

# The Church Officers' Gazette

VOL. 27

JUNE, 1940

No. 6

## Two Questions Considered

A CHURCH leader in one of the Southern States sends in the following questions:

### Accepting Applications for Church Membership

1. "When an application for membership in the church is to be voted upon, and there are two or three negative votes, should the individual be declared accepted unanimously, or should the letter be held in abeyance until the objection, or objections, can be removed, or shown to be unfounded?"

It is difficult, and might be unwise, to state a settled and fast ruling in dealing with cases of this kind. However, the safer way, we believe, would be to give those one or two raising an objection the opportunity of an interview with the pastor or elders of the church before passing the final vote. It is possible that some member of the church has a very definite reason for thinking that the member should not be received. Again, it might be that the objection which the member or members may have in mind has already been given consideration by the church board. Even though the board has discussed objections, there would be nothing lost by holding over the vote of acceptance at least for one week, when the greater portion of the church would again be present, and the name could again be considered and voted upon.

We know of a case in which a name came up for admittance to the church upon "profession of faith." This name was presented to the church by the clerk in his first reading. A member was present who knew that this person had pursued a course which was not only unchristlike, but which, unless thoroughly repented of and put away,

would forbid entrance into the church as a member in "good and regular standing." Before the second reading of the name, the officials of the



### The True Christian

BY EDWARD J. URQUHART

He will not claim the wealth of earth  
Within life's little day;  
But he may find the greater things  
That hide along the way.

He will not walk the highroads  
Where the kings of earth have trod;  
But he may look into a flower  
And see the face of God.

He'll gain no wisdom such as men  
Of higher learning share;  
But he may peer beyond the stars  
And ken the glory there.

He'll miss a lot of things in life  
For which men strive the while;  
But he may claim Jehovah's love  
And know the Saviour's smile.

He will not join the circle  
Where the great of earth attend;  
But he'll know fellowship with God,  
And Christ will be his friend.

church were made acquainted with the situation, and the name did not appear again upon the list for entrance into church membership.

It might be added that the officiating elder need not add "unanimously" in announcing the result of a majority vote. In some cases there may be

those who are unwilling to yield their objections to receiving a member even though the officers are satisfied that their objections, upon further consideration, have been cleared up. In such cases the majority vote would stand, the objections being overruled.

### About the Lord's Table

While Seventh-day Adventists could not truthfully be classed as "close communionists," in that the way is opened for Christians present to partake of the emblems of the Lord's death, we believe that there may be exceptional cases in which church officers would be justified in withholding the emblems from one who should present himself at the Lord's table. The second question is relative to this subject.

2. "When one who has been disfellowshipped comes in to take part in the ordinance of the Lord's supper, and there has been no evidence that he has made any change in his life, but does evince malice and hard feelings toward members in the church, what bearing on the case would 1 Corinthians 5:11 have?"

1 Corinthians 5:9-11 reads:

"I wrote unto you in an epistle not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such a one no not to eat."

We do not know that this word "eat" refers to the Lord's supper. It may. But we note the further statement of this case, viz.; "The particular case in mind is that of a man who,

we have every reason to believe, practiced adultery for years. He moved to another church, and was there disfellowshipped when officers were satisfied of his guilt;" also the statement in your question that there has been no evidence given the church that he has made any change in his life. In view of these facts we believe the following additional inspired instruction given by the apostle to the church at Corinth would apply forcefully in this case:

"It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles. . . . In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such a one unto Satan for the destruction of the flesh." 1 Cor. 5:1-5.

And Jude adds:

"These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: . . . trees whose fruit withereth, without fruit; twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness forever." Verses 12, 13.

Only through a repentance "not to be repented of" may such a one be delivered from sin and sinning by the Lord Jesus, even as the one in Corinth of old found deliverance.

It would appear that the officers of his former church, knowing that this man had been disfellowshipped, should have informed themselves as to his present spiritual standing before administering to him the ordinances.

In the "Church Manual," page 98, we read:

"Persons disfellowshipped from the church should be received again into membership when confession of wrongs committed is made and evidence is given of real repentance, and it is clear that the member will fully submit to church order and discipline. Such reinstatement should be in the church from which the member was dismissed. No church should at any time receive into membership a person who is under the discipline of another church. Such a course condones the offense that another church has disciplined for, and is not in keeping with the spirit of the golden rule. If church vows have been broken by the member, rebaptism should precede reinstatement."

And this reinstatement into church membership is effected upon confession of sin and change of life, leading

to rebaptism, and this baptism should precede one's partaking of the sacred emblems of the Saviour's death.

T. E. B.



### Be Faithful

THE times are truly set for testing every man to the utmost. The conditions that produced a Paul, and a host of heroes like him, are with us again. We need to remember that the chief consideration is not the severity of the testing, but the depth and quality of our faith. If we thought only of Daniel's difficulties, we should see nought but blood-thirsty lions, whereas

### Special Appointments for June

Home Missionary Day,  
June 1

Second Sabbath Missions  
Offering, June 8

Thirteenth Sabbath Offering  
—South America, June 29

history reveals Daniel's life story as a triumph of a courageous faith. The New Testament standard (Heb. 11: 33), is that by faith the man of God can subdue kingdoms, work righteousness, obtain God's promises, stop the mouths of lions, escape the edge of the sword, etc.

### Faithfulness Prized Beyond Effort

The world is full of frightful activity. Men threaten, men fight, men die. They plan, they execute, they rage. They swarm in their millions, astir for this and that objective.

Feverish energy is not of the greatest value before God. "He prizes goodness and faithfulness more than the greatness of the work accomplished."—"Testimonies," Vol. II, p. 511. No emergency should be allowed to diminish the faithfulness of God's servants in any respect. When things look their blackest, goodness and faithfulness must shine their brightest. "Faith is the clasping of the hand of Christ in every emergency."

—"Gospel Workers," p. 262. "Faith takes God at His word, not asking to understand the meaning of the trying experiences that come."—*Id.*, p. 261.

We cannot explain all that is happening in the world today, but we can work on in faith. We cannot see the end of the present events, but we can in faith continue loyally to serve the Master.

### Faith Begets Faith

Adventists will be called more and more to show their faith. What we hitherto proclaimed must now be practiced. The world will be impressed by God's modern heroes of faith, as it was by the ancient heroes. The eleventh chapter of Hebrews is a picture gallery in which there is ample room for more of the Lord's faithful heroes.

In an age of unbelief we must remember that "nothing more quickly inspires faith than the exercise of faith."—"Prophets and Kings," p. 351. Faith is a fruitful tree which grows in times like these.

Under the influence of the blessed Spirit, faith produces holiness, and holiness strengthens faith. Faith, like dutiful children, confirms and adds to the support of faith.

Whatever the perplexity, however severe the trial, wherever these difficult times may bring us, the Lord speaks two sustaining words to the people, "Be faithful!"

H. W. LOWE.

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## HOME FOREIGN MISSIONS

### Suggestive Program for Sabbath Service, June 1, 1940

OPENING SONG: "Make Me a Blessing Today," No. 500 in "Christ in Song."

PRAYER.

OFFERING.

SONG: "Urge Them to Come," No. 531.

READING: "Present Opportunities for Evangelistic Work Among the Foreign-speaking People of North America," by H. T. Elliott.

RECITATION: "You Have Never Stood in the Darkness."

READING: "Reaching the Stranger Within Our Gates," by H. D. Casebeer.

SPECIAL MUSIC: "What Shall the Harvest Be?" No. 56 in "Christ in Song," (solo or duet).

READING: "Echoes From the International Publishing House."

READING: "Finnish Interests in America."

CLOSING SONG: "Joy By and By," No. 863.

#### Note to Leaders

Sabbath, June 1, has been set aside for the consideration of the great task which yet remains to be done in behalf of "these our brethren"—the strangers within our gates. Our work among the various nationalities living within the borders of the great North American Continent, has been and still is producing most encouraging results, both directly and indirectly. More than a thousand people are annually identifying themselves with Seventh-day Adventists from among these people here in our own midst. We believe the time is ripe for a more systematic work to be done among them through evangelism, by our churches and the laity as well as by our conference organizations.

Chief among the agencies that have produced excellent results among these multitudes of people should be mentioned the literature which we are now printing and circulating among them in thirty-five or forty languages. As in the days of Pentecost, every man must hear the gospel in his own tongue. In a number of the languages, we have only a very small

variety and meager supply of publications. We hope to add more this year. As a rule, our foreign-speaking neighbors appreciate having someone come to their home and take an interest in them and bring them something in the nature of good, wholesome reading.

We would urge anew that foreign literature bands be organized, especially in our larger churches and in centers in which there are settlements or groups of various nationalities, and that very careful study be given to the circulation of available literature, and to methods whereby this can be circulated to the best advantage. The excellent leaflet entitled "The Home-Foreign Mission Field" can be secured by writing to the Home Missionary Department or to the Book and Bible House. This leaflet contains very valuable information and helpful hints in regard to methods of work among these people.

It is our sincere prayer that the Lord may prepare the hearts of His people for the great work yet to be done among the foreign-speaking people within our doors. In both urban and rural communities there are unparalleled opportunities of bringing a saving knowledge of the truth to those who are still without a knowledge of the soon-coming Saviour. Surely more volunteer lay workers are needed to take hold of this work if the church of God in these last days is to finish the great task entrusted to it right here at home.

May we not make a special appeal to church elders, pastors, and other leaders to present the needs of our work among the foreigners in our midst as outlined in the program presented in this issue of the GAZETTE. It is only once a year that we make this appeal; so let us make the most of it. We thank you beforehand for your very kind and cordial cooperation in making special use of the many opportunities that present themselves for missionary activities among our foreign-speaking neighbors.

STEEN RASMUSSEN,  
Sec. Gen. Conf. Home  
Missionary Dept.

### Present Opportunities for Evangelistic Work Among the Foreign-Speaking People of North America

BY H. T. ELLIOTT

*Acting Secretary, Bureau of Home Missions*

THE success of our evangelistic work among the foreign-speaking people of North America attests to the open door that we have among these people, and to their interest in the truth. Reports rendered by the Bureau of Home Missions at the last General Conference indicated that the evangelistic work among the foreigners was on the increase, even while there had been a steady decline in immigration. The reports revealed that over 1,200 foreign-speaking people had been baptized each year. This includes only those baptized by our foreign-language workers. There are in this country immigrants who speak a foreign language and who also speak English. As the result of efforts held by our evangelists, many of these people have been baptized and have joined English-speaking churches. These are not included in the number mentioned above. One secretary reported that the six-year period leading up to the last General Conference session was more prosperous, in the number of souls won, than any other period since the Bureau of Home Missions had been established. We now have nearly 300 distinctly foreign churches in the United States.

Our objective as a denomination is to prepare a people to meet the Lord when He comes. There is an advantage in working for these foreign-speaking people that does not come to our work in conducting an English

effort. These people are in a new country. Many are immigrants themselves, or their parents were immigrants. As their families, relatives, and friends are often living in some of the old countries of Europe, or other continents, when they learn the message they immediately become interested in telling it to relatives and friends across the seas; and so letters and truth-filled literature are sent abroad. As a result, not only is the work in this country benefited, but the work in other countries is benefited as well. In their native country, where they have been under the influence of church and relatives, they are not easily aroused from their friendships and prejudices, but in a new land, where they are constantly reaching for education and guidance, they are much more ready to listen, and hence the success of our work among them is remarkable. Every convert to the truth from a foreign shore becomes in turn a missionary to former associates overseas.

#### The Tide of Immigration

Many will be surprised to learn that immigration has been on the increase, especially since 1935. When the immigration laws restricted immigrants from coming to America, and the economic situation in foreign lands made it difficult to accumulate enough money to come, there was at first a steady falling off of immigrants, especially during the first years of the depression and immediately following; but a year ago the *Chicago Tribune*, in an article entitled "Flow of Aliens to America on the Upgrade Again," called attention to the fact that during the last three or four years there has been an increase. From 1936 through 1938, 66,975 more aliens came in than went out. Many of our largest cities have great numbers of foreigners who constitute a great mission field right at our very doors.

Recent statistics indicate that in twelve American cities there are almost five million foreigners from non-English-speaking countries of Europe. The foreign population of the city of New York at the time of the last census was 4,295,000. This was more than the combined foreign population of Chicago, Detroit, and Boston.

These people can be most easily reached when the approach is made in the language of their native countries. The fact that there are some

1,200 newspapers printed in thirty different foreign languages in the United States proves the need of working for these people in their own tongue. Statistics also show that the Indian population, which in our work is included under the guidance of the Bureau of Home Missions, is increasing in recent years.

#### Opportunities Increasing

The opportunities for service among these foreign-speaking people are limited only by our vision of their need. Let us, so far as possible, in areas where there are large numbers of foreign-speaking people, secure the services of evangelistic workers who are able to preach in these languages. Let us also encourage our churches to distribute literature in the various languages through the mails and in house-to-house work, especially following such campaigns as Harvest Ingathering and Big Week. Let us encourage the youth who speak a foreign language to engage in the sale of literature. The opportunities among the foreigners, especially those from Southern Europe, are not decreasing, but rather are growing as the years go by. They are strangers in our midst, and we should make every effort to win them to the message of the third angel. They are very responsive to neighborly acts of kindness. Every service rendered to them is noted by our Lord. "Inasmuch as ye have done it unto one of the least of these My brethren, ye have done it unto Me." Converts from among these peoples become loyal members of the church, and through their tithes and offerings help to advance the message.

#### Reaching the Stranger Within Our Gates

BY R. D. CASEBEER

*Associate Secretary, Bureau of Home Missions*

EFFICIENT methods of soul winning in general do not differ materially in reaching the stranger within our gates. The foreign neighbor is usually quite easy of approach. He will appreciate your interest in him. Often consciousness of the disadvantage of not being able to talk easily with the people about him, leads to apparent exclusiveness, and loneliness. A friendly, happy attitude on the part of the Christian worker will call forth a glad response. The friendship thus formed may mean the saving of a soul. While a fluent use of the language peculiar to the group for whom you wish to labor, is a great help, yet no one should refrain from earnest work on that account. Fortunately we have suitable literature in all the leading languages.

*Literature Ministry.*—Literature ministry, when properly and persistently carried on, is successful. Begin with tracts, small books, and periodicals, and later follow up with larger books, to be sold or lent.

*Periodicals.*—Well-edited and attractive periodicals in the principal languages can be secured for the neighbor in his own tongue. It is always well to carry a supply of periodicals and other literature in English, for the children and young people.

*Tracts.*—A fine array of tracts is available in many languages. Be careful to give out the tracts first that

#### EVANGELIZING FOREIGN-LANGUAGE COMMUNITIES IN NORTH AMERICA

*Recognizing*, That in all parts of North America there are large numbers of foreign-speaking people in both rural and urban districts, who, when brought under the influence of evangelistic efforts, will respond to the message; and,

*Recognizing*, That each conference organization is vitally interested in and responsible for the spiritual welfare of the entire population within its territory, irrespective of language or nationality,

*We recommend* to union and local conference committees that they give careful study to ascertaining the extent and nature of foreign-language populations within their conference territories, and that they put forth renewed and increasing efforts with a view to reaching these various language groups with the message:

1. By engaging foreign-language workers, including colporteur evangelists.
2. Through the systematic distribution of foreign-language literature.
3. Through the enlistment of the cooperation of the officers and members of English churches in an endeavor to establish new groups of believers of the various languages.—*Autumn Council Action, 1939.*

will not stir up opposition. Find out from some conference worker, or someone who has had experience in contacting foreign-speaking people, which subjects to give out first. This is important. Send to the Book and Bible House for the latest catalogue, in which you will find a list of the literature available in the different languages.

**Conversation.**—Factly avoid discussion of controversial points. Find common ground. Whether you are working for Roman or Greek Catholics, Protestants or agnostics, courtesy and love will win. Do not try to point out the mistakes of the different churches, but lead carefully step by step into the glory and beauty of the faith once delivered to the saints. It is better not to discuss priests, saints, the mass, baptism, or images. Preach the truth, and error will flee. Build up faith in Holy Scripture.

**Bible Studies.**—After interest has been awakened, visits and Bible studies in the home may be carried on with increasing success. No better method has ever been found, and nothing will take the place of house-to-house evangelism. Make the studies simple and appealing to the heart. Sound doctrine is essential, but more than mere assent to the doctrine is imperative. Christ must be upheld; the heart must be touched and yielded.

**Circulating Library.**—A free circulating library of small books, costing only one dollar, is available in several leading languages. In other languages you can make up your own free circulating library at little cost. Take book number one of the series

to the first neighbor. Come back later and lend him book number two, and take book number one to another neighbor. Be systematic. Be persistent. With the circulating library you do not necessarily have to know much about the language, as the books speak for themselves. No one need excuse himself from this work.

#### North American Indians

While the Indian in the United States, Canada, and Alaska is by no means a foreigner, yet he is to be counted among those in need of personal Christian interest. The North American Indian should not be longer neglected. Our workers are finding precious souls among the many tribes, great numbers of whom are still in paganism. Here is a rich and almost unworked home-foreign field where earnest effort bears fruit and where many helpers are needed. The Bible is available in several of the Indian languages. If the entire Bible is not available, portions of the Bible can be obtained. The Indians who read English appreciate especially the *Picture Rolls*, the *Little Friend*, and the *Youth's Instructor*. As yet we do not have any literature in the Indian tongues, but we are making a beginning. "The Bible Made Plain" is now being translated into the Dakota Sioux language, and will soon be ready. Orders for this book should be sent to the International Publishing Association, Brookfield, Illinois. We must redeem the time. Never have there been more open doors than at present. Now is the time to work, for probation will soon close.

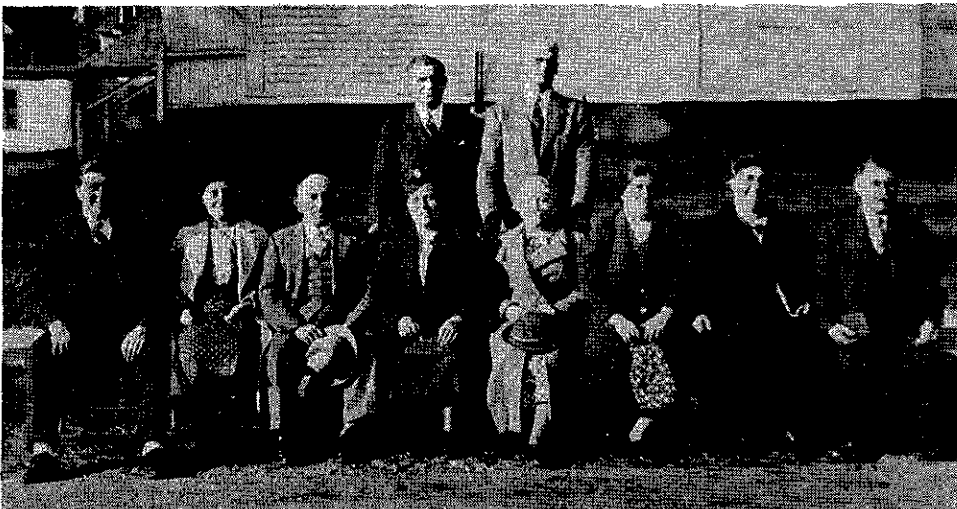
#### Finnish Interests in America

BY MATILDA M. HELVIO

THE United States of America is a melting pot of the many nationalities which come to our shores. The census report for 1930 shows that at that time there were 142,478 foreign-born Finnish people in this country. Of late years, immigration has been much restricted, but no doubt many others have come to America.

Many of them have settled in the large cities like New York and Chicago, where they earn their livelihood as builders, painters, and plumbers, and in many other lines of work. Others are employed in stonework, mining, fishing, etc. Quite a number are to be found in farming districts in Minnesota, Michigan, Oregon, and other States. Being used to agricultural work in Finland, large numbers have gone into the woods and prairies and started farming. At first they build a small log house for a home, and as the cleared-land area grows, the buildings grow in size and in number. Little by little they have become independent and well-established farmers, a credit to their neighborhood and country. The Finnish people are anxious for their children to secure an education, and scores of American-born Finns are in Federal and State employment, while others are lawyers, doctors, dentists, nurses, pastors, teachers, etc.

The strangers within our gates are appreciative of kindness shown to them, but because of their inability to speak the English language fluently, some are very shy. Many have ex-



Italian Believers Won Through Literature

The persons seated were brought into the truth as a result of Italian literature placed in their hands by Colporteur Samuel Lombard. This colporteur estimates that he has placed 20,000 books in the homes of Italian people. A rich harvest of souls is apparent.

pressed their thankfulness and appreciation of the kind sympathy and help which the Americans have given to their fatherland, and to other nationalities, during the hard times caused by war and devastation.

The Finns are a religious people, and mostly belong to the Lutheran faith. They have churches in many places. They are eager to read, but many of those who are foreign born cannot read English. To meet this need, Finnish literature has been printed by the Pacific Press Publishing Association, Brookfield, Illinois. We sincerely and earnestly plead with our people to take interest in getting this literature to the Finnish people. You can sell the literature or give tracts to them and help them to see the present truth, that they also may be prepared to meet Jesus at His coming in glory and be ready to enter into the kingdom of God. We cannot hear the "well done" before the whole world has heard the glad tidings. Matt. 24:14.

A Finnish brother in the West accepted the Sabbath through reading the tract, "The Seal of God and the Mark of the Beast." This was a number of years ago, and now one of his sons is in our school preparing to be a doctor, and one of his daughters and her husband have done colporteur work.

During these serious times many of the Finnish people are seeking God for light and help. Our literature impresses the hearts of the earnest ones, and now is the opportune time to bring the truth to them.

### "You Have Never Stood in the Darkness"

You have never stood in the darkness  
And reached out a trembling hand,  
If haply someone might find it,  
In the awe of a lonely land,  
Where the shadows shift so strangely,  
And the quick heartbeat is stirred,  
If only a leaf be rustled  
By the wing of a passing bird.

You have never stood in the darkness;  
You do not know its awe.  
On your land a great light shineth,  
Which long ago you saw.  
For the light of the world we ask you;  
We plead for the Book which shows  
The way to win His footstool,  
Which only the white man knows.

O voice from out of the darkness!  
O cry of a soul in pain!  
May it ring as the blast of clarion,  
Nor call God's host in vain!  
By the pierced fland which saved us,  
Let ours do their work today,  
Till from those who tremble in darkness  
The shadows are swept away.

—Illustrated Missionary News.



International Branch Publishing House (Brookfield, Ill.)

### Echoes From the International Publishing House

Good reports and orders are coming in as a result of the efforts which are put forth in the *Signs* campaign. Elder Penner, editor of our German papers, has recently returned from a visit among the German churches in the East where he took orders for more than 1,000 subscriptions for the German *Signs of the Times*, more than 600 of which were new subscriptions.

The Brookfield church has recently subscribed for 146 papers, a large number of which are foreign. Employees of the International Branch have subscribed for more than 100 papers in foreign languages. The Swedish church in Chicago has ordered a club of more than 300 Swedish *Signs* with which to do missionary work.

We receive many letters which tell of the blessings these papers are bringing to those who read them. Here is a letter from an Italian in Massachusetts. He says: "Some friends of mine gave me six numbers of your paper. They do not know who sent them, but after having read them, they gave the papers to me. I read them and found that they are very, very interesting; and I would like to subscribe for the paper. Please let me know the cost."

A missionary (Swedish) from India, now on furlough in this country, writes: "Coming to — is almost like coming to Sweden. They speak Swedish on the streets, in the stores, in the railway stations, yes, everywhere you go, and the Swedish flag is evident everywhere. God helping me, I want to do all I can here this spring and summer. I am on fire for God! Why should I go to the heathen

to do missionary work and remain idle in my own country?"

Here is a very interesting letter from a resident of the island of Crete, near where the apostle Paul was shipwrecked on his last journey to Rome: "I was a sinner because I committed sins which only God is able to forgive when sincere repentance takes place. Not long ago I repented and arose. I wasn't satisfied until I read one of your books, 'Steps to Christ,' which was forbidden me to read. But it made such an impression on me that my soul is rejoicing. Some paragraphs from this book helped my poor soul to find rest from the sins which were burdening me."

A brother from California writes that he sent twenty-four German *Signs* to Elder Popelka in his home town in Czecho-Slovakia. Elder Popelka gave them out, and now he writes that seven people accepted the truth and were baptized as a result of the distribution of these twenty-four papers.

What a blessing is ours in circulating literature like this! Won't you make 1940 the greatest foreign-literature-circulation year in your history?

✻ ✻

### Crisis Books Available at 50c a Set

<i>Bohemian</i>	<i>German</i>
Reign of Love	Impending Conflict
Steps to Christ	Prophecy Speaks
<i>Croatian</i>	<i>Greek</i>
Bible Made Plain	Bible Made Plain
Signs of Christ's Coming	Messages of Comfort
<i>Danish</i>	<i>Hungarian</i>
<i>Norwegian</i>	Marked Bible
Steps to Christ	Road to Health
Impending Conflict	<i>Italian</i>
<i>Finnish</i>	Marked Bible
Bible Made Plain	Mary Kennedy's Victory
World's Hope	

<i>Polish</i>	<i>Russian</i>
Bible Made Plain	Bible Made Plain
World's Hope	What the Future Holds
<i>Portuguese</i>	<i>Serbian</i>
Spiritualism	Changing World
Bible Made Plain	World's Hope
<i>Ukrainian</i>	<i>Slovakian</i>
Bible Made Plain	Bible Made Plain
Great Changes in Our World	Health and Happiness
<i>Rumanian</i>	<i>Swedish</i>
Glorious Appearing	Impending Conflict
Bible, Is It a True Book?	Mount of Blessing

### In Process of Printing

"Prophecy Speaks" is in process of printing at this time, in the Yiddish language and the Yiddish-English. This book has been translated and adapted especially for the Jews by Elder Kaplan. The books will contain 96 pages and will sell for 25 cents. Surely, here is an opportunity to do something for the lost sheep of the house of Israel.

### New Tracts Available in Foreign Languages

(Order from Brookfield, Illinois)  
CROATIAN (1 cent each)

- No.  
1. Millennium  
2. We Will See Jesus  
3. Deciphered Writings  
4. Prophetic Clock  
5. Second Coming of Christ  
6. New Testament Sabbath

GREEK (1 cent each)

1. When a Man Finds His God  
2. The Three Angels' Messages of Revelation  
3. Jesus Speaks to Us Today  
4. Regeneration  
5. Who Shall Enter Kingdom of God?  
6. The Blessed Hope of Children of God  
7. Bible Study on the Lord's Day  
8. Seal of God and Mark of Beast  
9. Breaking One, Guilty of All  
10. Where Are the Dead?  
11. The Lord's Day  
12. The Sanctuary

HUNGARIAN (1 cent each)

1. Is Jesus Your Friend?  
2. Our Troubled World  
3. History's Coming Climax  
4. What Form of Government Next?  
5. Ancient Nations in Panorama  
6. Do Love and Grace Supersede Law?  
7. The Sabbath Christ Made  
8. The Sabbath Man Made  
9. Spiritism  
10. Pentecostalism and Gift of Tongues  
11. Judgment Day  
12. Liquor and Tobacco

RUMANIAN (1 cent each)

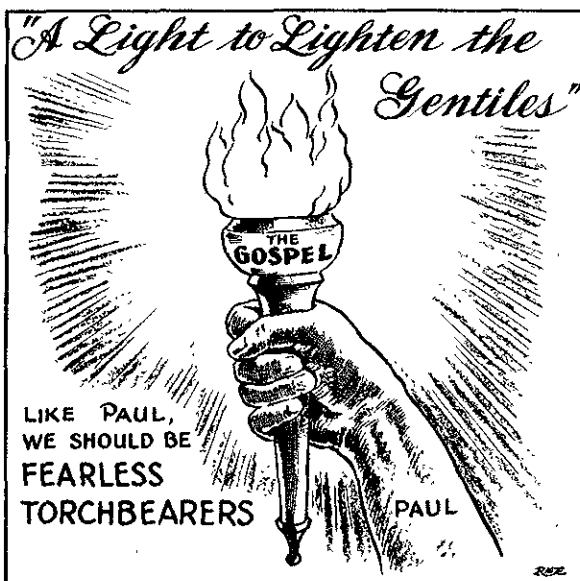
1. Law of God  
2. Millennium  
3. Seal of God  
4. Who Changed the Sabbath?

### ITALIAN (5 cents each)

1. The Christian Religion
2. Religion and Truth
3. New Things and Yet Old
4. Nature of Evil Revealed by Bible
5. True Religion Under the Acid Test
6. What Is the Bible?
7. Virgin Mary and the Bible
8. Who Created Evil?
9. The Christian Hope
10. Signs of the End
11. God's Great Time Clock
12. A Great Mysterious Image

### POLISH (1 cent each)

1. Church Fathers About the Word of God
2. Prophecies of God's Book and the False Prophets
3. Appetite and Health
4. What Is Baptism With the Holy Spirit?
5. Modern Spiritualism
6. Where Are the Dead?
7. What and Where Is Hell?
8. Was Peter the First Pope?



## Church Missionary Organization

### Well-Organized Companies

It is surely a privilege to be an officer in our church and help to lead in the many different branches of activity. But as we go on month after month and come in touch with the spiritual need of those who know not the truth, we are made more conscious of the need on our part to help lead our forces into a more definite line of service, that we may see souls saved as a result of the work our members do.

In order that our members may be led into more effective service, the Lord has instructed us, "Let there be in every church, well-organized companies of workers to labor in the vicinity of that church."—"Christian Service," p. 72. You will note that it says, "well-organized companies." Here is where we fail, I believe. We have our missionary committee meetings, discuss the work that needs to be done, decide on different lines of work, select leaders, and even take it to the

church and have people volunteer for the lines of service, and then see little accomplished as the result of our plans.

What is wrong? How can we remedy this situation? The answer is that we have not gone far enough. The companies should now be organized. To do this, the groups must meet with their leader and study carefully the best methods of doing the work to which they are assigned. Each member should know just when and where he is to work, and should be taught how to work, by the leader or some other experienced person. Have a band meeting once a month for prayer and study and to exchange experiences.

In order that the bands may do effective work, there is another important matter that should not be overlooked. Each band should understand that the objective of its work is the saving of souls. For example, there should be a close relationship between



the literature band and the Bible workers' band, so that when an interest is created through the literature, someone in the Bible workers' band can hold Bible studies with the interested ones and lead them into the truth. This same unity should exist in all the other missionary activities of the church. Paul said, "I have planted, Apollos watered." 1 Cor. 3:6. If our work is done in this spirit, God will bless, and we will see an increase. It is necessary, therefore, that the band leaders meet together and lay their plans, so that each band will have a perfect understanding of the work it is to do.

From the General Conference, successful plans are passed on to the union; the union, in turn, passes them on to the local conference; then the local conference passes them on to the church missionary committee. The missionary committee then meets and makes plans to put these suggestions to work in the local church. The missionary leader, then, as chairman, should call the band leaders together and pass the plans on to the different bands. The band leaders should call the members of the bands together for prayer and study, and to present the plans for their particular bands to the members. With harmonious and united effort, we can see great things done, for we have this assurance from the Saviour, "If two of you shall agree on earth as touching anything that they shall ask, it shall be done for them of My Father which is in heaven." Matt. 18:19.

M. E. CHAPMAN.



### Class-Band Organization Captains of Tens

God gave an inspired form of organization when He organized His "church in the desert." Regarding this "perfect order," we are told that the Lord "designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses."—*Gospel Workers* (old edition), p. 160. And again, "The formation of small companies as a basis of Christian effort has been presented to me by One who cannot err."—*Testimonies*, Vol. VII, pp. 21, 22.

Moses records how God guided in the organization of this vast host of perhaps two million people, making

them an orderly army of marchers.

Let us compare this form of "perfect order" with that which a wise Providence has led us to adopt in the development of the final exodus movement.

Moses' Time	Our Time
1. All Israel	General Conference
2. Twelve tribes	Twelve world divisions
3. Groups of thousands	Union Conferences
4. Groups of hundreds	Conferences
5. Groups of fifty	Churches
6. Groups of ten	Class bands
7. The individual Israelite	The individual Adventist

In commenting on this form of order, God's messenger writes:

"In all their journeyings they were required to observe perfect order. Every tribe bore a standard with the sign of their father's house upon it, and each tribe was required to pitch under its own standard. When the ark moved, the armies journeyed, the different tribes marching in order, under their own standards. . . . The head officer of each company gave definite directions in regard to the movements they were required to make, and none who gave attention were left in ignorance of what they were to do. If any failed to comply with the requirements given by the Lord to Moses, and by Moses to the people, they were punished with death. . . . Has God changed from a God of order? No; He is the same in the present dispensation as in the former. Paul says, 'God is not the author of confusion, but of peace.' . . . And He designs that we should learn lessons of order and organization from the perfect order instituted in the days of Moses, for the benefit of the children of Israel."—*Id.*, Vol. I, pp. 651-653.

Inasmuch as we are told that "as we near the final crisis, instead of feeling that there is less need of order and harmony of action, we should be more systematic than heretofore. All our work should be conducted according to well-defined plans" (Mrs. E. G. White, in *Review and Herald*, March 26, 1936); we should give consideration to the perfecting of our system of organization.

Let us analyze this "captain of ten," and learn his place as the basis of perfect order. Our ministers are

loaded down with minutia and detail in the local church. These details have crowded themselves in progressively during the last twenty-five years, until a church feels unprepared for if a paid "pastor" is not at its head to care for the members, to watch for the lambs, and be responsible for the discipline in the church. But the instruction is: "The time and strength of those who in the providence of God have been placed in leading positions of responsibility in the church, should be spent in dealing with the weightier matters demanding special wisdom and largeness of heart. It is not in the order of God that such men should be appealed to for the adjustment of minor matters that others are well qualified to handle."—*Acts of the Apostles*, p. 93.

In the exodus plan of organization, the "captain of ten" was primarily responsible for all details. He was the court of first appeal. He did nearly all the pastoral work for his group. Only as the matter proved beyond his depth did he refer it to his superior officer.

In our organization the class-band leader should be chosen, not only because he has a gift for teaching, but because he is a person of sufficient ability to oversee the spiritual life of the groups of those entrusted to his charge. In this connection let it be remembered that in the New Testament church the local officers governed the local groups. There were no resident pastors. Paul mentions only ten ministers and evangelists. These he was constantly sending from place to place, an itinerant ministry. Titus was left in Crete to "set in order the things that are wanting." Titus 1:5. But he was over a large area wherein were many churches. Paul continues by telling him to have elders ordained in every city. These "captains of fifty" were the real rulers of the local congregations under Titus, the conference president, or mission superintendent of the Crete mission. The evangelists and full-time ministers were free for general work.

The elder, the captain of fifty, cannot visit every member weekly. He must do it through his captains of ten. As the class-band leader takes his record, he finds that two sheep are missing. At the earliest oppor-



tunity possible he endeavors to visit those two to find out if they are ill or discouraged. He keeps in close touch with all members. He suggests some definite missionary activity to each member of his group, knowing as he does the ability of each. Then he reports this to the missionary committee of the church. Then weekly he takes their report and learns just what they are doing. When they are not fulfilling their assigned duties, he tactfully labors with them.

The class-band leader receives his Ingathering goal carefully worked out by the missionary committee, and, as he is acquainted with the capabilities of each member of his class, he subdivides his goal, suggesting to each his part. Then he leads them into activity and keeps their enthusiasm glowing, reporting from Sabbath to Sabbath until the band goal is reached.

Since all missionary activity is but an outgrowth of spiritual life, and that is the greatest need in our churches, the class-band leader endeavors to get his group together weekly for prayer meetings, rotating from house to house. This will bring from seventy-five to eighty per cent of our church membership into prayer meeting rather than the comparatively low per cent we now have.

The class-band leader watches his individual members so closely that there is little possibility for apostasy. He knows the spiritual state of each of his members. He knows of their missionary activities, their ups and downs. He assists in settling their little disciplinary problems, and watches for the first tendencies of coldness and slipping, and endeavors to arrest all such tendencies in their very inception. He is the pastor over his ten.

The elder of the church, the captain of fifty, calls his class leaders of ten together weekly, or biweekly, and asks them concerning the progress of the work under their supervision. Suppose that No. 1 reports that everything is going well. He has visited each of his members during the week and everyone is attending services regularly and is active. Suppose that class-band leader No. 2 has visited every member and most of them are doing well, but he has one or two who are causing him some

concern. However, he needs no particular help at this moment. But let us suppose that class-band leader No. 3 reports one member who has not yielded to his efforts and is not progressing as he should. He then requests the captain of fifty, the elder, to accompany him on a visit to the person in question.

The elder finds by calling for reports from each class-band leader that perhaps in the whole church of one hundred or more members, there are only four or five who require a personal visit from him. These visits he will make, and he will win over, let us suppose, all but two or three of these.

The district leader visits the elder once a month and asks the status of his flock. The report is that every class band is functioning beautifully, and the spiritual status of the church is good. But there are two or three whom he has visited who have not yielded to his entreaties, and he re-

quests the district leader to visit with him. We shall suppose that all but one of these cases can be solved by the minister and the district leader. The one recalcitrant member is then referred to the church board for action. This to our mind is the way God's organization is to function, and we believe a patient attempt to work it out will prove a great blessing to the denomination.

By following this method our ministry will be largely free for evangelistic work. Our members will be pastored, watered, fed, and put to work. Then no one person in the church will be overloaded with tasks. Responsibility will be distributed, and the same results will be seen among us as were seen in Israel: "This counsel [of Jethro's] was accepted, and it not only brought relief to Moses, but resulted in establishing more perfect order among the people."—*"Patriarchs and Prophets,"* p. 301.

## Home Missionary Service

### Observations of a Stranger Attending the Church Missionary Service

It is reported of the Queen of Sheba that after she had visited King Solomon in his palace at Jerusalem, and had seen the array of his servants and the retinue of his ministers, she exclaimed, "I believed not the words, until I came, and mine eyes had seen it: and, behold, the half was not told me." 1 Kings 10:7. The Ethiopian queen, like many people of our day, would not believe until she had seen the evidence with her own eyes; but after beholding, she had the honesty to declare, "It was a true report that I heard," and "the half was not told me." She then sought to learn more about the God of Israel.

This account of an ancient incident suggests the significant inquiry, What do strangers and casual visitors see in the house of God in places where His services are conducted in this day? They may not come to see the wealth and grandeur of Solomon's temple, but they observe the system and order of the services—the

"attendance of the ministers, and their apparel," the work which the church is carrying on, the faithfulness and zeal of the missionary band leaders and members. Are their expectations more than realized? Do they acknowledge it to be a happy privilege to belong to such a church, where the blessing of Heaven attends the services?

The deep impression for good which visitors may receive in attending our church services was well illustrated a few weeks ago in one of our city churches in the Middle West. The secretary of the Anti-Saloon League was scheduled to speak at the eleven o'clock hour. He entered the church just as the Sabbath school was giving way to the missionary service, and was led to a seat in one of the missionary bands. It did not take this stranger long to discover that the entire church was organized into small units, each with a leader, and that in this brief intermediate service members of the bands were giving reports to their leader. Not a moment was lost. Reports were quickly collected and passed on to the church missionary leader in charge of the service.

This particular service was on the third Sabbath of the month, when missionary experiences were called for. The leader announced that inasmuch as some 7,000 copies of the temperance issue of the *Signs* had been distributed during the week, doubtless a large number would be glad to relate experiences. Thrilling stories of interesting contacts followed in rapid succession. Several pressed in their testimony as to joy and blessings received during the week. All in all, the meeting lasted but a brief ten to fifteen minutes, and was brought to a close in a quiet, orderly manner. Never before had the stranger witnessed such devotion and dispatch in church missionary organization.

When the time came for this Anti-Saloon League representative to speak, during the eleven o'clock service that followed, he stated before the audience that he had been deeply touched by what he had witnessed in the missionary service just preceding, and that, instead of his telling the members of that congregation anything about activities in behalf of temperance, he would like to have them tell him what he was anxious to know about a church that could produce such zeal. This man has since that time called on the pastor of the church and requested Bible studies on the second coming of Christ and other points of faith held by Seventh-day Adventists. He has also purchased considerable literature.

This man had heard something about Seventh-day Adventists and their missionary activities before he visited the church; but after personal contact and observation, he was willing to admit that the half had not been told to him.

Well may the question arise, What would this man have seen and heard had he stepped into your church during the time of the weekly missionary service? "The real character of the church," we are told, "is measured, not by the high profession she makes, . . . but by the number of her persevering, faithful workers."—*Christian Service*, p. 12. In the eyes of the world, we as a people will be esteemed, not by what we preach, but by what that preaching leads us to do. "What have they [the strangers] seen in thine house?" 2 Kings 20:15.

W. H. BERGHERM.

## SOUL WINNING NEWS FROM SOUL WINNERS



### Each Brought One

THE little meeting room was filled with believers and friends at the time of the regular Sabbath morning service. The hymns had been especially inspiring. The earnest prayer had lifted the worshippers into the very presence of God. The Bible was opened, and the words of Jesus were read. The sacred commission given by our Master nineteen hundred years ago took on a timely significance. The promise of His presence and the assurance of certain victory to all who engage in His service thrilled every heart. The speaker concluded his brief remarks by saying, "We have come to the close of the year. God has been good to us. Not one promise has failed. Let us praise His holy name! [There was a slight pause as the people reverently said, "Amen."] At the beginning of the year each of us promised, with God's help and blessing, to win at least one to Him and His truth." Then turning directly to the members, he inquired, "Have you kept your promise? Do you have one to present to Christ and His church today?"

A brother who had been baptized about one year before was the first to respond. Rising to his feet, and inviting the young man seated near him to stand with him, he said, "Yes, I have brought my nephew." The two walked together to the front, and the uncle continued, "This young man has given his heart to the Lord. He has accepted the truth and desires to unite with this church. I have tried faithfully to instruct him. He has been examined and is ready for baptism." Then with tears of joy filling his eyes he added, "I am so glad to bring him today, and I wish that I had others ready to bring. Here, before you all, I give myself anew to the Lord and His service."

These two stood to one side as this brother's wife came forward leading

a young woman. Her presentation and renewal of surrender were similar to that of her husband, as she stood with the one who had been prepared for church membership.

Then another sister came. With her was a young woman sixteen years of age. This sister is a seamstress. The candidate for baptism had been working with her for several months. This girl had entered our sister's home to learn to sew. However, she had learned far more than the art of sewing. Day by day as the cloth had been fashioned into useful garments, a desire had been created in her heart for the beautiful robe of Christ's righteousness. Relatives had tried to dissuade her. Efforts were put forth to cause her to return to the old ways; but, forsaking her own, she, like Ruth of old, had made the better choice, deciding, "Whither thou goest, I will go; and where thou lodgest, I will lodge: thy people shall be my people, and thy God my God." Inexpressible joy filled the heart of this modern Naomi as she bore her testimony in that Sabbath morning service.

Almost before these had taken their places beside those standing, two others made their way to the front. One was a deacon of the church, the other a young man who had decided to cast his lot with the remnant people of God. As this officer of the church recommended the new convert and rededicated himself to the Lord, all present felt that he was also thinking of his own dear mother, who had asked for baptism, but who was ill and could not attend the service. The next member to take part in the service was this brother's wife. Her testimony was an encouragement to all, as she placed in the care of the church another who was to be among the youthful witnesses who would confess their Lord in baptism the following day.

The church elder had prepared his niece for baptism, and he went to

where she was seated and invited her to follow him in church fellowship and in soul-winning service. When he had finished speaking, the two joined the group of members and members to be.

Then a sister came with a young woman whom she presented in the name of Pastor and Mrs. Burgess. This young woman had been taught to know and love the Lord Jesus when she was only a little girl. She stood before the church, a living witness to the saving power of the seeds of truth sown in the heart of a child. The last to be led down the aisle was a dear old woman whom we all affectionately call "grandma." For many months this aged sister had demonstrated to relatives and friends that this message can destroy the habits of a lifetime and can purify the old as well as the young for the coming of the Lord Jesus.

It was a good day for the little church in Shillong (Assam, India), a day of rejoicing, a day of victory. The "Win One" movement which had been launched at the beginning of the year had yielded a bountiful harvest. During the year the membership had increased by twenty-two. On the occasion of the special service, all present joined in consecrating themselves to the Lord, and each pledged to work to win another during the coming year. J. F. ASHLOCK.

### Home-Foreign Work

For twenty-three years a young woman had longed to go to a foreign field as a missionary. The way did not open for the fulfillment of her desires; so she decided to move into the Italian section of the city of Chicago. For a number of years this sister has lived and worked in the midst of the Italian people, and her work has been rewarded. First a Sabbath school of Italian children and adults was organized for the benefit of those who had become interested and obedient to the message of truth. The Sabbath school has now blossomed into a church organization, and the work of God has been permanently established in that part of the home-foreign field which was awaiting the coming of the home missionary. There are scores of such fields still waiting. Do you long to go as a missionary to some foreign

shore? Are you waiting for the call and the steamship ticket? Do not tarry longer. The calls are coming from every large city, where people of all nationalities are within easy reach. You do not need a steamer ticket. Simply march in and take up your abode within convenient access to any national settlement, and go to work. If ever there was an opportune time to approach the foreign-language people, it is now. Send for Home Missionary Series Leaflet No. 8 (revised). Do not wait for the call to a foreign field, but enter the foreign field which has come to you. W. H. BERGHERM.

### Scattering Literature in the Midst of Air Raids

AMONG the members of the Kwei-yang (China) church is an aged sister whose zeal and devotion are a constant example and encouragement to others. Although she is more than seventy years of age, and has been in ill-health for many years, she does not consider her age or her infirmity an excuse for ceasing her missionary activities. Wherever she goes she bears witness for the Lord, spending much of her time in distributing tracts and telling others what the Saviour has done for her. The present war situation in China, instead

of furnishing an excuse for doing less missionary work, proves a special opportunity for this sister. When the air-raid signal sounds, it is customary for the people to flee out of the city for safety, returning only at the sound of the all-clear signal. While others are hastily gathering up their valuables preparatory to flight, our sister is preparing her package of tracts to carry with her; and she hands out the tracts to all her fleeing fellow townspeople who will accept them. As best she can, she improves every opportunity to tell the people of the prophecies of the Bible, of which present events are the fulfillment, and urges all to accept Christ and make Him their refuge from the calamities that are coming upon the earth. Her face is aglow with happiness as she returns to the city and reports how many tracts she has given away and how many persons have listened to her personal witness to the power of salvation.—*China Division Reporter.*

### Keeping the Baptistry in Use

A SISTER in one of our city churches proudly pointed to the baptistry in the church, and said, "My husband built that baptistry, and during the seventeen years that we have been members of this church,

### GOD'S PROGRAM FOR THE CHURCH

"He gave some apostles; and some prophets; and some, evangelists; and some shepherds, and teachers, towards the setting of the saints in frame for a work of service, and for an upbuilding of the body of Christ."—*The Twofold New Testament.*

"For the complete qualification of the saints for the work of service."—*Emphatic Diaglott, Eph. 4:12.*

"The church of Christ has been organized on earth for missionary purposes, and it is of the highest importance that every individual member of the church should be a sincere laborer together with God, filled with the Spirit, having the mind of Christ, perfected in sympathy with Christ, and therefore bending every energy, according to his entrusted ability, to the saving of souls."—*An Appeal to Our Churches,* p. 23.

### SPECIAL NOTICE

THE quotations which appear above, and two others of equal importance, are furnished on a cloth chart, size 30 x 35 inches, in large letters with black and red ink, which can be obtained for 25 cents, postpaid, by ordering from the Southern Publishing Association, Nashville, Tennessee. Displayed at institutes and conventions, and at the missionary services of the church, this chart will serve to good advantage in emphasizing personal responsibility and preparing the way for definite response to the training courses which will result in "setting of the saints in frame for a work of service." No better investment of twenty-five cents for assimilating the missionary idea could be made.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

the Lord has helped me to reach sixty-eight persons who have accepted the truth and been buried in the watery grave." This same sister had won seventeen people in another city, which make a total of eighty-five souls won by her. She is seventy years of age, but is working and praying with determination to win at least a hundred souls before her day of opportunity is ended. If all our lay members were making the winning of souls their first responsibility, the baptistries in our churches would be in constant use.

### In Search of a Jewel

"A RICHLY dressed woman in a city street was seen poking about in a dirty and repugnant gutter with her costly umbrella. This method of search seeming to be ineffective, she removed her gloves and, dropping to her knees on the sidewalk, she thrust her hand into the unclean puddle. After a few moments of this unpleasant experience, she arose with a satisfied smile on her face. She had dropped a highly prized jewel, and it had fallen into the gutter; but she had recovered it. Only the method employed would rescue it, and she had acted without hesitation. How would we proceed if we evaluated, as God does, the 'lost coin,' the 'straying sheep,' or the homeless 'prodigal'?"—"Disciple Winners."

### Buried Talents

A youth was leaving his aunt's house after a visit, when, finding it was beginning to rain, he caught up an umbrella that was snugly placed in a corner, and was proceeding to open it, when the old lady, who for the first time observed his movements, sprang toward him, exclaiming, "No, no; that you never shall. I've had that umbrella twenty-three years, and it has never been wet yet, and I do not intend that it shall be wet now." Some folks' talents are treated in just this way. They have them covered up, or hid away to be used in case of emergency, but not for common occasions. We are suspicious that the twenty-three-year-old gingham had given way at the seams, and that if it had been unfurled it would have looked like a sieve. At any rate, we are sure that this is the case with the buried talent which has answered no useful turn in a man's life.—*Selected.*

## Weekly Church Missionary Services

### June 1—The Gospel to Every Creature

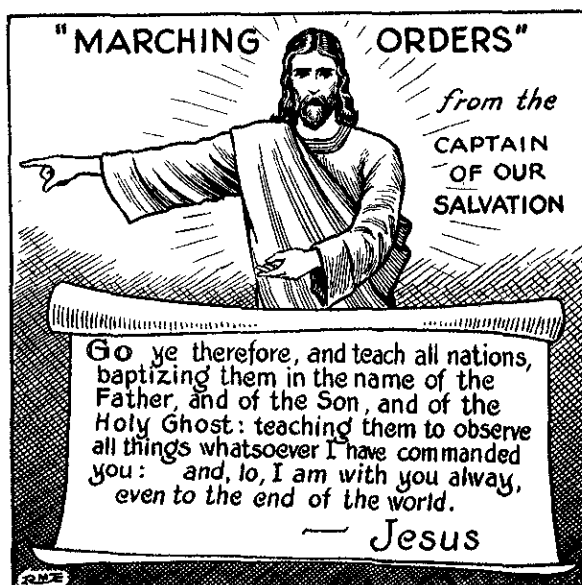
JUST a few hours, possibly only a few moments, before Jesus left His disciples and returned to heaven to enter upon His ministry as High Priest in behalf of the human family, He gave the command: "Go ye into all the world, and preach the gospel to every creature." Mark 16:15. That definite commission to His followers down through the ages has never been rescinded. It is as applicable to Christians living in the year 1940 as it was on that early day of the Christian church. All through the centuries the gospel messengers have been going and preaching the gospel to as many as the sound of their voice and the power of the printing press could reach. And the journey is still on. "Go ye"—men, women, children, the youth, the aged. Every soul who has heard and rejoices in the unspeakable blessings of the gospel, is to carry the good news to "every creature."

Does such a commission seem impossible? Are you tempted to consider that it does not mean exactly what it says? If any but the Saviour of the world had uttered the words, we might possibly be excused for interpreting them in a general sense. But Jesus meant exactly what He

said; and "all His biddings are enableings." That "every creature" includes our neighbor of foreign tongue, whose habits and customs may differ from our own. "Go ye" to "every creature" within the range of your influence, and deliver the message which has been entrusted to you.

And the task takes on a new aspect when we view it in its simple meaning. It is faithfulness on the part of the individual Christian in the going and the witnessing which accomplishes the grand total. An experienced evangelist and personal worker in our ranks has figured out how the world might be evangelized within a short limit of time by individual personal effort. His conclusions are perhaps startling at first, but they become inspiring and incite to greater and farther going to "every creature." This is what he says:

"If there was only one person in the world who knew the truth, and he during a year communicated the truth to a friend, and those two continued to pass on the knowledge of the truth each year to another, and every man so informed about the truth would pass it on to yet another every year, every person in the world would have the truth brought before him in less than thirty-four years. And when you



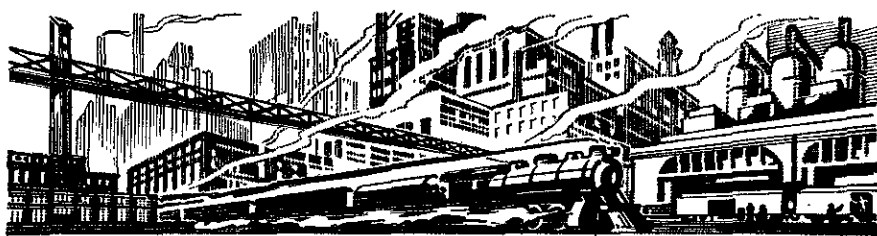
recall that there are in this movement about 500,000 Adventists who have a knowledge of the truth, how quickly the message could be made known to all the people in the world if all our church members were a league of personal evangelists. In fact, if each of these 500,000 who know the truth were to tell just one person about it during the next twelve months, and each of these in turn were to tell another each year, the truth could be personally made known to all of earth's teeming millions in nine years.

"It is estimated that there are thirty million homes in the United States. Were the members of the Seventh-day Adventist Church in North America equally distributed, and each one possessed the proper zeal and willing service to go forth and visit only ten different homes each week, distributing to them a piece of our truth-filled literature, we could have a message-filled tract or paper left at every home in North America in four months, and thus could give the people of every home in this great nation an opportunity to know of God's special message for this hour."

"Go ye . . . and preach the gospel to every creature." Will you not arise and go a little farther in search of the "every creature" in your field of opportunity? The Lord is depending upon us to obey His summons, and He assures us that He is with us "always, even unto the end of the world."

### June 8—Our Wonderful Field of Opportunity

It is said that one third of the entire population of the United States is foreign born or of foreign parentage. There are over 108 different languages spoken in the United States. There are sections in many of our larger cities in which the English language is scarcely ever heard. Why is there such an unusual situation confronting us on every hand? There is a reason, and one with which surely every Seventh-day Adventist is familiar. It is this: "These foreigners are here in the providence of God, that they may have opportunity to hear the truth for this time." "God in His providence has brought men to our very doors, and thrust them, as it were, into our arms, that they might learn the truth, and be qualified to do a work we could not do in getting the



light to men of other tongues."—*"Christian Service,"* p. 200. "Plan wisely to proclaim the third angel's message to the hundreds of thousands of foreigners in the cities of America."

But suppose we do not recognize our opportunity; suppose we ignore this opportunity; suppose we consider these thousands of every language who jostle us on the street as meaning nothing to us, what shall we answer when called to give account of our stewardship of the gospel? The time of accounting is drawing on apace; each day is freighted with eternal consequences. It is time that we carry with us everywhere the printed pages of truth in the many languages in which it is now available, and pass them on to the foreigners in the shops, in the fields, on the streets.

Someone has observed that "it was a Jew who brought the gospel to Rome; a Roman who took it to France; a Frenchman who took it to Scandinavia; a Scandinavian who took it to Scotland; a Scotchman who evangelized Ireland, and an Irishman in turn made the missionary conquest of Scotland. No people ever received the gospel except at the hands of an alien." Surely we who have the light of the third angel's message are debtors to all mankind.

### June 15—Missionary Experiences

"We must impart the goods of heaven if we desire fresh blessings."—*"Testimonies,"* Vol. VI, p. 448.

THERE is food for serious thought in this brief statement. There is such a thing as "potbound Christians." To illustrate what we mean, let us refer to what happened to a plant in a neighbor's house. The woman had some healthy-looking plants on the window sills, but one stood out above all the others for beauty and healthy appearance. Evidently the plant had been well watered and had received ample sunshine. A few months passed by, and the plants were still in the window, but it was apparent that the

plant which had seemed to excel all others was withering and gradually dying. It was not long until this particular plant was thrown onto the ash heap. The verdict was, "potbound." The plant should have been transplanted and given sufficient space for growth.

Yes, there are potbound Christians as well as potbound plants. Such Christians make no provision in their lives for imparting the blessings they have received. They live in air-tight compartments, and soon their spiritual experience becomes dwarfed and dry; there is no room for receiving fresh supplies of the water of life. The Christian life, which gave such promise of becoming a flourishing plant in the service of the Lord, has become potbound, and the results are weakness, withering, and barrenness.

Should there be any "potbound Christians" listening to the live experiences reported by others today, there may yet be time to transplant into the soil of missionary endeavor, where growth and development will be apparent, and where fresh supplies of heaven's goods will be constantly furnished to replace that which is being given out.

### June 22—A Missionary Ammunition Plant

ON every hand much is being said these days about the increase of munitions plants and enlarging their output with a view to being on the safe side in case of military crisis. Without adequate provision for munitions the armies of any nation would face defeat. Just so in the Christian warfare, when besieging the hearts of men and women to surrender to the King of Peace and become citizens of the spiritual kingdom, gospel literature is an indispensable factor.

In a very special sense are we dependent on literature printed in many languages when we attempt to reach the hearts of those near us who are of different nationality. Without the

right ammunition we cannot hope to make headway. But the need has been amply provided for in the foreign-language literature ammunition plant, known as the International Branch of the Pacific Press Publishing Association, located at Brookfield, Illinois. For many years this publishing house has been turning out truth-filled literature in the form of periodicals, magazines, books, pamphlets and tracts in Arabic, Armenian, Bohemian, Croatian, Danish-Norwegian, Dutch, Finnish, French, German, Greek, Hungarian, Icelandic, Italian, Lettonian, Lithuanian, Polish, Portuguese, Rumanian, Russian, Serbian, Slovakian, Spanish, Swedish, Syriac, Ukrainian, Yiddish. Publications in Oriental languages, such as Chinese, Japanese, etc., are also carried in stock.

"It is indeed a miracle that has brought about facilities for reaching every person of a foreign tongue in America and making it possible for every man to hear the voice of the third angel's message being proclaimed in his own language, through the printed page. As on the day of Pentecost, when the outpouring of the Holy Spirit came as the early rain upon the church, and enabled the disciples to speak in the languages of the multitude, so in the latter rain the Holy Spirit will fall upon the church in rich measure, and cause the literature which has been scattered to speak forth the truth with mighty power in the languages of the multitude. It is our individual responsibility to make such heavy drafts on the foreign-language ammunition plant that it will be kept running day and night to meet the demand, in preparation for the final crisis of world conditions.

#### June 20—How to Make Friendly Christian Contacts With Our Foreign-Speaking Neighbor

THE "foreign-speaking neighbor" need not necessarily live next door, nor in the same block. He may live miles away, in a reserved section of the city, or in another district or county. Nevertheless he is a "neighbor" in the light of the definition which reads: "Our neighbor does not mean merely one of the church or faith to which we belong. It has no reference to race, color, or class distinction. . . . Our neighbor is every soul who is wounded and bruised by

the adversary. Our neighbor is everyone who is the property of God."—*The Desire of Ages*, p. 503. Therefore we may consider that our foreign-speaking neighborhood is without limitations.

The art of making friendly Christian contacts with these neighbors of ours is worthy of very careful study. We might consider the matter as a revolving wheel of many different spokes, each spoke a channel of communication to some foreign-speaking neighbor. But the hub of this revolving wheel may rightfully be termed "friendship"—true, unselfish, soul-burdened friendship, using the universal language of "love" which may not find response through the ear but which will never fail to get a response from the heart. How refreshing is the person who flings his heart wide open and bids us welcome with a warm grasp of the hand and a cordial good fellowship; who sees a brother in every man he meets, instead of a rival, a competitor, a possible enemy. It is said that a poor foreigner, who could speak very little English, was accosted in Central Park, New York, by a kind-hearted man, who saw that he looked dejected, and thought he might be in need. To his offer of assistance, however, the foreigner replied that he did not need money, but that he was lonely, and "just hungry for a handshake." Here is one of the readiest avenues for Christian contact.

The foreign-language literature, which is now available in so many languages and in such attractive form, will open doors to many hearts and homes. Keep a supply at hand for the foreign neighbor who jostles against you in the street or the highway. In doing business with the Chinese laundryman, the Italian cobbler, the Greek restaurateur, the grocer, the fruit and vegetable peddler, the seller of flowers on the street corner, give just a little more than the equivalent of his price in the way of a friendly word and a cordial hand-

shake. Ask about his family and his home life; inquire about his church; manifest interest in conditions in his homeland, and call his attention to God's plan for the entire human family and the hope of God's children. Offer to visit him in his home and to bring him reading matter in his own language.

Seventh-day Adventist women can make contacts through visiting the homes of the foreign-language people. Plan for regular visits—inviting them to your own home and returning the call in friendly fashion. Show them how you cook, how you care for members of the family when ill; tell them of our sanitariums and the health principles for which they stand; invite them to come to Sabbath school, and arrange a class especially for them. It is a good plan to organize a "Friendly Council Group" to meet once a month, when demonstrations of cooking may serve as an interesting part of the program. Gather the children in to a Storytelling Hour, and provide them with *Our Little Friend* and the *Youth's Instructor*.

The Society of Missionary Men in the church can plan many ways of reaching the husbands, fathers, and brothers who live in the foreign district and, through friendship, literature, and comradeship, can do much to brighten the lives of these hard-working people. If we will only keep the wheel of friendly contact revolving, we shall touch thousands of lives greatly in need of our help, people to whom we are debtors in that we have been entrusted with the gospel.

Let us never forget the lesson in service unconsciously taught by the little boy who had been made welcome and was exceedingly happy in the mission Sunday school conducted in his desolate neighborhood. But the time came when his parents moved to another part of the great city, and he was invited to come to a class held in that vicinity. But instead he walked the long journey each week to attend the Sunday school near his old home. When asked why he persisted in going so far away, when there were other teachers and other children nearer by, he replied, "I want to go back because they love a fellow over there." If we will let love replace duty in our home-foreign work, we shall find ready access to the hearts and homes of these neighbors.





# Young People's Department of Missionary Volunteers



## OFFICERS' NOTES

June

### How to Make the M. V. Society a Success, No. 6

#### Reporting

**D**OES the Missionary Volunteer Society lack interest, and does it fail to challenge its members? Is there listlessness or falling off in attendance? If it is your wish to give your society challenging, soul-stirring qualities, then give attention to oral reporting. The practice of reporting what one has done to promote the kingdom of God in the earth is of ancient and honorable ancestry, and has been a tremendously important factor in the amazing spread of the gospel in a hostile world.

Jesus and His disciples practiced it. "The apostles gathered themselves together unto Jesus, and told Him all things, both what they had done, and what they had taught." How the hearts of Jesus and His disciples must have been stirred while they listened as each one told of the difficulties met, the dangers faced, and the victories won.

The book of Acts is an inspiring and revealing report of experiences in missionary endeavor. Paul and his fellow workers practiced reporting. "When they were come, and had gathered the church together, they rehearsed all that God had done with them, and how He had opened the door of faith unto the Gentiles." Further, "All the multitude kept silence, and gave audience to Barnabas and Paul, declaring what miracles and wonders God had wrought among the Gentiles by them." These reports were a mighty influence in bringing encouragement to the hearers and in uniting the believers in their determination and purpose to spread the Christian faith.

So, today, the hearts of the young people in our Missionary Volunteer Societies will be bound together in service, and the interest in the work of the society will be deepened through the telling of what each has attempted to do for Christ. Reporting—telling what one has tried to do for Christ—may be a mighty factor in the success of the Missionary Volunteer Society. Inasmuch as the Missionary Volunteer Society executive committee is the responsible group which should plan the work of the Missionary Volunteer So-

ciety, it should also make provision for the telling in the society meetings of the experiences of those who engage in service.

Out in Africa where Missionary Volunteers are the spearhead in a mighty evangelistic movement, it is the practice of the young people to go out into the villages and do missionary work and then come together in the society meeting and there tell their experiences. Perhaps this may account largely for the enthusiasm with which they carry on their Missionary Volunteer Society work.

God has given very definite instruction regarding the need and the influences of oral reporting in the Missionary Volunteer Society. "Do not imagine that you can arouse the interest of the young by going to the missionary [volunteer] meeting and preaching a long sermon. Plan ways whereby a live interest may be aroused. From week to week the youth should bring in their reports, telling what they have tried to do for the Saviour, and what success has been theirs. If the missionary [volunteer] meeting were made an occasion for bringing in such reports, it would not be dull, tedious, and uninteresting. It would be full of interest, and there would be no lack of attendance."—*"Gospel Workers,"* pp. 210, 211.

Here the Spirit of prophecy very definitely points out one of the vital factors in the successful Missionary Volunteer Society. Experience meetings will mold the ideals and attitudes of young people and develop a spiritual atmosphere in the society which programs, sermons, and musical entertainment can never achieve. The latter have their place, but the society executive committee should plan definitely for more frequent telling of experiences in the Missionary Volunteer meetings. Let us follow the instruction of God, and thereby attain that abundant success which He has planned for our societies.

Of course, there is another phase of reporting, the responsibility for which rests upon each Missionary Volunteer. Every member is expected to report on the individual report blank (M. V. Record Blank 4), and place this report in the hands of the secretary of the society, who in turn will compile his reports on M. V. Record Blank 5, and send them promptly to the conference Missionary Volunteer secretary. These reports should be studied by the society executive committee in order that the committee may know how to plan wisely. However, let us remem-

ber that one of the prime factors in developing interest and in making the society a success will be the verbal reports which the members make in the society meetings. A. W. P.

### Recreation Presents a Challenge!

**W**HEN it comes to the problem of providing the much-needed recreation for our young people, our Missionary Volunteer executive committees are sometimes not a little perplexed. This is largely due to the fact that there exist in our societies two great attitudes of mind and heart. There are those persons who have the correct idea of good, wholesome, beneficial recreation—re-creation. These young people have a clear perception not only of the value of wholesome recreation, but also of the difference between recreation and amusement. These young people are not our problem; they are easily directed in the divine program of recreation. But there are those young people in the church, and often not a few of them, who consider life to be a continuous circus, a grand and glorious merry-go-round. They measure everything in terms of pleasure. The world, so they think, owes them what they term "a good time," "a thrill," "a kick." These perverted pleasure appetites seemingly cannot be satisfied. Whatever the Missionary Volunteer officers launch along recreational and social lines is considered by these poor souls to be dead and uninteresting. How shall we overcome this problem?

1. The executive committee should keep under control all planning for recreational and social undertakings.

2. With all recreational and social pursuits some time should be spent in giving definite instruction. All our young people must have a clear perception of the difference between recreation and so-called amusement for mere pleasure, between wholesome physical and mental relaxation and superficial, nerve-stretching, physically and mentally exhausting amusement.

3. It is incumbent upon every executive committee to define clearly in the minds of young people the principles enunciated in "Messages to Young People," pages 362-400.

Let us educate, educate, educate, in order to solve this important problem.

D. A. OCHS.

June 29 is open for your original society meeting topic.

Plan for this early.



## Points for Good Discussions

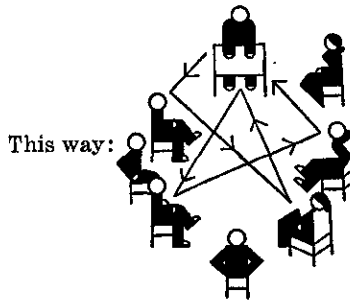
### Suggestions for Group Leaders

#### GETTING READY

1. WHEN possible, arrange group in circle, so that each person can see every other person.
2. When possible, provide table space for leader and entire group.
3. Let all remain seated during discussion, including leader. Keep it informal.
4. Start by making everybody comfortable. Check ventilation and lighting.
5. See that everybody knows everybody else. At first gathering go round the circle, each introducing himself. As a newcomer joins the group later, introduce yourself to him and then introduce him to the group.
6. Learn names of all as soon as you can.
7. Have blackboard, chalk, and eraser ready for use in case of need. Appoint a "blackboard secretary" if the subject matter and occasion make it desirable.
8. Start on time, and close at pre-arranged time.
9. In opening, emphasize: *Everyone* is to take part. If one single member's view fails to get out in the open, in so far the discussion falls short.
10. Toward this, emphasize: No speeches, by leader or by group members. No monopoly. After opening statement, limit individual contributions to a minute or so.

#### CARRYING ON

1. Make your own preparation for the discussion. Think the question through in advance. Aim to establish connections between ideas of background materials, and experience and ideas of group members.
2. Aim at outset to get a sharply defined question before the group. Have three or four alternatives put on board if you think this will help: "With which do you want to start?" "Is this question clear?"
3. In general, don't put questions to particular group members unless you see that an idea is trying to find words there anyway: "Miss Brown, you were about to say something?" Otherwise: "Let's have some discussion of this question." "What do some of the rest of you think about this?" "We've been hearing from the young men. Now how do you young women feel about this?"
4. Interrupt the "speechmaker" as tactfully as possible: "While we're on this point, let's hear from some of the others. Can we save your other point till later?"
5. Keep discussion on the track. Keep it always directed, but let the group lay its own track to a large extent. Don't groove it narrowly yourself. Try to have it—



6. Remember: The leader's opinion doesn't count in the discussion. Keep your own view out of it. Your job is to get the ideas of others out for a discussion.

7. If you see that some important angle is being neglected, point it out: "Bill Jones was telling me last week that he thinks thus and so. What do you think of that?"

8. Keep the spirits high. Encourage ease, informality. Let everybody have a good time. Foster friendly disagreement. Listen with respect and appreciation to all ideas, but stress what is important, and turn discussion away from what is not.

9. Take time every ten minutes or so to draw the loose ends together: "Let's see where we've been going." Be as fair and accurate in your summary as possible. Close discussion with summary—your own or the secretary's.

10. Call attention to unanswered questions for future study or for reference back to speakers. Nourish a desire in group members for continuing study and discussion through skillful closing summary.—*Adapted from pamphlet issued by the U. S. Department of Agriculture.*

## Summer Camps

WITH the approach of summer, when there is the urge to get away from the torrid cities and find rest and refreshment in the country, let the Missionary Volunteer Society officers bear in mind the Summer Training Camps planned by the Missionary Volunteer secretary of the conference.

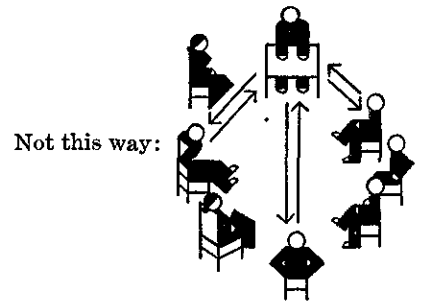
Most conferences are planning Junior camps, and many are planning camps for Senior youth. These summer camps provide opportunity for delightful fellowship, for nature study, and for the pursuit of Progressive Class work.

Society executive committee, study the summer needs of the young people of your society, and write to the conference Missionary Volunteer secretary to find out his definite plan for camps. Then advertise the camps and encourage all who should and can do so to attend them.

A. W. P.

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Motto over a church door: "Enter to worship. Depart to serve."



## Camp Meeting Is Over— What Now?

BEFORE camp meeting began you put forth every effort to bring your young people into line with the spirit and purpose of that gathering of God's people. While at the campground you left nothing undone to make every meeting a success. You left nothing undone to bring your young people to a deeper experience, to reclaim the backslidden, and to help many to make a start for the kingdom of God for the first time. God blessed you in these efforts.

Camp meeting is over. These young people have returned to their homes. Yes, your young people to your community—to your local society. But I ask you candidly, Does your responsibility toward these beginners now cease? Indeed not! If anything, your responsibility has just begun. Again I ask, What are you doing to encourage the beginners in your church in their recent decision? What are you doing to aid and stabilize them in their new-found experience? What are you doing to help them carry out their decision to be true to God and to His principles?

What can you do? Missionary Volunteer leaders can do much. You can lead these beginners into the Missionary Volunteer devotional features which are designed to accomplish this very thing in the experience of those who have entered upon the Christian life. No robust Christian experience can be maintained without the Morning Watch habit and the Bible Year habit. Why not enroll all in these devotional features?

Occasional consecration services are absolutely essential. During such services these young people should be encouraged to stand and boldly speak in the presence of their fellow youth. The value of testimony meetings cannot be overestimated.

"An idle brain is the devil's workshop;" therefore you should help these young people to fill their lives with good things. Think of the Reading Course books. Encourage them to read other good books. Then there are the Junior Progressive Classes. How invaluable are these in the lives of those who have made a decision for God! Enlist these young people in work in service bands. Teach them the art of personal soul winning. Give

**Is there to be a Senior Camp in your conference or union this summer?—**

these youth something to do in your Missionary Volunteer Society. They can take part in the society meeting. Of course you will want to help them to become permanent members of some Sabbath school class. And when the time for the church ordinances comes, invite them to join you in this blessed occasion.

Oh, there is so much that leaders of youth can do to stabilize the camp meeting experiences of their Missionary Volunteers. D. A. OCHS.

### When You Study Nature

"THE heavens declare the glory of God; and the firmament sheweth His handiwork. . . . There is no speech nor language, where their voice is not heard."

Have you ever heard nature speak? Can you understand her? What method can one employ to learn the most from nature? The poet has suggested:

"Go forth under the open sky, and list  
To nature's teachings."

The best study cannot be made at long range. The most ideal method is to get close to nature.

Birds, flowers and ferns, insects, moths and butterflies, stars, trees—in which are you most interested? Which is most suited to study in your locality? Choose one or more subjects. Plan your project so that you are following it at the most advantageous time of year, if one time is better than another. Obtain the best handbooks possible. Gain a general idea of the subject, and then study specifically the peculiar characteristics of the objects of your choice. The "Junior Missionary Volunteer Handbook" and the "Master Comrade Manual" list helpful guide or handbooks for nature study, and give questions which suggest ways of developing the subjects. The flora and fauna of various regions of the country are minutely described in certain books.

When you go out to study nature, keep in mind the following suggestions:

1. Take a handbook with you. It is much easier to classify a tree, a bird, et cetera, when you see it than to remember its characteristics and identify it later.

2. Carry with you also a handy-sized notebook in which you may record observations and jot down points which you may wish to investigate further. For example, in the study of birds, note the date you saw the specimen (particularly if in early spring or out of season), the name, habitat, or where seen. Other remarks might include distinguishing color, song, type of nest built, where or when you might study further to the best advantage, etc.

3. After careful observation with the naked eye, make use of microscope, field glasses, or telescope.

4. Collect specimens at the right time of year, press or print them, and  
(Continued on page 30)



### Leisure-Time Profits

(Program for June 1)

BY A. P. RUF

OPENING SONG: No. 88 in "Gospel in Song."

SCRIPTURE READING: Matthew 25:12-29.

PRAYER.

SECRETARY'S REPORT.

OFFERING.

REPORT OF MISSIONARY WORK.

SPECIAL MUSIC.

SYMPOSIUM: "Responsibility to God for Our Time."

TALK: "The Cracks of Time."

SPECIAL MUSIC.

READING: "Hobbies Make Leisure Time Profitable," p. 25.

TALKS: By Hobbyists of our own society. (See Note to Leaders.)

CLOSING HYMN: No. 194 in "Gospel in Song."

BENEDICTION.

#### Note to Leaders

In arranging this program we have endeavored to bring before the young people many things they can do in their spare time which are profitable. This topic, of course, cannot be exhausted, and there are, no doubt, many who have hobbies that are very profitable. We would suggest that the executive committee give thought to this program a number of weeks in advance, ascertain the young people and older ones who have interesting hobbies, and invite them to have part in this program, asking them to discuss their hobbies from the standpoint of why they have chosen their hobby and the recreational and educational values in it. We believe that you will have some very fine material for this program if you follow this suggestion. After these talks, the meeting can be opened for discussion and suggestion of other hobbies that are profitable. Stress the fact that the boys and girls and young people who have hobbies very seldom get into mischief. They usually fill their recreational needs through their hobbies.

#### Responsibility to God for Our Time

("Christ's Object Lessons," pp. 342-346.)

1. To whom does our time belong?

"Our time belongs to God. Every moment is His, and we are under the most solemn obligation to improve it to His glory. Of no talent He has given will He require a more strict account than of our time."

2. What are we admonished to do?

"We are admonished to redeem the time. But time squandered can never

be recovered. We cannot call back even one moment. The only way in which we can redeem our time is by making the most of that which remains, by being coworkers with God in His great plan of redemption."

3. Upon what does our success depend in the acquiring of knowledge and mental culture?

"Upon the right improvement of our time depends our success in acquiring knowledge and mental culture. The cultivation of the intellect need not be prevented by poverty, humble origin, or unfavorable surroundings. Only let the moments be treasured. A few moments here and a few there, that might be frittered away in aimless talk; the morning hours so often wasted in bed; the time spent in traveling on trams or railway cars, or waiting at the station; the moments of waiting for meals, waiting for those who are tardy in keeping an appointment,—if a book were kept at hand, and these fragments of time were improved in study, reading, or careful thought, what might not be accomplished. A resolute purpose, persistent industry, and careful economy of time, will enable men to acquire knowledge and mental discipline which will qualify them for almost any position of influence and usefulness."

4. What is youth's responsibility in home life?

"By many children and youth, time is wasted that might be spent in carrying home burdens, and thus showing a loving interest in father and mother. The youth might take upon their strong young shoulders many responsibilities which someone must bear."

5. God's admonition concerning our work.

"Whatever the line of work in which we engage, the word of God teaches us to be 'not slothful in business; fervent in spirit; serving the Lord.' 'Whatsoever thy hand findeth to do, do it with thy might,' 'knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ.'"

#### Wrong Use of Leisure Time

THE statement, "Satan finds some mischief still for idle hands to do," is true. One authority on crime has said, "It is the unwise use of leisure time by the boys and young men from seven years of age to the early twenties which constitutes a threat to good citizenship and which, in my opinion, more than anything else is responsible for the development of delinquency and crime."

—Urge your Senior members to attend this camp planned especially for them.

## The Cracks of Time

"JOHN, how did you ever get time to read so much? I am in despair because I cannot find time to do anything for my improvement."

The speaker was a young man who had just listened to his friend's paper at the literary club, a paper which required for its preparation the reading of many books and many hours of thought. Then, too, John came from a home in which there was always much work to do; so it was not strange that the above question was asked.

"I have to take care of many odd minutes," said John, "and you would be surprised to find how much reading one can do just by using the cracks of time."

This young man had learned one of the secrets of life. "The cracks of time," the odd minutes which seem so insignificant, are very important; but many people make no account of them. But the man or the woman who would be successful cannot afford to disregard them.

Time is precious, so precious that not one moment should be allowed to be wasted. We read of the man who received ten talents, that he gave himself definitely to the task of increasing the talents that were committed to him by his Lord. We are to redeem the time and not to kill it. Time is every man's fortune—every minute is precious.

As a boy, Ion Keith Falconer, who in later life became a famous traveler and missionary, appreciated this fact. It is said: "When he played, he played with all his might, but when the time for play was past, he gave himself to his tasks with equal alertness. And he was not content with the tasks set him in the schoolroom. He used the odds and ends of time wasted by others in dawdling or idle talking, and managed to do much extra reading. He became a master of shorthand, having taught himself in these odd moments."

Have you ever watched your fellow passengers on the streetcar, train, or bus? At times in my work I have traveled a great deal on the train. It is very educational to watch the occupants of a train coach; some read papers, others read books, some look bored, some don't know how to pass the time, others again make use of

every spare moment. How do you make use of these "cracks of time"?

When President Taft was governor of the Philippines, the newspaper dispatches told of his visit to Washington. This visit was brief, and he had much to do. The days seemed all too short for his work, but that work was done nevertheless, because he knew how to use every moment. When he drove from his hotel to the White House for a conference with the President, or his associates, he took advantage of even that time, for he was usually dictating to a stenographer.

It is calculated that the average man spends from four to five years of his lifetime in doing "not much of anything"—but I am sure that is not true of the men who leave their impress on history. It was not true of Gladstone, who wrote and read and thought whenever, for five minutes, he was not engaged in other tasks. It was not true of Elihu Burritt who learned eighteen languages in his spare time. It was not true of Macaulay, who read Greek when on a journey, and kept a book at hand for use at any moment. Nor will it be true of the young men who are today fitting themselves for positions of responsibility and trust.

The hours spent at a railroad station when the train is delayed, the half hour of waiting for a friend who is tardy in keeping an engagement, or the ten-minute gap between the hours of reaching the office and the appointed hour for beginning work, will present golden opportunities for doing something worth while. What are you doing in your spare moments or leisure time? Are they profitable to you or to anyone else?—*Adapted from "Making Good," by John T. Faris.*

❖ ❖

KNOW the true value of time; snatch, seize, and enjoy every moment of it. No idleness, no laziness, no procrastination. Never put off till tomorrow what you ought to do today. —*Lord Chesterfield.*

❖ ❖

EMPLOY thy time well if thou meanest to gain leisure; and since thou art not sure of a minute, throw not away an hour!—*Benjamin Franklin.*

❖ ❖

WHEN Luther was asked how he found time to translate the Bible, he said, "I did a little every day."

## I Am Your Leisure Time

*I am Your Leisure Time.*

I am that period in your day when there is nothing that external pressure compels you to do.

I am that hour when you can do whatever your own desire commands. At that moment I bring the wealth of the ages to your door.

I lay the stored-up book treasures of the world at your feet.

I hang man's art on the waiting walls of your imagination.

I will give your creative hands their opportunity to thrill to the divine impulse to joyous and constructive effort.

I offer you play that rebuilds your life and leaves no sting.

I give you friendship that opens for you wider windows to life.

I am the supreme test of your inner self, for what you do with me reveals and determines what you really are.

I make you—and I am made by you.

By unseen but powerful fingers I reach into your soul and so mar or beautify your life.

*I am Your Leisure Time.—Percy R. Hayward.*

## Time Leaks

"How is it," said a boy who was learning the trade of typesetting, "that Jim gets in three or four thousand ems more than I do, when I work every bit as fast as he does—you said so yourself—and I don't make any more mistakes, either?"

The foreman addressed stopped and looked at the two boys thoughtfully.

"Yes, your fingers are quicker, if anything, but I'll tell you how it is: You look up every time the door opens; he doesn't. A great deal of time leaks out that way. It's like a hole in the pocket."

There could not have been a better illustration. Your pocket might be well lined with half dollars in nickels or pennies, but if there was a tiny hole in it, the half dollars would be sadly "short" at the end of the week. So with half hours. They are broken up into minutes and half minutes. Are there any leaks through which to lose them? The reason we do not take any better care of half hours is that they are usually all in small change, so to speak. But a little care will guard against losing them. Keep them as whole as possible, and look out for the time leaks.—*The Wellspring.*

❖ ❖

"If you in the morning throw minutes away,  
You can't pick them up in the course of the day.  
You may hurry and scurry, and flurry  
and worry,  
You've lost them forever, forever and  
aye."

—Anonymous.

❖ ❖

"OMIT no opportunity of doing good, and you will find no opportunity to do evil."

**Keep the Missionary Volunteers in your society busy during the summer months!**

## Hobbies

MANY men have come to fame through their accomplishments during spare time. Lincoln studied law after his day's work in a store. Charles Lamb wrote after days spent as a clerk, for he never had any other occupation. Edison worked at electricity after hours when employed as a telegrapher. Alexander Graham Bell invented the telephone while employed as a school teacher. While working as a clerk on the Mississippi levee, James J. Hill studied engineering, and many other subjects, and for recreation took up painting in water colors. While a clerk in a Rochester savings bank, George Eastman studied photography. The Wright brothers were engaged in the bicycle business, but devoted their spare time to experimenting with airplanes.

A certain college boy who was forced by financial conditions to leave school studied nature as a hobby. He learned so much and made such worthwhile collections of specimens that he was offered a good position in a museum of natural history.

A group of boys found an old printing press in the basement of their church, reconditioned it, learned how to use it, and are now doing all of the church's printing.

A young people's society organized "interest groups." One group does handwork. Another collects poetry. Another reads and reviews books. Another studies current events and reports on them. Another studies music. Another learns how to give Bible readings. Another collects nature specimens. Another learns how to work with the young members of the church. Another studies the art of storytelling.

Your hobby? You have one, don't you? Is it worth while? What will be your leisure-time profits?

M. W. M.

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## Things Not Seen

THE really good things are inside and not outside the man. The big thing is not luxury, but contentment; not a big house, but a big satisfaction; not accumulated art treasures, but a fine artistic appreciation; not a big library, but a serene studiousness; not a big estate, but a large vision. The big things are not the things that are seen, but the things that are not seen. "Seek ye first the kingdom of God, and His righteousness."—*J. H. Jowett*.

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THE Bible is a book of faith and a book of doctrine and a book of morals and a book of religion, of special revelation from God; but it is also a book which teaches man his own individual responsibility, his own dignity, and his equality with his fellow man.—*Daniel Webster*.

## Victory—and How to Maintain It

(Program for June 8)

BY CHRIS P. SORESENSEN

### OPENING EXERCISES.

SCRIPTURE READING: Romans 6:12-16.

STUDY: "Surrender."

ILLUSTRATION: "Fritz Kreisler."

ILLUSTRATION: "George Washington," p. 26.

TALK: "Hardest Temptations After Greatest Victories."

### CLOSING EXERCISES.

### Notes to Leaders

*Songs.*—Songs for the song service as well as the society meeting today may be chosen from this suggested list: Nos. 32, 33, 37, 39, 46, 49, in "Missionary Volunteer Songs."

What shall we make the purpose of this program? The summer vacation period is right here upon us. Shall we permit a summer slump in the society, with its accompanying slump in our lives spiritually, or shall we endeavor to keep all activities at a high level? This program may be used as real promotion for the Morning Watch, the Bible Year, Prayer and Personal Workers' Band, and the service bands. Give all of these activities a real spiritual setting and background.

*Further Helps.*—A helpful background as well as material for discussion or symposium may be found in the following books: "Adventures in Christian Living" and "God's Challenge to Youth," by C. Lester Bond; "Behold, He Cometh," by Francis D. Nichol; "The Early and Latter Rain" and "The More Abundant Life," by F. M. Wilcox; "The Life of Victory," by Meade MacGuire; "The Life That Wins," by Matilda E. Andross; "Messages to Young People," by Ellen G. White. Study also, and purchase quantity sufficient to give to your members—M. V. Leaflet 28, "Victory in Christ," price, two cents each.

## Surrender

THERE may be Christians who object to the use of the word "surrender," so often used in song and sermon. First of all it is not found in our English Bible, and secondly it implies a state of warfare and an enemy.

Now let us think this matter through. No matter what our present relationship to God is, there was a time when we were an enemy, a rebel against God. In other words, we were at war. The Bible does use words that are related in meaning to "surrender."

"Yield," meaning to surrender or submit. Rom. 6:13, 16.

"Present," Rom. 12:1.

"Render," meaning to return to Caesar, to God; Matt. 22:21; meaning to give back. Rom. 13:7.

"It is one of the glorious Christian paradoxes that the first step toward victory is 'surrender.' To be conquerors we must first be conquered."—*Sunday School Times*.

(The following sentence quotations from the Spirit of prophecy may be handed out beforehand to be read symposium style or you may read them and comment as you go:)

"The blessing comes when, by faith, the soul surrenders itself to God."—*"Messages," p. 158.*

"To have the religion of Christ means that you have absolutely surrendered your all to God, and consented to the guidance of the Holy Spirit. . . . The surrender of all our powers to God greatly simplifies the problem of life."—*Id., p. 30.*

"If we surrender to God, we shall choose the light and reject the darkness."—*"Testimonies," Vol. IV, p. 231.*

"When you surrender yourself entirely to God, when you fall all broken upon Jesus, you will be rewarded by a victory the joy of which you have never yet experienced."—*Id., Vol. IV, p. 220.*

"God calls for an unconditional surrender of the heart and affections to Him."—*Id., Vol. III, p. 45.*

"If the life we live in this world is wholly for Christ, it is a life of daily surrender."—*Id., Vol. VI, p. 116.*

"A neglect to conform in every particular to God's requirements means certain failure and loss to the wrongdoer. . . . This reacts upon himself; he fails of gaining that grace, that power, that force of character, which it is the privilege of each to receive who surrenders all to God."—*Id., Vol. VII, p. 199.*

"Every act of transgression, every neglect or rejection of the grace of Christ, is reacting upon yourself; it is hardening the heart, depraving the will, benumbing the understanding, and not only making you less inclined to yield, but less capable of yielding, to the tender pleading of God's Holy Spirit."—*"Steps to Christ," p. 33, pocket edition.*

"Thus through constant surrender to God you will be enabled to live the new life, even the life of faith."—*Id., p. 48.*

In summarizing, what can we surrender to God? Thoughts, impulses, affections, resolutions, courage, enthusiasm, physical strength, mental powers, influence, time, money, personality, talents, ability, desires, and will power.

By what avenue do we surrender? By faith.

How much do we surrender? All. How often must we surrender our all? Daily.

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THE fruit of a liberal education is not learning, but the capacity and desire to learn; not knowledge, but power.—*Charles W. Eliot*.

Cordially invite the youth in your church to attend the conference camp meeting.

### Fritz Kreisler

THE hour was late; something had gone wrong with the automobile; and there seemed to be no place to park the car. The only comforting thought I had was that in my inside pocket were two tickets to hear this world-famous artist of the violin—Fritz Kreisler. We finally arrived, and found our seats 'way back in the balcony.

There in that vast auditorium sat nearly five thousand people, many of whom had rushed in at the last minute as we had. At least two hundred persons were crowded onto the platform, and not over five or ten vacant seats were apparent in the entire hall. Everywhere people were talking and visiting, all excited and expectant.

Finally the lights were dimmed, and as Fritz Kreisler walked onto the platform, followed by his accompanist, that whole audience almost went wild with applause and cheering. What was it we saw? Yes, a man of international reputation. In his hands he held a violin. It looked like many another violin. The mechanical and scientific man would say, "Just some wood, gut strings, a bit of ebony, and glue."

But after the applause had died down, that audience became very quiet. They yielded, gave over, surrendered their attention, their hearing, their attitude, yes, their very spirit. That surrender was not just a sympathetic giving over. It was a complete yielding of the intellectual and spiritual powers to be influenced by the music produced by a master on a violin, which, to the human eye, was just like any other violin. It was a willful surrender on our part. And what a pleasure and a joy it was to sit there and listen, completely enraptured by those strains and melodies.

This is but a simple and feeble illustration of what it means to surrender oneself intellectually and emotionally. Similarly we are to yield ourselves to the Lord Jesus entirely.

### Hardest Temptations After Greatest Victories

AFTER conversion, after baptism, after camp meeting, and after our greatest victories in life, oftentimes come our hardest temptations and our most trying experiences.

Remember the experience of Jesus. In Matthew three we have the story of His baptism. "The Desire of Ages" tells us that Satan was a witness at that baptism. Then in the fourth chapter of this first Gospel we have the story of the temptations of Jesus. "Satan came to Christ in the wilderness in the form of a beautiful young man,—more like a mon-

arch than a fallen angel. He came with Scripture in his mouth."—*Messengers to Young People*, p. 58.

Satan's temptations were prefaced with the challenge, "If thou be the Son of God." It was his purpose to lead Jesus to doubt His own divine Sonship and mission and the experience which He had just had at Jordan. He tempted Jesus to give a demonstration of His divinity, to perform a miracle that would be proof that He was the Son of God. Hence it was a real challenge. Now why did not Christ prove His divinity?

As Christ looked down through time, He saw that His followers and children would not be able to prove their sonship in God's family by a miracle every time they might be challenged. Christ's answer, "It is written," indicates that He knew the word of God. He used the word of God as a weapon against the temptations and challenge of the evil one. Christ used the very weapon to maintain His victory that we will have to use in our warfare—a knowledge of the word of God.

There is no other way that a man can be a Christian. Talent, training, position will never make a Christian; but living by the word of God will.

"Temptations often appear irresistible because, through neglect of prayer and the study of the Bible, the tempted one cannot readily remember God's promises and meet Satan with the Scripture weapons."—*The Great Controversy*, p. 600.

"The reason why the youth, and even those of mature years, are so easily led into temptation and sin, is that they do not study the word of God and meditate upon it as they should."—*Testimonies*, Vol. VIII, p. 319.

Finally, how, then, may we be victorious continually? We suggest the following:

1. Have the "will" to do His will.
2. Make strong resolutions.

"Through strong resolution and vigilant watchfulness they may withstand every temptation."—*Prophets and Kings*, p. 490.

3. Do not encourage temptation.

"If you encourage, in the least, the temptations of Satan, you place yourself upon his battleground."—*Testimonies*, Vol. II, p. 171.

There are many ways spoken of in the Spirit of prophecy in which we

may place ourselves on Satan's ground:

*Association*: "The Desire of Ages," pp. 711, 712; "The Great Controversy," pp. 508, 509.

*Impure Thoughts*: "Patriarchs and Prophets," p. 459.

*Pleasures*: "Patriarchs and Prophets," p. 204.

*Arguing With Satan*: "Testimonies," Vol. III, pp. 482, 483.

*Words and Deportment*: "Testimonies," Vol. III, p. 378.

4. Completely surrender myself to God and His power.

5. Do those things which will fortify against temptations:

a. Engage in Bible study, prayer, and meditation—Bible Year and Morning Watch.

b. Pray and work for others, for only as we give do we have.

### Victory

"SIN, temptation, evil of all kinds are implicitly defeated by Him. Faith in Him makes the defeat explicit, achieves it even in you. Pray; continue in prayer; wrestle in prayer. When temptation assails, betake yourself to prayer; but when you do not perceive temptation, pray that you may not be led into it. Christ is at hand; faith makes Him yours; why, then, do you ever fail? It is because you have forgotten or ceased to pray."

"Finally, victory is his who will not accept defeat; who having failed in holiness does not despair, but returns to the cross; who having been disappointed in prayer, continues to pray; who is resolved however sinful and worthless his life seems to him to be to trust Christ to redeem it, to endow it with wealth, and to die—if die he must, at the foot of the Redeemer's cross."

"This is the victorious life, the life eternal."—*Victory in Christ*, Horton.

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If you approach them (books), they are not asleep; if investigating, you interrogate them, they conceal nothing; if you mistake them, they never grumble; if you are ignorant, they cannot laugh at you.—*Richard D. E. Bury*.

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MUSIC forms a part of God's worship in the courts above, and we should endeavor, in our songs of praise, to approach as nearly as possible to the harmony of the heavenly choirs. . . . The heart must feel the spirit of the song, to give it right expression.—*Patriarchs and Prophets*, p. 594.

**Definite plans should now be laid for the last half of the year.**

**What will your society do?**

## Christ's Method

(Program for June 15)

BY L. A. SKINNER

SONGS: Nos. 168, 474, 478, in "Christ in Song."

OPENING EXERCISES.

SCRIPTURE: John 3, "Story of Nicodemus."

TALK: "Qualifications of a Personal Worker."

POEM: "God's People."

STORY: "God's Messenger."

DISCUSSION: "Christ's Method."

BENEDICTION.

### Note to Leaders

"Personal Work," by Meade MacGuire, M.V. Leaflet 20, should be studied carefully by those who wish to engage in this method of soul winning. Price, 4 cents.

### Qualifications of a Personal Worker

How often an earnest youth has yearned to be successful in attracting a sinner to Christ! Many objections arise in his mind: "I do not know how;" "I am not talented;" "I have no training;" "Someone else would know what to say;" etc. Christ's favorite method opens the way for the most humble and inexperienced to have the joy of showing a lost soul the way of salvation. In approaching a friend, stranger, or relative, you may, through Christ, be effective if your life is right.

There are qualities which must be possessed in order for a youth to be successful, but these qualities are all offered freely to those who seek Christ for them. First, the experience of personal salvation. Second, the possession of heaven's estimate of value of human souls. Third, the passion to advance God's kingdom on earth. Fourth, daily practices and a life that contribute to the first three mentioned. These might be called the primary requirements. These will be protected and nourished by a daily life from which has been shut out those things that detract. In their place have been included those occupations and habits that strengthen and build up these primary qualities. "Seek ye first the kingdom of God" is the theme of the life.

A secondary list of qualifications for personal workers might be as follows: friendliness, tact, courage, knowledge of Scriptures, cheerfulness, faith, wisdom, discernment, sociabil-

ity. Successful personal work is accomplished when one life, charged with the spirit of the Master, touches another that needs help, and through the influence and leadership and understanding effort of the first, the second is led to Christ.

In a northern Canadian city a colored man sold books and witnessed for Christ. Many of the leading members in the church there through the years pointed to the colored brother as the instrument which first brought the light.

A missionary's wife won the native silk-hosiery saleswoman to the truth. A high-school senior won his chum to the third angel's message. A machine-shop lathe worker won his neighbor in the shop. A woman doing housework succeeded in winning her employer. There are ample records which show that God has placed you where you are with your present capabilities so that you can be a link in the chain let down from heaven to rescue mankind.

As you live in the atmosphere of heaven, you will inquire at every casual contact with strangers, How can I turn this contact to the glory of God? Individuals met unexpectedly, or purposely, may have been brought into the presence of our lives for a definite purpose, and it pays to be always ready.

### God's Messenger

At times, in connection with the everyday activities, opportunities for personal work present themselves. This is illustrated by an experience which came to Mrs. White while she was in Europe:

The timepiece that had faithfully served her in America and during the early months of her work abroad, failed one morning, and when she asked a friend where in Nîmes, France, she might have it repaired, she was told of a young man who was serving an apprenticeship in watch-making. She was assured that he would do good work and would not overcharge her.

So the two were introduced, and the moment they met, Mrs. White recognized this young man as one whom she had seen before in vision. There came clearly before her mind the circumstances through which he had passed with two companions. They had heard the third angel's message presented and had joined the remnant church. Later when severely censured for some youthful mistakes, the three young men had become discouraged and had wandered away from God.

The history of this young man's experience was vividly revived in Mrs. White's mind while she talked with him about repairing her watch, and she was impressed to urge upon him the peril of his situation. At a favorable time she pointed out to him that the mistakes of his brethren gave him no reason to grieve Christ, who had loved him so much that He had given His life to redeem him. She told him that she knew of his experience, and then she pleaded with him to abandon the service of Satan and return, as the prodigal son did, to his Father's house and service. His heart was touched.

In a few months his apprenticeship would be completed, and he thought that at that time he would make a new start. But one who was so well acquainted with the danger of delay and the snares of the great adversary dared not consent to the postponement of a step which was so vitally important in the experience of this youth. After they had knelt in prayer, during which Mrs. White pleaded with God for the soul which was in peril, he made his decision, and, turning to her, he said, "From this day I will be a Christian."

That night he did not care to sleep. His heart was full of joy and freedom in the step which he had taken. He thanked God for abundant evidence of the pardoning of his sins and of his Saviour's matchless love.—*Arthur L. White.*

### Christ's Method

"JOHN directed two of his disciples to Christ. Then one of these, Andrew, found his brother, and called him to the Saviour. Philip was then called, and he went in search of Nathanael. These examples should teach us the importance of personal effort, of making direct appeals to our kindred, friends, and neighbors. . . .

"There are many who need the ministration of loving Christian hearts. Many have gone down to ruin who might have been saved, if their neighbors, common men and women, had put forth personal effort for them. Many are waiting to be personally addressed. In the very family, the neighborhood, the town where we live, there is work for us to do as missionaries for Christ. If we are Christians, this work will be our delight."—"The Desire of Ages," p. 141.

"Christ's method alone will give true success in reaching the people. The Saviour mingled with men as one who desired their good. He showed His sympathy for them, ministered to their needs, and won their confidence. Then He bade them, 'Follow Me.'

"There is need of coming close to the people by personal effort. . . . We are to weep with those that weep, and rejoice with those that rejoice. Accompanied by the power of per-

On June 8 hand your members M. V. Leaflet 28, "Victory in Christ;" price, 2 cents each.

suasion, the power of prayer, the power of the love of God, this work will not, cannot, be without fruit."—*"Ministry of Healing," pp. 143, 144.*

"Christ's illustrations were taken from the things of daily life, and although they were simple, they had in them a wonderful depth of meaning. The birds of the air, the lilies of the field, the growing seed, the shepherd and the sheep,—with these things Christ illustrated immortal truth; and ever afterward, when His hearers chanced to see these objects, they recalled His words. Thus the truth became a living reality; the scenes of nature and the daily affairs of life were over repeating to them the Saviour's teaching.

"Christ always used simple language, yet His words tested the knowledge of deep, unprejudiced thinkers. His manner of teaching should be followed by teachers of today. Spiritual truths should always be presented in simple language, that they may be comprehended, and find lodgment in the heart. Thus Christ addressed the crowds that pressed and thronged about Him; and all, learned and unlearned, were able to comprehend His lessons."—*"Counsels to Teachers," p. 261.*

"Christ in His labors took His position by the lakeside, and in the great thoroughfares of travel, where He could meet people from all parts of the world. He was giving the true light; He was sowing the gospel seed; He was rescuing truth from its companionship with error, and presenting it in its original simplicity and clearness, so that men could comprehend it."—*"Testimonies," Vol. VII, p. 35.*

"From Christ's methods of labor we may learn many valuable lessons. He did not follow merely one method; in various ways He sought to gain the attention of the multitude, and having succeeded in this, He proclaimed to them the truths of the gospel. His chief work lay in ministering to the poor, the needy, and the ignorant. In simplicity He opened before them the blessings they might receive, and thus He aroused their soul's hunger for the truth, the bread of life. . . .

"The Lord wants wise men and women, who can act in the capacity of nurses, to comfort and help the sick and suffering. O that all who are afflicted might be ministered to by Christian physicians and nurses who could help them to place their weary, pain-racked bodies in the care of the Great Healer, in faith looking to Him for restoration! If through judicious ministrations the patient is led to give his soul to Christ and to bring his thoughts into obedience to the will of God, a great victory is gained. . . .

"Christ commits to His followers an individual work,—a work that cannot be done by proxy. Ministry to the sick and the poor, the giving

of the gospel to the lost, is not to be left to committees or organized charities. Individual responsibility, individual effort, personal sacrifice, is the requirement of the gospel.

"Go out into the highways and hedges, and compel them to come in," is Christ's demand, "that My house may be filled." Luke 14:23. He brings men into touch with those whom they may benefit. "Bring the poor that are cast out to thy house," He says. "When thou seest the naked, . . . cover him." Isa. 58:7. "They shall lay hands on the sick, and they shall recover." Mark 16:18. Through direct contact, through personal ministry, the blessings of the gospel are to be communicated."—*"Counsels on Health," pp. 387-391.*

"The prince of teachers, He sought access to the people by the pathway of their most familiar associations. He presented the truth in such a way that ever after it was to His hearers intertwined with their most hallowed recollections and sympathies. He taught in a way that made them feel the completeness of His identification with their interests and happiness. His instruction was so direct, His illustrations were so appropriate, His words so sympathetic and cheerful, that His hearers were charmed. The simplicity and earnestness with which He addressed the needy, hallowed every word.

"What a busy life He led! Day by day He might have been seen entering the humble abodes of want and sorrow, speaking hope to the downcast, and peace to the distressed. Gracious, tenderhearted, pitiful, He went about lifting up the bowed-down and comforting the sorrowful. Wherever He went, He carried blessing.

"While He ministered to the poor, Jesus studied also to find ways of reaching the rich. He sought the acquaintance of the wealthy and cultured Pharisee, the Jewish nobleman, and the Roman ruler. He accepted their invitations, attended their feasts, made Himself familiar with their interests and occupations, that He might gain access to their hearts, and reveal to them the imperishable riches."—*"Ministry of Healing," pp. 23-25.*

### God's People

THE parish priest so erudite  
Climbed into the high church steeple  
To be nearer God so that he might  
Hand down His word to the people.

So he daily wrote in his sermon the  
threads  
That he thought were sent from  
heaven,  
And he dropped these down on the people's heads  
Two times one day in seven.

In his rage God cried, "Come down and die!"  
And he called from out the steeple.  
"Where art Thou, Lord?" And the Lord  
replied.  
"Down here among My people."

—Author Unknown

### Questions Which May Form Basis for Discussion of Topic

1. WHAT friend, relative, or acquaintance could there be in my life to whom I should speak concerning salvation?
2. What approach would be considered the most tactful and most likely to obtain results?
3. Does the performance of some kindly act help to prepare the way for serious conversations?
4. Is it true that different individuals should be approached in different ways?
5. Does one's own knowledge of human nature and supply of general facts help in finding common interests from which to start or introduce spiritual lessons?
6. What degree of confidence can be put in providential openings and impressions?
7. What sort of approach did interest you or would interest you if someone should approach you concerning your soul's salvation?
8. What do you consider the chief qualification of a personal worker?
9. What cautions would you suggest?
10. Do you think everyone is able to attract some other soul to Christ? Or do you think only a select few will ever be personal workers?



### A Commission

Go, sing to others all the songs  
The angels sing to you;  
The voice unused will lose its power,  
Its tones will not be true.

Transpose for weak, unskillful hands,  
In all the easy keys,  
The cheering strains, the soothing calm  
Of heavenly melodies.

Go, change the world's sad minor tone  
To joyous chords of love;  
Those deep, ecstatic harmonies  
That fill the life above.

—Julia H. Thayer.



THERE are few means more effective for fixing His words in the memory than repeating them in song. And such song has wonderful power. It has power to subdue rude and uncultivated natures; power to quicken thought and to awaken sympathy, to promote harmony of action, and to banish the gloom and foreboding that destroy courage and weaken effort.—*"Education," pp. 167, 168.*



CULTURE is what is left after everything we have learned has been forgotten. It consists of a deepened understanding, a breadth of outlook, an unbiased approach, and a heart that has deep sympathy and strength of courage.—*Dr. G. Bromley Osgood.*

Valuable leaflet on soul winning: "Personal Work," by Meade MacGuire, M. V. Leaflet 20; price, 4 cents.



## Bible Trees Speak

(Program for June 22)

BY C. LESTER BOND

OPENING SONG: "I Sing the Power of God," No. 330 in "Christ in Song."

ANNOUNCEMENTS.

SCRIPTURE.

PRAYER.

LEADER'S INTRODUCTION: "Character and Trees."

TALK: "The Tree of Life."

TALK: "Parable of the Fig Tree," (See p. 28.)

MUSIC: "Trees," by Joyce Kilmer.

TALK: "Trees of the Bible."

BIBLE QUIZ ON TREES.

CLOSING SONG: "Fairest Lord Jesus," No. 312 in "Christ in Song."

BENEDICTION.

### Notes to Leaders

The program for today is designed not only to help our young people have a picture of some of the trees of the Bible and learn the lessons presented in connection with them, but also to obtain a fuller appreciation of the value of our tree neighbors and the importance of becoming acquainted with them. To help you sponsor this type of activity, we are here offering a few suggestions.

#### AN OUTING AMONG THE TREES

Why not have an outing in the woods to help your young people become enthusiastic about nature? Most of the suggestions which follow could be used for a hike on a weekday afternoon or evening.

Meet at a central point for a hike to a near-by grove. Take along the necessary materials for a picnic supper. Either before or after supper, depending upon whether you hold the hike in the afternoon or evening, use some of the following games:

A contest to see who can identify the greatest number of leaves and who can find the greatest variety of trees.

A blindfold contest to see how many trees can be named from the feel of the bark.

Put numbers on ten or more different trees within a given area. Give the hikers a list of the names of the trees. See how many can place the proper number beside each tree on the list.

See who can list the most uses for tree products. This could also be used as a group contest, dividing the party into several competing groups:

Trees used for beautifying purposes.

Trees used for windbreaks.

Trees used for fuel.

Trees used for furniture, tools, homes.

Ask the group to bring along cameras and make some photographs of trees. Have an exhibit of the pictures taken, and vote on the first, second, and third best pictures.

Have someone look up the stories of famous trees. These could be told around the campfire.

Of course you will want to make a study of the trees of the Bible. Ask some individual to bring in such a report. Use a concordance to locate passages in addition to the ones you can remember. Here is a partial list to help you begin: Psalms 1:1-3; Judges 9:8-15; Revelation 22:1, 2.

Let another person or group make a search for poetry about trees. Joyce Kilmer's "Trees" could be read or sung. Henry van Dyke has a "Salute to the Trees."

At the close of the program ask some questions about what the trees teach us. The tree illustrates God's law of cooperation. Each part of the tree has a special task to perform. The tree lives because each part does its share. The tree illustrates the law of growth. It is always growing. When it ceases to grow it is because the tree is dead. The tree serves. It is always useful to others. Even thousands of years after its death it yields its stored-up warmth in coal.

### Character and Trees

HAVE you ever seen a tree laid down by the wind? Its roots, torn from the moist earth, are shriveling in the air. They were not deep enough in the soil, and now the great tree lies prostrate.

Character is like a tree. If it is deeply rooted and its branches are evenly balanced, it can stand before the winds of adversity. Resilient and strong, it may bend in the blast, but it will not break. When the storm clears away, it will be found standing as straight and symmetrical as ever, a comfort and joy to all those about it.

### The Tree of Life

FROM the third day of creation week, when God brought them into existence, trees have occupied a very important place in the life and activities of the human family. Man has depended to a large extent upon trees for his place of abode, his food, his farm implements, his furniture.

A great many different species of trees are named and discussed in the Bible, but outstanding among all the Bible trees is the tree of life. It is the only individual tree besides the tree of knowledge of good and evil that is mentioned in the first few chapters of the Bible, and is likewise the only one mentioned in the last book of the Bible. It occupies a unique position in relation to all other trees. The tree of life was no doubt designed through its fruit which is borne every month to be the means by which God would maintain eternal life in the human family. But only those who are in heart can partake of the

fruit of that tree. Consequently the tree itself stands for purity. When Adam and Eve had sinned and were expelled from their Edenic home, God placed cherubim at the entrance of the Garden of Eden "to keep the way of the tree of life." In other words, there was nothing in common between sin and the tree of life.

The tree of life stands for the surety of God's eternal purpose. He placed it upon this earth at the very beginning, and when the earth is established in its renewed state, we shall there find the tree of life. This gives evidence of the fact that God's original purpose is going to meet its divine fulfillment.

The tree of life also stands for health. In Revelation 22:2 we read: "The leaves of the tree were for the healing of the nations." No doubt it will be through the efficacies of the tree of life that those who are redeemed from this earth will be caused to grow up as calves of the stall until they reach the physical and mental stature designed for them by God in His original creation.

The tree of life also stands for loyalty and obedience, for in the message to the churches recorded in Revelation 2:7, Jesus said, "To him that overcometh will I give to eat of the tree of life, which is in the midst of the Paradise of God."

It is wonderful what great lessons of truth center in the tree of life. As young people we will do well to study carefully these lessons and to appropriate them to our own lives and experience. A careful study of this kind will not only help us to appreciate the wisdom of God in providing blessings for His people through the tree of life, but it will help us to appreciate more fully the value of trees generally, thus giving us a deeper conception of the power of God in creating and upholding all things by the word of His power. And we shall be led to exclaim with the poet, Joyce Kilmer,

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

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

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

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

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

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

Concise, practical handbook: "Knowing Your Trees," by G. H. Collingwood. \$1. American Forestry Assn., Washington, D.C.

## Trails to God

FORESTS are made for weary men,  
That they may find their souls again;  
And little leaves are hung on trees  
To whisper of old memories.  
And trails with cedar shadows black  
Are placed there just to lead men back  
Past all the pitfalls of success  
To boyhood's faith and happiness.  
Far from the city's craft and fraud,  
O forest, lead me back to God!

—Mary Carolyn Davies.

## Who Has Known Trees?

NONE but a just God could have planted  
pines.

Heads up and honest on the hill;  
None but a merciful tender shrines  
Where aspen leaves are never still.  
The God of trees is God of beauty, too,  
For He has planted poplar, fir, and yew.

Old apple trees, gnarled, stooped in every  
bough,

Plain, homely, kind, and comforting,  
Are symbols unto me, O Lord, that Thou  
Holds't friendliness a precious thing.  
And yet all redwoods by a western sea  
Proclaim Thee God of might and dignity.

Who has known trees and failed to  
glimpse Thy face?

Is there a human heart so blind?  
Each Mount of Olives is Thy dwelling  
place;

In every woods Thou art enshrined,  
Thy seasoned faithfulness since time  
began  
Is in the cedar trees of Lebanon.

I thank Thee, Lord of vast eternities,  
That Thou art also God of earthbound  
trees.

—S. Omar Barker.

## Trees of the Bible

WHEN we walk through the woods,  
our thoughts naturally turn to the  
Creator of all the trees and shrubs  
and flowers.

In the Book which God has given  
to tell us His ways and show us His  
love, there are many beautiful texts  
which speak of the trees in ancient  
times and also in the time of our Sav-  
iour. Each has some spiritual lesson.  
The cedar is most frequently men-  
tioned.

The cedar tree, an emblem of  
strength, is tall, spreading, abundant  
in growth, highly esteemed, imperish-  
able, and valuable as material for  
building. Much cedar was used with  
fir in the building of the house of the  
Lord. It is known that the beams  
in the temple of Apollo at Utica stood  
for 1,178 years; and the roof of the  
temple of Diana at Ephesus, men-  
tioned in the "Acts of the Apostles,"  
lasted four hundred years; so the  
durability of the wood is proved.  
The grove known as the cedars of  
Lebanon consists of about four hun-  
dred trees standing in a depression  
of the mountain, with no other trees  
near. Eleven or twelve of these trees

are very large and old. They are re-  
garded with reverence by the native  
inhabitants as living records of Solo-  
mon's power. Cedars are found else-  
where among the hills of Lebanon, but  
none are so grand in stature as this  
group, which seem to be reaching up  
toward the light.

What does the palm tree symbolize?  
We look at the tree as it stands, tall  
and straight, dressed in its evergreen  
foliage, and it seems far removed  
from the earth—as near to heaven as  
it can possibly get. Perhaps there is  
no point more worthy of mention than  
its determined growth upward even  
though it be loaded with weights. It  
resembles the righteous man who is



trying ever to pursue the heavenly  
way. Thus it seems that the palm  
leaf should be a fitting symbol of vic-  
tory. In vision, John saw those who  
had gained the victory over sin stand-  
ing clothed in white robes, with palms  
in their hands. When Jesus rode into  
Jerusalem, the people waved palms  
and branches of trees, proclaiming His  
kingship.

On the shores of the Mediterranean  
we find the olive tree, and at the time  
of Jesus these trees were especially  
abundant in Palestine. There even  
now almost every village has its olive  
grove. At the time of the flood this  
foliage was the earliest mentioned by  
name. When the flood retired, the  
dove returned to the ark, and "lo, in  
her mouth was an olive leaf plucked  
off; so Noah knew that the waters  
were abated from off the earth." Gen.  
8:11. Does not this suggest peace?  
With David the olive branch was the  
emblem of divine blessing and pros-  
perity. He compares himself to a  
green olive tree in the house of God  
(Ps. 52:8), and the children of a  
righteous man to olive plants around  
his table. Ps. 128:3. Can we forget

the Mount of Olives and the solemn  
scenes which took place there in con-  
nection with the Saviour's life? The  
word "Gethsemane" itself means "a  
press for olive oil."

The prophet Isaiah foretells, in the  
forty-first chapter of his book, that  
the Lord will plant in the wilderness  
"the cedar, the shittah tree, and the  
myrtle, and the oil tree; . . . in the  
desert the fir tree, and the pine, and  
the box tree together."

We look to the day when this will  
be fulfilled, when God's chosen people  
shall be as the cedar in Lebanon  
planted by the waters, looking for and  
finding light and truth; as the palm  
growing heavenward; as fruitful as  
the olive, having in our hearts that  
peace of God which passeth all under-  
standing. That day we shall ascend  
with our Lord and Master, having the  
white robes of righteousness, and wav-  
ing palms symbolic of victory over the  
temptations of the world.—E. Pringle.

## Bible Quiz on Trees

1. THE breeze in what trees was the  
signal for David to attack the Philis-  
tines?
2. What tree is symbolic of the pros-  
perity of the wicked?
3. What tree did Zechariah behold  
in a vision?
4. A branch of what tree appeared  
to Jeremiah as a sign when he was  
called of God?
5. What trees did David compare to  
the offspring of Jacob under the bless-  
ing of God?
6. Under what tree did Deborah sit  
while judging Israel?
7. What tree and weed were used as  
a parable by Jehoash, king of Israel,  
before he gave battle to the king of  
Judah?
8. What tree does Hosea mention in  
speaking of the judgments of God?
9. Parts of what trees formed the  
rods of Jacob?
10. Into what tree did Zaccheus  
climb to see Jesus as He passed by?
11. Under what tree did Saul and  
his men tarry during the battle against  
the Philistines?
12. The leaf from what tree did the  
dove bring into the ark?
13. On the branch of what tree did  
Absalom hang?
14. What tree did Jesus mention in  
a parable as the example of a fruitful  
Christian life?

ANSWERS: (1) 2 Sam. 5:24; (2) Ps.  
37:35; (3) Zech. 4:3; (4) Jer. 1:11;  
(5) Isa. 44:4; (6) Judges 4:5; (7) 2  
Kings 14:9; (8) Hosea 10:4; (9) Gen.  
30:37; (10) Luke 19:4; (11) 1 Sam.  
14:2; (12) Gen. 8:11; (13) 2 Sam. 18:  
9; (14) Luke 13:6-9.

Excellent guide to field marks of all species of birds found east of the Rockies—



## Junior Meetings

### Leisure-Time Profits

(Program for June 1)

BY A. F. RUF

OPENING SONG: No. 32 in "Missionary Volunteer Songs."

SCRIPTURE READING: Matthew 25:14-29.

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

SPECIAL MUSIC.

SYMPOSIUM: "Responsibility to God for Our Time," p. 17.

TALK: "The Cracks of Time."

POEM: "The Book for Boys."

SPECIAL MUSIC.

TALK: "What Others Have Done in Their Leisure Time."

POEM: "The Odd Minutes."

READING: "Hobbies Make Leisure Time Profitable."

READING: "David and His Airplane."

POEM: "The Fellow That's Doing His Best."

CLOSING SONG: No. 82 in "Missionary Volunteer Songs."

BENEDICTION.

#### Note to Superintendents

We would suggest that you prepare this program with the idea of giving the children a chance to say something about their hobbies and the work which they do in their leisure time. (See also Note to Leaders in Senior program for June 1, p. 17.) The program is intended to stimulate in the Juniors a desire to do something worth while in their spare time. If there are a number in the society who have hobbies, let them bring their collections or samples of their workmanship or handicraft to the meeting to inspire others. Organize varied hobby groups.

#### The Cracks of Time

JOHNNIE had just read an excellent paper in class. It took much time and outside reading to prepare it. When he was asked how he was able to find so much time to prepare a good paper like that, Johnnie said, "I have to take care of many odd minutes, and you would be surprised to find how much reading one can do just by using 'the cracks of time.'"

Dear Junior, what are you doing with your "cracks of time"—the time that you just spend idly? That does not mean the time you spend in playing or in recreation, for surely young people need diversion; but the time in which you neither work nor play. Why not do something that will be profit-

able to you during those hours? Do you have a hobby? Do you like to read? Do you like to work on Vocational Honors in your Progressive Class work? These things and many more may be mentioned that would be recreational and profitable to do in your leisure moments.

Time is precious, so precious that not one moment should be allowed to be wasted. We read of the man who received ten talents that he gave himself definitely to increase the talents that were committed to him by his lord. We are to redeem the time and not kill it. Time is every man's fortune—every moment is precious.

#### The Fellow That's Doing His Best

You may talk of your battle-scarred heroes,  
Of martyrs and all of the rest,  
But there's another I think just as worthy—  
The fellow that's doing his best.

He doesn't wear gold braid and tinsel,  
Nor ride on the wave's highest crest;  
But he's always where duty demands him—  
This fellow that's doing his best.

No trumpet blare tells of his coming,  
Nor fame he is never in quest;  
But he's surely a hero of heroes—  
This fellow who's doing his best.

—Author Unknown.

#### What Others Have Done in Their Leisure Time

As a boy, Ion Keith Falconer, who in later life became a famous traveler and missionary, appreciated the value of time, for it is said that when he played, he played with all his might, but when the time for play was past, he gave himself to his tasks with equal alertness. He was not content with the tasks set him in the schoolroom. He used the odds and ends of time wasted by others in dawdling or idle talking, and managed to do much extra reading. He became a master of shorthand, having taught himself in these odd moments.

When President Taft was governor of the Philippines, he made a brief visit to Washington. The few days he was there seemed all too short for his work, but that work was done nevertheless, because he knew how to use every moment. When he drove from his hotel to the White House for a

conference with the President, or with his associates, he was usually dictating to a stenographer.

It is calculated that the average man spends from four to five years of his lifetime in doing "not much of anything"—but I am sure this is not true of the men who leave their impress on history.

Gladstone wrote and read and thought whenever, for five minutes, he was not engaged in other tasks. Elihu Burritt learned eighteen languages in his spare time. Macaulay read Greek when on a journey, and kept a book by him for use at any moment. No boy or girl or young man or young woman who today would fit himself or herself for positions of responsibility and trust will waste time.

#### Hobbies Make Leisure Time Profitable

BECAUSE I have several hobbies, my leisure hours are happy ones. I find that after an eventful day at school, a busy day at the office, or a day of work at home, a scrapbook or a collection is just the answer to the question of how to relax.

I find hobbies most interesting and educational. With nine scrapbooks and eight collections, besides reading, writing poetry, and embroidering, I spend many evenings that would otherwise be dull and boring, reading scrapbooks or studying collections of shells, insects, butterflies, or leaves.

Until I began nature study as a hobby, a maple tree was just a maple tree to me; but now it is one of at least eight different kinds of maple. I had no idea that the study of shells, insects, or butterflies could be interesting, but I find them all immensely so. If I decide to spend an evening with my postcard collection, I can travel anywhere in the world and never once leave the living room of my home.

I really believe that I have learned as much from my hobbies as I have learned from textbooks.

ALICE TRIMM.

#### David and His Airplane

A FEW months ago I was talking to David, and he had in his hand a large model airplane. He showed me all about it, and I admired it so much that I asked him, "David, did you make this?" He assured me that he did. I said, "When do you have the time to do all this? I know that it took much time and care to put such a model airplane together."

David smilingly said, "This I did in my spare time." David is a busy boy. He has to get his lessons in high school, and yet in his leisure time he does something that is profitable and educational.

—**"A Field Guide to the Birds," by Roger Tory Peterson. Price, \$2.75**

I think it is very fine for Juniors to have a hobby that is both recreational and educational.

Some time ago I visited a group of boys and girls, and in talking to them I tried to find out what their hobbies were, for I believe that every boy and every girl should have a hobby. I was surprised to find what these boys and girls had for their hobbies. One was collecting coins and buttons, another was collecting stamps, and others were making scrapbooks, or carving wood. There were some who did embroidery and crocheting, others were collecting pictures of dogs, and some were collecting baby pictures. Some of the girls even learned to knit, and enjoyed it in their leisure time; others were collecting keys, etc.

I remember a boy who was interested in radios. In his spare time he was always working on his radio and studying its parts. He soon built a little set for himself. Today he is a grown young man, and a radio operator.

Hobbies may even determine your vocation in life. Why not, boys and girls, choose a hobby as your leisure-time profit?

### The Odd Minutes

FIFTEEN—seven—eleven—four—  
Not an hour but brought some more;  
How they flew round Tommy's head  
From the time he left his bed

Till he went to sleep at night.  
Every one a dancing sprite,  
Whispering, "Catch me if you can;  
You'll be glad when you're a man!"

Tommy listened; then he took  
Here a tool and there a book,  
Caught the minutes as they flew,  
Held them fast, and used them, too.

So he gained, in every day,  
Ample time for work and play;  
And his playmates, wondering, said,  
"My! how Tommy gets ahead!"

Year by year went by, and still  
Tommy used odd minutes, till  
Other lands were far behind,  
For the world began to find

Room for him, within its van.  
As a most successful man,  
And the minutes swelled with pride,  
"There, we told you so!" they cried.

—Author Unknown.

### The Book for Boys

THE Bible is a book for boys  
As anyone can prove;  
It's full of just such stories as  
The boys are sure to love.

There's Abraham, who left his home  
To follow God's command;  
And Joseph, Moses, David, too,  
And Solomon so grand.

There's Daniel and his Hebrew friends,  
Who to their God were true  
Through fiery furnace, lions' den,  
And all men's hatred, too.

Then prophets brave, who warned of sin  
In no uncertain tone;  
Who faced kings' wrath, but stood their ground,  
Trusting in God alone.

The story of our Lord Himself,  
Of Peter, John, and Paul—  
Oh, the Bible is the book for boys!  
The best, best book of all.

—Author Unknown.

## Victory—and How to Maintain It

(Program for June 8)

BY CHRIS P. SORENSEN

OPENING EXERCISES.

STUDY: "Surrender." (Adapt from Senior program, p. 19.)

ILLUSTRATION: "George Washington."

TALK: "Dedicated Temples."

DISCUSSION.

CLOSING EXERCISES.

### Notes to Superintendents

*Music for Today.*—Select songs from the following numbers for your song service and also for the Junior meetings: Nos. 32, 33, 37, 39, 46, 49, in "Missionary Volunteer Songs."

As you face the summer vacation period, what shall be the real purpose and motive of this meeting? It seems to us that there should be a twofold purpose. First of all, we want to strengthen our regular devotional activities, such as Bible Year, Morning Watch, the prayer and service bands. Secondly, we want to give strength and determination to our Juniors as they face the summer vacation period, when it is so natural to let down in the Christian experience. Have your objective clearly in mind, and study to attain it.

*Further Helps.*—Please see the Notes to Leaders in Senior program for this date, p. 19.

### George Washington

IN a recent Senior Reading Course book, "Our Presidents," by James Morgan, we read the following regarding the first President of the United States:

"Nothing in the deeds of this militia colonel, who had lost every fight that he had fought, pointed him out as the one and only man to meet the armies of the greatest empire in the world. . . . Anyhow, the only significant battle Washington ever won was his last battle of Yorktown. He never took a town after taking Boston. He let the British take New York, even Philadelphia, although it was the capital, and all the towns they wanted. But he would not let them take him and his army, though five royal commanders in turn came out to entrap 'the old fox' and chased him up and down the land six years."

As I read this for the first time several years ago, I thought how like the Christian warfare this is. We may lose many a battle with the enemy of souls and yet win the war, simply because we never surrender ourselves to the enemy of souls.

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THE song which the ransomed ones will sing,—the song of their experience,—will declare the glory of God. —"Education," p. 308.

## Dedicated Temples

WE dedicate temples and churches. Just what do we mean by this? Often the dedication comes a long time after the building of said temple or church, and the dedication service marks no difference in the use of the building.

Dedication of temples and churches includes two things as a rule. First, it indicates that all past debts have been paid and that there are now no past attachments that might make claims. Secondly, the dedication service sets aside that building to be used for a specific purpose—religious activities rather than secular.

The giving of our soul temples to the Lord Jesus, and the gaining of victory over all human temptations, might be compared to a dedicatory service of some earthly temple. First of all, the past must be satisfied. All previous debts must be paid. But that is easy, for Jesus paid all the past. All we do is to accept. Secondly, we decide through the use of our wills to give over this soul temple of ours to be dedicated for a specific purpose and never again to be used for the things of this world. If we always remember that we have given ourselves over to God and have been dedicated to a definite purpose, it should keep us from many things. We would not think of permitting a church to be used for a dance, because it has been dedicated for purposes far different. Likewise, when these lives of ours have been dedicated, and sanctified, and set apart, they should never again be permitted to be used for the things of this world.

We grant that we cannot keep ourselves, but we can will to do God's will. What are the things over which we want to gain the victory? (Here you might discuss some of the things over which we want to gain the victory, things that, by the help of God, we must not permit in our lives.)

We might mention several, and you will think of many others: dancing, use of tobacco and liquor, playing cards, seeing motion pictures, reading the wrong kind of books and magazines, associating with evil companions, using questionable language, engaging in popular amusements, etc.

(After a discussion of these various things that tempt and allure people, we might discuss how and what we can do to help overcome the temptations.

**Is this your aim—"Regular executive committee meetings during the summer months"?**

Emphasize the reading of our Bibles, the observance of the Morning Watch, prayer, and meditation. As we do things for others, especially during the summer vacation months, as we engage in positive activities, we not only keep occupied, and thus stay out of mischief, but we learn to love the good.

### Buckle Down

Buckle down and meet it, whatever it may be,  
Nothing's very easy, though we make it  
so with glee.  
Buckle down and face it, with the sun-  
shine on your shield.  
If you buckle down and meet it, there's  
a chance that it will yield.  
Buckle down! What magic in that chal-  
lenge to our strength,  
The call that comes to every man of  
energy at length.  
Buckle down in earnest if you want to  
win the goal;  
Buckle down to duty if you care for  
heart and soul.  
Buckle down and beat it with the force  
of all your will;  
Buckle down and conquer every shadow  
of the ill.  
No one makes a highway to the dreams  
that shall come true,  
Till he buckles down in earnest to the  
things there are to do.

—Baltimore Sun.

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### Christ's Method

(Program for June 15)

BY L. A. SKINNER

SONGS: Nos. 61, 48, 82, in "Missionary Volunteer Songs."

OPENING EXERCISES.

SCRIPTURE: John 4, "The Woman at the Well."

STORY: "Beggar, Do You Love Jesus?"

POEM: "My Chum."

DISCUSSION: "How Can a Boy or a Girl Witness for Christ?" (See Note to Superintendents.)

STORY: "He Was Only a Boy!"

BENEDICTION.

### Note to Superintendents

Discussion: "How Can a Boy or a Girl Witness for Christ?"—Juniors can witness for Christ by:

speaking	associations
living	attending church
silence	cheerfulness
saying "Yes"	praying
saying "No"	unselfishness
singing	kindness
reading	quietness
courtesy	reverence
obedience	honesty
gesture	

Ask the members to suggest more ways in which a boy or a girl may witness for Christ. There are many more. It would be a good plan to list them on the blackboard.

### "Beggar, Do You Love Jesus?"

It is Sunday afternoon. A mother is teaching a class of three little children, the eldest of whom is only eight years old. They are listening with rapt attention to their mother's teaching of the Holy Scriptures. She is trying to impress upon them the thought that every child who loves Jesus must do his best to serve Him.

"How, mother?" asks the eldest. "Do tell us how."

In reply she says: "In many ways, my darling. You can speak like Jesus, you can look like Him, you can love like Him."

"Of course we can, mother." And then on their knees the three little maidens pray, "Please, Lord Jesus, will you help us?"

They were allowed to go into the shady lane to meet father as he came home from his Sunday school. He was not yet in sight; instead, they saw coming up the hill the bent form of a weary old man in rags, leaning heavily on a thin, knobbed stick.

"Poor man! I'll speak to him," said the eldest child, and going somewhat timidly up to him, she said: "Beggar, do you love Jesus?"

"Beggar!" he said in great wrath. "Call me a beggar again and I will lay this stick about you!"

She turned and quickly fled back home to her mother, her little heart bursting with grief. "O mother," she exclaimed, "it is no use for me to try to work for Jesus! I don't want to do it again, for the old man I spoke to was angry with me."

"Why was that, child? What did you say to him?"

"I only said, 'Beggar, do you love Jesus?'"

"O my child, did you call him a beggar?"

"Yes, mother, for we always call those ragged people by that name, and I know, and am sure, that he is one."

"But, my darling, you ought not to have said that to him. It was unkind. Run down the lane and tell him you're sorry."

A sudden thought struck her. "Would he forgive me, and think me like Jesus, if I gave him my twelve cents, mother?"

"Perhaps. Get it quickly, if you like."

She went and found him sitting on the bank farther up the road, under the shade of a tree. The little girl trembled from head to foot as she bravely approached him. The man looked scowling and angry; but when the sweet, pleading voice said: "Will you please forgive me for speaking so? I did not mean to vex you; and will you have my twelve cents?" the anger died out of his face. "Mother said I was wrong to speak as I did."

At first he did not put forth his hand to take the money, but looked earnestly at the little maiden. Then, captivated and conquered by her sweetness, he said, "There is nothing to forgive, you angel child. I was the

wretch, for I don't love Jesus, little one, and I never shall either."

"But He loves you," she said, "I know He does."

With a deep sigh he answered, "Not now, my child," then added, "I'll take the twelve cents gladly, for I am penniless. If all who loved Him were like you, I might have loved Him, too."

At that moment the father came by and called, and as the little girl left, she said, "Good-by, I will ask Jesus to make you love Him."

Lying awake that night, she prayed, "Lord Jesus, don't you love that old beggar man?" Soon the answer to the child's question came. Snow fell during the night, and it was colder still the next morning when a man came rapping at the door to see the child's father. He brought the sad news that a tramp lay dying in the clay pits outside the town, and wanted the man at the big house to go to see him; but he must not come without the little maid who asked him yesterday, "Beggar, do you love Jesus?"

My father readily consented to take me (for I am really the little girl) by the hand and lead me to the clay pits. As long as memory lasts, I shall never forget the sight that met my eyes of that poor, weary old tramp, lying there covered with a bundle of straw. To the man who went with us he said with his dying breath, "Raise my head, so that I may see the little maid." I was frightened; but my father put me in front of him.

"Sir," he said, "your little child's question has been ringing in my ears all night long, 'Beggar, do you love Jesus?' Oh, sir, I once loved Him, but I left Him and put Him to open shame; but early this morning, before the light came, when I could only see the twinkling of the stars, I came back to Him, bitterly crying for mercy; and, oh, sir, He took me back. Yes, yes, He took me back. I know He did, and before I die I want to tell this dear little maid that the old beggar really loves Jesus now, and he thanks God for sending her so bravely to dare to ask him, 'Beggar, do you love Jesus?' Believe me, sir, in the darkness,

"I came to Jesus as I was—  
Weary, and worn, and sad;  
I found in Him a resting place,  
And He has made me glad."

Before sundown the old man died, a beggar no longer, but a child of God.

That little girl became a missionary when she grew up, and her whole life was spent in working for Jesus, but from that Sunday afternoon when she prayed, "Use me, Lord Jesus," she added, "but make me wise, that I make no mistakes."—Mrs. Walter Searle.

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As a part of religious service, singing is as much an act of worship as is prayer. Indeed, many a song is prayer.—"Education," p. 168.

What plan for fostering Progressive Class work during the summer is most effective in your society?

### "He Was Only a Boy"

SOME traveling men were talking of who had influenced them most for good in life. One said a mother, another a wife or sister, but a fourth said: "I must raise my hat to a small boy whose name I do not know. Years ago I was on my way to a low saloon and gambling den to try to retrieve a loss of the night before. It was dusk; I was in a reckless mood, ready for almost anything, when I felt a tug at my coat and a voice said: 'Don't go in there; you'll be sorry.' I looked down at the little boy and asked in surprise, 'What do you know about it?'"

"Why, you see," said the boy, "I'm going to be an evangelist when I grow up, and I'm going to try to keep men from going into such places. When I saw you, I thought I'd like to begin now. You are not like the others in there; don't go; you'll be sorry."

"I listened to every word the boy had to say. Then my temper got the better of me, and, shaking him off rudely, I cursed him and his evangelism and hurried up the steps. At the top, I stopped. No one had ever before taken enough interest in me to ask me not to go into such a place. The boy was such a little fellow, and I had been rude to him. I went back to speak to him, and followed him, as I supposed, round a corner, but he had disappeared, and I could find no trace of him. By this time I had a certain amount of respect for the small boy who had already planned his future life. I had not been brought up to think of that. I had just drifted. I went home and thought it out; my admiration for the boy increased as I thought of what it must be to look forward to making something out of one's life. I sighed over my own fallen condition, and began to wonder if it was altogether too late to rise out of it. To make a long story short, gentlemen, that was the turning point of life with me, and I would give much to know what became of that boy. I have been haunted through life with the feeling that my treatment of him may have driven him from the course he had chosen."

"You need not feel so any longer," said a slender man, whose absorbed interest in the story had been noticed by all but the narrator. "I was the boy," he said, rising and holding out his hand, "and you may be interested to know that I have looked upon my feeble effort not only as a failure, but as a mistake in one so young."

The storyteller shook him heartily by the hand and assured him he was never so glad to see anyone in all his life.

"Don't ever speak of mistake or failure in my case," he said. "For years, now, I have been interesting myself in boys and trying to prove to them they are powerful factors in the world's progress and the work of the Lord." He then expressed a hope that

his companion had been successful in his chosen work.

"Fairly so," was the reply. "It is discouraging at times, for so much is done in the dark; as in your case, we do not see the results. This meeting is worth more to me than you can think."

"And to me," said his companion, who had drawn from his pocket a checkbook and a fountain pen. A moment later he handed the evangelist a check for \$5,000. "For your work," he said. "Accept it as a thank offering, and as my apology to a small boy."—*Selected.*

### My Chum

He stood at the crossroads all alone,  
With the sunrise in his face;  
He had no fear for the path unknown:

He was set for a manly race,  
But the road stretched east, and the road stretched west;

There was no one to tell him which way was best,  
So my chum turned wrong and went down, down.

'Till he lost the race and the victor's crown,  
And fell at last in an ugly snare,  
Because no one stood at the crossroads there.

Another chum on another day,  
At the selfsame crossroads stood.  
He paused a moment to choose the way  
That would lead to the greater good,  
And the road stretched east, and the road stretched west.

But I was there to show him the best:  
So my chum turned right, and went on and on,  
'Till he won the race and the victor's crown.

He came at last to the mansions fair,  
Because I stood at the crossroads there.

Since then I have raised a daily prayer  
That I be kept faithfully standing there.

To warn the runners as they come,  
And save my own or another's chum.  
—*Author Unknown.*

✻ ✻

God is its author, and not man; He laid  
The keynote of all harmonies; He planned

All perfect combinations, and He made  
Us so that we could hear and understand.  
—*J. C. Brainard, "Music."*



### Bible Trees Speak

(Program for June 22)

BY C. LESTER BOND

OPENING SONG: "O Forest Fair," No. 136 in "Missionary Volunteer Songs."

ANNOUNCEMENTS.

REPORTS.

SCRIPTURE: Psalms 1:1-3.

PRAYER.

TALK: "Parable of the Fig Tree."

POEM: "Mission of the Three Trees."

MUSIC: "Trees," by Joyee Kilmer.

BIBLE QUIZ. (See p. 24.)

STORY: "Tree Friends."

CLOSING SONG: "Steady and True," No. 64 in "Missionary Volunteer Songs."

BENEDICTION.

### Notes to Superintendents

All boys and girls who live in or near the country find one of their most cherished recreations in exploring the forest. We hope it will be possible for you to arrange a time when you can take the Juniors into the woods during the summer and help them to become acquainted with their tree friends. In this connection you will find some helpful suggestions in the Notes to Leaders, page 23.

In addition to this you may suggest to the Juniors that there are many ways in which trees make this world more beautiful. Help them to discover for themselves that their beauty lies in their different interesting and lovely shapes; in the shadows they throw in the sunlight; in the coolness of the shade they make; in the noises of their branches bending in the wind; in the music of the birds whose nests are in their branches. God has placed the trees upon this earth for our benefit and enjoyment. We should help our Juniors to recognize all these benefits. They can do this only by becoming thoroughly acquainted with the trees about them.

Other songs for today.—Nos. 145 and 157 in "Missionary Volunteer Songs."

### Parable of the Fig Tree

JESUS was a student of nature, and many of His discourses were made more interesting because of the striking lessons drawn from the things of nature about Him. He spoke of the birds, the lilies of the field, the grass, and the corn, and He drew many beautiful lessons from these things which He had Himself created.

No lesson from nature presented by Jesus is more important for us today than that presented in His parable of the fig tree.

"Now learn a parable of the fig tree: When his branch is yet tender, and putteth forth leaves, ye know

that summer is nigh: so likewise ye, when ye shall see all these things, know that it is near, even at the doors. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Heaven and earth shall pass away, but My words shall not pass away." Matt. 24:32-35.

This parable shows conclusively that Jesus was acquainted with the nature of the fig tree. He knew that the little figs come on the tree before the leaves do, and that in the early summer when the tree is filled with leaves, it is natural to expect that it should be loaded with figs.

"And when He saw a fig tree in the way, He came to it, and found nothing thereon, but leaves only, and said unto it, Let no fruit grow on thee henceforward forever. And presently the fig tree withered away." Matt. 21:19.

Through this parable Jesus is conveying a very important lesson to the people who are living on the earth today, for He tells us that the time is very near when He is to return to this earth. The signs of His coming have nearly all been fulfilled. The nations are angry. Men's hearts are failing them for fear when they see the things that are coming upon the earth. And the majority of people in the world are lovers of pleasure more than lovers of God. Just as we may know that summer is near when we see the fig tree in full leaf, we may know today that the coming of Jesus is near at hand when we see all these signs meeting their fulfillment.

In view of the fact that Christ's second advent is near at hand, we need to learn a further lesson from the trees. Solomon said that "even a child is known by his doings, whether his work be pure, and whether it be right." Prov. 20:11. Jesus likened our lives to a tree. He said: "Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore by their fruits ye shall know them." Matt. 7:16-20.

If our lives are pure and upright, our words and our actions will be the

### Mission of the Three Trees

The pine tree grew in the wood,  
Tapering, straight, and high;  
Stately and proud it stood,  
Black-green against the sky.  
Crowded so close, it sought the blue,  
And ever upward it reached and grew.

The oak tree stood in the field,  
Beneath it dozed the herds;  
It gave to the mower a shield,  
It gave a home to the birds:  
Sturdy and broad, it guarded the farms  
With its brawny trunk and knotted arms.

The apple tree grew by the wall,  
Ugly and crooked and black,  
But it knew the gardener's call,  
And the children rode on its back.  
It scattered its blossoms upon the air,  
It covered the ground with fruitage fair.

"Now, here," said the pine, "for the wood!  
Come live with the forest band.  
Our comrades will do you good.  
And tall and straight you will stand."  
And he swung his boughs to a witching sound,  
And hung his cones like coins around.

"Oho!" laughed the sturdy oak,  
"The life of the field for me.  
I weather the lightning stroke;  
My branches are broad and free.  
Grow straight and slim in the wood if  
you will;  
Give me the sun and the wind-swept hill."

And the apple tree murmured low:  
"I am neither straight nor strong;  
Crooked my back doth grow  
With bearing my burdens long."  
And it dropped its fruit as it dropped a  
tear,  
And reddened the ground with fragrant  
cheer.

And the Lord of the harvest heard,  
And He said, "I have use for all—  
For the bough that shelters the bird,  
For the beam that pillars a hall;  
And grow they tall, or grow they ill,  
They grow but to wait their Master's  
will."

So a ship of the oak was sent  
Far over the ocean blue.  
And the pine was the mast that bent  
As over the waves it flew:  
And the ruddy fruit of the apple tree  
Was borne to a starving isle of the sea.

—Author Unknown.



same, for the fruit of our lives will be according to what is in our hearts.

How grateful we should be that Jesus used these simple things of life to impress upon our hearts such wonderful and beautiful lessons. May He help every one of us to bear fruit which will glorify Him and be a blessing to those with whom we come in contact from day to day.

### Tree Friends

THE Junior Nature Club crossed the meadow to the fence along the woods where Bob was fastening new wire to the posts.

"Hi, Bob!" the children greeted him. "Guess which Vocational Honor we have decided to work for!"

"Can't guess!" he replied promptly. "Which one?"

"Trees! Can't we begin today?"

"You may begin this minute. Tell me at least three uses of trees."

"Ha! That is easy," Jack said. "There are nut and fruit trees for food. Homes are built of lumber. That means shelter. Let's see. Furniture is made of trees, and so are paper, and ax handles, and wagons, and ever so many other things. I think one use is that they are beautiful and give us shade."

"That's fine. There are other uses, however, and you will learn them later. Another thing: You should soon begin making your collection of leaves from twenty-five species of trees."

"What shall we do about that ninth requirement under tree study?" Virginia asked. "There are no sassafras or fig or mulberry trees here."

"Look at the leaves on those young white oaks yonder," Bob suggested.

The children ran over to the trees, leaving Bob to stretch more wire along the posts. Soon they came trooping back with their hands full of leaves.

"I never knew white oaks had such variation in shape," Frank declared, "and Dorothy and I have played under those trees many times. I guess we never saw things at all."

"And, Bob! I learned last week how trees grow. Why, they are regular factories, aren't they?" Virginia said.

"Factories! Aw, really?" and Tom shook his head.

"Well, it's really the leaves that are factories, but they are part of the tree, aren't they? Anyway, the cam-



bium layer is the place in the tree where it grows, and the new inner bark carries the digested plant food from the leaves to the roots. It also helps prepare food from air and water."

"You read that in Bob's biology, didn't you?" Frank accused her.

"I did," she admitted, "and I know how to tell the age of a tree. You count the woody rings on a stump. Each ring means a year of growth. I didn't have time to read much about leaves, but I mean to do that another time."

"Good for you, Virginia," Bob praised her. "We shall be glad to have your report on that later. In fact, it would be a fine thing for each of you to learn all you can about the work of leaves. Now, Tom, suppose you tell us what you learned about white oaks."

"I didn't know white oak is so valuable till I heard father telling Mr. Johnson the other day that he considered his oak woods worth more than the rest of the farm. It makes beautiful furniture, especially when quarter sawed, and also makes a fine veneer. He said, too, that oak wood is used in making splint baskets, wagons, and other farm implements. There are some tall trees in father's woods. I like them better than any other trees."

"Now," said Bob, "I have been listening to you, and this wire isn't all stapled to the posts yet. Who wants to help me for a few minutes?"

"I do," everyone shouted, and they suited action to the word.

"There are a number of things you should know about trees that will help you in identifying them, but we shall study them later," Bob told the children when the last staple had been driven. "You learn all you can about this, and then we'll meet over at Sand Hill next Sunday afternoon at two o'clock. There we'll find some maple and butternut trees. During this week I also want you to find out what is going on in our old stony pasture."

"Give us a hint, Bob," Dorothy teased.

"Ah, no! If you watch close, you will find out for yourselves. Now scatter homo. Quickly!" and Bob raced across the meadow, not hearing their pleas of "Have a heart, Bob!" "Give us a hint!"—*Adapted from Inez Brasier.*

## When You Study Nature

(Continued from page 17)

mount them carefully, including with them your personal experience as well as the classification and description of the object.

5. Be systematic, precise, and thorough in your work.

6. Look for lessons which may be applicable to your spiritual life. Jesus drew more practical lessons from the book of nature than from any other one source.

In every subject you will find hundreds of branches which lead into fields of intense interest. Do not be satisfied until you have learned all you can about some of these phases.

Organize a nature appreciation group, using the lessons supplied by the Home Study Institute at a dollar a person in groups of five or more. This will guide your nature group throughout the year. Be enthusiastic and thorough.

Complete, and encourage your Missionary Volunteers to complete, the Vocational Honors in nature study in the Progressive Class work, and then go on delving more deeply into the wonders of God's universe.

M. W. M.

## The Art of Introduction

THE art of introducing a speaker to an audience is one that should be studied by every gospel worker. Certain well-defined principles need to be understood. To make a successful introduction, one should not depend upon extemporaneous speech. Prepare. And because the introduction should be short, it demands extra preparation. Few can ever speak readily without preparation, and none can do so often. If one is to be successful, it is necessary to forget self completely. There must be a sincere desire to direct attention to another and prepare the way for his favorable reception. An introduction should never be taken as an occasion to advance oneself or one's interest.

It is commonly understood that the public speaker should always avoid any peculiarity of dress, gesture, or manner that might attract attention to his person and detract from the interest of his subject; so every care must be exercised by the one who is introducing another to do nothing or say nothing that would turn attention to himself rather than to the one being introduced. There is no time when genuine courtesy and regard for another show to better advantage than during an introduction.

There must, naturally, be some reference to the speaker's ability. The purpose is to set him in a good light before his audience, and assure him an attentive hearing and a favorable reception. A recital of his accomplishments in life and his peculiar fitness to deal with the subject matter of the address to be given is in order.

The length of the introduction will vary according to the acquaintance the audience may have with the speaker. If he has filled public office and his name is frequently seen in print, or if he is known to many by his achievements in science, art, economics, or religion, the audience will naturally be anxious to hear him, and not merely to hear about him.

If one is to err at all in introducing a speaker, let it be on the side of brevity. Few things are more tiresome or boring than a long-drawn-out introductory speech.

It cannot be too strongly emphasized that when one is asked to introduce a public official he should exercise the greatest care to pay proper honor to the office that is represented.

The Scripture teaches clearly, in many references, that those who hold positions of trust and responsibility are worthy of respect. Some people, who would never think of being rude to a guest whom they had invited to their homes, show a deplorable lack of good breeding and gentle birth by their attitude toward men in public life who have accepted an invitation to give an address.

The finest example of an introduction that I know is that in the scripture which records John the Baptist's presentation of Christ to the Jews. Notice the setting. John had been commissioned of God to do a mighty work. He was a rugged, courageous character. His forceful speech brought multitudes to the wilderness to hear his preaching, and his fearless condemnation of sin brought him before the rulers. In the full flush of his successes he was called upon to introduce another. How perfect he was! How completely he forgot himself as he said: "He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose." "He must increase, but I must decrease." "Behold the Lamb of God." —*H. H. Potaw, in the Ministry.*

## July Topics

### SENIOR

- 6 Recreation—Its Relation to My Physical, Spiritual, and Mental Health
- 13 What to Do With Doubt
- 20 Local Opportunities
- 27 Perfection—God's Ideal

### JUNIOR

- 6 Keeping Physically Fit
- 13 The Junior Pledge
- 20 Animals of the Bible
- 27 Perfection—God's Ideal



"BUILD a little fence of trust  
Around today;  
Fill the space with loving work,  
And therein stay.  
Look not through the sheltering bars  
Upon tomorrow—  
God will help you bear what comes of  
Joy or sorrow."

Urge every Junior to attend!

Is there to be a Junior Summer Training Camp in your conference?

## 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.

### At Our Mt. Roraima Mission

**R**ECENTLY a very interesting letter was received from Missionary A. A. Carscallen, who is in charge of the work at our Mt. Roraima, British Guiana, Mission. Pastor Carscallen has recently moved to a new location and is now building up their new headquarters. He writes:

"There is an endless amount of work to do in opening up a new station like this. I came back in here a year ago and started the work. My family remained at Waramandong. I could only stay a few weeks at a time then, but a few months ago I brought the family with me, and have been here ever since.

"We are getting a good start here. Our house is not much to look at, but we are comfortable, and we hope to have a better place later. We have started work on the shop and the mill. We have the framework up for the water wheel, and I will soon be working on the wheel itself. Then we shall have to open the water ditch to bring the water to the wheel. However, we will not have to bring the water far; so we do not think the ditch will be much work. I will line it out in a small way first, to get the level; then the Indians will enlarge it.

"We are also doing what we can with our gardens. We have a number of things growing now, and more to come up. For some weeks we have had no rain to speak of, and everything became very dry, but now the rains have started again, and we hope to have good rains for nearly a year. By the time of the next dry season we should have plenty of food growing.

"We have a little field of rice just beginning to head out, and our corn is getting a good start. Some vegetables are also coming on, as we had them watered during the dry weather. We had five avocado-pear trees, but two of them died. We have four healthy little mango trees that weathered the dry season quite well, and will now begin to grow fast. We have something like forty cashew trees, and they are growing well. About eighty papaw trees are started. Most of them are small, but we will get enough good trees from these to give us all the papaws we will need. Then we have about eighty little lime trees; so we shall have plenty of limes for our

cooling drinks. I do not know how many banana trees we have. The pumpkins are coming up well, and the yams are doing nicely. We just noticed today that one of our plantain trees has a bunch on it, and our sugar cane is getting large enough to be cut now. That is, a little of it. We are planting right along, and shall soon have new vegetables coming up in abundance.

"Mrs. Carscallen has school five days of the week, and the boys and girls are making progress. The sewing class is doing well, and most of the girls can make their own dresses. Some of the boys are learning to sew, as they wish to be tailors. Many of them make their own trousers, but have not learned to make the coats yet. Mrs. Carscallen will soon start them on coats also.

"The sewing machine which the friends of Takoma Park sent us is doing good work. Mrs. Carscallen teaches the girls to use that machine or her own. Then I bought a hand machine while I was in Georgetown; so some who do not learn to treadle the machine quickly can learn first on this hand machine.

"We are all well up here, and are trying to do what we can to get this work among the Indians placed upon a proper foundation. May we share an interest in your prayers?"

### Loosing Superstition's Chains

OUR in West Africa the faithful colporteur is being used of God to accomplish a great and good work. Missionary A. W. Cook gives this word:

"For centuries the land has been chained in darkness and superstition. The awakening among the races has come! Now the curtain is being lifted and the highway is prepared. Those who have been trained and who have responded to the call are being mightily used by God. Once held in the thralldom of sin themselves, they are now telling the gospel story with power. They are blazing the trail with our books, papers, and tracts. Idols, jujus, sacred shrines, groves, and temples are being torn down and burned, for their power is broken! Ofttimes it means hardship and temporary loss to tell the story.

"God's hand, however, is over His workers. Two of our colporteurs had just left a town for the next village when a terrific thunderstorm broke over them. A fierce tornado began to rage. They were almost blinded by

the torrential rain. Suddenly a huge cotton tree was torn up and came crashing toward them. In a moment they were knocked down by its far-reaching branches, but God saved their lives. They were badly shaken, and suffered from shock, but otherwise they were none the worse. When telling the story they repeated the words found in Psalms 91:10, 11: "There shall no evil befall thee. . . . For He shall give His angels charge over thee."

### God Gave Three Dreams

TREASURER A. E. NELSON, of the Southern Asia Division, passes on this word of how the heart of a firm adherent of Buddhism was won to Christ and His last-day message of truth:

"A Burmese gentleman dreamed after his father's death that he saw his father coming toward the house. His father entered, and after seeing the images of Buddha and other signs of heathenism, left the house with a sadly darkened countenance.

"Like Nebuchadnezzar, who also had a dream, this Burmese Buddhist was greatly impressed. One can readily understand the reason for this impression when it is stated that the father was a Christian. In fact, this Buddhist had once accepted Christianity, but subsequently turned back to Buddhism.

"A second dream came to this gentleman in which he saw a majestic being with a pair of balances in his hand. In these scales were placed Buddhism on one side and Christianity on the other. Immediately the scale in which Buddhism was placed went up, and the other went down. Christianity had far outweighed Buddhism. Although further impressed by this dream, he still held doubts, owing to the inability of other missionaries to answer his questions.

"A third time God gave this man a dream. In this one he saw two men approach his house in canoes. Later he identified these two men as our missionaries. That night these missionaries preached in his home to sixty-five people. Later our missionaries visited him again.

"It took three dreams from God to bring this man to the higher ground of Christianity. Nevertheless today this Burmese gentleman is a loyal believer in God's message."

### Pioneering in Nyasaland

MISSIONARY W. L. DAVY, of the Luwazi Mission, Nyasaland, tells us of further experiences in reaching others who are sitting in darkness with the light of truth, that they, too, may prepare for Jesus' coming:

"The teacher at the Ighembe and his helpers are heroes. They went out alone, 220 miles from Luwazi Mission. Another mission did all they could to make it uncomfortable for these workers, and they had a hard time. Small-

pox broke out, and one child from each family died, and the two families were in the hospital for three months. Then things became better; the people began to be interested, and the work began to grow. We baptized more than fifty people there. The chief, who lined up 170 for the pastor to enroll in his Bible class, came along to help, and it seemed that all would now be well. Then Beriat's child came down with a cold and died of pneumonia, and his wife followed the child to the grave. He wrote me and asked for a change, saying that he had had too much trouble at Karonga. Almost as soon as he had posted the letter, he felt that he had made a mistake; so he wrote another letter saying that his troubles had upset him, and would I please forgive him for wanting to leave those people. He now wants to take his remaining children home, and then go back alone and carry on the work. His home is about 400 miles away, and it means much to him to be up at Karonga alone. So we have our heroes out here, too, among these African people. Think of it—his wife and two children laid away, and yet he wants to go back again to the same place, and alone!

"Two boys came to one of our schools. They were about ten and twelve years old, respectively. They stayed four months in school, and then went home for a two-month holiday. They began to preach what they had heard. At the end of the holiday they came back to school. They told their teacher what they had been doing, and he became interested. Now there is a large Bible class there, and one of their own people is doing what he can to foster the interest. This teacher called a friend of his, and sent him there for two weeks to see if he could help those people. Then he went himself to help them all he could. He did this during the holidays, mind you, when the teachers are without pay. He gave up a trip to his village to go to see these people. This is indeed evidence of true love for souls."

### Searching for an Adventist

In a letter written by Roger Wilcox from his mission in Brazil to Missionary L. B. Halliwell, he says:

"A tribe of Indians sent three persons across the country hunting for someone who kept the Sabbath. They went along the street of the town asking people if they knew anybody who kept the Sabbath. Finally they asked a man who chanced to be an Adventist, and he told them that he kept the Sabbath, and invited them to the church. Such a large crowd came to the meeting that night to see the Indians that the street outside did not begin to hold all the people. One was a brother of the chief, and two were sons of the chief. They had come all this way to find the church that does not have idols, and keeps the Sabbath. They told us that there are 2,500 in their tribe."

### Among the Refugees

In addition to caring for refugees, the Wuhan Sanitarium, in Hankow, China, is giving attention to gospel work also. Missionary G. J. Appel writes:

"Two evangelistic efforts are now being conducted in the Wuhan area. The effort for the refugees camped on the Wuhan Sanitarium grounds is the second to be conducted for them this year. The attendance is very good, and Brother Fan reports a number waiting for baptism. A church school has been opened for some of the refugee children, with an enrollment of over forty. The Sabbath school attendance at the Sanitarium church has increased to 150.

"The effort in the Hankow city church opened with an attendance of between 350 and 400. Many who are coming each evening are manifesting a keen interest in the messages presented. Last Sabbath a number of new faces were to be seen in the Sabbath school. We ask for an interest in your prayers that many may be won to the truth as the result of the efforts now being put forth in this area."

### All Students Placed

VIRGIL E. ROBINSON, teacher in the Nyasaland, Africa, training school, writes of experiences and changed conditions brought about because of the European situation, and gives word concerning the students and their location at the close of the school year. He says:

"When school was out, our graduates were soon scattered. Every student who passed the government test was easily placed, and even ten who failed the examinations were given schools. These can teach in unassisted schools.

"Then Director E. Ellingworth and I took a trip in his car around through Cholo and Mianje districts in the interests of Harvest Ingathering. It is fortunate that we went when we did, as a week later many of the men were called into military service. We found everyone very friendly and exceedingly generous. In the three days we were away we received some \$300. The next week we spent in Limbe, and obtained \$160 more. Doctor E. L. Morel, superintendent of our Malamulo Hospital, is very well known throughout the country, and is highly praised. Many call him from as far as seventy miles away, although there are other physicians much nearer."



### Cultural Brigade Visits Our School

Our training school in Bolivia is located at Cochabamba, near La Paz, the capital of Bolivia, South America. A short time ago a visit was made to this place by the "Cultural Brigade," a "School on Wheels." This school, which was recently organized by the Bolivian department of education, is made up of Commander Professor Alberto Laguna and Max A. Bairon, director-general of Indian education in Bolivia, a medical doctor, a number of professors, and other aides. The report states that our educational secretary, R. A. Hayden, served as director and guide of the brigade. From the lengthy report of the visit, H. O. Olson, quotes:

"At half-past eleven the two automobiles entered the town. Its aspects are those of a large city. The buildings are of artistic construction. A large Catholic temple has been abandoned, and in place of it there is a large church and a school of the Adventist mission, which the people of the surrounding community consider their home, and where they have learned the benefits of civilization: to discard coca, alcohol, and superstitions; to intelligently cultivate their lands, to live in clean houses, to prepare a proper diet, to use soap for cleanliness, and finally norms and principles that make life beautiful and pleasant."

"In the spacious school grounds there were gathered about 3,000 Indian students from the five neighboring Aymara communities, with their teachers and parents."

"In *La Razon*, a La Paz daily, a similar report was given, from which the following excerpt is of special interest:

"Viewed from a distance these five communities appear like five large cities because of the imposing Catholic temples, which, however, have been abandoned, because they have been obliged to give way to the flourishing Adventist missions."

"With patience and tenacity these missions have, after many years, infused the benefits of civilization, and have banished the superstitious and deep-rooted vices of the coca, alcohol, and uncleanness. In the district of La Paz the Adventist mission has forty-seven schools, with nearly 2,000 students."

"On his return to La Paz from this visit, Max A. Bairon, director of Indian education in Bolivia, told R. A. Hayden that in all his visits to the hundreds of schools and communities, he had never seen such intellectual and moral progress, and never had he been given such a cordial Christian reception as on this visit."

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