

The Church Officers' Gazette

VOL. 27 OCTOBER, 1940 No. 10

The Prophet's Burden

MEMORIES of the work in Australia in the early days sometimes float down through the years. Some of these are strangely interesting, but the certainty and hope of the message mingle with them all.

One picture claims a very positive place, and it often rises up before me.

It was in a workers' meeting at one of the early camp meetings near Sydney. The president of the conference, now fallen asleep, had in some way made matters hard for some of the workers. Wrong positions had been taken, and wrong decisions had been made. Sister White came into the meeting, and after a short general talk she turned to the president and outlined the wrong that had been done. Calmly, clearly, yet very decidedly, with a voice full of yearning, she set forth the whole situation. While the immediate circumstances have faded somewhat from memory, the deep impression has ever remained.

The president was a personal friend of Sister White's, and the task of pointing out his wrong course must have been a very difficult one—one that no person would ever choose. After the meeting Sister White went home and wept for two hours. But the testimony was a necessary one, and it proved to be a turning point in the history of the work in Australia. No one present at that meeting could have questioned the presence of the divine in the view set forth. It was with bowed heads and silent lips that the meeting adjourned.

The Hebrew prophets often had very difficult tasks placed before them. Their messages were often condemnatory in character and hard to deliver.

Jeremiah had testified to Israel for thirteen years, but no notice had been taken of his witness. Distressed, he said he would speak no more in the name of the Lord. But the message given was in his heart like a fire shut up in his bones, and he was "weary with forbearing, and . . . could not stay." Jer. 20:9.

David had much the same experience: "While I was musing the fire burned: then spake I with my tongue." Ps. 39:3. With the unholy world before him, the fire burned within until he had to speak.

The prophet's testimony is often called in Scripture "the burden of the Lord." Twenty-two times we read about this burden's being assigned to the men commissioned by Jehovah to speak in His name to their fellow men. It was not something that they would have chosen or desired for themselves.

The self-called or self-sufficient individual could not do the work of God as He would have it done. It is the heart that would walk humbly with its God that Jehovah chooses as a partner in His great work. Micah 6:8.

This humility was always seen in the life of Sister White. No boastfulness or self-exaltation was found there. God's way and will always stood first.

ROBERT HARE.



The Spirit of Prophecy—Part II

"I noticed [Mrs. S. M. I. Henry's daughter is still describing her mother's experience in finding the truth of the Bible Sabbath while remaining at our sanitarium at Battle Creek, Michigan, after her healing in answer to prayer, back in 1897] a great change in my mother in this respect [manner of Sabbathkeeping]. In former years if any of her children or their friends did anything on Sunday that was out of harmony with her conception of the Sabbath—made a social call, took a drive, read a novel—it grieved her deeply, and she would rebuke them; but now all this was different. She no longer undertook to judge for others or to decide for them. One Saturday afternoon as we were sitting together on the lawn by the sanitarium, watching the birds and listening to their songs, enjoying the beauty of the summer day, my mother, who had been silent for some time, with an expression of great peace on her face, turned to me and said, 'I have been thinking of the difference between myself now and years ago. Once it would have spoiled my Sabbath to see men working on the road. Now I hardly notice them. My Sabbath is within.' I had not noticed them either, but there they were, a score or more of dusty laborers, mingling the sound of hammer and spade with the carol of birds and the singing of hymns; and as we watched the shadows deepen and the sun go down, I thought, It is because my mother has made the supreme sacrifice that she has infinite peace."

It is to be remembered that these statements were made by her daughter, who was not connected with the Seventh-day Adventist denomination.

Perplexed Regarding Testimonies

For some time after the truth regarding the Sabbath came to Mrs. Henry, she felt greatly perplexed in

regard to the relation sustained to the Bible by Sister White's writings, termed the Testimonies to the church. She had been reared by godly parents; the Bible had always been her textbook. "Naturally," she said, "if that is so, why are these writings regarded as so essential to the remnant church?" She had been schooled never to accept any doctrine without careful and prayerful study. On several occasions I attempted to explain to her that these Testimonies for the church are not designed in any way to take the place of the Bible, but are to impress upon the heart the truths of inspiration revealed in the Bible, that by their aid these great truths are simplified and more clearly seen. These efforts for the time being seemed to be of no avail.

Some time later a meeting was held in the city of Chicago, at which were assembled our leading brethren to consider and plan for a special effort to be carried forward along medical missionary lines in our large cities. Gatherings of this kind were usually recognized as special occasions to receive renewed grace and spiritual fitness for the work. Sister Henry was at this meeting. Here again we witnessed an unusual outpouring of God's Spirit. Sister Henry took a very active part in the meetings, but again there loomed up before her the Testimonies and their relation to the truths revealed in the Bible. Again efforts were made to explain this as we understood it, but she failed to see the matter clearly. With a feeling of intensity expressed on her countenance, she said: "Brethren, I must have this matter made clear. Let us pray." Two or three prayed, and then Sister Henry began most earnestly to plead with God for light. For just a moment her pleading ceased, and then she began to praise God. When we rose from our knees, she related to us what was revealed to her while she was pleading with God.

Testimonies Compared to the Telescope

In the *Gospel of Health*, a medical missionary paper then published by us, in the January number, 1898, she tells of the experience through which she passed in accepting the position of this denomination relative to the Testimonies to the church, or the Spirit of prophecy. In the following

paragraphs she relates this experience in her own words. She said:

"We all bowed in prayer, and I stated my case to God with as deep a sense of need as I have ever known in my life. All the great and marvelous blessings of my life were for the time forgotten in this present need, and, as must always be true, I was heard. The manifestation of the power of the Spirit of God was as clear as sunlight, and in that light I saw the Testimonies as simply a lens through which to look at the truth. It at once grew from a lens to a telescope, a perfect, beautiful telescope, subject to all telescopic conditions and limitations, directed toward the field of the heavens—that field, the Bible. In its proper office as a medium of enlarged and clearer vision, as a telescope, the Testimonies had a wonderful, beautiful, and holy office. Everything depends upon our relation to it and the use we make of

edging its right to control his vision and fix his eye upon the point of observation. I have tried to imagine how Galileo's heart must have throbbed and his whole soul been filled even before he obtained one glimpse, and now I think I know. I have that sense of power which the possession of such an instrument must give. Do you understand me? I realize that my words fall far short of anything which I would like to say, but, oh, how much they mean to me! It is a fresh token of my heavenly Father's care, one more beautiful than I have ever received before.

"You think it was wonderful when the Lord took me out of my wheelchair, and so it was, but I would be willing to go back to my wheelchair if by doing so I could get another glimpse of the hitherto unseen such as this has been to me. I would go through fire if I knew that out of it would come a corresponding revelation of the glory of God and His love for me. This experience has given me confidence in this small body of people, and confidence in the organization. I do not believe that God would ever have given me to see the things that I have seen, and to feel what I have felt, to see Him as I have seen Him in these circumstances, if there were not life and power in this organization to lift it up out of all shadow and doubt into the glory of His presence, and to carry it safely through. This conviction came to me with all the rest, and has made me rejoice as never before. And I believe that something just as sweet and just as rich is for every one of my brethren and sisters if they will only come to God for it and accept it in His own way."

D. H. KRESS, M.D.

Special Appointments for October

Home Missionary Day,
October 5

Second Sabbath Missions
Offering, October 12

it. In the hand of the Divine Director, properly mounted at the right angle and adjusted to the eye of the observer, with the field clear of clouds, it will reveal truths that will quicken the blood and gladden the heart. My failure has been in understanding what the Testimonies are and how to use them. They are not the heavens palpitating with countless orbs of truth, but they do lead the eye and give it the power to penetrate into the glories of the mysterious and living word of God. This has been the most beautiful experience which has ever been granted me. It grows on me from day to day.

"I think I feel very much as Galileo must have felt when with his first telescope before him he was bringing himself into position to look, just to look at first, beyond the stars which he had seen into the vast unexplored field, where worlds on worlds were keeping rhythmic time to the throbbing heart of the Infinite One whose steady strokes of power set the pace for every moving thing. The simple possession of it must have given a sense of might even before one glimpse had been taken through it. He knew that revelations such as eye had never seen nor ear heard were awaiting him as soon as he humbled himself to the instrument, acknowl-

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12



The Call to Lay Evangelism

Suggestive Program for Sabbath Service, October 5, 1940

OPENING SONG: "Where Are the Reapers?" No. 548 in "Christ in Song."
 SCRIPTURE LESSON: Matthew 20:1-17.
 (For comment, see "Christ's Object Lessons," pp. 396-404.)

PRAYER.
 SONG: "Throw Out the Life Line," No. 544 in "Christ in Song."

READING: "The Layman as a Soul Winner," by I. H. Evans.

READING: "Laymen Produce Results," by W. G. Turner.

VERBAL REPORT ON LAY EVANGELISM IN LOCAL TERRITORY. (By a lay preacher.)

SONG: "Hold On," No. 570 in Christ in Song" (rendered as a duet).

READING: "Hands on the Plow," by W. H. Bergherm.

READING: "Go Ye Also," by Steen Rasmussen.

PLANS FOR ORGANIZING A BIBLE TRAINING CLASS, by missionary leader (see article, "Bible Readings in Families," p. 7).

OFFERING for local missionary work.

CLOSING SONG: "Winning Precious Souls," No. 536 in "Christ in Song."

BENEDICTION.

Note to Leaders

The remarkable results that attend the efforts of lay preachers and lay Bible workers in all parts of North America have been kept in the forefront through articles in the *Review*, the *CHURCH OFFICERS' GAZETTE*, the *Lay Preacher* (bimonthly), and in union conference papers, as well as by personal mention in sermon and correspondence. It is most encouraging to conference executives and to the church membership as a whole to witness the manifest blessing of God upon the consecrated endeavors of the laity. The Lord is calling for men and women in all walks and stations of life to yield to Him their talents and capabilities, that He may use them as messengers to proclaim the message due to the world in this hour. It is a most

wonderful field of opportunity which is opened before us, and a very new and blessed spiritual experience attends all who humbly follow the leadings of the Holy Spirit.

Plans for the winter months should be well laid for a larger work than heretofore. Search out openings for Bible studies, cottage meetings, and hall efforts, and encourage the church members to prepare to enter these openings. Call for personal experiences to be related by church members who have been engaged in the work. There is no incentive more effective than the report of actually doing the work. Many more Bible Training classes should be organized in preparation for meeting the calls for Bible studies and to assist in lay-preaching efforts this fall and winter.

Choose from the articles furnished as many as can be used to best advantage in the time allotted. Attention is called to the filmstrip of 71 frames for an illustrated lecture on "The Call to Lay Evangelism." If this film can be made available, it could be announced as a feature of the midweek prayer meeting following or preceding this Sabbath service. This will attract attention and deepen interest in the very important subject of lay evangelism. The film can be obtained from the Mayse Studio, Station B, San Diego, California, or the General Conference Purchasing Bureau, Takoma Park, D.C. Price, \$4; 25 per cent discount. The description of the slides, needed in giving the lecture, will be furnished free if ordered.

GEN. CONF. HOME MISS. DEPT.



The Layman as a Soul Winner

BY I. H. EVANS

General Field Secretary

WITH the exception of the book of Titus and the two books of Timothy, the New Testament epistles were written to the laity. There are many exhortations to evangelism in these lay epistles, showing that those who wrote them encouraged the church to enter new fields and witness for Christ.

The church in Jerusalem entered upon this work of personal witnessing before the apostles left Jerusalem. The persecutions by the Jews caused the members of the early church to be scattered abroad, and wherever they went they were witnesses for God. In those days it was personal testimony that counted most, for there were no printed Gospels which told about the life and death of Christ, no written records of His miracles and teachings. Men and women went hither and yon, earning their livelihood as best they could, improving every opportunity to tell others what they knew about Jesus.

These witnesses had no set doctrines to preach. The whole message centered in one person—Christ Jesus. They had heard Him preach, they had seen His miracles performed; therefore they spoke with authority, as eyewitnesses, and persuaded many to accept their testimony.

The Bible is the one great book that has been scattered in numerous lands and which has won many souls to Christ. Laymen have done much in circulating the Bible among nonbelievers. In nearly all heathen lands, laymen have distributed millions of copies of portions of the Holy Bible,

and many a company of believers has been raised up, and developed into a strong church, where the only workman was a lay member.

All through the ages the laity have been a mighty power in evangelism. During the period of the Reformation, the laity scattered tracts and leaflets, prepared by Luther and his collaborators, which set forth the truth for that time. A tract-circulation movement was started at Oxford, preceding the work of John Wesley and his fellow workers, and continued for many years under the labors of Wesley and his followers. The Methodist Church has ever placed great emphasis on the work of its lay preachers.

Sometimes there have been movements that have seemed to impel the laity to undertake big things in the name of the Lord; then there have been long lulls when little was done by them. In the Dark Ages both the church and the pulpit seemed wrapped in a deathlike stupor, with scarcely an awakening voice. Then there are times when all seem awake—the minister and the church. The times when the church and the pulpit have slumbered have been periods of self-satisfaction grown into indifference. Like a door on its hinges, there have been generations who have lived and died with no saving message on their lips, no clarion call to the church to arouse, no hard task undertaken.

Since the beginning of the advent movement, the laity have been active in soul winning, and thousands have been brought to Christ through the giving of Bible readings, lay preaching, and the scattering of literature.

Many lay workers can accomplish as much as the ordained preacher in bringing souls to Christ. In the first place, people will often accept what the layman teaches with less prejudice than they would manifest were the same message presented by a minister. They know the layman—they consider him an honest and devout neighbor—and they are ready to listen to his teaching with consideration. Every year many accept the truth through the labors of laymen in all parts of the world.

This coming winter there ought to be hundreds of schoolhouses and Seventh-day Adventist churches in use by laymen who preach this truth. What a mighty movement would follow such a lead! Laymen can find audiences who will listen thoughtfully to the expositions of prophecy, and their talks will bring hope to many hearts. The remedy for all this turmoil and war and financial difficulty in the world is given in the prophecies in the Scriptures, and is there stated again and again—the coming of the Son of man. There is no other remedy. If only we understood what we could do, were our souls on fire with the second-advent message, our laymen would create a flame in many sections that would blaze and enlighten till there would be one question on many lips, "What shall we do?"

It is not enough to give money, or to pray; it is not enough to stand idle and say, No man has hired me. There is a field of labor for every true Christian if he will but go to work for God. Fields are white and ready for the sickle, but the gleaner must

go; he must thrust in the sickle and reap. What can incite people to work more than a whited harvest without reapers? What can induce the church of God to action like the present world conditions, when men's hearts are failing them for fear and for looking with dread at what is coming on the earth?

There are many opportunities in church communities that we let slip, when we could do something to help others to learn of Christ. There are business contacts which afford suitable occasions to speak a word for the Lord which may mean much in eternity. Businessmen have souls to be saved. They have many serious thoughts about the future and the real worth of life. A word, a text of Scripture, may arouse a thought which will never leave the person who hears it, and may eventually lead him to God. Then there is the social contact that most church members have in their respective communities. They can speak of Christ, and connect the word of God with the drift of events. These thoughts are now everywhere in print—in the big dailies, in the magazines, in leading editorials in influential magazines and papers. We need not go out with shamefacedness and apologies for mentioning the signs of the times. Everyone is considering them, and is concerned about them. "What do these things mean?" is the question on all lips.

Now is the time when laymen can go with their Bibles, and try to answer this universal question raised by scholars and businessmen and laboring men everywhere. The only satis-



WON THROUGH LAY PREACHING

A lay brother and his wife (standing at right) are happy to present a group of new believers won to the truth through personal effort. The brother is a printer by trade, but finds time to distribute literature and conduct cottage meetings, and the first fruits are apparent.



A HAPPY LAY BIBLE WORKER

Somewhere in this group is a sister who has quietly and persistently worked among her neighbors and friends, giving Bible studies to many. After ten years' work, this bountiful harvest of souls has been gathered in. Surely it pays to visit neighbors and open before them the word of God.

factory answer is that based upon the word of God. The day of the Lord is near, and hasteth greatly. It is a day to be dreaded and feared. Read Zephaniah 1:14-18.

Many are so engrossed with pleasures, cares, and financial and social responsibilities that they forget that the great day of the Lord is at hand. They must be led to read and think. Let us make a special effort this fall and winter to take our Bible and witness to the assurance and power of God's message to a lost world.

Laymen Produce Results

BY W. G. TURNER

Vice-President, General Conference

TODAY men and women are longing for light and freedom in Christ. The task of carrying this message of hope and cheer is largely in the hands of our church members, whom God wonderfully blesses when in humility and service they dedicate themselves to Him in behalf of others. "God will do the work if we will furnish Him the instruments."—*"Testimonies," Vol. IX, p. 107.*

For the ministry of our laymen I am ever grateful. In a town in New Zealand in which I once lived, there was a tiny Adventist church building, and only a few sisters attended church. To this center an earnest Adventist man and his wife came. They established a small business, selling health foods and treating the sick. Sensing the smallness of the church membership, the apparent lack of enthusiastic leadership, and the consequent groove into which most of the church members had unconsciously fallen, this new family began to tell the folk that came to their shop of the approaching advent of the Lord. They did it simply and naturally, and in a little while Bible studies were being conducted by them in one of the near-by homes. Then things began to happen.

A successful furniture manufacturer, together with the writer, became convinced of the truth and accepted the Sabbath of the Lord. An accountant in the town, a man of no religious experience whatever, gave his heart to the Lord, and a short time afterward began to canvass in a most successful and soul-saving way. The secretary of one of New Zealand's horse-racing clubs, a young man of un-

christian habits and companions, yielded to the Spirit of the Lord, and today he is a godly and fruitful minister in the cause of God. Other men and women also became interested and joined the little, one-time-struggling church. Of the four men first mentioned, all became workers in God's cause, three as ordained ministers.

In this center a strong, active church now plays its part in influencing this community. Its new birth was brought about primarily because one earnest layman and his wife did the work which is possible for all members to do—that of letting their light shine just where they were.

Go Ye Also!

BY STEEN RASMUSSEN

Secretary, General Conference Home Missionary Department

NOWHERE in Holy Writ is there any command for people to go to church, but we find that Christ, the great Shepherd of the flock, did commission His disciples to go to the people. On at least two occasions of which we know, He organized the disciples into teams of personal workers, and sent them out into the highways and market places to talk about spiritual matters to the people they met.

In the parable of the laborers who went into the vineyard, we read that "about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him,

Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is right, that shall ye receive." Matt. 20:6, 7.

According to figures just tabulated for the North American field for 1939, we find that over one third of our churches, or more than one thousand churches, did not add any new members during the previous year. This is an indication that there are some "standing idle" in the market place. May such hear the call, as did those of the parable; and the record states that "when they came that were hired about the eleventh hour, they received every man a penny." Matt. 20:9. Their reward was the same as that of those who were hired during the first hour.

From our contacts with hundreds of our workers and thousands of our believers during recent months, we have become greatly impressed with the fact that God's Spirit is guiding and giving power to our ever-increasing army of willing, faithful lay members in heeding the call to greater soul-winning activities. In some places in which we have been privileged to visit, it has seemed to us as though we are hearing the sounds of the loud cry, a refreshing of abundance of spiritual rain.

A community which may not understand or appreciate the doctrines which we teach, will understand our kindness and our helpfulness. The common people of Christ's day heard Him gladly, especially because of His

REPORT OF LAY PREACHING IN NORTH AMERICA

(1st Quarter, 1940)

Union	Lay Preaching Staff Active	Prospective	Efforts Held, Inc. Cot. M'gs	Total Attend During Efforts	Persons Unit' With Church
Atlantic	62	78	27	1,600	92
Canadian	9	7	7	220	4
Central	70	35	59	385	160
Columbia	21	33	15	398	129
Lake	34	100	124	6,000	34
Northern	88	65	79	154	76
Northern Pacific	---	---	---	---	---
Pacific	63	75	89	275	110
Southern	24	35	23	3,327	4
Southwestern	36	52	39	479	121
Total	407	480	462	12,838	730

NOTE.—The figures for the Atlantic Union represent the year of 1939, as no report came in for the first quarter of 1940. North Pacific furnished no report for the first quarter or in the previous year. The number of persons uniting with the church are for the entire year of 1939, including the first quarter of 1940.

The total attendance of 12,838 represents the 462 efforts held, or a possible average of from 30 to 50 people in attendance at each effort.

The report as a whole is designed to give a glimpse of what is actually being accomplished in the field of lay evangelism, and while this is practically for one quarter only, and one entire union is missing, it furnishes a basis for estimating the total record for 1940, when full reports are available.

GENERAL CONFERENCE HOME MISSIONARY DEPARTMENT.

helpful, sympathetic life and attitude. He helped the people in their everyday problems, and thus won their confidence. It is imperative that this side of the Master's life be blended more intimately with our activities for the expansion of His kingdom.

Every minister and church elder needs the assistance which the layman can give. If a layman is successful in his daily work, he can be trained to do work within and without the church successfully, in winning others to Christ. The church that admits people to membership and gives them nothing to do, cannot expect to hold their loyalty long. In fact, unemployed church members are an indictment of leadership. Scan the church records. It is the inactive members who are delinquent in their church responsibilities, who say, "No man hath hired us!" They are the ones who do not rally in an emergency, who do not come to prayer meeting, who fail to subscribe to our denominational church papers, who are irregular at church services. They could render invaluable service if they were "hired" and helped to find their place in God's program.

In the program of training and educating church members for service, the pastor and the church board must be the directing force. It will be impossible for the pastor, Bible worker, or church elder to teach all groups; but as rapidly as a group of laymen qualify, they should be put in charge of groups for training. When group leaders are selected, they should be respected. But the pastor and the board must think of each individual in the church, with all his talents, as a force to be invested for the upbuilding of the work of God.

We realize that a feeling of spiritual and intellectual inadequacy prevents many laymen from launching out into the deep for God. There is a vague impression among them that some expertness in theology is necessary. Laymen who know little about theology often make the most effective soul winners. The fact that they have had a definite religious experience makes them a power for God. Nothing is so convincing to an individual who has a spiritual hunger as the testimony of some other individual who has had that hunger satisfied.

Therefore, there is one endeavor which no church can neglect and still

survive. It must evangelize, or die. Every church faces the sober alternative of extension or extinction. Unless the church grows, she will perish. Unless she carries her ministry to the ends of the earth, by the active co-operation of the laity, she will not meet God's program. If the extension of the kingdom of our Lord is to take wings, a much larger number of laymen must be enlisted and trained to do the work of evangelists. Indeed, lay evangelism promises the salvation of the church itself. And lay evangelism offers a field which can never be overcrowded with workers, and nothing improves the spiritual quality of the laity like personal evangelistic work.

To accomplish this work, we need some technique, we admit; but far more deeply we need a spiritual passion which will impel and compel men to go out and say, "Come; for all things are now ready."

Hands on the Plow

BY W. H. BERGHERM

Associate Secretary, Gen. Conf. Home Miss. Dept.

"No man, having put his hand to the plow, and looking back, is fit for the kingdom of God." Luke 9:62. Jesus is here speaking concerning those who would work for Him in His kingdom. Three men had come to Jesus, each of them acknowledging Him as Lord, and promising his service later on. It is not stated that Jesus accepted any of these men, but the scripture does record that Jesus said that a man who puts his hand to the plow in the field of service, and

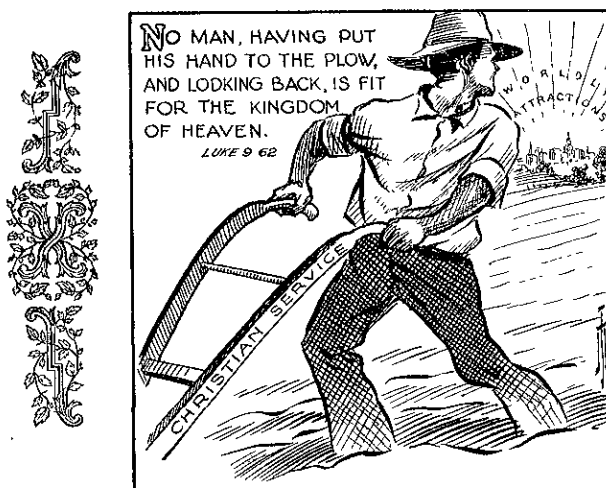
then looks back on the things of the world, is not a true workman. The true plowman for God is not to turn back, or even to look back. He must go straight forward, guiding the plow in a straight furrow toward the kingdom.

While driving down a busy thoroughfare in a large city, we suddenly discovered we had missed our way, and decided to turn about. But at each corner of the street we were met by a large sign which read, "No U Turn." We were on a through street, and "U Turns" were not permitted.

In life there are many avenues which prohibit "U Turns." The man and the woman who take the solemn vows of marriage, parents with children to train for eternity, the soldier who enlists for the duration of the war, the businessman who invests his all in a commercial venture—these all launch forth on highways from which there can be no legitimate turning back. He who enrolls as a member of the church of Christ likewise enters upon a road which is marked "No U Turn." With the Master as his partner, he is to go forward, keeping his hands on the plow until the work is done.

There are two propositions indicated in our text: First, a workman for Christ, who has laid hold on the handles of the plowshare of service, is expected to face straight ahead and keep plowing. Second, as he plows he becomes fitted for the kingdom of God.

Let us consider the first proposition. Some men are inclined to stop and look back on the work they have done, and while doing so they lose





A SISTER IN NORTH DAKOTA CONDUCTS AN
EVANGELISTIC EFFORT

Seated in the center of the middle row is Sister Van Allen, whose cottage meetings soon enlarged to become public hall meetings. A series of gospel talks led this large group of people to take their stand for the truth, and a new church has been organized.



FAITHFUL EFFORT REWARDED

A brother and sister in South Dakota experienced their first real thrill in service when this group signified their acceptance of the Sabbath truth. For years these lay workers had mailed the *Signs*, distributed books and tracts, held Bible studies, and made missionary visits, without any indication of results; but suddenly the harvest appeared. One of the women in the group donated \$70 to pay for sending the *Signs* and *Present Truth* to her friends, so that they also might receive the message which means so much to her.

sight of the greater tasks to be carried forward until the close of the day when the plowman is called home. There is no time when a man can cease his labor and say that he has done his share and that it is now time for someone else to take hold of the plow. A worker of long experience made the remark that he had decided to stop and let somebody who had not been doing anything have a chance as a soul winner. This man was not exactly looking back, but he was looking around, which is equally forbidden. When Moses "looked this way and that way" (Ex. 2:12) he became afraid, and fled. In later life, Moses centered his gaze upon Him who is invisible, and then he endured the heat and the burden of the day. As long as the workman keeps his eyes on Christ as his example, he will never say that he has done his share, for his share is what Christ gives him to do, regardless of what another does. There is really nothing in all the category of excuses that Heaven recognizes as sufficient for letting go of the plow. Let us never be found looking "this way and that way," to see what others are doing, but let us look straight ahead and keep on plowing.

The plow of service awaits every church member, and everyone who would share in the harvest must be diligent in plowing the soil and scattering the seed. Never was there a time when the keeping of our hands on the plow was more essential than

now. Even as we write, kings and dictators are talking of the destruction of the old order of life; foundations are being removed, and darkness is enshrouding the earth. Surely, today, one of the greatest crimes conceivable would be to cease to sound the warning message. Today thousands of voices should be lifted in the proclamation of that warning. "God will move upon men in humble positions to declare the message of present truth. Many such will be seen hastening hither and thither, constrained by the Spirit of God to give the light to those in darkness. . . . Many, even among the uneducated, will proclaim the word of the Lord."—*Testimonies*, Vol. VII, pp. 26, 27.

"In cooperation with their self-sacrificing efforts, Jesus will move upon hearts, working miracles in the conversion of souls. Men and women will be gathered into church fellowship. Meetinghouses will be built, and schools established. The hearts of the workers will be filled with joy as they see the salvation of God."—*Id.*, pp. 27, 28.

The Spirit of God is moving upon hearts today, and we are witnessing the fulfillment of the assurances set forth in the paragraph above. In Christ's service one receives a training which imparts strength and develops character as nothing else can. We are told that "those who reject the privilege of fellowship with Christ in service, reject the only training that im-

parts a fitness for participation with Him in His glory."—*Education*, p. 264. Such is God's way of preparing His people to live with Him amid the glories of the earth made new. All who would share in Christ's glory must first share in His sufferings, which involves wholehearted service.

May God help us to go forward, keeping our hands on the plow, and never look back or become discouraged.

Bible Readings in Families

INSEPARABLY connected with lay preaching is visiting from house to house in search of those who desire help in studying God's word. The number of these anxious souls is legion, but they must be searched out, and the "heaven-born idea" of conducting Bible readings with one or more persons in the quiet of the home must become a demonstrated reality. This is a phase of lay evangelism in which "hundreds and thousands" are to be actively engaged as we near the close of time. Today, as never before, the men and women in our churches are being urged to prepare for this simple, yet very important and effective, service, and hundreds are responding. So vast is the need, however, that "every consecrated heart is called into service," and again the call is sounding to arouse, "take our Bibles, and go forth to warn the world."

The advantages and blessings that

attend this Bible evangelism work are set forth in the writings of the Spirit of prophecy as follows:

"The plan of holding Bible readings was a heaven-born idea. There are many, both men and women, who can engage in this branch of missionary labor. Workers may thus be developed who will become mighty men of God. By this means the word of God has been given to thousands, and the workers are brought into personal contact with people of all nations and tongues. The Bible is brought into families, and its sacred truths come home to the conscience. Men are entreated to read, examine, and judge for themselves, and they must abide the responsibility of receiving or rejecting the divine enlightenment. God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*"Gospel Workers,"* p. 192.

Preparation Essential

The need for individual preparation to engage in lay evangelism is set forth in the following manner:

"I have been shown that many who profess to have a knowledge of present truth know not what they believe. They do not understand the evidences of their faith. . . . When the time of trial shall come, there are men . . . who will find that there are many things for which they can give no satisfactory reason. . . . There are many in the church who take it for granted that they understand what they believe, but, until controversy arises, they do not know their own weakness. When separated from those of like faith, and compelled to stand singly and alone to explain their belief, they will be surprised to see how confused are their ideas of what they had accepted as truth. . . . Believers are not to rest in suppositions and ill-defined ideas of what constitutes truth."—*Id.*, pp. 298, 299.

The Bible Service Training School

In view of the definite call to church members to engage in the work of giving Bible readings, and the definite need of being thoroughly rooted and grounded in the truth and able to give an intelligent and convincing answer to all who ask a reason for our faith, the duty of providing suitable instruction in the doctrines of the message and in the art of giving Bible studies became imperative. The following recommendation furnished the basis for enlarged study plans:

"Whereas, The Spirit of prophecy clearly points out that 'every church should be a training school for Christian workers,' and, Whereas, The training of the laity at this time deserves special attention in order that we may reap a more abundant harvest of souls;

"We Recommend, 1. That the course

in Bible Evangelism be known as 'Bible Service Training School,' and that efforts be put forth to enlist thousands of our believers in this course. 2. That the Home Missionary and Missionary Volunteer Departments give study to the preparation and promotion of a coordinated course of study to include Bible doctrines, denominational history, and the art of giving Bible readings."

The above recommendation was passed in 1937, and was immediately put into action. A course consisting of thirteen lessons—ten in Bible doctrines and the simple technique of giving Bible studies, and three in denominational history, with the necessary class organization helps—has been made available in every church, on a perpetual basis. As soon as one class completes the course and certificates of official recognition are granted, then another class should be organized for the benefit of those who were not ready to begin earlier. Thus the Bible Service Training School is operating without break, and the churches are indeed training schools for Christian workers. Where the plan is not in operation, there should be no delay in writing to the conference home missionary secretary for information and help in getting started.

Hundreds of certificates have been sent out from the General Conference Home Missionary Department to lay members who have completed the course, and the results attending these lay Bible workers in the field of evangelism are truly inspiring.

Report Rendered by the Teacher of a Bible Training Class

The following report of a successful training class is furnished by an instructor who has a broad vision in combining study with service:

"As soon as I received my appointment as teacher of the Bible Training class, I began to plan the missionary program of the church for the year. This involved visiting every home in the immediate and surrounding neighborhood of the church, in some form of missionary contact, with a view to locating special interests. I studied the plans for the Bible Training class, and submitted them to the church council. They were readily endorsed, and it was voted to furnish funds for purchasing 16,000 tracts. I then went to the city hall and ascertained the exact number of homes in the city. We learned that the city ordinance regulating the distribution of literature

specified that free literature be handed to the person and not left on the doorstep. The territory was then divided into districts, and each member of the training class was assigned definite territory.

"With these preliminaries taken care of, we were ready for business, and organized the class. The first class recitation was on January 22, at which time we appointed a field day each week, providing for each member of the class to work his particular territory and cover it during the time of the thirteen weeks' course of instruction. We started out the first week and made a personal call at every home, distributing the first number of the tracts selected.

"At the second class period all the members were elated by the experiences they had in the field and were deeply interested in the classwork which was to prepare them to care for the interests which they were sure would come to light in their territory later on. Thus we continued our classwork, combining with each class period actual work in the field. Each week new experiences and new problems were brought to the class to be considered and solved in connection with the actual study of doctrines and methods. I gave the class as much help as I could, and encouraged them to care for the interest which became apparent week by week.

"At the end of fourteen weeks' study and work, practically every home has been supplied with literature each week, and 134 Bible studies have been given by the class members in the homes of the people. Six members of the class have one or more regular readers, and there are openings for many more Bible studies.

"My belief is that one of our greatest needs in all our churches is a properly conducted training class. I believe in just the kind of work that is taught in the book 'How to Give Bible Readings.' In my eight years' experience as a Seventh-day Adventist, I have had the joy of being instrumental in bringing eighty-two souls to a knowledge and acceptance of the truth. Most of my endeavor has been along the line of going from door to door with my Bible under my arm. By putting into practice the instruction afforded in the Bible Service Training Course, I have each year witnessed the baptism of persons won to the truth.

"I find that reporting in the weekly missionary service on the study, experiences, and results of the Bible training classwork, awakens a new interest in the church. A live Bible training class in a church serves as a good antidote for backbiting, faultfinding, criticism, and sleeping sickness, which so often undermine the spiritual life in our churches. The Dorcas Society and the young people's society are soon enlisted in service, for the house-to-house work brings to light every kind of need to be met and supplied.

Personal Experiences

ON the part of many church members there is a tendency to excuse themselves from engaging in the work of giving Bible studies. Various reasons are given, such as, "I can't teach the Bible," "I don't know enough," "I don't have time." In view of God's call to the church members to do this work, the provision which has been made for obtaining instruction and experience, and the assurance of a rich reward, none of the common excuses are valid. Those who refuse to heed the call, and to seek the preparation for, and the actual experience in, taking the Bible and going forth to visit people from house to house to open up the word of God to the "many who are on the verge of the kingdom, waiting only to be gathered in," will lose the fervor of their Christian experience; but those who surrender to be used will find a new joy and a rich experience which are of untold value, as evidenced by the following personal statements:

"I am thrilled with joy as I see eager souls grasp the Bible truths and make them a part of their lives. The Lord has richly blessed the efforts of our group, and as a result a man and his wife are preparing for baptism. This experience not only has made me better acquainted with the Scriptures, but has increased my faith and enlivened my zeal for soul winning."

"Giving Bible studies in the homes of the people is the most satisfying work I have ever found. It makes me realize my own lack and draws me closer to Christ."

"The giving of Bible readings has brought to me new interest in study of the Bible. In order to present the truth to others, one must make a thorough, personal study of the Scriptures. This has brought a twofold result—it has brought real satisfaction in sharing with others, and it has deepened my own appreciation of the wonderful truths we have."

"It had always seemed to me that

the giving of Bible readings was a special duty of someone else. Under the pressure of a heavy program of professional work, I felt that I had no time for preparation, and therefore gave no heed to opportunities which presented themselves for Bible studies. But I was almost forced into giving studies in the home of a former patient, and then I began to realize the blessed privilege of engaging in such work. Contrary to what I believed, I have found that the giving of Bible studies has not added to my burden. Instead, I have been able to accomplish more, and to enjoy a nearness to my Saviour which I had hardly realized before."

"Studying the Bible in order to present an intelligent reason for my faith has brought deep conviction and greater inspiration to me. I have come to understand many doctrinal truths in a clearer light and am able to explain them readily. An unexpected blessing has come to me in the realization of what it means to the

family in which the studies are given to know of God's message of truth."

The fall and winter months afford special advantages for Bible Training classes. More classes should be organized, more church members should prepare themselves for service, and many more Bible studies should be conducted in the homes of the people each week. "It is a joyous work to open the Scriptures to others." "Open the Scriptures to someone that is in darkness, and you will not complain of weariness and lack of interest in the cause of truth. Your heart will be awakened to an anxiety for souls, and joy in the evidences of the faith will fill your heart, and you will know that 'he that watereth shall be watered also himself.'"—*"Christian Service,"* p. 144.

GEN. CONF. HOME MISS. DEPT.

Messages From World Leaders

Following the Master's Methods

BY G. A. ROBERTS
Vice-President, Inter-American Division

THE lay preacher, it seems, most nearly follows the example and methods of the Master. Jesus went out among the people with no other equipment than the message He bore and a life that was in full harmony with that message. He had no beautifully furnished halls or buildings, no vested choirs or expensive instruments or other helps, and did no advance public advertising aside from the ministry of love which He performed with His own hands. Thousands knew Him well because of His loving ministry in behalf of their physical and spiritual needs, before He began to preach. It was largely because of this acquaintance that they flocked to hear His message.

Jesus had no institutions of any kind to give prestige to His work. Instead, He personally went out among the people and served them, in order that His message might find entrance into their hearts. He had no congregations to whom He was announced to speak. He made His own congregations by the ministry He performed to alleviate the suffering of the people. And He did not cease to gather His congregations by this method,

even though He well knew that many followed Him from place to place primarily for the loaves and fishes. It is hardly probable that He ever paid rent on a hall, and it is certain that He distributed no handbills with the likeness of His face and with His name looming large on the front page. How well He succeeded without earthly equipment of any kind, the record of His life and work reveals. Jesus set essentially a lay preacher's example, and the lay preacher who most nearly and fully follows His methods today will gather and hold the largest congregations, and will, in the end, win the most souls.

Our ministers and our missionaries in the dark places of the mission fields follow and are confined to the simple evangelistic methods of the Master, because they, too, must go out among the people with no equipment but the message they bear and the Bible from which the message springs. Ofttimes they approach a town in which cruelty, hate, and opposition to the truth abound; they have with them no weapon save personal ministry to the sick and the needy, and the Good Book. And love conquers.

The lay preacher should not seek to imitate the regular accredited popular public evangelist of today. Let no lay preacher seek or attempt to wear

another's armor, good and essential though that armor may be for another man. The sole aim of the lay preacher should be to imitate the Master and His methods. Undoubtedly, our great Minister, the Prince of preachers, the Saviour of men, had the layman as well as the accredited evangelist in mind when He set the example for successful preaching. He surely included all.

Jesus, in His day, personally commissioned a number of lay preachers, among whom were the two out of whom He cast the devils. Hear His words: "Return to thine own house, and show how great things God hath done unto thee." Luke 8:39. Very few words of instruction beyond these words of commission were ever heard by these laymen. Yet we read that "the two restored demoniacs were the first missionaries whom Christ sent to preach the gospel in the region of Decapolis. For a few moments only, these men had been privileged to hear the teachings of Christ. Not one sermon from His lips had ever fallen upon their ears. They could not instruct the people as the disciples who had been daily with Christ were able to do. But they bore in their own persons the evidence that Jesus was the Messiah. They could tell what they knew; what they themselves had seen, and heard, and felt of the power of Christ. This is what everyone can do whose heart has been touched by the grace of God."—*The Desire of Ages*, p. 340. With the Master's commission alone, and a personal knowledge of their own experience, they went forth and made known to "the whole city how great things Jesus had done to him."

In the work of the early church, lay preaching featured as a prominent part. "The first works of the church were seen when the believers sought out friends, relatives, and acquaintances, and with hearts overflowing with love told the story of what Jesus was to them and what they were to Jesus."—*Special Testimony to Ministers*, No. 2, p. 17.

Any lay preacher in any part of the earth, speaking any language, who is sure of his commission from Jesus, can go forth assured of success, whether his opportunities for a preparation have been great or small. He should naturally counsel with his church, the pastor, or the conference leaders,

about his work. All things should be done decently and in order. There is always safety and strength in counsel and cooperation. The Master's own methods are essentially the lay preacher's methods. It will surely pay any lay preacher to follow them.



Give Us Faith

BY J. W. MAC NEIL

President, Potomac Conference

WITHIN the limits of all human experience this side of the cross, there have been no darker days than those in which we now live. It would be a daring thing in the light of present-day conditions to say, as many do, that all is well; yet we are not altogether hopeless, if we can hold with all our might to the faith that God has planted within us. In the past men would not believe. It has been the tragedy of the world ever since Calvary that men will not believe.

Men would not believe in railroads. They called Stephenson a fool and a knave. The experts went into the witness box against him and tried to keep back railroads by terrifying visions of a poisoned and burned-up countryside. Men would not believe in automobiles. There were steam cars on the road two generations ago, but the public laughed at them, and governments put every obstacle in their way. Men would not believe in flying. In fact, it looks as if every great achievement of man has been forced upon the human race.

God's people need to renew their faith. Through the increased knowledge of our present day there are signs which speak in thunderous tones to the church of God, saying that all things are now ready. These signs are as the handwriting on the wall of a modern Babylon. Before carrying out the destructive and cleansing work of the early ages, such as the flood, the burning of Sodom and Gomorrah, the destruction of Jerusalem, God always warned the people of that which was coming upon them.

We are now facing earth's grandest event, the climax of the ages; and regarding this great event—the second coming of Christ, the destruction of sin and the end of turmoil—there are more prophecies than regarding all others combined. It is the end, and we are not without warning.

Just as abundant as the prophecies and warnings given is the hope held out to God's children—grace for every hour, strength for every task, peace for every trial, and joy in the service of God. He gives us homes and loved ones, food and raiment, health and happiness. To meet every great need there is provided some means or cash; and no matter how small, it can still be divided again. Let us do faithfully the works of our Saviour, and in the end hear the words of His gracious welcome: "Come, ye blessed of My Father, inherit the kingdom prepared for you from the foundation of the world."

Departmental Activities

The Divine Plan

"WITH the calling of John and Andrew and Simon, of Philip and Nathanael, began the foundation of the Christian church. 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 those who for a lifetime have professed to be acquainted with Christ, yet who have never made a personal effort to bring

even one soul to the Saviour. They leave all the work for the minister. He may be well qualified for his calling, but he cannot do that which God has left for the members of the church.

"There are many who need the ministrations 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. . . .

"All who are consecrated to God will be ehannels of light. God makes them His agents to communicate to others the riches of His grace. His promise is, 'I will make them and the places round about My hill a blessing; and I will cause the shower to come down in his season; there shall be showers of blessing.'"—*"The Desire of Ages,"* p. 141.

Every church has the responsibility of carrying the truth to all within the church's influence.

The story of the divine plan, as stated by S. D. Gordon, will bear repeating, as follows:

"Somebody has supposed the scene that he thinks may have taken place after Jesus went back. The last the earth sees of Him is the cloud—not a rain cloud, a *glory* cloud—that sweeps down and conceals Him from view. And the earth has not seen Him since, though the old Book does say that someday He is coming back the same way He went away, and some of us are strongly inclined to think it will be as the Book says in that regard.

"But this friend I speak of has supposed that . . . the Master is walking down the golden street one day, arm in arm with Gabriel, talking intently, earnestly. Gabriel is saying:

"Master, you died for the whole world down there, did you not?"

"Yes."

"You must have suffered much," with an earnest look into that great face with its unremovable marks.

"Yes," again comes the answer in a wondrous voice, very quiet, but strangely full of deepest feeling.

"And do they all know about it?"

"Oh, no! Only a few in Palestine know about it so far!"

"Well, Master, what is your plan? What have you done about telling the world for which you died, that you have died for them? What is your plan?"

"Well," the Master is supposed to answer, "I asked Peter, and James, and John, and little Scotch Andrew, and some more of them down there, just to make it the business of their lives to tell others, and the others are to tell others, and the others others, and yet others, and still others, until the last man in the farthest circle has heard the story and has felt the thrilling and the thralling power of it."

"And Gabriel knows us folk down here pretty well. He has had more than one contact with the earth. He knows the kind of stuff that is in us. And he is supposed to answer, with a sort of hesitating reluctance, as though he could see difficulties in the working of the plan. 'Yes—but suppose Peter fails. Suppose after a while John simply *does not* tell others. Suppose their descendants, their successors away off in the first edge of the twentieth century, get so *busy about things*—some of them proper enough, some maybe not quite so proper—that *they do not* tell others, *what then?*'

"And back comes that quiet, wondrous voice of Jesus, 'Gabriel, I haven't made any other plans; I'm counting on them.'"

Although the winning of souls rests upon the individual members of the church, yet very few will launch out in this work unless the church is thoroughly organized for such a purpose.

Both the topical and the service bands are to be organized by the church board, and the membership list should be gone over and each member assigned to his place in the missionary program. "Everyone who is added to the ranks by conversion is to be assigned his post of duty."—*"Testimonies,"* Vol. VII, p. 30.

Now with the missionary committee functioning as it ought, the problem of "Winning One" and then "Another One" will be solved. Two churches in the Southwestern Union stand out as examples of what can be done when the right method is followed. Each of these churches reaches a high per capita in the Ingathering, and in each there has been conducted a Bible Training class with practically all being granted the Bible Training Course Certificate. At the present time a large number of the class members are at work winning others. In one church more than 80 per cent of the members are engaged in soul-winning work, and each year sees several new members added to the church.

We have been told that if the members of the church will heed the instruction given, great blessings will follow. "If our people will set upon the light that is given in these few words of instruction, we shall surely see of the salvation of God. Wonderful revivals will follow. Sinners will be converted, and many souls will be added to the church. When we bring our hearts into unity with Christ, and our lives into harmony with His work, the Spirit that fell on the disciples on the day of Pentecost will fall on us."—*"Testimonies,"* Vol. VIII, p. 246.

E. A. MANN.

SOUL WINNING NEWS FROM SOUL WINNERS



Shoeless Christians

HAVE you heard the story of the shoeless town? The name of this queer town is Ubique, the Latin word for "everywhere." A traveling salesman arrived for the first time at the railway station of this town on a blustering, cold winter morning. There was an icy, cutting wind and a little flurry of snow. He pulled his heavy overcoat more snugly about him as he started up the street to find the hotel to which he had been directed.

The town was beginning to stir with the activities of the new day. Numbers of people were on their way to work or were beginning their

morning shopping in very much the same manner as one would expect in any town. But there was one peculiarity that our traveler immediately noted about all those whom he met—everyone was barefooted. What made it especially puzzling was the fact that the people did not otherwise seem to be poor or backward. They had their fashionable, warm coats and expensive furs, and every other mark of culture and refinement, but none of them wore shoes. As a consequence they hobbled along with evident discomfort, suffering from chilblains and bruised and bleeding feet.

Arriving at the hotel, he observed that here, too, everyone, from the proprietor to the waiters in the dining room, was barefooted. During breakfast he fell into conversation with a very congenial old man who seemed to have such an intelligent comprehension of politics and various other subjects of general interest, that our visitor at length decided to venture his question.

"I beg your pardon," he said, leaning a bit closer and subduing his voice, "I don't want to seem intrusive, but it seems that no one in this town wears shoes. I wonder if you could tell me why."

The old man gave a pious look upward and sighed, "Yes, why?" He seemed perfectly willing to admit that shoes were most necessary to have, and that everyone ought to wear shoes, and that great inconvenience and discomfort resulted from not wearing them. But beyond that, it seemed impossible to get any intelligent explanation of the peculiar town custom.

After breakfast, our traveler walked about the streets for a while, just to become better acquainted with the place. Here and there his attention was attracted to a large building, more artistically constructed and more beautifully decorated than the rest. Seeing a janitor sweeping the steps of one of them, he approached him and asked, "What kind of building is this? I noticed several like it about town."

"Why, it's a shoe factory," the janitor replied with evident surprise at the stranger's question.

"So they do make shoes here," said the visitor.

"Oh, no, not at all," the janitor hastened to explain. "But one day out of every seven all the other factories and business places in town are closed, and everybody comes to these shoe factories to listen to lectures about shoes and to sing and pray about them; but no shoes are made here, and the people don't wear them." Then he pointed to a list of subjects on the bulletin board, such as were presented from week to week by the foreman of the factory: "The History of Shoemaking," "Varieties of Leather," "Various Styles of Shoes," etc.

More puzzled than ever, the traveler continued his morning stroll, and

finally happened onto an obscure side street, where he found a cobbler at work in his little shop. Here he purchased a pair of shoes, and taking them to the man he had met in the hotel, offered to present him with a pair. But to his surprise, the man declined the offer, explaining that none of the best people in town ever wore shoes; that, in fact, to actually wear them was considered a sign of fanaticism or hypocrisy.

The Moral

And now you have heard the story of the shoeless town; but more important, is it the story of your town? of mine? Are you one of these many foolish people? Am I? The application is obvious. But it is exaggerated, you may say. Well, perhaps. Allegories, especially of the satire type, have a tendency to exaggerate. But so do magnifying glasses. Both help us to see things which we have not seen before; the purpose of both is to clarify defective or inadequate vision. And who of us does not need a clearer vision when it comes to seeing himself? May we not profitably spend a few moments focusing the magnifying glass of this little story on our own individual Christian experiences? How clear the absurdity of mere formalism becomes! How big those little inconsistencies of our empty profession really look! How evident is the difference between theory and practice!

There is something intensely practical about real religion, pure and undefiled, something akin to the practicability of wearing shoes—not an incidental or ornamental part of our attire to be worn only on certain occasions, but shoes! We need Christianity, not simply as a pleasing accessory to our personality, or as an interesting diversion from our daily occupation. We need it as we need shoes—every day. And, oh, how many are hobbling along life's pathway with the evident discomfort of bruises that unprotected feet are sure to get in a hard and stormy world! Think of it, crippling along barefooted—not in a land of destitute unfortunates, suffering from the darkness of superstition, but where life has been clothed with the beautiful theories of Christianity, and speech adorned by its pleasing phrases, where people appear spiritually well dressed, rich and

increased in goods. Under such conditions—barefooted! Are you? Am I?

In this town of Everywhere, where you and I are living, it is popular to believe that true Christianity is a good thing to have. It is the accepted custom to go to church and to sing and listen to good sermons about it. But to know the comfort and protection of actually experiencing it—well, that's different. However, there are those who do know the experimental side of it. Referring to the figure in our story, what about that humble cobbler on the little side street, and perhaps others like him? Somebody in town must be wearing shoes, or cobblers could not maintain their business. There must be a few at least who are too practical to try to keep their feet comfortable by simply listening to lectures about shoes.

In other words, scattered everywhere over this globe of ours are these practical Christians with a usable religion, who not only attend church services, but who also enter wholeheartedly into church activities and missionary campaigns, and who know in their daily experiences the truest satisfaction of being sincere Christians. Are you one of them? Am I? If not, do we really want to be, or would we politely decline to accept, as did the man in the story when he was offered shoes—afraid to be different?

It is our privilege—yours and mine—to give to the world a life, in however humble a capacity it may be, that will somehow, by the help of God, produce its share of that evidence of sincere Christianity for want of which thousands are languishing.

The Life That Wins

IN the Columbia Islands east of Panama we have a Brother Archbold. A firm was looking for someone to operate a large store, and approached Brother Archbold because he has the reputation of being strictly honest. He answered: "I cannot take your store because I am a Seventh-day Adventist and cannot operate it on Saturday."

They urged that Saturday is the best and busiest day of the week; but he said, "I know, but if I take the store it will close on Saturday."

In spite of that, they asked him to take the store and close it on Saturday.

He went to look at the store and found a stock of liquor. He told them, "I cannot sell liquor. If I operate this store, liquor will have to go out." The company agreed. He took over the store, people did their buying on Friday, and the store has done well.

They looked for someone to build a road for the government, a \$50,000 job. Brother Archbold was asked to take it, and he accepted it under certain conditions. He handled the money honestly and to the satisfaction of the government.

When they have an election in that place, they call Brother Archbold to count the votes, because they know he is trustworthy.—*Pacific Union Recorder*.

A Recent Convert Finds Joy in Service

WITH a sister a nun, and an uncle a Catholic priest, the acceptance of the third angel's message by one of the members of this Catholic family was attended with much opposition. But this woman is now a staunch and happy member of the Seventh-day Adventist Church, and her greatest joy is in working for others. She relates a recent experience, as follows:

"A neighbor whose door seemed closed to us for study or literature recently became ill and called for me to come in. I requested that they call an Adventist doctor, but was impressed to first give him a hydrotherapy treatment. There was nothing prepared; so I inverted a kettle in a dishpan of boiling water, placed the pieces of an old blanket I had ripped to use for fomentation cloths upon the kettle, and soon gave him a thorough treatment that checked the bronchial irritation which seemed to forebode pneumonia and saved him from sickness and expense.

"A few days later he said, 'You're so different from other nurses whom I have observed. Do you pray?'

"I told him I did, and that I had prayed while giving him the treatment.

"He said, 'Then that's it.' Then he asked what I was going to charge him. I told him that it was but my duty as a neighbor, and that I had no thought of pay.

"After my next call, he said he had a package for me to take home, which I found contained grape juice and a cake, and upon the cake was an envelope in which was a \$5 bill. I was in need of a new pair of shoes, that I might attend church, and here was my answer to prayer; but better still, a way is now open to give Bible studies to this Catholic family.

"A sister member of our church and I next went to see a woman on whom a colporteur had recently called. There was sickness in her home, which led us to talk about the earth made new, where there will be no more sickness; and then we gave a study on Daniel 2.

"I am so glad that I am learning to give Bible studies and to do medical missionary work for our Lord."

Confronted by a Good-Sized Audience

WE marvel at the work that the Lord is accomplishing by means of humble lay members in Mexico. Last year while we were traveling in the southern part of Mexico a young man accompanied us to help in the transportation of our baggage. We did not think then that he could be used in a special way to proclaim the message; but a letter recently received from the superintendent of the mission relates this experience.

This young man, accompanied by another young man, who had recently accepted the message, visited an Indian town in the state of Chiapas. While he was eating his evening meal, his friend visited from house to house telling the people that a man had come to town who would speak that night concerning the coming of Christ, and inviting them to be present. He made the announcement without authorization, and his friend knew nothing about it. When he rose from the table he was surprised to see people coming from every direction. They continued to come until sixty were assembled. He silently prayed to the Lord and said, "Lord, I have never spoken before such a large group as this."

However, the Lord gave him courage, and he began to speak, and the Holy Spirit enabled him to present the message with power. As a result of this meeting, twenty-five persons were converted, and this company is now calling for a worker.

C. E. WOOD.

"A Tract a Day" in North China

AT the recent biennial session of the North China Union Mission it was proposed that we urge our church members to engage in the "Tract a Day" campaign. But soon someone discovered that it would take several hundred dollars to finance such a campaign for the two thousand and more members of the church in North China. And so for the time being the plan was shelved. On one of the last days of the meeting Brother Rebok again introduced the subject, saying, "Maybe we can't afford to send all our members out to distribute a tract a day, but I'm wondering if there is anyone here who would be willing to use ten dollars' worth of the series of eight simple tracts, promising to supervise his church members in a systematic door-to-door distribution of these tracts among their friends and neighbors." A number of hands shot up. It was a question of who was first in responding to the opportunity.

A brother rose and said: "I have ten dollars that I'd like to put to work in that same way, but I want someone to go into partnership with me. If anyone will provide five dollars, I'll give five, and in that way my ten dollars will be doubled." This offer was immediately accepted by Pastors Shen and Chang of the Shantung Mission. Then another and another of these "partnerships" was formed.

In just a few minutes' time something over \$200 was pledged to this good work. North China church members are to be provided with 200,000 tracts to be distributed in this supervised and systematic way in the neighborhoods surrounding our churches and chapels. The plan is for each church member to be supplied with seven tracts each Sabbath day. These are to be given out to seven neighbors or friends. The following week the second tract of the series will be given to these same people. And so on, until the whole series of eight tracts has been distributed. Then the work will be transferred to another neighborhood. While we are not able to reach the goal of "A Tract a Day" by every member of the church in North China, we do rejoice that this very year our church members in that union will bring the message to at least 25,000 homes.

E. L. LONGWAY.

Weekly Church Missionary Services

October 5—Preaching the Word

On Eddystone Lighthouse may be found the following inscription: "To Give Light and Save Life." This famous lighthouse, built on a particularly dangerous rock in the English Channel, throws out great beams of light, that it might save life. So with the Christian. He is sent to save life, and he can accomplish it only as he gives light. A darkened lighthouse would never save a life, but it might cause the loss of many. So it is with a Christian who does not radiate light. "Ye are the light of the world."

We are told that it is the entrance of the word that giveth light. (See Ps. 119:130.) Therefore the business of those who have that word is to preach it. The instruction to every member is simple and clear. "Church members, let the light shine forth. Let your voices be heard in humble prayer, in witness against intemperance, the folly, and the amusements of this world, and in the proclamation of the truth for this time. Your voice, your influence, your time,—all these are gifts from God, and are to be used in winning souls to Christ."—*"Testimonies," Vol. IX, p. 38.*

(We suggest that reference be made at this time to the number of members in your church who are reporting members, impressing upon all the importance of each person's letting his light shine in response to the missionary commission.)

October 12—Personal Bible Evangelism

"They, continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart." Acts 2:46.

The next verse states that the Lord added converts daily to the church, even all such as were being saved. When they began laboring from house to house, converts appeared daily. God's plan for soul-winning labor and the conditions of success have not changed with the passing of time. When the church begins to witness in the houses of unbelievers today, a veritable Pentecost will follow. We are

told: "Many workers are to act their part, doing house-to-house work, and giving Bible readings in families."—*"Testimonies," Vol. IX, p. 141.* "God will not permit this precious work for Him to go unrewarded. He will crown with success every humble effort made in His name."—*"Gospel Workers," p. 192.*

Last year there were nearly one half million Bible readings given by the lay members of the North American Division. It is a joyous work to open the Scriptures to others, a work that yields big returns. May we not appeal for a greater participation in this heaven-born plan? How many Bible readings were conducted in your church last month? How many individual members in your church are giving Bible readings?

October 19—Missionary Experiences

In a Southwestern State a home missionary worker stood at the door of a humble cottage with a Bible under his arm. "No, no," shouted the woman of the house; "I have told you that is Protestant. I wouldn't take that book if you stood on your head explaining it to me." Realizing there was little he could do, our brother stopped talking and prayed. Then from its pages he quietly began reading the word. "Let not your heart be troubled: ye believe in God, believe also in Me. In My Father's house are many—" He stopped, for her hand was already reaching out for the book. The power of the word had done what he couldn't, and now she wanted a book that had in it words like these.



The power of the word had softened the heart of a sinner. Perhaps you have had experiences, too, in which the word of God touched hearts and led them to ask for more. This is experience day. Let the time be used for a few brief experiences relative to the way the power of God's word changes the heart.

October 26—Training Lay Bible Workers

In a large and fashionable Protestant church located in a Western city a minister recently gave out twenty subjects upon which he would be willing to preach. The audience was asked to register its choice by ballot. The subject receiving the highest number of votes was the second coming of Christ. This is but one of a host of evidences that people today are ready to listen to a voice that can set forth the great truths of God. Multitudes are really hungry for the great truths—the return of Christ, the law and the gospel, where are the dead? et cetera.

With these many avenues of service daily opening before us, with an ever-increasing number of homes now ready to hear the message which Seventh-day Adventists have to give the world, how important it is that more and more of our people be properly prepared to give this help and be sent forth in lay Bible work. A short course embracing methods of labor, denominational history, and doctrines has been prepared for this purpose. Seven hundred fifty-four certificates were issued during the last twelve months by the General Conference to those who completed this course. There are many thousand more who should enlist in this precious work.

We read: "The people have had too much sermonizing; but have they been taught how to labor for those for whom Christ died? Has a line of labor been devised and placed before them in such a way that each has seen the necessity of taking part in the work?"—*"Testimonies," Vol. VI, p. 431.*

Note: It would be well to inquire concerning the number who desire to enter into this training work. If a class is not now being conducted, perhaps such a class could be organized. For information concerning textbook, teachers' outline lessons, enrollment blanks, class record, etc., write to the conference home missionary secretary.



Young People's Department of Missionary Volunteers



OFFICERS' NOTES

October

The Homestretch

AT the beginning of this year you put forth every effort to enroll every one of your young people in the Bible Year and Morning Watch projects. You succeeded quite well. If all your young people enrolled, you have many things for which to be thankful. At any rate, you did your best.

That was nine months ago. Of course, during these nine months you have kept the importance of this Morning Watch habit before them, but now we are coming down to the homestretch of the year. Only a short time and the old year will pass into oblivion. How many of your young people who started to observe the Morning Watch and Bible Year nine months ago are continuing this worship? How many have "petered out," as we often say? How many are merely limping along? Are there very many? How many are still going strong? Do you know? This is a good time to make an observation and bring all into line again, so that they may all finish the year in a strong, triumphant way.

No, your young people cannot afford to let down on these two essentials. They must form the habit and practice it daily—every morning of the week, every morning of the month, every morning of the year—yes, every morning of every year; for in the word lies the source of all power.

D. A. OCHS.

H. S. I.—Opportunity

THE long winter evenings which will soon be upon us are rich in opportunity for the young people of the church. The Home Study Institute, which is the Extension Division of the Associated Colleges of Seventh-day Adventists, is the answer to many an isolated young man or young woman who does not find it possible to attend one of our schools. There may be some young person in your church who is disappointed in not being able to reenter the academy or college this fall. To these the Home Study Institute brings the opportunity of education to their very door.

Also, all the long winter evenings present excellent opportunities for study and self-improvement. Officers, mention the Home Study Institute in



the society meeting at least once each week during October and November. Send for a catalogue containing the courses of study.

In times like these none can tell how long the opportunities for obtaining an education will be available to young men and young women. Let us make the most of these opportunities now. A letter addressed to the Home Study Institute, Takoma Park, Washington, D.C., will bring a catalogue or a letter of information in response to your inquiry.

A. W. P.

How to Make the M. V. Society a Success—No. 10

The "Holding Features"

ONE of the fundamental aims of the Missionary Volunteer Society is that of encouraging the formation of those habits of prayer, Bible reading, and study which will cultivate and enrich the spirit and the mind of the young people of the church. At the very beginning of the Missionary Volunteer Department in 1907 were established those "holding features" which were to distinguish the work of the Missionary Volunteer Society through the years. These holding features fall into two classifications: the devotional features and the educational features.

The devotional features include the Morning Watch and the Bible Year. The Missionary Volunteer Society encourages every Missionary Volunteer to observe the Morning Watch, that quiet time of devotion and fellowship with God early in the morning before the mind and heart become burdened with the activities of the day. As a guide and help for the Morning Watch appointment with God, the Missionary Volunteer Department has published for years the Morning Watch Calendar. Before the opening of the new year, the society should see that every member is supplied with one of these. At frequent intervals, in one way or another in the society meeting, encour-

age the practice of the Morning Watch.

Another devotional feature is that of the Bible Year. Certainly every Christian ought to become familiar with his Bible and ought to feed upon the bread of life regularly. For this reason the Missionary Volunteer Society should encourage each member to read a portion of God's word each day. In the back of the Morning Watch Calendar is a check list for the systematic reading of the Bible. The Morning Watch and the Bible Year go hand in hand. A society that conscientiously fosters the devotional features will make steady spiritual growth.

The purpose of the educational features is to encourage good reading and study habits. Reading courses have been provided for the various age levels. The Primary Reading Courses are for the use of parents in the home with their small children. The Junior Reading Courses are for Juniors. The Senior Reading Courses are for Senior Missionary Volunteers. These books are chosen with great care, and the committee endeavors to provide a variety of reading in each course; for example, a devotional book, a book on science or nature, a book on missions and travel, and a book of biography. The young man or young woman who reads the Reading Courses from year to year will acquire a rich fund of information and will form valuable reading habits.

The Junior Standard of Attainment and the Senior Study and Service League include the study of Bible doctrines and our denominational history. The Study and Service League includes also the reading of the very inspirational book "Fishers of Men," and the giving of five Bible readings. The purpose of this, of course, is to lead one into aggressive soul winning.

All through the years, too, the Young People's Society has encouraged the reading of the *Youth's Instructor*, for it can be said, without boasting, that in the field of periodicals for youth, the *Youth's Instructor* stands without an equal.

In the organization of the work of the society, provision should be made for the systematic fostering of these various "holding features." Years ago the plan was adopted that the society executive committee should appoint a devotional secretary, whose business it would be to foster the devotional features in the society

throughout the year, and an educational secretary, who would promote the educational features among the members of the society. The educational and devotional secretaries are members of the society executive committee.

At frequent intervals the society executive committee should give study to the promotion of these holding features in the society. Opportunity should be given frequently to these devotional and educational secretaries to promote these features publicly. On one Sabbath the Morning Watch might be emphasized, on another, the Bible Year, on another, the Reading Course, on another, the Study and Service League. Interesting things about the Bible might be given from time to time, or excerpts from the Reading Course books, or a short quiz over a small portion of some lesson in Bible doctrines or denominational history. Of course, the devotional and educational secretaries will do a great deal of personal work to encourage individuals to engage in these activities.

When certificates of recognition are to be distributed, the occasion for the passing out of these certificates should be planned so that it will inspire others and give adequate recognition to the completion of the course.

For the fostering of these holding features in the society, we would recommend the following M. V. leaflets: for Senior Missionary Volunteers, M. V. Leaflet 16, "The Senior Bible Year;" for Junior Missionary Volunteers, M. V. Leaflet 17, "The Junior Bible Year;" for all, M. V. Leaflets 18, "Bible Study;" 19, "The Morning Watch;" 33, "Peril or Profit in Reading;" 34, "What Shall I Read?" 35, "Missionary Volunteer Reading Courses;" for Juniors, M. V. Leaflet 13, "Junior Standard of Attainment Manual;" and for Senior young people, M. V. Leaflet 9, "Missionary Volunteer Study and Service League."

The fostering of these holding features will contribute immensely to the success of the Missionary Volunteer Society.

A. W. P.

Holding the Ropes

Holding the ropes
On which hang our hopes,
Let us finish the work.
Are anyone shirk?
Gathering is the call;
Nothing need appal—
Go get your goal!

Time to work now!
Hang on to the plow.
Every church win somehow.

Retreat? Oh, no, never!
Onward to victory ever.
Press on with new vision,
Each with stronger decision.
Save our missions!

—Potomac Conference Promoter.

"You will be better by giving others your best."



Senior Meetings

The Conflict Through the Ages

(Program for October 5)

BY JOSEPHINE CUNNINGTON EDWARDS

Note to Leaders

The speakers chosen for today may find in the books mentioned below much helpful material on the specific subjects of their talks. Sometimes they may wish to incorporate in their presentation of the topic a direct quotation or more from the writings of the Spirit of prophecy. This will aid in making the subject even more impressive. A chorus or a quartet may sing the songs mentioned.

LEADER (introduction): "The Great Controversy," by Ellen G. White, Introduction, pp. v to xii.

FIRST SPEAKER: "Patriarchs and Prophets," by Ellen G. White, chapters 1-3.

SECOND SPEAKER: "Patriarchs and Prophets," chapters 7, 8, 10, 11, 21, 22.

THIRD SPEAKER: "Patriarchs and Prophets," chapters 25, 26, 33.

FOURTH SPEAKER: "Patriarchs and Prophets," chapter 44.

FIFTH SPEAKER: "Patriarchs and Prophets," chapters 62, 65, 69, 70.

SIXTH SPEAKER: "Prophets and Kings," by Ellen G. White, chapters 37-39.

SEVENTH SPEAKER: "The Desire of Ages," by Ellen G. White, chapter 4.

EIGHTH SPEAKER: "The Desire of Ages," chapters 9-16.

NINTH SPEAKER: "The Great Controversy," chapters 2, 3.

TENTH SPEAKER: "The Great Controversy," chapters 38, 40.

M. W. M.

The Conflict Through the Ages

LEADER:

THE program which we are presenting will take you in fancy from the beginning of the great conflict between good and evil in the Garden of Eden, through the ages, like a mighty kaleidoscope unfolding the plan of God for His saints. Insidiously, through it all, lie, coiled like a serpent, the horrible machinations of Satan. At last with glorious triumph the people of God are ushered into the everlasting reign of peace.

Pianist begins to play softly, "Beautiful Valley of Eden," No. 850 in "Christ in Song." While the music continues, the following talk is given:

FIRST SPEAKER:

It was in the long, long ago that the Lord God planted a garden eastward in Eden. There He placed a sinless pair of human beings to dress the garden and to keep it. But the devil tempted Adam and Eve to rebel against the holy law of God, and they were driven from their Paradise home.

Then man for the first time was forced to face the realities of sinful life. There were thorns and thistles and weeds, and a stubborn soil to till for daily bread. Sometimes, in the cool of the evening, we can imagine the disappointed man and his wife would go past the forbidden garden home and gaze longingly in at the fruit-laden trees, the gardens, and the green pastures. But they had sold it all, that they might know good and evil.

CHORUS OR QUARTET sings one stanza: "Beautiful Valley of Eden."

Pianist plays softly: "The Passover," No. 38 in "Christ in Song."

SECOND SPEAKER:

Time fled on. The flood came, and sinful man was destroyed from off the face of the earth. Then the tower of Babel was built in the plains of Shinar. Here the languages of the world began. People separated themselves into groups, and again evil began to abound. The Lord had to look the whole world over to find a man worthy to represent His name.

Over in Ur of the Chaldees, God called Abraham to leave his father's house and go out to a land which he would afterward receive for an inheritance. Isaac was born. Jacob was born. Joseph was carried captive into Egypt. Then the children of Israel went through a terrific trial. For more than two hundred years they were slaves and menials in the land of Egypt, until a deliverer arose to bear them out of Egypt's darkness and despair.

CHORUS OR QUARTET sings: "The Passover."

Pianist softly plays: "Pillar of Fire," No. 529 in "Christ in Song."

THIRD SPEAKER:

Through the Red Sea God led them

on, fighting their foes, giving them bread to eat and water to drink. They received the law from the hand of God. They had the closest contact with God that man had had since Eden. One marvelous thing about their journeyings was the fact that their clothing did not wear out. At all times was the presence of God over them—a fiery pillar by night and a cloudy pillar by day.

CHORUS OR QUARTET sings: "Pillar of Fire."

Pianist softly plays: "Jordan's Stormy Banks," No. 905 in "Christ in Song."

FOURTH SPEAKER:

At last they stood on the banks of the river Jordan and looked across at the beautiful Promised Land. It appealed to them, with its rolling hills and green meadows. Only to cross the Jordan, and then a weary and wandering people would be safe at home at last.

CHORUS OR QUARTET sings: "Jordan's Stormy Banks."

Pianist plays softly: "The Lord Is My Shepherd," No. 666 in "Christ in Song."

FIFTH SPEAKER:

The children of Israel were settled in Canaan's fair land, and the country was conquered. Israel was at the peak of her peace and prosperity, for the king who sat on the throne was the shepherd king, David—a man after God's own heart. His soul was filled with music and his heart was filled with love for the all-wise and gracious God. He it was who led Israel into a truer worship of God, and his own son Solomon built the magnificent temple.

CHORUS OR QUARTET sings one stanza of "The Lord Is My Shepherd."

Pianist plays softly: "The Handwriting on the Wall," No. 48.

SIXTH SPEAKER:

But Israel soon forgot the noble example of good King David, and drifted into a period of idolatry. They forgot the Lord who fed them in the wilderness and who went with them throughout their forty years of wandering. Groves were planted for false gods. Heathen altars were erected. The prophets of God were driven away and slain. Then the anger of the Lord was kindled against His erring people, and He allowed

their enemies to prevail against them. A great multitude of captives were driven into Babylon to serve a heathen king. But God brought out His truth in the captive Daniel, who witnessed for God before the greatest king of all the earth.

CHORUS OR QUARTET sings: "The Handwriting on the Wall."

CHANT: "His Mercy Endureth," No. 464, by speaker and chorus or quartet.

Pianist plays softly: "Little Town of Bethlehem," No. 348.

SEVENTH SPEAKER:

Every Jewish mother had fond hopes that her son would be the Messiah. That a deliverer would come and break the galling yoke of Rome was the hope of the whole Hebrew nation. The honor of being mother to the Son of God came to a virgin of the lineage of David in the little town of Nazareth.

Mary and her husband, Joseph, were compelled by law to go to Bethlehem to pay taxes to the great Caesar Augustus. The night of their arrival they sought in vain for a place to stay, but there was no room. After they found refuge in a stable, the world's Redeemer was born. The young mother wrapped Him in swaddling clothes and laid Him in a manger.

CHORUS OR QUARTET sings: "Little Town of Bethlehem."

Pianist plays softly: "He Did Not Die in Vain," No. 63.

EIGHTH SPEAKER:

Jesus Christ lived a pure and holy life. He endured sorrows and privations. In the face of sneers and threats, He went about doing good. He taught the people practical lessons of doing good which they had never heard before from their selfish leaders. He caused the blind to see, the deaf to hear, and the dumb to talk. Lepers were cleansed. Demons were cast out. He even reached His healing hand into the tomb and brought forth those who were in the prison house of Satan.

(Here speaker pauses for duet: "Oh, Love That Will Not Let Me Go," No. 230 in "Gospel in Song.")

Yet the world received Him not. He who had come to give life received death as His portion, and it was the most ignominious of deaths.

CHORUS OR DUET sings: "He Did Not Die in Vain."

Pianist plays softly: "Faith of Our Fathers," No. 678 in "Christ in Song."

NINTH SPEAKER:

The Master left His sorrowing disciples, and still the scroll of the ages continued to unfold. Such dreadful events as were seen by the sorrowing angels of God! By the stake, the fire, the sword, by wild beast, and on the cross, the saints of God were put to death. They were flayed alive; they were cast into vile dungeons to waste away and to die. But the faithful pen of God recorded every evil deed performed against His children. His loving heart was melted at the sight of their pain and distress. The blood of the martyrs was a seed sown which sprang up and bore fruit unto life eternal.

CHORUS sings: "Faith of Our Fathers."

Pianist plays softly: "Gleams of the Golden Morning," No. 892.

TENTH SPEAKER:

Then the time of the end drew on which had been foretold by hoary seers centuries ago. The first angel's message was sounded. The second angel's message was heard. Then came the dreadful disappointment of 1844—fast followed by the developing of the remnant people, who were the propounders of the third angel's message, the peculiar treasure of God, who were to keep the commandments of God and have the Spirit of prophecy.

QUARTET sings: "Gleams of the Golden Morning."

Pianist plays softly: "To Be There," No. 902.

ELEVENTH SPEAKER:

(Reads or recites selected scriptures from Revelation 21 and 22 which describe the New Jerusalem.)

CHORUS sings: "To Be There."



Sacrifice

WHEN he has more than he can eat,
To feed a stranger's not a feat.

When he has more than he can spend,
It isn't hard to give or lend.

Who gives but what he'll never miss
Will never know what giving is.

He'll win few praises from his Lord
Who does but what he can afford.

The widow's mite to heaven went,
Because real sacrifice it meant.

—Edgar A. Guest.

Where Reverence Is Due

(Program for October 12)

BY MRS. A. E. KING

PRAYER SONG: "Into My Heart," No. 30 in "Missionary Volunteer Songs."
HYMN: "Speak, My Lord," No. 73 in "Missionary Volunteer Songs."
SEVERAL SENTENCE PRAYERS.
SPECIAL MUSIC.
REPORTS: By secretary, band leaders, individuals.
OFFERTORY.
ANNOUNCEMENTS.
LEADER'S REMARKS.
POEM: "Reverence."
TALK: "Reverence Due the House of God."
TALK: "Honor Due God's Ministers." (See Junior program, p. 26.)
TALK: "Reverence in Prayer."
SPECIAL MUSIC, or HYMN: "The Larger Prayer," No. 26 in "Missionary Volunteer Songs."
POEM: "I Prayed."
TALK: "Some Things Which Are Sacred."
HYMN: "Give Me the Bible," No. 59 in "Missionary Volunteer Songs."
BENEDICTION.

Notes to Leaders

The subject, "Where Reverence Is Due," is a much broader topic than we are able to develop fully in the limited space in the GAZETTE. Additional topics could be presented, such as "Parents," "Government," "Those in Authority," and if you desire, and have the time in your meeting, you may use the topic, "Honor Due God's Ministers," to be found in the Junior program.

If possible, have one illustrated song for today.

Leaflets needed for the subject, "Some Things Which Are Sacred," are M. V. Leaflets 54, 55, and 56. As leaders of youth, we can do much to instill in the hearts of the young the reverence which is due the sacred things of life. We live in a time when nothing appears to be sacred. A cynical attitude toward life and its standards is prevalent. Reverence is being educated out of the human heart. Doubt and criticism seem to be gaining the upper hand. The minds of youth are being filled with questionings, and the faith that once characterized the rank and file of Seventh-day Adventist youth is wavering in many instances.

This program is placed in your hands with the prayer that it may help to raise upon a higher plane the standard of thinking and acting toward sacred and divine things.

✻ ✻

BEGIN each day with prayer; open the Book of God and let the light from Jesus shine on your path. Open the windows of your soul to heaven and let the light from above fall upon your life.—E. M. Noyes.

Reverence

LORD, may I enter Thy house of prayer
As though I sensed Thy presence there,
And felt Thy power and majesty,
Though plain and humble the place
may be.
And know that angels from heaven above
Have been sent to earth with the Sav-
lour's love.

O Lord, forbid that evil eye
Should criticize the passer-by;
That I my tongue should lose control
And speak a word to harm a soul;
Or that my ears be bent to hear
The ill report of neighbors dear.

But may I think of thoughts sublime;
In prayer and praising spend the time
In listening to Thy word so dear,
Which fills my heart with godly fear
And tunes my life of sojourn long
To worship with the heavenly throng.

—W. E. Bement.

Reverence Due the House of God

(Read the chapter "Behavior in the House of God," in "Testimonies," Volume V, pp. 491-500.)

"To the humble, believing soul, the house of God on earth is the gate of heaven."

Ecd. 5:1; Lev. 19:30.

"When the worshipers enter the place of meeting, they should do so with decorum, passing quietly to their seats. . . . Common talking, whispering, and laughing should not be permitted in the house of worship, either before or after the service. Ardent, active piety should characterize the worshipers.

"If some have to wait a few minutes before the meeting begins, let them maintain a true spirit of devotion by silent meditation, keeping the heart uplifted to God in prayer."—"Testimonies," Vol. V, p. 492.

Visualize, if you will, our church service free from the usual buzz and unnecessary noise that takes place while we are waiting for the minister to come from the room in which he and others are seeking God for a blessing upon the waiting congregation. What blessings would attend our meeting if the people, as well as the minister, were spending those waiting moments in seeking for the Sabbath blessing.

"Sometimes young men and women have so little reverence for the house and worship of God that they keep up a continual communication with each other during the sermon. Could these see the angels of God looking upon them, and marking their doings, they would be filled with shame, with abhorrence of themselves."—Id., p. 493.

A few years ago a group of college students started to the city of Washington to meet the President.

Each one was telling what he would say to him, and it was with no little concern that each had planned just how he would act and just what he would say. Each one took special pains that day to look his best. When they arrived at the White House, they joined the long procession, waiting their turn to clasp the hand of a mortal man cumbered with the frailties of life, who stood on one of the highest pinnacles of admiration and responsibility as far as this life goes. As they neared the President, their free and easy remarks were dropped, and scarcely a word was spoken. At last came the "How do you do?" and a hurried handshake, and the anticipated joy and privilege was in the past—and the line marched on. "Why didn't you joke with him as you said you were going to?" questioned one when they were far enough from the White House not to be heard by any of the official staff. "Oh, I didn't feel like acting foolish. He seemed so dignified," came the response from more than one. If the presence of the President of the United States caused such awe and respect, what should be the effect of the realization that we are in the audience chamber of the Creator of the universe when we enter His sanctuary? Should we not feel a deep sense of reverence? How fitting are the words of the psalmist in Psalms 4:4: "Stand in awe, and sin not."

Not only is our conduct in God's house to reveal a deep sense of reverence, but also our attire worn in the house of worship is to speak for reverence. (Read "Testimonies," Vol. V, p. 499.) The Christian will follow the instruction given in 1 Peter 3:3, 4.

One's attitude when prayer is being offered will reveal reverence for God's house and His presence. (Read "Prophets and Kings," pp. 48, 49; "Gospel Workers," p. 178; Ps. 95:6; Dan. 6:10.)

Reverence is due God's house. His presence by the Holy Spirit is there to bless all who will worship Him in spirit and in truth. When the benediction is pronounced, all should be quiet, so that the peace of Christ may not be lost. Overshoes, gloves, and wraps should not be put on until after the benediction has been given and there has been a moment of silence.

"When the benediction is pronounced, all should still be quiet, as if

fearful of losing the peace of Christ. Let all pass out without jostling or loud talking, feeling that they are in the presence of God, that His eye is resting upon them, and they must act as in His visible presence. Let there be no stopping in the aisles to visit or gossip. . . . The precincts of the church should be invested with a sacred reverence."—"Testimonies," Vol. V, p. 494.

(For further study, read Hab. 2:20; Heb. 12:28; "Messages," pp. 265-267.)

Reverence in Prayer

"With reverence let the saints appear,
And bow before the Lord;
His high commands with reverence
hear,
And tremble at His word."
Ps. 95:1-6.

It is our privilege to commune with God in our hearts. As we walk the busy thoroughfare, or are engaged in our daily labor, we may breathe out our heart's desire, inaudible to any human ear; but whenever possible when we engage in prayer, either in private or in the house of worship, we should bow the knees as an act of reverence and acknowledgment on our part of the solemnity of the occasion. Jesus, our example, knelt and prayed. Luke 22:41. His disciples knelt as they prayed. It is recorded in Ephesians 3:14 of the apostle Paul that he knelt in prayer. Daniel has left us the record of proper decorum in prayer. Dan. 6:10. (Read "Messages," p. 251.)

If we have a true sense of God's greatness, the hour of prayer will indeed be sacred. If angels veil their faces and prostrate themselves before the Father and the Son, with what reverence and godly fear should we, poor, sinful, fallen creatures, come into the audience chamber of the Majesty of the universe! Surely we should sense to some extent how solemn and how sacred the privilege of prayer is.

"Prayer is the breath of the soul." Prayer is communing with God; it links the humble, contrite soul with the infinite God. What higher privilege can man have than this?

Amid the perils of these trying times, our only safety is in watchfulness and prayer. (Read "Messages," pp. 247-250.) It was in the mount with God that Moses beheld the pattern of the building which was to be the abiding place of God's glory. So it is in the mount with God, the place of communion, that we shall learn

how to fashion and build our characters. It would be well to consider carefully the explicit instruction that God gave Moses for the people concerning how they were to prepare themselves for the occasion of His presence.

Those who profess to love and serve God and reverence sacred things will not allow themselves to behave carelessly at the time of prayer. There will be absolute quietness, no shuffling of feet, no restless shifting from one knee to the other, no looking around, but all will kneel in absolute reverence, as if they were being ushered into the visible presence of God.

God requires reverence. Isa. 45:23. The child of God who serves Him through love will gladly yield to every requirement. The hour and the place of prayer are sacred because God is there.

I Prayed

I WENT to church when I was small
And scarcely thought of God at all;
Nor did I ever kneel in prayer
Because I hoped to find Him there.
It somehow seems when one is young
That praise is light upon the tongue.
To one whose soul holds pagan grace.
But once in overwhelming grief
I searched my heart for a belief—
With sorrow choking like a cry
I held my face against the sky
And shaped an awkward, groping plea
That God would bend to comfort me.
I went to church and knew despair
Because I could not find Him there.
I did not ever think of sin
That might not break to let Him in.
As fervently as Christians pray,
I sought Him—but I did not stay.

But once again I felt a need,
And earnestly I bent to heed
The warmth and joy of knowing why
A person's soul can touch the sky.
I found Him then in flower and song,
As steadfast as the day is long.
In prayer and praise, on humble feet,
I went His way, and knew it sweet.
My heart was comforted and still,
And eager just to do His will.
Why, when eventually we see
That God is just, eternally;
That He alone has power to give
A heavenly home where we may live;
That He alone can banish care
And sins and worries that we share—
Why must we then refuse to pray,
And from His message turn away?
Lose the communion we have known;
The right to claim Him as our own;
Reject His promises and trust,
And stoop again to what is dust?
How can a person ever cease
To live like that—and hope for peace?

—Miriam C. Bragg.

Some Things Which Are Sacred

ONE has said that this is an age of irreverence. Truly, we are living in a time when few people assume the proper attitude toward sacred things. The strict behavior of the Puritan age seems to be history. How true is the picture found in 2 Timothy 3:1-5. "There shall come in the last days scoffers." 2 Peter 3:3. All

who disregard God's claims may be classed as scoffers. Blasphemers are also mentioned, and these are classed among the irreverent. A blasphemer is one who speaks irreverently of God's sacred name. This text portrays the condition of the world in the last days—our generation.

It is impossible for Seventh-day Adventist youth to escape the demoralizing influence which is being cast everywhere. The liberalizing spirit of the day will be felt more and more, and the irreverence which it breeds will cause many a youth to excuse himself from holding strictly to standards that are sacred. There is great danger that we may lose our sense of discrimination between the sacred and the common, the holy and the profane. It is the purpose of the enemy of our souls to create an attitude of indifference to the sacred things of life. We might mention a few things that are sacred. We will not mention the worship of God, or the subject of prayer, or the reverence that is due the ministry. These have already been brought to our attention.

God's NAME IS SACRED

Ps. 111:9; 89:7; Phil. 2:9; Acts 4:12.

The psalmist declares, "Holy and reverend is His name." And if angels veil their faces when they speak God's name, how careful we should be when we take it upon our lips.

Isa. 6:1-7. In vision Isaiah was given a view of how reverently angels appear before God and worship Him. "There rose up before him [Isaiah] a vision of Jehovah sitting upon a throne high and lifted up, while the train of His glory filled the temple. On each side of the throne hovered the seraphim, their faces veiled in adoration, as they ministered before their Maker, and united in the solemn invocation, 'Holy, holy, holy, is the Lord of hosts: the whole earth is full of His glory,' until post and pillar and cedar gate seemed shaken with the sound, and the house was filled with their tribute of praise."—"Prophecies and Kings," p. 307.

Reverence is composed of three distinct elements. Reverence is "profound respect mingled with love and awe, as for a holy being or place or an exalted thing."—Webster.

God's name is to be mentioned with utmost care.

THE BIBLE IS SACRED

The Bible is the word of God in written form. As a book, it should occupy no ordinary place in our homes. Never should it be buried underneath other books or papers. We should handle it with utmost care, and when we open it, a sense of reverence should be manifest and a silent prayer offered. We should look upon this inspired Book as though it were a treasure. Present-day criticism would have us believe that it is a myth or a fairy tale, but its fast-fulfilling prophecies speak in tones of loudest thunder that God's Book is divine. "Holy men of God spake as they were moved by the Holy Ghost." 2 Peter 1:21.

"We should come with reverence to the study of the Bible, feeling that we are in the presence of God. All lightness and trifling should be laid aside. . . . Every student, as he opens the Scriptures, should ask for the enlightenment of the Holy Spirit. . . . If the Bible is opened with irreverence, with a feeling of self-sufficiency, if the heart is filled with prejudice, Satan is beside you, and he will set the plain statements of God's word in a perverted light."—*"Testimonies to Ministers,"* pp. 107, 108.

"Oh, search the Bible with a heart hungry for spiritual food. Dig into the word as a miner digs into the earth to find the veins of gold."

"Holy Bible, Book divine,
Precious treasure, thou art mine."

(Read "Messages," pp. 258-264.)

THE SABBATH IS SACRED

When God made the Sabbath, He put His presence in it by the act of resting on it. He blessed it, and made it holy. It is, therefore, sacred, and should receive due reverence. Eze. 20:20. His command is to hallow, or reverence, His Sabbath.

"The Sabbath is the golden clasp of the week—the best day of all."

"Remember the Sabbath day, to keep it.' That which is kept is guarded and cherished. We strive to keep our health, our property, our lives. That which we prize most is most jealously kept. As the Sabbath comes from the Giver of 'every good gift and every perfect gift,' it is worthy of being carefully and religiously kept to His glory and praise."—*"The Real Home,"* p. 258.

How sacredly should we guard this

day set apart by the Creator Himself to be a memorial of His love to man and of His creative power. How easy it is to make common this holy time which comes to us week after week. If it is just a day of rest and of going to Sabbath school and church, we have failed to understand its true purpose. There must be a sacredness attached to it that will cause us to "stand in awe, and sin not."

MARRIAGE AND THE HOME ARE SACRED

Marriage, the home, and the Sabbath are sacred institutions that came to us from the hand of the Creator, from the Garden of Eden. How few marriages and homes are today what God designed them to be! How few there are who still believe that these institutions are sacred! Easy marriages and easy divorcees have broken down the sacredness of the marriage rite. Why do we find so many broken homes and broken hearts, and so many children deprived of parental care? It is because the problem of marriage was not approached with the awe and respect that Christians should bear toward an institution which is heaven-born.

Marriage with unbelievers is disobedience to God's positive instruction. (Read Deut. 7:3-8; Ps. 19:7; 119:130, 105; 1 Cor. 7:39; "Testimonies," Vol. V, p. 328; "Ministry of Healing," pp. 356-362; "Messages," pp. 439-442.) If there are those who are contemplating such an alliance, listen to the voice of God through His messenger: "Unless you would have a home where the shadows are never lifted, do not unite yourself with one who is an enemy of God."—*"Testimonies,"* Vol. V, p. 363.

"Marriage affects the afterlife both in this world and in the world to come. A sincere Christian will make no plans that God cannot approve."—*"Ministry of Healing,"* p. 359.

In the ranks of Seventh-day Adventist youth there should be, and will be, if God is made first in the life, a growing conviction of the sacredness of marriage and the home which will result in lives that will blend in perfect love and unity, and homes that will be lights in the world and strong bulwarks against the enemy to protect all upon which God has placed His blessing and made sacred.

(For further study, read M. V. Leaflets 54, 55, 56.)

What Is Truth?

(Program for October 19)

BY W. B. OCHS

OPENING SONG.

SCRIPTURE READING: 2 Timothy 4:2-4.

PRAYER.

SECRETARY'S REPORT.

OFFERTORY.

SPECIAL MUSIC.

TALK: "Importance of the Question."

BIBLE STUDY: "What Is Truth?"

MUSIC.

TALK: "What the Truth Does for Us."

TALK: "Truth Will Triumph."

CLOSING EXERCISES.

Importance of the Question

THE Bible contains many texts in the form of questions. These are always of unusual importance; and the right answer to them can best be found in the Bible, for the word of God is its own best interpreter.

The question under consideration, "What is truth?" is important, because God has placed in the heart of every normal being a desire for truth. Then again, the importance of this question is better understood when we know something of the error that is found in the world today. The best way to expose error is to present truth. Salvation is based on our accepting and living the truth of God. Hence we must know the truth, and what it should mean to us individually. Paul definitely links truth with salvation, for he says, "This is good and acceptable in the sight of God our Saviour; who will have all men to be saved, and to come unto the knowledge of the truth." 1 Tim. 2:3, 4.

The value of truth is found in the words written by Solomon, who said, "Buy the truth, and sell it not." Prov. 23:23. Many things today are being purchased, but they do not have much value. Here we are admonished to buy something and then not to sell it. We are not to sell it because of its value. The truth of God is worth more than gold and silver. Nothing compares with it in value. It is as eternal as God Himself, for Christ Himself is the personification of truth.

What Is Truth?

1. Is it possible for us to know the truth? John 8:32; 1 Tim. 2:4.

2. Does the Bible give a definite answer to the question, "What is truth?" There are at least four texts in the Bible that give us a definite answer to this question. See John 14:6; 17:17; 1 John 5:6; Ps. 119:142.

3. Is it important that we know the truth, when it is Christ, the Spirit, the Word, and the law?

Without knowing them personally, we are lost. Read the following texts on the importance of knowing each:

Christ—John 17:3.

The Spirit—John 16:13.

The Word—John 5:39.

The Law—1 John 2:2-4.

4. What will be the attitude toward truth in the time of the end? 2 Tim. 4:2-4; Isa. 59:14, 15.

5. Will those who turn their ears from the truth be able to mar it in any way? 2 Cor. 13:8.

6. What will be the protection of God's people during the time of the seven last plagues? Ps. 91:3, 4.

7. How long will truth remain? Ps. 100:5.

8. What should be the daily prayer of every child of God? Ps. 43:3.

What the Truth Does for Us

IN studying the Bible we can be sure that the truth will do at least two things for us. It will set us free and it will preserve us. In John 8:32 we read: "Ye shall know the truth, and the truth shall make you free." The human heart craves freedom. Of the three inalienable rights, the greatest is liberty. Someone has said, "Liberty: the greatest of all earthly blessings. Give us that precious jewel, and you may take everything else." It was Benjamin Franklin who said, "Where liberty dwells, there is my country." As we take a glance into the world today, we find that war has been declared on liberty by the devil and his agents. Attacks are made on liberty in the name of liberty and freedom, and we as Christians must ever stand ready to guard and protect the truth of God, which brings deliverance, or liberty, to the human heart. We are to be the guardians of God's truth. We must not only be willing to enjoy the light and warmth of liberty, but we must do something to keep liberty alive. Patrick Henry cried out, "Give me liberty, or give me death." This statement expresses the longing of thousands who are living. But someone says, "I am not a slave; I am free." That is exactly what the Jews said in the days of Christ, when He told them, "Ye shall know the truth, and the truth shall make you free." They answered Him, "We be Abraham's seed, and were never in bondage to any man: how sayest Thou, Ye shall be made free? Jesus answered them, Verily, verily, I say unto you,

Whosoever committeth sin is the servant of sin. And the servant abideth not in the house forever: but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed." John 8:32-36.

Those who do not serve Christ are in bondage. They are the slaves of sin; they have been captivated by the devil. 2 Tim. 2:26. It is so easy to be slaves to evil, wicked words, envy, jealousy, hypocrisy, lying—yes, to sin. Our only way to escape or deliverance is through Christ, for "if the Son therefore shall make you free, ye shall be free indeed." "He is able also to save them to the uttermost that come unto God by Him." He can break any chain that binds us to evil habits.

"The Lion of Judah shall break every chain,
And set you free again and again."

Having been made free by the truth of God, we are assured, if we keep our connection with heaven, that the same truth that frees us will be able to keep, or preserve, us. "Withhold not Thou Thy tender mercies from me, O Lord: let Thy loving-kindness and Thy truth continually preserve me." Ps. 40:11.

Truth Will Triumph

We have learned that the truth of God is Christ, His Spirit, the word, and the law. These constitute a ladder that reaches from this earth to heaven. No one will ever inherit the kingdom of God unless He knows every one of these. The triumph of the truth is assured in the very answer to the question, "What is truth?" Christ, the Spirit, the Bible, and the law are eternal. They always triumph. The truth has withstood all the attacks of the devil and his agents. Every attack that has been made against it has not marred it in the least; and in the language of Cowper we can say:

"Marble and recording brass decay,
And, like the graver's memory, pass away;
The works of man inherit as is just—
Their author's frailty, and return to dust.
But truth divine forever stands secure:
Its head is guarded, as its base is sure,
Fixed in the rolling flood of endless years—
The pillar of the eternal plan appears;
The waving storm and the dashing wave defies,
Built by that Architect who built the skies."

Sabbathkeeping

(Program for October 26)

BY J. M. HOWELL

SONG SERVICE. (Choose songs that deal with the Sabbath.)

OPENING SONG: "Day of Rest and Gladness," No. 386 in "Christ in Song."

SEED THOUGHT. (See Notes to Leaders.)

PRAYER.

OFFERTORY.

REPORTS.

SPECIAL MUSIC.

TALK: "Sabbathkeeping."

BIBLE AND TESTIMONY STUDY: "The Sabbath."

REPORTS AND DISCUSSION. (See Notes to Leaders.)

POEM: "The Sabbath Seal."

CLOSING SONG: "Don't Forget the Sabbath," No. 250 in "Christ in Song."

BENEDICTION.

Notes to Leaders

Reports and Discussion.—The one who leads out in this feature should study carefully the references given and have a good background of knowledge on the subject. The discussion need not come only at this one point in the program, but could be continued at various stages.

Poem: "The Sabbath Seal."—This should be given by an older person, if convenient. It is very effective if, after the first six lines are given, the next four lines of each stanza are sung from some other part of the room.

Seed Thought.—"The Sabbath is a sign of the relationship existing between God and His people,—a sign that they are His obedient subjects, that they keep holy His law. The observance of the Sabbath is the means ordained by God of preserving a knowledge of Himself and of distinguishing between His loyal subjects and the transgressors of His law."—"Counsels on Health," p. 358.

Sabbathkeeping

As a boy the thing that puzzled me a great deal was our keeping the seventh-day Sabbath when nearly everyone else "kept Sunday." On our way to Sabbath school we would see the other farmers busy in their fields, and when we got into town, everything seemed to be in a whirl of activity. Only a few of us gathered at the little church to worship on Saturday, and as other boys and girls passed the church, we could hear them say something about "Advents." Why we should be so different from all the rest was the question that constantly came into my mind.

I am glad that God has made that perfectly clear in His word. I am

glad that He made the Sabbath right into the week; and as long as the week remains, the Sabbath will be there, whether men recognize it as the Sabbath or not. Let us consider a few texts of Scripture. (Read Gen. 2:1-3; Ex. 20:8-11; Eze. 20:12, 20.)

These scriptures are plain statements made by the God of heaven, telling us how the Sabbath was made, and how and why it should be kept. The language is not difficult to understand, and there is no place in all the Bible where God has ever told us that He has changed the day of rest. In fact, why would He change it? It is a sort of world's birthday, and birthdays are not changed at will. No matter how much we would like to have been born on some other day than we were, we cannot change the fact that we were born just when we were.

The people of God all down through the ages have kept the seventh-day Sabbath. Not one reference in all the Old Testament would ever lead us to think that there had been any change in the original plan. Jesus and His disciples certainly had no other day of rest; each Sabbath day they were in the synagogue as their "custom was." At one time, when being questioned about Sabbathkeeping, Jesus declared, "The Sabbath was made for man, and not man for the Sabbath: therefore the Son of man is Lord also of the Sabbath." Mark 2:27, 28.

The apostle Paul was an ardent Sabbathkeeper; the record says that he "went into the synagogue on the Sabbath day." "And he reasoned in the synagogue every Sabbath, and persuaded the Jews and the Greeks." "He continued there a year and six months, teaching the word of God among them."

The last book of the Bible, written perhaps after all the rest of the disciples had gone to their earthly rest, was written by John, the beloved disciple, and is an account of a vision, or series of visions, given to John on one of the Sabbaths which he spent on lonely Patmos. On that particular Sabbath, at least, John was not lonely. Jesus was with him; the angel Gabriel was there also; and what a blessing the influence of that Sabbath day has been to mankind ever since!

In the very last chapter of that marvelous revelation, John wrote: "Blessed are they that do His commandments, that they may have right

to the tree of life, and may enter in through the gates into the city."

The Sabbath is right in the center of the commandments. Thus we see that God would have us keep the Sabbath as long as we live upon this earth. Isaiah says that we are to keep it in the earth made new: "It

The Sabbath Seal

THE Sabbath hour draws on apace,
And I, a wanderer,
My journey backward swiftly trace
To loved and lone afar,
Where, in the kingdom of my heart,
My little children sing:
"Safely through another week
God has brought us on our way;
Let us now a blessing seek,
Waiting in His courts today."
Unseen, but glad, I take my part,
A king beneath a King.

Around me surge a graceless crowd,
Intent on mirth and gain;
To them the earth tones cry aloud
The heavenly voice in vain.
But far, afar, my heart will hail
The voices that now sing:
"Sweet hour of prayer, sweet hour
of prayer,
That calls me from a world of care,
And bids me, at my Father's throne,
Make all my wants and wishes
known!"
And all the tumults round me fall
To shut me from my King.

The brooding shadows forward thrust
Their lengthening wings abroad,
And plain and mountain hide their
dust
In an empurpled sod;
And, blending all the world in one,
A myriad voices sing:
"Softly now the light of day
Fades upon our sight away;
Free from care, from labor free,
Lord, we would commune with
Thee."

The week is past, the day is done;
We stand before our King.

Blest Sabbath day, thy precious hand
Hath drawn me closer home;
And in the path thy soft command
Shall teach me not to roam.
Speed thee, speed us, that glorious
way,
Till all the saints shall sing:
"Holy, holy, holy! angels adore
Thee,
Casting down their bright crowns
around the glassy sea;
Thousands and ten thousands wor-
ship low before Thee,
Which wert and art and evermore
shalt be."
When on that deathless Sabbath day
We join our heavenly King.

—Arthur W. Spalding.

shall come to pass, that from one new moon to another, and from one Sabbath to another, shall all flesh come to worship before Me, saith the Lord."

It might be said that the Sabbath truth is a bridge that spans the history of this world from Eden lost to Eden restored. One end of the bridge

rests in creation, and its pillars rest on Mt. Sinai, at the temple in Jerusalem, in Christ and His disciples, in the "church in the wilderness"—the Waldenses and their fellow Christians, during the Dark Ages—in the remnant church just prior to Jesus' second coming; and the other end of the bridge is in the new earth.

"The Sabbath . . . lies at the very foundation of divine worship.' . . . Had the Sabbath been universally kept, man's thoughts and affections would have been led to the Creator as the object of reverence and worship, and there would never have been an idolater, an atheist, or an infidel. The keeping of the Sabbath is a sign of loyalty to the true God."—"The Great Controversy," pp. 437, 438.

The Sabbath

1. How did Jesus consider the law of God? Matt. 22:34-40; Luke 18:18-21.

2. How did Paul consider the commandments? Rom. 7:11-13; 1 Cor. 7:19.

3. How did John consider the law of God? 1 John 2:3, 4; 3:22-24; 5:3.

4. Of what law is the Sabbath commandment a part? James 2:7-12.

5. When does the Sabbath begin and end? Lev. 23:32.

6. May we care for the sick on the Sabbath? John 5; "The Desire of Ages," pp. 206, 207, 286.

7. What other kinds of work are lawful to do on the Sabbath? Mark 2:23-28; Matt. 12:1-13; "The Desire of Ages," p. 285.

8. What may be studied and talked about on the Sabbath? "The Desire of Ages," pp. 281, 282.

9. For whom was the Sabbath made, and who is Lord of the Sabbath? Mark 2:27, 28.

10. How may we obtain God's blessings through Sabbath observance? Isa. 58:13, 14.

Topics for Reports and Discussion

1. SABBATH observance. "Testimonies," Vol. VI, pp. 349-351.

2. Reform in Sabbath observance. Id., pp. 351-353.

3. Preparation for the Sabbath. Id., pp. 353-356.

4. The Sabbath in the home. Id., pp. 356-359.

5. Traveling on the Sabbath. Id., pp. 359, 360.

6. Sabbath meetings. Id., pp. 360-368.

7. When and how Sundaykeeping came into the church. "The Great Controversy," pp. 53, 54, 447, 448.

8. The seal of God. Id., pp. 613, 640.

9. The mark of the beast. Id., pp. 445-450.



Junior Meetings

Your Building

(Program for October 5)

BY BERTHA WALTON-FEARING

OPENING SONG: "Build on the Rock,"
No. 32 in "Christ in Song."

PRAYER.

OFFERTORY.

ANNOUNCEMENTS.

MUSIC.

SCRIPTURE: Matthew 7:24-27.

INTRODUCTION. (See Notes to Superintendents.)

TALK: "The Building You Are Building."

SYMPOSIUM: "Foundations." (See Notes to Superintendents.)

POEM: "If."

OBJECT TALK: "Colors Inside and Out."

MEMORY GEMS.

SONG: "Building for Eternity," No. 33 in "Christ in Song."

BENEDICTION.

Notes to Superintendents

When the famous cathedral at Worcester, England, was built, a very beautiful ceiling was painted as part of the interior decoration. Years later when religious rule was settled in the hands of those Puritan peoples who had no appreciation for beauty in connection with religion and who believed in very simple buildings, the ceiling was whitewashed to cover the painting. Many years later when the cathedral again came into the control of people who believed in church beauty, it was decided to redecorate. Of course, the whitewashed ceiling was out of place, and so the workmen were set to work washing it in preparation for decoration. There was great surprise when they found that underneath the coating of whitewash was a painting; and when the whitewash was entirely gone, the original ceiling was there in all its beauty.

Use this illustration to impress upon the Juniors' minds and hearts that God has a beautiful plan for each life. In school they are working with God in the working out of His plan. Point out that they should not cover God's beautiful plan for them with their own, but should, in all their work and play, endeavor to work out God's original plan for their lives. Last month we studied about the value of a worthy life's purpose. This week we shall study some ways of attaining that purpose.

Symposium: "Foundations."—Place the word "Foundations" on the blackboard in a vertical position, and have the Juniors fill in as follows:

F orgiveness
O bedience
U sefulness
N obility
D iscipline
A mbition
T ruthfulness
I ndustry
O ccupation
N erve
S elf-control

As each Junior writes his word on the blackboard, he should give a half-minute talk on the meaning of the foundation quality he presents:

Poem: "If."—This could be divided among four of the Juniors, giving a stanza to each one.

Memory Gems.—Glean memory gems or pithy statements from pages 39, 40, 99-101, 15-18, in "Messages to Young People."

The Building You Are Building

IN the erection of a skyscraper, the builder first digs far into the ground, many times, two or three stories deep, for the foundation, or support, of the great structure. He does the work thoroughly. If he did not do this, or if in building the walls he used inferior material, and merely covered the defects so that it would have a good appearance, he would find in the end that his building would not stand the test of the storms and would not give the service expected of it.

We might use the word "foundation" synonymously with "education." Our education is a training for our entire life. The years spent in school in preparation for this life are very few in comparison with the years of usefulness and helpfulness that are expected of us. If this foundation is thoroughly laid and we utilize every opportunity while we are in school, all will be well.

Let us think of some of the things we must or must not do in the building of our foundation of life. First of all, we must not be in a hurry to obtain our education, and skip lightly over studies that should be thoroughly mastered. Some of you, I am sure, have gone through caverns and have seen the many stalagmites which had formed. They look like colored icicles growing out of the ground. They were formed by the dripping of water from a point above. If these drops

fall fast, the stalagmite is more apt to be short and stumpy; but if the dropping of the water is slow, the formation is tall and upright. If the water is clear, the stalagmite is clear and sparkling; but if the water is clouded by particles of dirt, the stalagmite formed is less sparkling and bright. Let us make sure that our studies are not too many for us to master at one time, and that we are not clouding them, or taking away from their value, by not deriving all the benefit possible from them.

Let us think of some of the ways in which we may cloud our education.

"There!" exclaimed Jack, pushing his history aside, "I don't know that lesson very well, but I guess it will get by." And it did.

"Well," he muttered another day as he was leaving Mrs. Lewiston's back yard, which he had been hired to clean up, "I haven't done a wonderful job at all, but I guess it will get by." And it did. He received his pay for it, but Mrs. Lewiston did not give him any more chores and odd jobs to do.

After a while Jack's school days were over, and he went to work at a regular job. "Oh, well," he murmured to himself as the clock struck five, "I haven't done this extra well, but I guess it is good enough. It will get by." And it did. But so did the promotion he expected. It got right by him, and was given to a newer man. And so did success and achievement. Jack had formed this habit of "getting by" when he was just a boy in school, and in later years it prevented him from obtaining the things he most desired.

We may think, What is wrong about cheating? But aren't we just "getting by," and actually stealing? The greatest thing we get from school is not recognition for high grades. We might cheat to get grades, but grades will not make us successful. Honesty and strength of character, though grades are only average, can make a person very successful.

Let us build such attributes as steadfastness, thoroughness, resolute-ness, earnestness, naturalness, genuineness, thoughtfulness, and honesty into our foundation. If we plant these roots deep in our minds, as the tree sends its roots far down into the earth so that it can withstand the heaviest storms, we, too, shall be able to withstand the tests of life that come

to us, and can ask Jesus to help us to attain the purpose He would have us attain in life.

If

(For a Boy at School)

If you can keep your books when all about you
Are losing theirs and blaming it on you;
If you can work although your fellows doubt you,
And make allowance for their languor, too;
If you can do the square thing by your teacher,
Nor ever keep your eye upon the prize,
And when you're praised, not call yourself a preacher,
Nor ever talk too smooth, nor look too wise;

If you can learn, and not make facts your master;
If you can shine, nor make success your aim;
If, when your castle falls in grim disaster,
You build it up, and plod on just the same;
If you can see the fellow who has cheated
Stand well above you when the term is done,
And never hint that you have been mistreated,
But let the future say which of you won;

If you can say no when others may invite you
To help them at exam time on the sly,
Nor ever let their threatened anger fright you;
If you can look your teacher in the eye;
If you can leave your game when study calls you;
If you can leave your lessons for your play;
If nothing new, nor hard, nor long, appeals you;
If you can sleep by night and work by day;

If you refuse to win by merely bluffing,
Or wangle out of honest work or such;
If you deprive a hard job of its stuffing,
If playtime counts with you, but not too much;
If you can fill each urgent, eager minute
With sixty seconds' worth of work or fun,
Yours is the school, and everything that's in it,
And—what is more—you'll make the grade, my son.

—P. R. Hayward
(with apologies to Kipling).

Colors, Inside and Out

For this talk is needed a colored bottle or jar, so that one cannot see the color of the contents. Into this jar pour a colored liquid; any color will do. Show the jar to the Juniors and talk of its appearance; if it is yellow on the outside, talk of this color. Then point out that one cannot tell by looking at the outside what the color of the liquid may be. Then pour out some of the contents into a clear glass. Illustrate that it is the same way with people. One cannot tell by looking at them of what character they are. But there is one way in which they reveal their character.

They speak, and their words tell in just the same way as pouring out the contents of the jar revealed what was in it. If we are striving each day in our schoolwork to build a strong mind in a strong body, it will be shown in what we say and do that we are endeavoring to build a strong character, for our actions and our words come from the heart and make known what it contains.



Martin's Mistake

HELEN was an orphan, alone in the world, as far as relatives went. Her father and mother had died when she was just a small girl, and she had been passed around from one place to another. She was now in her teens, and had found a home and friends with an influential and wealthy family. Rather than use their real name, we will call this man and his wife Mr. and Mrs. Wallace. Helen did her work so well, and proved to be such a help and comfort in this home, that they came to count her as one of the family. Having no children of their own, they called her their daughter, and loved her as if she had been their very own.

Helen became the close friend of a bright, energetic, hard-working young man in the city, and after a time they decided to be married. Martin Hayes was a contractor and builder, just beginning his lifework. Being a carpenter, Martin had no doubt planned with Helen the beautiful home they would someday build for themselves.

Mr. and Mrs. Wallace did not like to think of Helen's leaving their home, but were happy to know that she was to have a home of her own and would live near by. As they sat by the fireplace one evening, they talked of what they might do to help the young people get a good start in life. The wife suggested that they have Martin build a house for them. This would give him employment, and if people knew that the young contractor was building a fine house for Mr. Wallace,

it would be a recommendation for him. Others would then want him to build houses for them.

Martin was called over to the Wallace home, and Mr. Wallace showed the young contractor the blueprints, and asked if he could build such a house for him. "The house must be exactly like the plans," he said, "and must be made of the very best material that can be bought on the market."

With pleasure and assurance the young man promised the elderly couple that he could build just the kind of house they wanted. As Mr. Wallace handed him the blueprints, he said, "Now remember, Martin, we have every confidence in you. We are trusting you to build the very best house that can be built."

So the house was started. When putting in the foundation, the young contractor decided to use some cheaper material and charge for the best. "No one will ever know the difference," he argued to himself, "and I will put the money saved in this way into my own pocket." He thought the foundations would not be seen, and that no one would ever be the wiser. Anyway, he needed the money. He followed this plan of deception all through the building, putting cheaper lumber into the subfloors, into the walls—in fact, in every place where he thought it would not be seen. When the house was finished, it really did look very well; and as far as Mr. Wallace could see, it was just like the plans.

One evening Martin took the keys to the owner. His work was done. The house was ready to be occupied. As he accepted the keys, Mr. Wallace asked, "Are you sure you have used only the best material, and that you have followed the blueprints carefully? Have you built the best house you could possibly build?"

It was an embarrassing moment for Martin. He was thinking of the cheap material he had used. A tinge of red crept into his face. He knew he had deceived the man who had been so kind to him, who had trusted him and had tried to help him. But just the same he answered, "Yes."

And then the young people had the surprise of their lives. "We have been wondering," Mr. Wallace said, "what we might do to help you get a start, and have decided to give you this beautiful house for your very own."

It is yours." And he handed them the deed and the keys.

How happy Helen was as they moved into this lovely new house! It was more beautiful and grand than she had even dreamed of having. But it was not long until the foundation began to settle, and the doors would not open and shut with ease. The plaster began to crack on the walls and the ceilings. The windows did not work just right. Imperfections began to show up here and there. One day during a heavy rainstorm, Martin was sitting in his easy chair in the living room. Suddenly the rain began to drip, drip, drip down onto the floor. He bowed his head and wept bitterly. When his wife inquired what was wrong, and tried to comfort him, he said, "Helen, if I had known we were to live in this place, I would have built a better house."

We are building, too—building characters. We shall be tempted to be careless in our building, to do slipshod work, to use poor materials. The difference between our work and that of the young contractor is that he could profit by his mistake and from that time on build better houses. We build only once. When we come to the end of the way, and look back, there will be no chance to build again.

If we use poor materials and are careless in our building, we shall someday look back and wonder why we did not do better. On the other hand, we may build a character which will meet the approval of both God and man.—C. L. Paddock, in "Gems for Juniors."



Where Reverence Is Due

(Program for October 12)

BY MRS. A. E. KING

PRAYER SONG: "Into My Heart," No. 30 in "Missionary Volunteer Songs,"
HYMN: "Tread Softly," No. 23 in "Missionary Volunteer Songs."
SCRIPTURE LESSON: Psalms 8 (read in unison).

PRAYER.

SECRETARY'S REPORT.

MISSIONARY REPORTS.

ANNOUNCEMENTS.

OFFERING.

BIBLE YEAR CHECKUP.

SOLO: "Reverence," No. 31 in "Missionary Volunteer Songs."

TALK: "God's Name."

TALK: "The Book."

TALK: "Honor Due God's Ministers."

SPECIAL MUSIC.

TALK: "Reverence Due Our Homes."

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

BENEDICTION.

Note to Superintendent

"Where Reverence Is Due" is a broad subject. There are so many things that God has given which are to be regarded as sacred, and which, we are sorry to say, have been lightly esteemed by many boys and girls. The growing tendency is that all things are common. This program presents an opportunity to instill in the hearts of Juniors due respect and reverence for that which is holy. The subjects, "Sabbath," "The House of God," and "In Prayer," in the Senior program, may be adapted to fit into the Junior program, if you have time to present them.

God's Name

"THOU shalt not take the name of the Lord thy God in vain." Ex. 20:7. God's name is sacred. Angels veil their faces when they take it upon their lips. To the Christian, whether he is a boy or a man, a girl or a woman, that name, Jehovah, should fill the heart with a feeling of deep respect and reverence; and when it is spoken lightly or irreverently, it should cause pain and sorrow to well up within us.

The story is told of a boy who had learned a very bad habit from some older boys of the street—the taking of God's name in vain. When he got excited, or was playing, or things did not go as he wanted them to, he would express himself in this most unchristian manner. His mother became very much disturbed over it. How was she to help him see how wrong it was? One day he was having an exciting game of ball with his companions. She called him. He responded by going to her at once. She said nothing. He waited, but she was silent; so he went back to the game. Again she called. When he came, she said nothing. This she repeated several times. He became exasperated with the frequent interruptions. At last he said, "Mother, why do you call me so many times, and when I come never say anything to me?" "Son," she responded—her voice seemed so earnest and appealing, and it impressed him greatly—"I sometimes hear you call God or Jesus, but you do not say anything after you have called." Like a flash, he got the lesson. There and then he determined that never again would he use those sacred names in vain. The names of

God and Jesus are the most sacred names ever spoken by mortal tongue. Isa. 9:6; Phil. 2:9-11.

There is a difference between respect and reverence. We respect our country and its flag. This is well pleasing to God, and every Christian will obey the laws of the land so far as they do not conflict with his duty and homage and reverence to God. God comes first in the experience of every Christian. "Render therefore unto Caesar the things which are Caesar's; and unto God the things that are God's." Matt. 22:21. God would have us put a difference between the sacred and the common. Reverence is due God. "Holy and reverend is His name." Ps. 111:9.

The Book

THE Bible reveals the character of God. Its words came to us through holy men through whom God spoke. 2 Peter 1:21. The Bible is the Book. It stands out high and above any other book or books that the world contains. Enemies of the Bible have tried to destroy it. Great bonfires have been kindled with its sacred pages, and wicked men, enemies of truth and righteousness, have determined to put it out of existence; but God's watchful eye has been over it, and precious copies were preserved. Today it has the greatest sale of all the books in the world. Millions of copies are sold every year, and God's word will endure unto the end. Indeed, the Bible is no ordinary book. Had it been, it would have been out of print long before this.

The Bible is one of the sacred things that God has entrusted to man. Every Junior should own a Bible, and he should understand how to care for it. It should be given a special place on a table or stand where it will not be crowded. Papers and magazines should not be placed on it—not even our Sabbath School Quarterly or the *Youth's Instructor* or the Morning Watch Calendar. If these must occupy a limited space on the stand or table, be sure to see that the Bible is placed on top. Special care should be exercised in handling the Book. Try to avoid letting it fall. Our hands should be clean when we handle it. Always, when we open it, we should breathe a silent prayer for help in understanding God's message that it contains. A real love for the Bible

and a sense of its sacredness will grow in our hearts if we will remember to do these things.

A very touching experience is told of a young girl whose mother and father died of smallpox. The father passed away, and in a few days the mother closed her eyes for that long sleep, not to open them until Jesus comes the second time. Before the mother passed away, she called for her daughter, Mary Ann, who was the oldest of a family of seven children. In her weakened condition she whispered to her first-born, "Mary Ann, you have always been a good girl, and you love the Bible. I haven't any of this world's goods to leave to you, but I do have the family Bible, and it shall be yours. Take good care of it; read it; and be a good girl."

In a few days, less than a week, the home was broken up. The children were sent to the homes of different relatives. It fell to the lot of Mary Ann to gather together her scanty belongings and trudge over a dusty country road for eleven miles. Before she started on her way, the big family Bible was wrapped carefully and put in a cotton sack. This she carried on her back. As she traveled along, the load seemed to get heavier. She rested at intervals, and as she did, she laid the Bible down gently while she rested her tired feet. Then, with renewed courage, borne by the thought of that precious volume that was hers, given her by her dying mother, she started on and completed her journey. Mary Ann kept that Bible for many years. When she grew to be a woman and had a family of her own, she told the story to her children, and many an evening was spent sitting around the dining-room table with the big family Bible, as the stories of Daniel, Joseph, and Esther were told in a most thrilling manner. Mary Ann's love for her Bible never failed. She read it through year after year. When she came to the last year of her life, which ended with the close of the year, she had finished reading her Bible through for the third time in that year.

Sacred is the Book divine—a treasure not only to be kept, but to be read and its precepts followed until our lives are changed and sanctified by it.

"Dear Lord, Thy Sacred Word I hold
Enshrined in my heart—dearer each day.
More precious to me than silver or gold,
Guiding me over the rugged way."

Honor Due God's Ministers

In every period of this world's history, God has had men to whom He has said, "Ye are My witnesses." These have been devout men, men whom God has chosen to speak for Him. Enoch, Noah, Moses, Daniel, and many others were among His ministers.

God's ministers are the spiritual guardians of the people entrusted to their care. Their work is much like that of a watchman. Upon a watchman the safety of all within the house or place under his care depends. God has said to His ministers, "Son of man, I have made thee a watchman unto the house of Israel." Israel means those who are God's children.

The Lord sends forth His minister to preach the gospel. He is to speak to the people for God. A great responsibility rests upon him, greater than we can realize. His office in the church is a sacred one. His counsel should be heeded. If we disregard his instruction and advice, we will not be setting aside the counsel of the minister only, but the counsel God would have us have.

A striking example of disrespect for one of God's ministers is recorded in 2 Kings 2. When the children of the city mocked Elisha, there came forth out of the woods two bears which destroyed them.

Today God is leading His people to the heavenly Canaan, and He is doing it through the leadership of His ministers. How solemn, then, is our duty to hold in high esteem those whom God has chosen as His ministers.

God has sent a special message to His young people through His prophet, Mrs. White. "There must be no belittling of the gospel ministry. No enterprise should be so conducted as to cause the ministry of the word to be looked upon as an inferior matter. It is not so. Those who belittle the ministry are belittling Christ. The highest of all work is ministry in its various lines, and it should be kept before the youth that there is no work more blessed of God than that of the gospel minister."—"Testimonies," Vol. VI, p. 411.

We do not call our ministers *reverend*. There is only one who deserves that title, and He is God. Our ministers are called *elders*, and in address-

ing them, we should have a deep sense of esteem and respect. (See Ps. 111: 9; 1 Thess. 5:12, 13.)

Therefore, reverence is due the minister of God, not because of the man, but because he is ordained of God for this high and noble calling. Our attitude toward him is regarded as our attitude toward heaven and the government of God. We send ambassadors to other countries to represent our country. The attitude of the country toward our ambassador represents the attitude or feeling of that country toward our country.

Reverence due our ministers for their works' sake is far-reaching. Let us be registered in the books of heaven as those who reverence and esteem any plan that comes from the courts above.

Reverence Due Our Homes

God instituted the first home. It was that home that we read of in Genesis 2:8-24. God built that first home. Its carpet was of living green; its dome was the starry heavens; its walls were decorated with beautiful, clinging vines, foliage, and flowers of brightest hue.

The first family originated in this lovely home. The family tie is the closest, the most tender and sacred, of all the ties on earth. God gave us our fathers and mothers, and a sacred relationship exists in the family circle. That sacred tie that binds together father and mother, sister and brother, should be guarded most carefully. "Honor thy father and thy mother." Ex. 20:12. Obedience to parents, consideration and due respect for them, will always distinguish us as boys and girls who are Christians.

God holds our parents responsible for training us according to His precepts. God designs that every child born into the human family shall be trained to be a glory and an honor to His name. "Train up a child in the way he should go: and when he is old, he will not depart from it." Our parents look ahead to the day when we will be men and women. When they correct us, it is for our benefit, and that we may be as David suggested in Psalms 144:12. (Quote.)

"Children are sometimes tempted to chafe under restraint; but in after-life they will bless their parents for the faithful care and strict watchfulness that guarded and guided them

in their years of inexperience."—*Ministry of Healing*, p. 394.

The home should be the most attractive place on earth, mother and father the center of attraction. That home may be a very humble one—there may be no expensive furnishings—but if love reigns, and if Jesus is the central figure, that home will be a place where angels will love to linger and bless the inmates.

"Home should be a place where cheerfulness, courtesy, and love abide; and where these graces dwell, there will abide happiness and peace. . . . Let patience, gratitude, and love keep sunshine in the heart, though the day may be ever so cloudy. In such homes angels of God abide."—*Id.*, p. 393.

"Happy the home when God is there,
And love fills every breast,
When one their thought, and one their plan,
And one their heavenly rest.
Lord, let us in our homes agree
That blessed home to gain;
Unite our hearts in love to Thee,
And love to all will reign."

(Give the following quotations to different Juniors to read or memorize:)

"Home is the blossom of which heaven is the fruit."

"Home is the father's kingdom, the child's paradise, and the mother's world."

"Home is the golden setting in which the brightest jewel is mother."

"Home is where you are treated the best and grumble the most."

"Home is a world of strife shut out and a world of love shut in."

"Nothing but loving hearts and the presence of Jesus can make a real home."

"The home is the child's first school, and it is here that the foundation should be laid for a life of service."

✽ ✽

Because God Made—

God made our pretty feathered friends,
The sparrow, wren, and robin;
God made the horse in grandpa's barn,
Yes, He made good old Dobbin.

God made the pretty woolly sheep,
God made the lowing cattle;
God made our tiny Baby Lou;
We love to hear her prattle.

Because God made the birds for us,
To sing for us each day,
I'm going to sing a hymn of praise,
A hymn of love, today.

Because God made the animals
And our sweet Betty Lou,
I'm going to thank Him every night,
And every morning, too.

—Roberta Dawson.

✽ ✽

"WHILE you are counting the cost of building a noble and holy life, never lose sight of the fact that Jesus Christ is a partner in your undertaking."

What Is Truth?

(Program for October 19)

BY W. B. OCHS

OPENING SONG.

SCRIPTURE TEXT: John 18:36-38.

PRAYER.

OFFERTORY.

SPECIAL MUSIC.

INTRODUCTORY REMARKS.

TALK: "A Study of the Question."

SYMPOSIUM BY FOUR JUNIORS: "Four Rounds of the Ladder."

APPEAL by leader for personal application, based on questions in the "Summary."

CLOSING EXERCISES.

Introductory Remarks

ONE of the first things boys and girls learn to do as soon as they are able to talk is to ask questions. Do you know that the Bible contains many questions, and that all of them are of great importance? God wants us to know the answer to the questions He asks. The best place to find the answer is in the Bible—God's book.

The question that we are to study today is one that has been asked through the centuries. In the days of Christ, Pilate said to Jesus, "What is truth?" Notice, he asked Jesus for the answer. That is a safe source from which to get information. Jesus will tell nothing but the truth, for He has said, "I am . . . the truth." We cannot emphasize too much the importance of this question, because there is so much error in the world; and for every truth revealed in the Bible, Satan has a counterfeit. Error is accepted more easily than truth, as is expressed in the following poem:

"Wherever God erects a house of prayer,
Satan is always sure to build a temple there;
And 'twill be found, upon examination,
The latter has the larger congregation."

The turning away from truth is one of the definite signs that we are living in the end of time. Paul saw this condition when he wrote the inspired words: "The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away their ears from the truth, and shall be turned unto fables." 2 Tim. 4:3, 4.

A Study of the Question

If you were to give an answer to the question, "What is truth?" what answer would you give? (Have some of the Juniors give an answer.)

One time a deaf-and-dumb man was asked, What is truth? Since he could not speak, he had to give his answer by making a sign. As an answer, he drew a straight line. Then he was asked what the opposite of

truth is, and in answer to this question he made a crooked line. How true this is. Truth is straightforward, upright, the very opposite of crookedness. Truth is important, because God has placed a desire in the heart of every Junior to want to know what truth is. You must never quench that desire. We can all know what truth is, for Jesus said, "Ye shall know the truth." John 8:32. As you study the Bible, you will find at least four texts that give a very definite answer to the question, What is truth? namely:

1. John 14:6. "Jesus saith unto him, I am the way, the truth, and the life."

2. 1 John 5:6. "It is the Spirit that beareth witness, because the Spirit is truth."

3. John 17:17. "Sanctify them through Thy truth: Thy word is truth."

4. Ps. 119:142. "Thy righteousness is an everlasting righteousness, and Thy law is the truth."

These four, Christ, the Spirit, the word, and the law, are in perfect harmony; they are united; they do not contradict each other; they are inseparable. They build a ladder that reaches from this earth to heaven. If you want to get to heaven, you must go by the way of this ladder. (Draw a ladder on the board, with four rounds or steps; namely, "Christ," "Spirit," "Bible," "Law." Then write "Earth" at the bottom and "Heaven" above.) In our study today we want to become better acquainted with this ladder that we shall call the ladder of truth. Let us begin to climb.

Four Rounds of the Ladder

The First Round—Christ

CHRIST is the truth personified. He is the very opposite of all that is wrong or false. He is the true foundation of all our Christian experiences. "Other foundation can no man lay than that is laid, which is Jesus Christ." 1 Cor. 3:11. The other three rounds do not help us unless we have Him. Without Him we are lost and without hope. When we accept Christ fully, the other three rounds of the ladder will be easy for us to climb. He who accepts Christ will reject all the false gods; he will cease to tell lies, and will not falsify or shade the truth. It is of the utmost importance that we know Christ. "This is life eternal, that they might know Thee the only true God, and Jesus Christ, whom Thou hast sent." John 17:3.

As what are we to know Christ?

1. As our Creator. John 1:3; Gen. 1:26.

2. As our Redeemer. 1 Peter 1:18, 19; Matt. 1:21.

3. As our Advocate. 1 John 2:1; 1 Tim. 2:5.

4. As our Shelter and Protection. 2 Sam. 22:2; Nahum 1:7.

Juniors, do you know Christ, who says, "I am . . . the truth," as your personal Saviour? If you do not, you have not yet made a start for heaven. You are still in error. Christ and error do not go together.

The Second Round—the Spirit

"It is the Spirit that beareth witness, because the Spirit is truth." 1 John 5:6. The Holy Spirit is the third person of the Godhead. He works with Christ in the plan of redemption. He is Christ's representative. When you have taken the first step of the ladder, or accepted Christ, then the Holy Spirit can and will lead you into the fullness of the truth. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth." John 16:13. What are some of the things the Spirit will do for us? Study the following answers:

1. He teaches. John 14:26.
2. He guides. John 16:13.
3. He reproves of sin. John 16:8.
4. He converts. John 3:3-5.
5. He intercedes. Rom. 8:26.

Since the Spirit is the truth, He teaches us only those things that are true. He guides us into paths of righteousness. He will reprove us of the wrongs we do. He warns us not to err from the path of truth. We are on dangerous ground when we reject the pleading of the Holy Spirit. Did you ever feel like saying or doing something that was wrong, and then seem to have something say to you, "Don't do it"? That was the voice of the Spirit of God speaking to you. Think how wonderful it is to be on the second round of the ladder, to dwell right in the presence of the Holy Spirit. And do you know that Christ, who represents the first round of the ladder, is also on the second round? Yes, the Spirit and Christ are always together. When you have reached the second round by accepting Jesus as your Saviour, and will listen to His voice, then you will want to climb still higher; so you will go to the third round—the Bible.

The Third Round—the Bible

"Sanctify them through Thy truth: Thy word is truth." John 17:17. The Bible is the eternally inspired word of God. What must the Bible be to us? It must be our guide, our creed, our source of faith, and our spiritual food.

Without the Bible we would not know who the true Christ is, for Jesus says, "He that believeth on Me, as the Scripture hath said." The life of Christ runs through the Bible like a golden thread. He is in the beginning, in the middle, and in the end. Christ is the author of the Bible, and the Bible is a revelation of Christ. (Read John 1:1-3, 14.) If one examines a certain copy of the Constitution of the United States, it appears to be simply a chaos of irregular lines and peculiar lettering; but when one steps back and views it in proper perspective, he sees the face of George Washington looking out upon him. The lines are so spaced and the letters are so placed as to make a good likeness of him. Just as Washington's face shines through history, as crystallized and reflected in the Constitution, so does the glorious face of Christ shine out upon us from the pages of the Bible. Yes, the Bible is God's truth. "Thy word is truth." When we are able to say,

"[Holy Bible, Book divine,
Precious treasure, thou art mine,"

then we shall ascend still higher on the ladder of truth, and reach the fourth round—the law.

The Fourth Round—the Law

"Thy righteousness is an everlasting righteousness, and Thy law is the truth." Ps. 119:142. As soon as we believe in Christ, and accept Him, the Holy Spirit comes in and converts our hearts; then when we accept the Bible as our creed, believing all that is found therein, and living in harmony with it, it causes us to be obedient to the law of God. Satan hates the law and those who keep it. "The dragon was wroth with the woman, and went to make war with the remnant of her seed, which keep the commandments of God, and have the testimony of Jesus Christ." Rev. 12:17.

"Sin is the transgression of the law." 1 John 3:4. As soon as we break one of the commandments, we sin. Truth immediately flees, for truth does not stay in the presence of

sin. Christ, the Spirit, and the word of God, lead us to be obedient to every commandment found in the law. God desires to write His law in our hearts. Heb. 8:10. When we permit Him to do this, then we can say, as did Jesus, "I delight to do Thy will, O My God: yea, Thy law is within My heart." Ps. 40:8.

Someday, Juniors, we must all appear before God's judgment bar. We must give an account of all that we have done in open or in secret. We shall then be judged by the law. James 2:12. If we have accepted Christ as our personal Saviour, have been obedient to the voice of the Spirit, have lived in harmony with the word of God, and have kept all His commandments, then we shall hear the words, "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

Summary

The purpose of this study:

1. To be better able to give an answer to the question, What is truth?
2. To get a better understanding of the truth as revealed in the Bible.
3. To separate ourselves from everything that is opposite of truth.

Personal questions:

1. What does this ladder of truth mean to me?
2. What is my own relation to Christ, the Spirit, the word, and the law? They give a definite answer to the question, "What is truth?"



Sabbathkeeping

(Program for October 26)

BY J. M. HOWELL

SONG SERVICE: Choose songs that deal with the Sabbath.

OPENING SONG: "O Day of Rest and Gladness," No. 124 in "Missionary Volunteer Songs."

SEED THOUGHT. (See Senior program, p. 21.)

DRILL: "Sabbath Tests." To be given by seven children, perhaps with the letters S-A-B-B-A-T-H held before them: Gen. 2:1-3; Ex. 20:8-11; Eze. 20:12, 20; Mark 2:27, 28; Isa. 66:23; Isa. 58:14; Rev. 22:14.

PRAYER.

OFFERTORY.

SYMPOSIUM: "Thoughts on Sabbath-keeping."

SPECIAL MUSIC.

TALK: "Rachel Preston and the Sabbath."

TALK: "The Indian Chief and the Sabbath."

POEM: "The Sabbath Seal." (See p. 22.)

CLOSING SONG: "Don't Forget the Sabbath," No. 122 in "Missionary Volunteer Songs."

BENEDICTION.

Thoughts on Sabbathkeeping

(Taken from "Testimonies, Vol. VI, pp. 349-368)

1. "God desires that the Sabbath day shall be to us a day of joy."

2. "The Sabbath is a sign of the relationship existing between God and His people, a sign that they honor His law."

3. "Every soul who accepts the sign of God's government places himself under the divine, everlasting covenant. He fastens himself to the golden chain of obedience, every link of which is a promise."

4. "The fourth commandment alone of all the ten contains the seal of the great Lawgiver, the Creator of the heavens and the earth. Those who obey this commandment take upon themselves His name, and all the blessings it involves are theirs."

5. "The Sabbath is a golden clasp that unites God and His people."

6. "God has called us to uplift the standard of His downtrodden Sabbath. How important, then, that our example in Sabbathkeeping should be right."

7. "The Lord has been greatly dishonored by those who have not kept the Sabbath according to the commandment, either in the letter or in the spirit. He calls for a reform in the observance of the Sabbath."

8. "All through the week we are to have the Sabbath in mind, and be making preparation to keep it according to the commandment."

9. "While preparation for the Sabbath is to be made all through the week, Friday is to be the special preparation day."

10. "On Friday let the preparation for the Sabbath be completed. See that all the clothing is in readiness, and that all the cooking is done. Let the boots be blacked, and the baths be taken. It is possible to do this. If you make it a rule, you can do it. The Sabbath is not to be given to the repairing of garments, to the cooking of food, to pleasure seeking, or to any other worldly employment. Before the setting of the sun, let all secular work be laid aside, and all secular papers be put out of sight."

11. "Before the setting of the sun, let the members of the family assemble to read God's word, to sing and pray."

12. "In pleasant weather let parents walk with their children in the fields and groves. Amid the beautiful things of nature tell them the reason for the institution of the Sabbath. Describe to them God's great work of creation."

13. "All heaven is keeping the Sabbath, but not in a listless, do-nothing way. On this day every energy of the soul should be awake; for are we not to meet with God and with Christ

our Saviour? We may behold Him by faith. He is longing to refresh and bless every soul."

14. "The temple of God is opened in heaven, and the threshold is flushed with the glory which is for every church that will love God and keep His commandments. We need to study, to meditate, and to pray. Then we shall have spiritual eyesight to discern the inner courts of the celestial temple. We shall catch the themes of song and thanksgiving of the heavenly choir round about the throne."

15. "God teaches us that we should assemble in His house to cultivate the attributes of perfect love. This will fit the dwellers of earth for the mansions that Christ has gone to prepare for all who love Him. There they will assemble in the sanctuary from Sabbath to Sabbath, from one new moon to another, to unite in loftiest strains of song, in praise and thanksgiving to Him who sits upon the throne, and to the Lamb forever and ever."

Rachel Preston and the Sabbath

To begin this story, we must go back to the spring of 1844. In the town of Washington, New Hampshire, there was an earnest company of Adventists. They were not satisfied just to believe for themselves that Jesus was coming that next October; they must have their neighbors know it, and persuade all they could to join them in getting ready for Him.

One day the young woman who taught school in the village announced that her mother was coming from New York to visit her. Of course they all were very glad to see this visitor, whose name was Mrs. Rachel Preston, and they made her feel very much at home among them. And it was very natural that as they talked with her, the hope that was in their hearts should come before them and fill an important place in their conversation. Rachel Preston had not been there a day before she knew that they were eagerly looking for the Lord Jesus to come. After she had listened to their arguments and explanations, she said quietly, "I think you are right. Now I want to ask you one question. Why do you keep Sunday for the Sabbath?"

"Why," answered William Farnsworth, "isn't it the Sabbath?"

"No, indeed," said Rachel Preston. And then she took her Bible, as they had taken theirs to teach her the message of Jesus' coming, and she taught them the truth of the Sabbath. For Rachel Preston was a Seventh Day

Baptist, and the Seventh Day Baptists had kept the Sabbath for several hundred years.

After hearing what Rachel Preston told them, the Adventists were much concerned about their duty in this matter. William Farnsworth kept the next Sabbath; Frederick Wheeler and others soon followed. And so Sabbathkeeping began among the Adventists.

Then came the great disappointment on the twenty-second day of October. But after this some in the little company still continued to keep the Sabbath. One of these was a minister named T. M. Preble. He was a very eloquent man, and the Adventists far and wide thought very much of him. After the disappointment, he made up his mind that the Sabbath should be brought to the attention of the Adventist people more widely. So he wrote about it, and his article was published in an Adventist paper called *The Hope of Israel*. This was in February, 1845.

Joseph Bates received a copy of this paper, and read what Preble had to say about the Sabbath. He set to work to study it, and he made up his mind that the seventh day is the only day God ever set apart for the Sabbath, and that therefore it is the Sabbath.

But he wanted to see the brethren and sisters who first began to teach it; so he took a journey from his home in New Bedford up to Washington, New Hampshire. There he met the Sabbathkeeping Adventists. After studying the matter with them, he became very sure that the Sabbath truth was one which God meant the Adventist people to know and to receive. Back, therefore, he went to New Bedford, full of the great news.

The next day after reaching home, as he was crossing a bridge over a near-by stream on his way to visit friends, he met an acquaintance, Captain Hall.

"Good morning, Captain Bates," sang out Captain Hall. "What's the news this morning?"

"The news is," answered Captain Bates, "that the seventh day is the Sabbath of the Lord." And he began to tell his friend what he had learned. Captain Hall went straight home and called his wife, and they sat down to study the question. It was not long before they came to the conclusion

that Captain Bates was right, and they began to keep the Sabbath, too.—*Arthur W. Spalding, in "Pioneer Stories," pp. 237-240.*

The Indian Chief and the Sabbath

ONE Sabbath morning all the missionaries had been called away from the principal mission station in a certain section of South America, and the Sabbath services were in the charge of a native worker. Everything was progressing very nicely, when suddenly a Catholic priest came in at the open door. Seeing that the Indians were all alone, he went to the front of the room and began speaking to them.

He complimented them on the progress they had made. He remarked about their cleanliness and their desire to learn more about God. He spoke of his appreciation of the work the missionaries had been doing among them in caring for the sick, teaching them how to live more healthfully, teaching them how to read and write, etc. He was a very clever spokesman, and the Indians were delighted with the things he said.

Finally, however, he said: "But there is one thing about which the missionaries have deceived you, and that is this question of the Sabbath. It is true that years and years ago, so long ago that it is almost impossible to tell just when, the seventh day of the week was the Sabbath; but that was so long ago that the Sabbath has worn out, and it has been necessary to appoint a new day as the Sabbath. That new day is Sunday."

At this point, one of the older Indians, a chief, asked permission to say a word; and the priest, thinking the chief would not know how to contradict what he had been saying, gave him permission.

Pointing toward the sun, he asked: "Is this the same sun God made in the beginning?"

The priest, not seeing what the sun would have to do with the things he had been saying, replied: "Yes, good man, it is the same sun."

"The sun was created three days before the Sabbath, wasn't it?" the Indian chief asked.

"I believe it was," answered the priest, still wondering what connection there could be between the sun

and the subject under consideration.

"Well, the sun hasn't worn out yet; so I don't believe the Sabbath has either," answered the Indian chief.

The priest saw that his argument about the Sabbath's being worn out could not stand before such simple, yet forceful logic, and he hastily left the Indians to themselves, to go on with their meeting undisturbed.

"HAPPINESS is a perfume which you cannot pour on others without getting a few drops on yourself."

☪ ☪

"No sunrise, mountaintop, or blossom is so beautiful and so inspiring by its beauty as human faces at their best. A smile is the subtlest form of beauty in all the visible creation, and heaven breaks on the earth in the smiles of certain faces."

Ride On, King Jesus.

H. de F.

(Rev. 19; 11-16.)

Henry de Fluiter

1. Who are these in shin-ing ar-mor, Whence the glo-ry so bright? Ah, they
2. Sing for joy ye remnant peo-ple! Your redemption draws near; Soon your
3. For the long, long night is end-ed, 'Tis the dawning of day; See the
4. Hast-en on glad day e-ter-nal, Sweetest prospect to me; When the

CHORUS

come from yon-der ci - ty, Where Christ is all the light.
tri - als will be end - ed, When Je - sus shall ap-pear. Ride on, King
conq'ring hosts advanc-ing, They meet Him on the way.
King in all His beau-ty, For-ev - er - more I'll see.

Je-sus, to vic-to-ry, ride on. In glo-ry, and pow-er, and
vic - to - ry, ride on, ride on.

maj-es-ty sub-lime; ride on; Ride on, King Je-sus, to vic-to-ry, ride
ride on; vic - to - ry, ride

on, Till Heav'n and earth shall own Thee Lord, O, conq'ring One, ride on.
on, ride on, ride on.

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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.

Attending General Meetings in China

FROM a letter long in coming, we take portions which depict some of the experiences of George J. Appel, superintendent of Central China Union Mission, and his fellow workers, in seeking to meet appointments of provincial general meetings in that union.

"After returning to Shanghai from Yencheng, Honan, together with T. A. Shaw, field missionary secretary of the East China Union, and Pastor J. E. Frick, director of the Kiangsi Mission, we planned to go into central Kiangsi via Ningpo, the only open port on the East China coast, to hold an annual meeting at Kian. There was no serious difficulty in traveling from Shanghai to Ningpo, but we had many exciting and trying experiences as we traveled on to the interior. After traveling for some two hours on a small steam launch, we transferred to a sampan, going up a stream to a small village, where we took rickshas through paddy fields over a winding cobblestone path to the first bus station. Here we were disappointed, for all the tickets had been bought for the through bus for several days to come. We had to go by the sectional bus, taking two days to reach the end of the railway, where we could take a train for one night only to a point near the battle lines, from where we had to plan on traveling a long, circuitous route to reach our destination. These buses shake and rattle, and many times the steering gear is so loose that one trembles as he goes around curves on the high mountains. We saw the remains of many buses in the canyons and on the side of the road. They are so crowded that often it is necessary to crawl through the windows to get in. Christmas night we spent in a small inn far out in the country. It was dark and cold, but afforded some refuge from the outside cold.

"After traveling another day and night, we arrived at the end of the short railway, where we again had to arrange for bus passage. The station master told us that the tickets had all been spoken for for several days. After several hours we succeeded in arranging passage on top of a truck loaded with heavy hales of cotton yarn. Over the mountains and across bridges we went, sharing what space

we had on top of the load with seven Chinese soldiers. As the evening shadows began to gather, the driver lost control of the car as we went down a little incline and over a small bridge. First the truck started to turn over one way, and then righted itself; then it went over on the other side of the road and turned upside down and over again. Brothers Shaw and Frick jumped some fifteen feet from the top of the load to a small level place over the embankment. I was thrown the same distance, and landed on my head and shoulder. I knew the truck was rolling down back of me, and so I hurriedly crawled and rolled over to get out of the way. One of the soldiers sitting with me on the load was crushed to death. Terror-stricken, I rose to see what had happened to the other men. Brother Shaw tried to get up and then dropped back, moaning, 'My ankle is broken.' Brother Frick and I forgot our own difficulties, although later we found that one of us had two broken ribs. We helped Brother Shaw find a place to sit down. His foot immediately began to swell, giving him severe pain. Gathering up our badly smashed luggage, we soon hailed a truck that was loaded with salt. We made Brother Shaw as comfortable as possible by having him sit on top of the damp salt, and in two and one half hours we arrived at the next station. Here we found a native doctor, who put some black ointment on the injured ankle and wrapped it up. After getting something to eat, we bathed the foot with hot water, which gave some relief. Not until two weeks later, on reaching Changsha, did we learn by X ray that the ankle was dislocated.

"On arriving at Shangsha how happy we were to meet Pastor and Mrs. James, who had arrived there under very trying travel conditions a few months before to lead the work in that field. Nearly one hundred workers and members had gathered for the meeting, which was held in the school chapel, for our beautiful church building was burned nearly a year ago. Here in this mission, as in the Kiangsi Mission, even though the work had to be carried on in the midst of bombing and other war conditions, the Lord had spared the lives of His workers. God came very near as we prayed and studied together. Those workers and others returned to their stations with determination to win more souls for God during the present year. How thankful I am to be associated with

such a loyal and faithful band of workers in the finishing of the work in China."

Touching a Few New Openings

MISSIONARY S. G. MAXWELL, from the Kenya Coast, East Africa, where the equatorial sun makes winter scenes unknown, tells of new interests springing up where before heathenism reigned supreme. He notes that this coast mission, with headquarters at Changamwe, Mombasa, is the only work we have on the east coast of Africa from Natal to Port Said.

"At one school we met gray-haired Job, an old man who had gained the victory where others failed. He is now building near the school, and his wife is suitably clothed, another test to these Giriama people. The women prefer to wear round their waist, as their only garment, nine yards of white cloth, about eighteen inches wide.

"At a place where there is a new interest, yet without a worker, we found the people attempting to cut a four-mile road through the bush. They had already erected a place of worship, and, in spite of the intense heat, kept fully awake to the instruction. Several women had changed their customary attire, and were wearing dresses. An hour's walk away a second interest was growing and a prayer house was nearing completion.

"Fording the Sabaki River, which was in partial flood, our believers at Singwaya carried our loads for an hour to their village. The large school building had been burned a few weeks before. Apparently some of the old men became annoyed at the school bell which was for classes and services—they may have had a twinge of conscience. Under the influence of drink they decided to burn out the offender, and one of them made his way by night to light the roof. In his muddled condition he did not get the blaze going fast enough, and there was time to retrieve the equipment inside. There is the nucleus of a good church here, ten having been baptized. It was encouraging to see a dozen families line up after the Sabbath service to show what the gospel message had done for them.

"Through misrepresentation of other societies, the government had not been willing to give us school sites at the coast. But after the local official had paid a visit to this school, under a progressive teacher trained at Kamagambo, and had seen the way an excellent school garden had been cultivated, he changed his mind. Now we cannot find the men and the means fast enough to meet the permissions granted."

Those Forty Bicycle Workers

OUT on the plains and hillsides of Manchuria forty bicycle workers went forth in literature evangelism. Super-

intendent K. H. Wood tells us more about them, as follows:

"At the close of the annual institute forty colporteurs, who style themselves 'The Flying Brigade,' mounted their bicycles, and scattered to all parts of this vast territory. Some were assigned to the larger cities and adjacent countryside. Others were to work among the widely scattered homes and villages on the Manchurian plains. Still others would canvass the frontier towns with their shepherds and cattle raisers on the beautiful grasslands of Mongolia. All were filled with determination, by the help of the Lord, to reach the highest goal ever set for literature sales in this field. Without bicycles, however, it would have been impossible to cover the distances far back from railroad and bus lines into previously unentered territory, and to thoroughly work such parts of the field.

"Many prayers have followed this group of workers as they have labored untiringly in the face of difficulties, through the heat of summer and the cold of winter. Often their plans have been disrupted and their work hindered by storms or floods. At times results have been curtailed by drouth or other calamity; yet they have pursued their mission of distributing the truth-filled literature for this time throughout the length and breadth of the land. That the Lord has greatly blessed their efforts is revealed in the report of the year's work. Not only have they passed their goal of 30,000 subscriptions to our Chinese *Signs of the Times* magazine, but they have also exceeded their other goal of \$50,000 (Manchukuo currency) for total sales by nearly \$10,000. The messages contained in this literature are already bearing fruit, and our colporteurs have had the privilege of assisting in developing several groups of believers. A number of these have been organized into Sabbath schools and are earnestly studying the truth, while at least one group has already been organized into a church."

A Visit to Songa Mission

SOME twenty years ago Missionary C. Robinson and his helpers opened the Songa Mission Station in the Belgian Congo. Recently G. A. Ellingworth traveled to and through this territory by train and auto over a good road. Formerly the trip would take a week by pushbike, machila, or on foot. He tells us of what he found at Songa.

"Songa is now the training center for teachers in this area. The schoolwork is well in hand, and Brother Hiten works hard to develop and train teachers for the field. The schoolwork has been strengthened this year by the opening up of a boarding department for the students, which makes proper supervision of their time possible. In addition, a small girls'

school has been opened. Doctor Rouhe has also started a class for hospital nurses and orderlies.

"The medical work of Songa is known far and wide, both to Europeans and to natives. The sick come in from all areas to Doctor Rouhe. This year they are building a maternity ward, which will fill a longfelt want. Miss Delhove is an able assistant to Doctor Ronhe, and we congratulate her on taking first place in the recent maternity examination for which she sat at Cape Town.

"We can all take pride in the layout of the leper colony at Songa. The compound is kept scrupulously clean, and the houses are set out in straight lines, with a definite number of houses to a community kitchen, in which there is a separate fireplace for each house. The colony also has its own school, so that the minds of the patients may be instructed and grounded in truth while their bodies are being healed. We found all the houses in the compound occupied, and Doctor Rouhe told us there are new applications constantly.

"So you may know that Songa is a busy place this year, with a new church and the maternity ward to be built, and the ever-recurring repair work.

"Outschools are being operated in several centers, and we constantly hear of new interests. We ask that the South Congo Mission Field may have a place in your prayers, that the work may go forward as He would have it go."

Training African Girls

MISSIONARY MARJORY LEWIS, of the Nyanchua Mission, Kenya Colony, tells of the progress that is being made in creating an interest in the education of the girls in their mission field.

"There are thirty-six girls in training this year, more than we have had since the reopening of the school in 1937. This is the more encouraging, as this year saw the introduction of school fees, a feature hitherto unknown for the girls' school. We believe that the Kisii parents are at last awakening to the necessity for girls' education. This has not been accomplished without hard labor by Pastor Lewis and his ordained evangelists, who have striven to show our believers that a Christian parent who neglects the education and development of his daughter is sadly lacking in true Christianity himself.

"Much is involved in training these girls and providing for their spiritual, mental, and physical growth. In spite of the fact that the majority are the children of Christian parents, few of them realize the great gospel truths. Our primary aim is to send forth consecrated girls who will be soul winners.

"The girls need much home training, too, for they are ignorant of the simplest rules of healthful living and hygiene. Much of the sickness and

suffering is directly due to the people's ignorance. We are glad when girls come to us young, for they can be trained into clean, self-respecting women, untrammelled by the shackles of heathen ignorance and superstition, able to uplift their less-fortunate sisters.

"The women and girls of Africa can be uplifted only by the influence of others of their own sex. We can see the beginnings of such a movement. Next year we hope that two of our girls will be ready to take a teachers' course. Such a venture will be new to the Kisii field."

Jets of Light Amid the Darkness

FROM a little mission sheet published by the training school at Malamulo, Nyasaland, Africa, we glean items from a report of an itinerary among outschools by Missionary H. M. Sparrow. One school could be pointed out as a model. He wrote:

"After inspecting a number of village schools, a person can soon see the difference between good and poor work. One school I recently visited was clean inside. The floor and yard were swept, and the blackboard was clean and set with neat work. The children were clean, and the teacher himself was an example of tidiness. Each child had a slate and a pencil, and a little ball of wet cloth was tied on the end of a string attached to the slate, to keep it clean.

"There were flowers planted in squares all around the school building. The school garden was prosperous looking, and every student was enthusiastic. There was a good attendance, and the school fees were coming in fast. The school register, schemes of work, and log book were neatly kept. Would you like to know the attendance on the day of inspection? It was eighty-two! I wonder why. Can you tell me? Above all, the teacher was working for the souls of his students. He was trying to hold up before them the chief object of a Christian education, and that is to make your education serve the Lord. The teacher was the leader of the community, and the people attended the meetings readily on Sabbaths. Their offerings were good.

"Some might say, 'That was a model school.' It was at least setting the right example. Some schools which I have visited were just the opposite. But in nearly every instance there is no reason why that should be.

"I was pleased to notice the Missionary Volunteer work done by one school. They had several very active bands. Their Sabbath school was also well organized. I saw a garden belonging to an aged couple which one band had planted and hood. That is practical Christian help work, which will bear fruit for the kingdom of heaven. May God bless our village teachers and schools and help them to be shining lights."

MISSION BOARD.