mighty work, mightier than has been done by any other man or group of men besides Jesus Himself.

4. Their Traits and Temperament

We know very little about most of the disciples. No record has been left which tells us anything about their parents, their birthplace, or their ages. We do not know what the men looked like in bodily form—were they tall or short of stature, were they light or

—Please note the program "Modern Nehemiahs" in August GAZETTE, and use for your rally.

dark complexioned, were they lean or stout? We do not know.

Nevertheless, concerning their natures and characters we are not entirely in the dark. In the Bible often just a word will portray a human character.

Seemingly these twelve men with whom Jesus surrounded Himself were representatives of all kinds of human nature. Jesus knew the character of the men He had chosen. He saw in them these varied traits.

Peter was the leader, generous of spirit, enthusiastic, but very impulsive.

James was a man of silence but not mild or kind naturally—rather at times exhibiting a forceful and violent temper.

Andrew was a man of decision and activity.

John, the beloved disciple, was a man of temper, proud and ambitious for self.

Philip was sincere of heart, but slow to believe.

Matthew was a businessman.

Thomas was a bit moody, timid, fearful, and full of doubt.

Simon was courageous, but with it he was fiery and quick-tempered.

Judas was man-spirited, and became the traitor and betrayer. We may think of him as the man who might have been.

Every one of these disciples had serious faults, and Jesus knew it. But when He called them, they left all and gathered about Him, and He became their center. He dedicated them to a great work, and through prayer and day-by-day instruction He fitted them for the task of preaching the gospel to the then-known world. More than that, through to the end of time their writings contain the gospel of salvation to the human race.

We know something of the labors and successes of some of these men, while of others it is a secret with God.

In death, too, they were separated from kindred and loved ones. Their blood was spilled on foreign soil. They with their Lord suffered the martyr's death. Their works follow them, and if we accept Christ as our Saviour as they did, we shall someday have the privilege of knowing them not only by name, but face to face. But one of the twelve chosen will be missing, because he resisted the grace of God.

Our character will determine our destiny. May we lay all on the altar of God and truly answer Christ's call, "Follow Me."

A Young Disciple of Today

Toda was a young Hindu boy who lived with his sister and her husband. His mother had been dead a year, but before her death she had heard the "happy message" of a Bible woman, and had taught her son to love the Friend of little children.

"My heart eats joy," Toda told Miss Evans at the mission, as he asked if he could buy a New Testament, "because I have heard about Jesus. But alas! now that my mother is dead there is much trouble for me. I began to teach my sister, and when my brother-in-law discovered me doing it, he snatched the New Testament away and burned it."

The boy spoke slowly and with difficulty, as if every word hurt. He explained that his brother-in-law burned his tongue so that he would be afraid to speak of Jesus again.

"Have you no other relatives?" Miss Evans asked. "Do you have to live with them?"

"I have none who want me," answered Toda. "I should be filled with joy to go to a Christian school, but my brother-in-law would never allow me to. Oh, if only I were free, I would work at any task to pay for my schooling. I want to know how to use my tongue and speak to others of the Saviour."

Miss Evans was deeply interested in the little boy. As she gave him his New Testament she said, "Well, Toda, we must pray. God may graciously make a way for you to go to school, but you must be faithful and trust in Christ, till we see how things turn out."

Toda hurried home by a roundabout way, so no one would see him and tell his brother-in-law that he had visited the mission. As he entered the dark, depressing Indian house, his sister greeted him roughly:

"Toda, Toda, where have you been, lazy one? I have been waiting for you to cook the rice."

Toda hastened to his task, for well he knew that if the master of the house returned and found the meal not ready, he would be cruelly beaten and sent to bed supperless.

As his sister watched him light the fire and grind the spices and the curry, she was sad at heart, for she had overheard her husband say that Toda was to be sold to a man who everyone knew to be cruel and wicked. She loved her little brother, and had promised her dying mother that she would look after him at all costs. As she sat there trying to devise a way of escape for him, she knew it might mean suffering, and perhaps death, for both of them. She thought of the mission people, and wondered if they would help, though she knew she had no way to see them, even if they could.

Several days had passed, and Toda had decided that no one had seen him make his trip to the mission. Someone had seen him, however, and remarked to his brother-in-law: "That young brother of your house will destroy your caste. Why do you let him visit the low-caste Jesus people?"

"If he has gone there, he shall never do so again," said the angry man, as he strode home. He seized Toda, who was helping his sister, and demanded

sharply: "When did you go to the Jesus people?"

When Toda admitted going, the brother-in-law said, "So I did not burn your tongue sufficiently last time? Well, I will teach you your lesson now; and, unless you curse the foreign God, I will make you heed my words."

"Burn me, or kill me, but I shall never give up my faith in Jesus my Saviour," said the boy quietly, but firmly. "He bore great suffering for me, and I am ready to bear something for Him."

Next morning Toda crept round to the mission in a sorry plight. He was terribly burned all over, and his tongue was like a piece of raw beef. Though in great pain, he managed to tell them that his sister had enabled him to escape, and he begged them to send him far away to some mission school where his brother-in-law could not find him. Miss Evans was a very resourceful young woman. In less than an hour she was driving a mission bullock cart across the country, taking what appeared to be a very sick old Indian woman, to a depot where Toda could be received into a mission school. Poor boy, he was so bruised and sore he could not lie down for days; but, though he was burning with fever, there was a look of great joy and gratitude in his face.

When his escape was discovered, his brother-in-law tried to find him, but Toda was safe. Today he is learning to use his scarred tongue for future testimony for His Saviour. He had indeed been tried by fire, and by God's grace, like the three Hebrew youths of old, he has been enabled to stand the test.—*Sunday School Times*, abbreviated.

Youth's Consecration

We follow Thee, our Master,
We consecrate our youth,
In steadfast faith believing
Thou art the living truth.
As did the first disciples
Who heard Thy sacred call,
In our new day, for Thy sake,
We gladly give our all.

We follow Thee, our Saviour,
We seek the life divine;
Dwell Thou within our spirits
Till we are wholly Thine.
Keep us from taint of evil,
In goodness make us strong;
Thy will in love receiving,
Give us the victor's song.

We follow Thee, our Comrade,
Unseen yet ever near;
In joy shall be our journey,
Our heart shall know no fear.
We long to feel Thy presence
In fellowship each day,
Till all our life grows sacred
While walking in Thy way.

We follow Thee our Leader.
All nations of the earth
Shall see Thy conquest glory,
Shall know Thy holy worth.
To Thee belongs the future,
Thy rule shall endless be;
With Thee we hasten onward
To God's great victory.

—P. L. Frick.

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.

Word From New Hebrides

FROM the new headquarters of our New Hebrides Islands, on Aore, Superintendent G. H. Engelbrecht passes on these good words:

"While we have had no permanent missionary at Atchin since Pastor C. H. Parker left several years ago, yet the interest has continued to grow, and there are very bright prospects at the present time. Under the care of a native pastor, Joel Damunmun, the attendance at the meetings has grown of late, and the church is by no means large enough to accommodate all those who desire to worship. This is very encouraging to us, as it has taken many years to overcome the dark heathenism of that island.

"You will be sorry to hear that the work on the mainland of Malekula has been temporarily suspended because of the ravages of the bush tribes. Many of our people on the west coast of Malekula were forced to flee their country, and have found refuge on the island of Aore, where we also have a training school and headquarters on a fine property of over a thousand acres. Visits are being made regularly to Malekula, to these warlike tribes, to treat their sick and to preach to them from the picture roll; and we have high hopes that ere long our people will be able to return home, and the work will once again become established on Malekula. We need an experienced missionary to lead the work among these people. There is no doubt that the interest is growing on Malekula, and we hope shortly to be able to place a permanent missionary again right at Tonmaru where Brother Norman Wiles rests. The seed which he sowed will yet bear much more fruit.

"Of recent years the work has grown on Tanna and Aoba and Paama, and has made further advance also on Ambrym, all islands of this group. We have today a baptized membership of 450 and a Sabbath school membership of 1,089. Owing to shortage of funds, our staff of native workers has recently been reduced, but we still have three ordained ministers, eight licensed ministers, and twenty-five licensed missionaries. These workers have all been trained at the Aore Training

School, and have come from the islands of Ambrym, Atchin, Tanna, and Santo, and even Malekula has a representation of five. The people here are making good growth in Christian experience and in missionary service. Hundreds rejoice in this advent message, and we are full of courage as we press forward."

In Southeast Nigeria

W. T. BARTLETT, in attendance at camp meetings in Southeast Nigeria, reports wonderful progress there. At Aba, there was "a colossal gathering," he writes, and adds that more than 6,000 believers and learners were in attendance. We quote further from his letter:

"The large list of candidates will be baptized in different areas, because, since the number desiring baptism was so great, it was impossible, at this meeting, to exercise the necessary scrutiny in examining them.

"It is a joy to see the enthusiasm of these members. Many of them have come out of dense heathenism. We are establishing churches in districts which, a very few years ago, were notorious for poisonings, brutal murders, and cannibalism. These people are learning to love the word of God, and the missionaries are patiently leading them into higher and higher standards of Christian living. The girls' school, now to be reopened, will help powerfully to raise the standard of family life. The people possess many attractive qualities. Our work is gaining ground rapidly among them, and deserves the most generous support."

Despite the Bombings

BECAUSE of the fact that the railroad line out of Hankow to the north was destroyed, mail facilities in that district have been practically cut off. Nevertheless, we have this much belated word from Dr. Winsten G. Nethery, concerning their experiences at our Yencheng Sanitarium Hospital:

"Since arriving here the first of July, 1938, we have had many varied and interesting experiences. It was not long after we arrived that the Japanese began in earnest their drive on

Hankow, and the surrounding country was very liberally strewn with bombs. After our first bombing here in Yencheng, we took in over a hundred patients who came for dressings. Since then we have had several other bombings, but never with such heavy casualties, for the people have learned to stay out in the country. Now that our railway, the object of the Japanese raids, has been torn out and the land planted with wheat, I doubt very much if we shall be bothered with any more bombs.

"In spite of the fact that all the people with money have moved out of this district to a safer one, our patronage at the hospital is very good. We are now in our slack season, and have only between fifty and sixty patients. Before the cold weather set in we averaged nearly a hundred patients.

"Our problem now is one of getting supplies. Not only is the railway gone, but the other roads are gone as well. Everything was torn out several months ago when the fighting was so close that one could hear the guns. Fortunately I took a trip to Hankow and laid in a large stock of supplies just before our railway was cut off.

"Our evangelistic work is really prospering in spite of the adverse conditions. Most of our workers are still at their posts, and are doing very well. We have one man who is marooned up north of the Yellow River in Japanese territory. He reports that several Japanese soldiers who belong to our church in Japan have attended the Sabbath services. The pastor recently went out Harvest Ingathering and received a donation of thirty dollars from a Japanese general."

According to Thy Faith

HERE are two remarkable reports of answers to the prayer of faith:

"At Tampico, Mexico, Maria Ordenez related a remarkable answer to prayer. She met a mother who could not buy a book because she had spent all in an endeavor to heal a sick daughter, who was now blind, and who, according to the three doctors who attended her, had only a short time to live. Our sister asked to see her. She knelt at the bedside, and prayed for her with implicit faith. Two weeks later when she returned to deliver the book which the mother had ordered after her fervent prayer, she found the girl sitting up, her sight restored. This girl gave her heart to God in gratitude for His saving power from death.

"A paralytic, who went about on crutches, heard this experience, and determined that if God would heal him, he would devote his life to canvassing. A recent letter tells of his precious experience. He is now walking twenty miles a day carrying salvation to other needy souls, through our literature."

Believed in the Colporteur's Prayers

We are withholding the name of this colporteur down in Guatemala. One day he sold 125 copies of "Heralds of the Morning." Another day he visited a prison in which some political prisoners were being held in custody. The remainder of the story follows:

"One of these was sentenced to be shot, and he said to our colporteur: 'I believe in your prayers, and I wish you would pray for me.' The colporteur was glad to comply with his request.

"Later this man was pardoned, and, in a change of governments, he came into favor with the new officials and became a prominent general in a certain city. This year, as our colporteur visited this city with 'Dawn of a New Day,' he called at this man's office. The general ordered the book. Then the colporteur reminded him of the experience in the past, and suggested that they have prayer again. The general first removed his belt, pistol, and spurs; then they both knelt in prayer.

"A short time later, one of our workers brought his sick wife to the city. The colporteur went to the general's office and told him of his friend's situation. The general wrote out a recommendation to the doctor to do everything he could for the sick woman, and again the two knelt and had prayer together."

Truly the Right Arm

SUPERINTENDENT H. M. SPARROW, in reporting the good medical missionary work being carried on at our Malamulo Hospital, Nyasaland, by Dr. Elton L. Morel and associates, writes:

"Doctor Morel is also the medical secretary for our union. We greatly appreciate his earnestness, and his zeal for the medical department. God is blessing his sincere efforts to help the sick.

"The leper colony has a waiting list of more than thirty who have applied to enter. We are unable to take them in, because of our limited space and lack of food. It costs about thirty dollars a year to maintain a patient in the colony. Very soon we expect a government doctor to come out to look over the situation here, and we hope by this to receive more help in financing the colony.

"Our doctors have dismissed quite a few arrested cases of leprosy as being free from all symptoms of the disease. About one hundred thirty have been allowed to return to their homes during the last twelve years since Dr. Carl F. Birkenstock started the colony at Malamulo. This has brought us into very great favor all

over the territory, for no other colony ever seems to aim at curing and discharging these patients. Consequently we have patients coming to us from very distant parts.

"Recently one of the arrested cases from our Mwami Mission Colony, where Nurse Ingle is in charge at present, returned to his village. He began to preach the message to his people, who are located in a vicinity where as yet we have no representatives of this truth. We now have quite a company of Adventists there, and they are calling for a worker. This experience can be duplicated in many places in our field."

Amid Burma's Heathenism

MISSIONARY R. A. BECKNER, one of our veteran workers in Burma, tells us of his experiences out in a Karen village of 180 homes:

"We are trying to hold a short effort between the end of the planting season and the beginning of the rice harvest. The rains are supposed to be over; but they are not. With the exception of two families here, most of the people are either Buddhists or devil worshipers. They claim to worship the God who made the earth, but all their forms and ceremonies are those of devil worship or Buddhism.

"Mrs. Beckner and two of the children are with us. She does the dispensary work and helps with the singing. One of the Karen pastors is also helping with the meetings."

Then our Burma missionary touches on the hardest of hard experiences

which come to many of our brave overseas missionaries, a trial those of us at home are apt to overlook:

"One does not mind the tropics, sleeping in a mat house, usually on the floor, or eating tasteless food. He does not mind traveling third class, or even the lepers or beggars on every hand. He does not mind the heat of March and April, or the rains from May to November, the ants that eat his books and clothing, the mold that spoils his shoes and pictures; he does not even mind walking in the water and mud along the rice fields. The hardest experiences for us is sending our little babes away to school, and being separated from them for nine months. That is the hard thing about missionary service. Still, we are glad that we are here, and that God has permitted us to help in giving the light of truth to those in such great darkness. In your prayers remember Burma."

Tanna Hearing Last Message

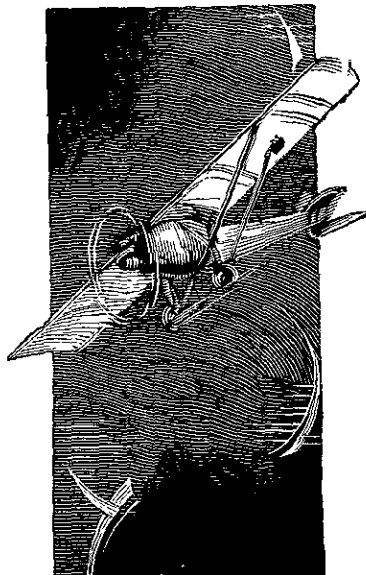
God's special blessing accompanied Missionary Paton as the gospel was introduced by him into Tanna, of the New Hebrides Islands, South Pacific. It is also manifest that God's Spirit is at work upon the hearts of those who are hearing the last-gospel-message call to prepare to meet the coming King. Missionary F. Hollingworth writes:

"We have a growing work here at present. We have mission stations going up all over Tanna, and we are unable to cope with all the calls for teachers.

"The government has recently passed a good law on Tanna. As there are so many people who do not eat swine's flesh, the government thinks it is unfair to make them fence their gardens to keep out the pigs of others; so from the first of next month any pig found anywhere outside a pigsty can be shot by any person who comes across it. The natives here are too indolent to build sties, so they are killing off their pigs instead.

"A station is being erected at the present time in a large heathen village right in the middle of the island. One of their chiefs came down to see us about a teacher, and we promised that if they would build a village and erect their houses on mission lines, we would put a teacher in when the work was completed. Some of our folk have been helping with the layout of the village and the building of the houses. Since the building of this station has been started, another friendly chief has decided to join the other chief in the making of a large station where all their people will have the benefit of mission work among them."

MISSION BOARD.



By Plane Many Messages Today Are Conveyed to Overseas Missions and Missionaries